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ON THE WATCH-TOWER

The Expulsion of the "Atonement" Heresy

IN our December number we drew the attention of our readers to the remarkable utterances of Archdeacon Wilson in his first two Hulsean Lectures, on the subject of the doctrine of the Atonement. The Preacher at Great St. Mary's emphatically rejected all the old Jewish notions which this doctrine has so long connoted, as un-Christian and unworthy, and therefore unorthodox—and hence heretical. No dogma has entered more deeply into the heart of the people of Christendom than the Atonement doctrine, and no doctrine has been more misconceived. The "blood compact" idea dies hard indeed; it has coloured—and not only coloured but dyed through and through—the beliefs of people who would otherwise shrink back in horror from such barbarous notions. Gentle women and innocent children absolutely revel in hymns which are more than revolting in their symbolism. All this perversion comes from a total misconception of the central doctrine of Christianity. Such hymns of the Church are a relic of pure barbarism, and yet they are permitted to be the most potent factor in moulding the minds of the young. "There is a fountain filled with blood," and "Washed in the blood of the Lamb"! Revolting! So again: "There was none

other good enough to pay the price of sin"—a false doctrine of the same blood-compact heredity.

Against all this error Archdeacon Wilson sets his face; he rejects entirely the whole series of notions connected with the blood-compact taint and restores the glorious doctrine of the union of man with the divine to its right place in the Christian scheme.

In the supplement to *The Cambridge Review* for February 9th and 16th, the last two of the four Hulsean lectures are given, and at the outset the lecturer sums up his conclusion on the whole matter in the following words:

> Men were being led to regard the Incarnation—that is, the whole earthly life of our Lord, the manifestation of God in the Person of Jesus Christ—as the identification of the human and divine life, and therefore as in itself constituting the Atonement. In other words, a complete union of the human and divine life was manifested in the person of the historic Christ, and this union is thus revealed as, in its degree, existent for all men. Christ has by his own existence explained the relation of man to God. It is that of union, not of separation. Christ is therefore the Atonement; the manifestation of God in Christ was speedily followed, and has been continuously followed, by His manifestations through the Holy Spirit in the hearts of men.

This is a grand advance on the popular errors, and at present we have no right to expect more from a priest of Christianity. The wider synthesis, the true universalism of doctrine, we can only expect from a priest of universal religion. At any rate we have a doctrine of Atonement that restores both the word to its original meaning and the idea to its original sublimity. The Archdeacon of Manchester then continues:

> It follows that, if this is the Atonement, then it is not only permissible, but obligatory, for us gradually to eliminate from our thought of the reconciling work of Christ every trace of expiation, or penalty, except as illustrations such as might be given in parables and metaphors. They are not a basis of logical deductions. We must regard and teach these as the temporary presentations and mutable garb of truth.

To this, however, we cannot agree. They were the outcome of an entire misconception, and have obscured truth for eighteen centuries. The Christ preached no such doctrine. They were errors bred of the tyranny of custom, and neither the presenta-

tions nor the garb of any truth. But happily the mind of Christendom has at last begun to outgrow these ingrained errors.

Our conception of God forbids us to clothe our thoughts now. The teaching of Christ has had a part [and how small a part after eighteen centuries!] of its promised effect in enabling the world to understand Him better. Any teaching which implies a commercial transfer of penalty or merit—any doctrine which is characteristically transactional rather than characteristically ethical—has become unsatisfying and even impossible. Such doctrine has outlived the thoughts of God from which it sprang; thoughts not Christian in origin, but which profoundly influenced Christian doctrine. No greater relief to doubt, no greater impulse to faith, and hope, and renewed Christian energy can be given than by setting Christianity wholly free from the incubus of this misunderstanding.

The rest of these strikingly instructive lectures are devoted to showing what good results flow from this restoration of the doctrine of the Atonement to its proper ground of conception, and how, rightly conceived, it will solve a host of difficulties.

It is to the ingrained heresies of "Orthodox Christianity" that we owe the standing aloof of so many good men and women from participation in the present communion of Christianity.

The Bishop of Manchester, in a recent address in the parish church of Rochdale, tells us that:

"An able American theologian recently affirmed, and no doubt mainly from his knowledge of his own country, that 'a large and increasingly larger proportion of good men cannot be called Christian, if to be a Christian means any one or all of these things which it has thus far been defined to mean.'" "What, then," he asks, "is the relation of these people to Christianity?" and he replies, "They are Christians, in fact, but they are waiting for Christianity to pass into the new phase which will include them in form."

And this is the position of many members of the Theosophical Society.

(We see that the Hulsean Lectures, 1898-1899, have just been issued in book form by Macmillan and Co., under the general title, *The Gospel of the Atonement*, price 3*s.* 6*d.*)

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At a meeting of the Royal Geographical Society, held at the University of London on February 27th, Dr. H. Schlichter read

Ancient Civilisations in Africa

a paper on "Travels and Researches in Rhodesia." The following is *The Times*' summary of this interesting paper:

Dr. Schlichter stated that when he left England a year and a half ago the principal objects of his expedition were to examine the countries between the Limpopo and the Zambesi with reference to their geological and mineralogical features, their general geographical and ethnological aspects, and to examine the mysterious remnants of the ancient colonists, which had been previously investigated by Mauch and Bent. His investigations led him to the centre of Matabeleland and Mashonaland, by way of Bulawayo and Salisbury to Inyanga, a place full of unmistakable indications of an ancient civilisation. At Zimbabye, which he also visited, were to be found a number of direct analogies to the early Israelitish solar and astral worship, of the period before that race had arrived at monotheism. They had in Zimbabye an enormous gnomon comprising a total angle of 120deg., and from the obliquity of the ecliptic, taking all the details into consideration, he believed they must attribute the erection of the Zimbabye buildings to a period about 1,100 B.C. The Mombo ruins, between Bulawayo and Gwelo, were somewhat smaller than the Zimbabye temple, but in construction and ornamentation superior to it. They consisted of a number of buildings of which the central corresponded to the circular temple in Zimbabye, while the others were additional enclosures and fortifications. The central building was, from an architectural and astronomical point of view, the most interesting ruin south of the equator. In the Mombo ruins were to be found indications of (1) solar worship, (2) fortifications, and (3) gold production. The lecturer made reference to the much-discussed question of the true whereabouts of the land of Ophir, and claimed that there was a firm basis for the discussion whether Ophir was in India or Africa. He asserted that it was established beyond doubt that the territories now known as Southern Rhodesia were, 1,000 years before the commencement of the Christian era, a gold-producing country of a large extent and colonised by the early Semitic races from round the Red Sea—*viz.*, by Jews, Phœnicians, and Western Arabians. The Rhodesia ruins were the first discovered traces of an old civilisation in the southern hemisphere.

The theory put forward, that these buildings were the work of Arab and Semite colonists, agrees with occult tradition; but, strange to say, the time-period of 1,000 years given by Dr. Schlichter is slightly too generous, instead of being preposterously too niggardly, as is the usual case with the modern school in dealing with the monuments of antiquity.

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In the January number of *The Dublin Review* there is an interest-

ing article, by Henry C. Corrance, on "The Points of Contact between Catholicism and Spiritualism," from which we take the following quotations :

Roman Catholicism and Spiritualism

Spiritualism, however erroneous it may be in practice, is based upon a primary and fundamental truth which has been neglected and denied by Protestantism, but which lies at the root of the Catholic system. . . .

The truth . . . on which Spiritualism insists, and which Protestantism has on the whole denied, is the immanence of the invisible on the visible world.

In order to make this clear, let us compare the Protestant idea of the relation of the two spheres of being with that of Catholicism. The ordinary Protestant idea of God is of a far-off Deity whose intervention in the material world is reduced to a minimum. Under the Jewish law, indeed, He constantly communicated with the saints of the old dispensation through angels, prophets, signs and wonders. A great outburst of these portents took place at the birth of the new dispensation, and for a short time subsequently, only to cease altogether with the Apostolic age. Heaven is a remote place, separated from this world by intervening millions of miles. To this place Christ withdrew at His Ascension. It is inhabited by the angels and spirits of the just, and, on account of the vast material distance which separates them from us, it is absurd to think that any communication is possible between us. Probably many Protestants would deny that they held such a materialistic notion of the universe as this when thus stated baldly and plainly. But, though the variations of Protestant beliefs are so great that many individuals might be found who do not hold the theory as here outlined, yet such, the writer believes, is not an unfair statement of the ordinary Protestant position. . . .

The idea lying at the root of Catholic belief is the exact opposite of this. It regards the spiritual world as interpenetrating the material, and both as acting and reacting the one upon the other. It regards God, the angels, the saints, heaven, purgatory, hell, as not so much separated from us by space, as by the assimilation of our souls to one or the other. As St. Augustine said, "Not by intervals of space, but by likeness, do we draw nigh unto God, and by unlikeness do we depart from Him."

Man, consisting, as he does, of soul and body, already inhabits two worlds—the spiritual and material. As he lives on the side of the latter, so does he withdraw from the former, and his soul becomes materialised. As he lives on the side of the former, his very body becomes spiritualised, and already in this world he begins to live the life of heaven. He becomes detached from material objects. This idea lies at the bottom of those monastic and ascetic ideals with which the Church has always been so strongly permeated.

On the Protestant theory, man's soul at death is transported through intervening space to the far-off hell or heaven. On the theory underlying Catholic belief, his soul enters the next life so near or so far off God as his moral or spiritual development has been advanced or retarded by his use or abuse of God's grace. If, when the spirit leaves the body, it has a strong trend to worldiness and sin, then this centrifugal fire will drive that soul further and further from the source of spiritual life and heat, and it will become one of those "wandering stars for which is reserved the blackness of darkness for ever." If, on the other hand, there is repentance, even at the eleventh hour, then it may be hoped the centripetal movement is maintained after death, slowly and painfully at first, but with cumulative velocity as the soul passes through successive stages of purification from darkness to shadow, from shadow to twilight, from twilight to the light of God, aided by the prayers and masses of the faithful on earth and the prayers of the saints who are nearest to God. In this view there are no material limits between heaven and purgatory, but they are merely terms for expressing wide intervals of spiritual development, to which the particular locality in which a spirit may find itself is a mere circumstance. As "birds of a feather flock together" in this life, so spiritual affinity will bring together in the next those in a like state of spiritual development, except that the higher grades may teach and guide those lower than themselves, and thereby increase their own joy and further their own progress, just as saintly men will in this life consort with the degraded and polluted in order to raise them.

To those acquainted with the spiritualistic doctrine of the development of souls in the unseen world the parallel between this and Catholic teaching must be apparent.

In the case of the Theosophists . . . . this idea of purgatory has been worked out in far more elaborate detail. . . . .

Then the idea of spiritual guides attaching themselves to the living is quite in accord with Catholic belief in guardian angels. . . . .

The power of spirit to act upon matter is, of course, one of the fundamental tenets of Spiritualism. And so it has ever been a root principle of Catholicism. . . .

The miracles recorded in Holy Scriptures, and especially those of our Lord and of His Apostles, have been taken by several Spiritualists as showing Him to be the greatest Spiritualist of all. . . .

Catholics and Spiritualists are both at one, then, as against Protestants, in asserting that the age of miracles is not past, and that on the same underlying principle—the action of spirit upon matter, and the interpenetration of the spiritual and material spheres.

On this principle the Church has always recognised that special spiritual power is attached to certain persons, places and material objects, because these things are points, as it were, at which the spiritual and material spheres meet.

But the Spiritualists consider themselves to have a grievance against the Church, in that such dealings with the Unseen as theirs are under her ban. No doubt the Church does not allow her children to make a practice of attending spiritualistic *séances*, and for very good reasons. In the first place, God has appointed her as the one organ of spiritual life in this world. [!] He has committed to her the power of infallibly declaring to each man what is best for his own soul. [!!] She has her authorised means of communication with the spiritual world, which she offers to all—her sacraments, her saints, her holy places, where fountains are open for sins and for uncleanness, for the elevation of the spiritual life, and for the healing of the body. She will not admit every spiritual manifestation, even within her own pale and among her own people, to be a true one until she has carefully sifted and tested it, remembering the words of the Apostle, to "try the spirits whether they be of God." . . .

Many Spiritualists differ from the Church and Scriptures on the subject of demonology, They acknowledge no spirits in the unseen world but those of the departed. . . .

[But] the Theosophists, whose original members were an offshoot of Spiritualism, take this [the R. C.] view, and they may be presumed to know something about it, having been Spiritualists themselves.

The Theosophists cultivate their own spiritual life, according to their own rules, and have given up mediumship as such.

Some mediums pretend that they can give assistance to "undeveloped" spirits by consorting with them, and this has the same principle in common with the Catholic practice of praying for the dead; but as carried out by the Spiritualists it may be, granting that the spirits are really present, nothing but a dangerous delusion, for, according to their own accounts, the "spirit" seems to possess the medium for a time, after the manner of the familiar spirits of old, and such spiritual union is, to say the least, just as likely to result in harm to the medium as in good to the "spirit." . . .

In conclusion, it may be said that if the scientific world ever seriously weighs the evidence of such observers of spiritual phenomena as Crookes and Wallace (evidence which, if it had related to purely material facts, would long ago have obtained at least a respectful hearing), if ever the Psychical Research Society succeeds, by its careful method of sifting data, in establishing the fact of conscious existence after death on grounds as undisputed as those on which rest the truths of natural science, no doubt the disbelievers in a future state, perforce converted to the admission of its certainty, will prove equal to the occasion, and will invent some new term to express the truth which will at once appear to justify their past scepticism and dress up the ancient belief in the garb of a new discovery.

All of which, though crude and naïve enough, is of interest. We leave it as it stands without comment, to mark how the

wind blows from the Roman Catholic quarter. Comments we must leave to each individual reader, for a whole number of the REVIEW would not contain them.

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THE wisdom of our encyclopædists has always been a matter of wonder to us, but we were hardly prepared to learn that the "beatific vision" was a "mental derangement"! It is sad that such little-minded men should arrogate to themselves the title of scientists, a name that should connote knowledge and not comical ignorance. The writer of the article "Chaitanya, a Hindu religious reformer" in *The Cyclopædia* of India (3rd ed., London; 1885), delivers himself as follows:

Delicious!

> He became afflicted with epileptic seizures which received the name of Pran Pralap. While still in the prime of life, however, he was afflicted with hallucinations and beatific visions, and in that state of mental derangement he disappeared in A.D. 1527.

Most of us would be glad to be "afflicted" with beatific visions, for the greyness which materialistic dogmatists have brought upon the world gives us little chance of seeing the sunlight.

THE TRADITIONS OF THE TEMPLARS REVIVED IN MASONRY

The Rite of the Strict Observance

Ancient history is like a night-landscape, over which we grope, vaguely discerning a few outlines in the general gloom, and happy if here or there the works of a particular author or a ruin or work of art momentarily illumine, like a lightning flash in the dark, the particular field which we are exploring.—*Philo about the Contemplative Life*, p. 349, F. C. Conybeare.

Dupes or charlatans! Such is the stricture of the Masonic authorities on the leading spirits of the Strict Observance; but as the student wades through the pile of polemical literature which has heaped itself round this particular body, he is moved to ask: Is it possible that all the honesty and wisdom is with the critics; and is it rational to suppose that in this wide-spread development of mystic Masonry there existed no one clear-sighted enough to do within the body the work which the "enemy at the gate" ever arrogates to himself as his special function, the work of healthy investigation?

One well-known authority opens fire with the following critical broadside: "Of all the wonderful perversions of Freemasonry which owe their origin to the fervid imaginings of our brethren of the last century, none can compare in point of interest with the system of the 'Strict Observance.' The whole system was based upon the fiction that at the time of the destruction of the Templars, a certain number of Knights took refuge in Scotland, and there preserved the existence of the Order. The sequence of Grand-Masters was presumed never to have been broken, and a list of those rulers in regular succession was known to the initiates, but the identity of the actual Grand-Master was always kept during his life-time a secret from everyone except his immediate confidants—hence the term 'Unknown Superiors.'

"In order to ensure their perfect security these Knights are said to have joined the Guilds of Masons in Scotland, and thus to have given rise to the Fraternity of Freemasons."*

The trail of the materialistic serpent is traceable in his valuable work, although the author is in advance of some German critics by giving credit for honest motives to one at least of the leaders of this Rite. But even with this extension of generosity it is evident that the category "dupes or charlatans" is the summing up, by at least two-thirds of the Masonic writers in the last century and in the present one, of the members of the Strict Observance.

The evidences of the position—mental, moral and worldly—of many of the members, however, preclude such a hasty generalisation, for it should not be overlooked by critics who thus stigmatise the students of mysticism that more royalties, members of reigning families, scholars and officers belonged to this Order, than were enrolled on any other Masonic list. Among these princes and grand-dukes were earnest students, good and wise rulers, men respected by all who knew them both for their judgment and their probity. With them we find scholars, nobles and officers of high standing, with stainless records; these again cannot be swept up into one category or the other, and even allowing for a residue of members whose principles were not of the highest, and making a generous allowance for such persons, who are found in every society, even then, there remains too large a body of honest members devoted to mystic research to allow of any hasty generalisations, and the fact remains of a widespread feeling that within Masonry was hidden that occult and mystic tradition which is the true history of spiritual evolution.

In reading the merciless and shallow criticisms upon those members of the Strict Observance who were trying to re-assert the mystic doctrine, it is amusing to note the cool assumptions of honesty and clear-sightedness which—from their own stand-point—appear to have been the sole prerogatives of an all-knowing few who had sounded—as they thought—mysticism and

* Gould (R. F.), *Hist. of Freemasonry*, p. 99. London; 1887.

its supernatural follies with an illuminated wisdom that angels might envy.

Before passing to the system itself, however, it will be well to note some of the members who have fallen under the "mangling tooth of criticism." We find in the year 1774 no less than twelve reigning princes were members of this Rite, and in the list which follows—in which by no means all the royal members are cited—we find that in some cases whole families joined the Society. They cannot all have been dupes, and they were certainly not charlatans; they were also in too responsible positions for them to have taken up with what was doubtful. The list stands as follows:

Karl George, Landgraf of Hesse-Darmstadt.

Friedrich, Landgraf and Prince of Hesse-Kassel.

Ludwig, Grand-Duke and Prince of Hesse-Darmstadt.

Christian Ludwig, Landgraf and Prince of Hesse Darmstadt.

Friedrich George August, Prince of Hesse-Darmstadt.

Ludwig George, Prince of Hesse-Darmstadt.

Friedrich Karl Alexander, Markgraf of Brandenburg, Onolzbach and Baireuth.

Karl I., Duke of Brunswick, and his three sons:

Friedrich August, Maximilian Julius Leopold, Wilhelm Adolf.

Karl, Grand-Duke of Mecklenburg-Strelitz.

Karl, Prince of Hesse-Kassel.

Karl, Prince of Courland.

These are a few of those who joined this much decried Rite, and the same class of members may be found in Austria, Italy, France, Russia and Sweden. All, moreover, were real lovers of mysticism; many of them were members of the Rosicrucian and other allied bodies, all were seeking for the small old path which leads to wisdom; not seeking by one way alone, but testing all ways that presented themselves. A sketch of some of the leading spirits in this interesting Order may perhaps be of interest to our readers.

An eminent Hungarian Mason writes as follows: "Charle Gotthelf, Baron in the Holy Roman Empire of Hund and

Alten-Grothall, was a Lusatian nobleman, born in 1722. He lost his father when a child, but received an excellent education from his mother. He studied at the University of Leipsic, and afterwards travelled in France and England. . . . . On his return (1742) he took service with the Elector of Cologne, but left the service in the same year, and returned to France and entered there as a volunteer. Later on he took his leave and returned to his estates in Lusatia. He became, in 1753, a Royal Polish and Electoral Saxon Chamberlain, and in 1755 was elected senior of the nobility of Upper Lusatia. The seven years' war brought great misfortune to him, his estates being occupied and plundered by the war-waging armies. He had himself, as an adherent of Austria, to flee to Bohemia, where he remained until the end of the war. King Augustus of Poland appointed him a Privy Councillor in 1769, and Maria Theresa in that year did the same; but he did not accept the post in Vienna, being desirous of accomplishing the contemplated reform of Masonry. . . . He entered the Masonic Order in 1742, when at Frankfurt-am-Main. In the next year he is said to have established a Lodge at Paris, and while staying with the French Army he became acquainted with the heads of a Rite which pretended to be, in its higher degrees, the continuation of the famous Order of Knights Templars. According to his repeated declarations, maintained even on his death-bed, he was received into this Order in Paris by Lord Kilmarnock, Grand-Master of Scotland, a Jacobite nobleman, on which occasion Lord Clifford acted as Prior. He was presented to a very high member of the Order, a mysterious personage called only 'the Knight of the Red Feather.' Perhaps this was Prince Charles Edward himself. Von Hund supposed him to be the Supreme Grand Master of the Order, and was appointed by him coadjutor of the Seventh Province of the Order (Germania Inferior). Hund visited Scotland also, where he was bidden to raise the Order in Germany, together with the then Master of the Seventh Province, Von Marshall, whom he always considered his predecessor. Marshall had founded Lodges at Altenburg and Naumburg, but found only in the latter men worthy of being led further, *viz.*, to be received into the Templar degrees. He

did not care for the rest of the German Lodges, and on his return to Germany (about 1751) Hund placed himself in connection with Marshall, who, unfortunately, was very ill already, and died soon afterwards.

"Before his death he destroyed nearly all his Templar papers, only a very few of which he had given to Hund. He (Hund) hoped to find the missing rituals, etc., with the Naumburg Lodge, but was disappointed. He, therefore, sent two brethren of that Lodge to England and Scotland, in order to acquire the missing documents. They returned, carrying with them only a patent to him as Master of the Seventh Province, written in cipher, and nothing more.

"Aided by a few brethren Hund established a Provincial Chapter, worked out the rituals from memory to the best of his power, being resolved to do what he could to raise the Order of the Temple in Germany."*

We are told in another part of the same erudite magazine that: "The practical arrangement for the working of the System was derived from tradition, and Europe was divided into nine provinces of the Order as follows: 1, Arragonia; 2, Albernia (Auvergne); 3, Occitania (Languedoc); 4, Legio (Leon); 5, Burgundia; 6, Brittannia (Bretagne); 7, Germania ad Albim et Oderam; 8, Germania Superior ad Danubiam, Padum et Tiberim; 9, Graecia et Archipelagus. . . . Later on, various changes were made in this nomenclature."†

The working arrangements of the Order were changed from time to time acording to the conditions that arose incident upon the constant attacks that were being made on this and all other occult societies by the group of materialists in Germany, Herr Dr. Biester and his colleagues, of whom mention has already been made,‡ and there will be necessity to refer to these critics again a little later on. Another interesting sketch of the Baron von Hund by Reghellini runs as follows:

"In 1756 the wars had caused the Prussian (Masonic)

* *Ars Quatuor Coronatorum*, "Transactions of the Lodge Quatuor Coronati," No 2076. Vol. vi., part ii., p. 89. London; 1893.

† *Ibid.*, vol. vii., part i., p. 21. London; 1894.

‡ THE THEOSOPHICAL REVIEW, xxii, p. 431.

Lodges to be abandoned. Baron de Hund, who had received the High Templar's Degree in the Chapter of Clermont at Paris, on returning to Berlin declared that he had been raised to the dignity of Grand-Master of the Templars by M. Marschall, who called himself the successor of the G .·. G .·. Master-Templars by uninterrupted transmission from the time of Jacques Molay; that Marschall on his death-bed had delegated this high dignity to him, and had declared him his successor, transmitting to him all his powers and dignities. He did not omit to give Hund a list of all the names of the Templar Grand-Masters, which must therefore have been a curious contrast to the list of the Order of the Temple of Paris.

"Hund placed himself at the head of the German reformers; he persuaded them that his Rite would restore Freemasonry .·. to its ancient brilliancy and its former splendour; he was even bold enough to establish, at his own expense, a Lodge at Kittlitz near Löbau. At the same time he caused a Protestant church to be built. It was the Brother Masons of this Lodge who laid the first stone; Baron de Hund placed upon this stone a copper slab on which he had his Masonic .·. opinions engraved, and if we accept that of the continuation of the ancient Templar Order in the Masonry .·. to which he especially belonged (for in order to be received into the Rite of the Clerks of the Strict Observance he had even become a Catholic*)—if we accept, as we say, this opinion, we believe that his principles were altogether philosophical. In the doctrines of his *Eques Professus*, the eighth rung which he added to the Templar ladder of the Strict Observance, he maintains that these Pontiffs are the only Priests of the True Light, the Worshippers of God, and the disciples of the pure doctrines of Jesus and of John."†

There are very many details about the work done by Von Hund in his efforts to draw the mystic side of Masonry into prominence; details which can be read in any authority on the history of Masonry, and which cannot, for want of space, be entered into in these pages. Most of the German Masonic

* This is contradicted by some authorities

† Reghellini da Schio (Par le F .·. M .·. R .·. da S .·.), *La Maçonnerie considerée comme le Resultat des Religions égyptienne, juive et chrétienne*, pp. 374, 375. Paris; 1833.

authorities, such as Keller, Rebold, Krause, Lenning, Findel, and others, concede his personal abstention, his almost asceticism of life, and moreover his entire honesty of purpose, but he is usually summed up as a dupe.

Passing to another aspect of this much-tangled web, we find that about 1770 events of great importance transpired in Germany; Duke Ferdinand of Brunswick had become a Mason, and he induced his brother, the reigning Duke Charles, and his nephews—the sons of Duke Charles—to enter the Masonic Fraternity, and they all joined the Rite of the Strict Observance. It was at this juncture that there appeared also on the scene Johann Augustus Starck, a profoundly striking personality from all accounts.

He had been in St. Petersburg from 1762-65 as teacher of oriental languages, and was also a deep student of theology and philosophy. Starck had held many public positions of trust and importance, amongst others that of interpreter of oriental MSS. at the Royal Library in Paris. He had travelled in England, Scotland, Italy and Russia, and was an ardent searcher after hermetic and theosophic mysticism. In St. Petersburg he had come into contact with the Melesino System, which was both hermetic and theosophic in its tenets.

Starck held that the mystic traditions of the Knights-Templars, derived by them from those still older fraternities with whom they had been in contact in the East, were preserved amongst the clericals of that Order who had cherished their unbroken continuity until his days, and he announced that he was in communication with certain Superiors, or chiefs of the Order.

Our well-known English authority, writing on the Strict Observance, says: "On February 17th, 1767, some Masons, chief amongst whom may be mentioned Von Vegesack, Von Bohnen and Starck, founded at Wismar the Lodge of the 'Three Lions,' and added thereto a Scots Lodge, 'Gustavus of the Golden Hammer.'

"Shortly afterwards they added a hitherto unknown body, a 'Clerical Chapter.' To these brethren we are indebted for the historical fiction (*sic*), that the Knights-Templars were divided into military and sacerdotal members; that the latter

possessed all the secrets and mystic learning of the Order; and that they had preserved a continuous existence down to the eighteenth century. Starck claimed to be the emissary of these Clerical Templars, asserted their and his superiority over the Secular Knights, and offered, on his claims being acknowledged, to impart their valuable secrets to Von Hund and his disciples. Starck (1741—1816), was a student of Göttingen, and a very learned man, an Oriental linguist of great attainments, and had held scientific appointments in St. Petersburg, Paris, Wismar, and elsewhere."*

The author of this work—a standard work on Masonry—regards Starck as a charlatan, although he brings no proofs, other than his assertions, which are upheld by many modern materialistic critics, that there were no leaders, or unknown Superiors, that the tradition was false, and that no real connection existed between the Templars and the Masons. Unfortunately for many of these critics this tradition was not "written in the stars" but preserved on stones, and we find the eminent archæologist Baron Joseph von Hammer† demonstrating the connection between the Masons and the Templars. He traces the Eastern origin of both by means of engraved symbols, and practically makes them identical in their inception, that is to say, to be developed from the same original stock of mystic Eastern lore, and when we have to sketch the history of the Knights-Templars we shall turn to these researches for their monumental records, proving the Eastern sources from which the secret traditions of the Templars were derived; justifying the claim of all those later societies who based their assertions on the same tradition.

At present we must confine ourselves to the Strict Observance, and so we pass on to what Johann Starck says in his own writings on the subject. One of his works deals entirely with the accusation brought against the Strict Observance and other secret societies, namely that they were derived from the Jesuit order.‡

* Gould, *Hist. of Freemasonry*, iii., p. 105. London; 1887.

† *Fundgruben des Orients*, vol., vi., p. 445 (Wien; 1816), "Gegenrede wider die Einrede der Vertheidiger der Templer."

‡ See his long dissertation on the subject in *Über Krypto-Katholicismus, Proselyten-Macherey, Jesuitismus, Geheime Gesellschaften*, etc. Frankfort und Leipzig; 1787.

He was particularly attacked on the point of having held that the Knights-Templars could have continued in existence for four hundred and fifty years, unknown to the world at large. To this charge he replied that "if he [Dr. Biester*] had been somewhat better acquainted with ecclesiastical history, he would have found not only one, but several religious bodies, which under far more violent oppression and persecution than those endured by the Knights-Templars, have secretly continued to exist for a longer period than four hundred and fifty years."

Starck's view is upheld by a modern writer of note who speaking of the Templars says: "Considering how widely the Order had spread its branches, obtained possession and affiliated to itself multitudes both male and female amongst the laity all over Europe, it would be a mere absurdity to believe that all its traditions were swept away at one stroke by the suppression of the Templars in the year 1307."†

Thus we find this view supported a century later than the time when Starck penned his defence of the tradition. Starck proceeds, moreover, to show how many scholars were of the same opinion. He writes: "How great are the number o scholars who joined it [the Strict Observance] and accepted the opinion that the order of the Templars had continued to exist for four hundred and fifty years, secretly truly, but uninterruptedly! There are Professor Dähmart at Greifswalde, *Eques ab abiete*, Doctor and Professor Rehfeld, *Eques à caprea*, Doctor and Professor Rölpen, *Eques à tribus specis*, Professor and Preacher Ruhlenkamp at Göttingen, *Eques à gallo cantante*, Professor Schwarz at Reval, *Eques à rota*, Professor Eck at Leipzig, *Eques à noctua*, etc."

Men of such public positions could hardly be all fools or charlatans. Space will not permit us to follow at present all the arguments brought forward by Starck, in order to show the absurdity of the accusations of Jesuitism; we must pass on to the condition of the society itself, and trace even this but briefly.

Ragon in speaking of the Strict Observance says that in

* Editor of the *Berliner Monatschrift*. See above, p. 13.

† King (C.W.), *The Gnostics and their Remains, Ancient and Mediæval*, p. 399, 2nd ed. London; 1887.

Germany a society was formed of Reformed Masons, that is to say, "approaching more nearly to the true institution than the ordinary Freemasons. The study of the Kabala, of the Philosopher's Stone, and of Necromancy or the invocation of spirits, occupied them chiefly, because according to them all these sciences formed the system and the object and end of the ancient mysteries of which Freemasonry is the sequel."*

The studies enumerated in this quotation appear to have been carried on chiefly in one of the higher grades of the Strict Observance called *Clerici Ordinis Templariorum.* It was this branch that took up the study of Alchemy, and which was under the particular direction of Starck, Herr von Raven and others, who were entirely devoted to the mystic side of Masonry. Ragon gives the following divisions and grades into which the System was divided, namely :

1.	Apprenti	Symboliques.
2.	Compagnon	
3.	Maître	
4.	Maître Écossais	
5.	Novice	
6.	Templier, divisé en 3 classes sous les noms de	Eques. Socius. Armiger.

Between 1768 and 1770 the Baron von Hund added a seventh grade which he called :

7. Eques Professus.

It is also stated by Ragon† that the largest portion of this society became Martinists, and were known later by the name of the "Knights of the Holy Sepulchre." This change was made at the convention at Lyons, which took place in 1778. The Duke Ferdinand of Brunswick and the Baron von Raven also joined this division. Another group took the name of the "Beneficent Knights of the Holy City," and amongst them we find the two mystics, the Comte de St. Martin and Willermoz. Two other divisions must also be noticed. One which termed itself the

* Ragon (J. M.), *Orthodoxie Maçonnique*, p. 210. Paris; 1853.

† *Op. cit.*, p. 223.

"Observantia Lata," sometimes translated *Laxe Observance, Observance Relachée*, and *Lax Observance;* but these, according to Gould* were used "by the disciples of von Hund to distinguish other systems of Masonry from their own. Thus, the members of the English and Zinnendorf systems were regarded as of the *Lax*, and those of the Templars (their own) as of the *Strict* Observance. Many writers, however, have fallen into the unaccountable error of calling the Lax Observance a schism established at Vienna in 1767, evidently confounding it with the Spiritual Branch of the Templars or Clerical Chapter (*Clerici Ordinis Templarii*) founded by Starck in that year."

The most reliable account of the original basis of the Strict Observance is obviously to be found in their own constitution and rules; these have fortunately been preserved—to a certain extent—and to them we will now turn in order to investigate a development which is termed by one authority a "perversion" and attributed by others to Jesuitical influence.

Some Historic Fragments on the Strict Observance†

"Statutes of the illustrious Order of the *Strict Observance*, drawn up by the Chancellor of . . . Province, and published by the Provincial Council in 1767.

"1. Although the rules prescribed by the Order in the earliest period of its existence are even now obligatory upon each one of us, especially as from the day of our reception we swear to observe them, it is nevertheless certain that these obligations must undergo some restrictions, and that they are only applicable when they can be properly followed, with regard to the difference in religions, customs, political governments, and the various countries in which we live. It is then in this connection that the Brothers of the Order should consider these statutes, which to them will always be a respectable monument of antiquity, and it is with these restrictions that they must observe the rule, and carry out the obligations that they have undertaken.

"2. It is more than probable that our Brothers of old had formerly, besides these rules, regulations even more precise and detailed with regard to their political constitution and the order

* *Op. cit.*, p. 113.

† *Anti-Saint-Nicaise*, vol. ii., 1786, pp. 181 202.

in which they carried on their affairs, economic and otherwise; because these rules are too indefinite in this respect, and are rather a *norma morum* than a *norma actionum politicarum et œconomicarum.* As, however, the sad fate that befell the Order in their time has robbed us of the whole, *we are not in a condition to arrive at those primitive ideas which might have furnished us with rules.*

"3. Nevertheless, even supposing that such monuments had been preserved till now, it is scarcely to be believed that they could have been of very much use to us. Perhaps we should find there the persevering spirit that animated the deeds of our ancestors, the policy suitable to the interests of European states, and a picture of the manners of men living in those times. But everything has changed in the interval of 400 years. As are men, so are their manners! In these days, the general constitution of European states, their interest and their special relations with each other, no longer resemble a picture which is presented to us by the history of the fourteenth century; and for the very same reason, one may believe that the Order (did it still exist in its ancient glory) would modify its economic and political constitution in accordance with the spirit of the time in which we are living, and would adopt rules suitable to the present condition of the various European states.

"4. As for ourselves, inhabitants of Germany, we cannot think of the Order otherwise than as being, so to speak, in its infancy among us; for antiquity has merely provided us with an outline of the system that we have established.

"5. What we are told is that there are in Italy, France, England and elsewhere, Brothers who profess the same end as ourselves; but as it seems to us that in each country they are only working for themselves, and that our foreign Brothers do not find it desirable to enter into close and intimate relations with us (for one cannot regard as such the superficial intercourse they hold with us), like them, we on our side consider that such intimacy is neither desirable nor useful to our Brothers; it only remains, then, for our province to find such arrangements as we believe most suitable to the manners and customs of the men amongst whom we are living, and to the constitutions of the country in which we dwell.

"6. As the Order has generally found it useful to cover itself with the mantle of Freemasonry, under which we have lived safely for so many years, prudence counsels us not to lift the veil for the present; perhaps we may never be able to do so, or at least we must wait for the time when our Brothers can safely show themselves in broad daylight. We must then continue to build our whole system on Freemasonry as on its foundation stone; that must be considered as the nursery which will provide us with men to carry out our good intentions. We will hereafter determine the method of action in this respect.

"7. The end that the Order, in our province, sets before itself, is *to procure, by just and lawful means, establishments which may be useful to the State in which we are living.* The economic plan drawn up by our *Provisor Domorum*, and the regulations appointed in this respect, indicate the method permitted for finding the foundations on which to form and consolidate our establishments. This plan is to be found embodied in the present statutes, and it will be seen that the methods proposed are of such a nature as to be in accordance with prudence, a sane policy and the principles of every honest man; but in order to obtain complete success we must carefully avoid drawing upon ourselves the shadow of a suspicion, for every Brother is bound to strive to work for the good of the Order with a conscience quite at ease.

"8. The establishments that we desire to form should be lasting; they should procure us the means of some day uniting our Brothers together in a special body, in order to improve their position, to increase their happiness thereby, and to give them the power of doing good; but we entreat and exhort our Brothers, in trying to fulfil our aim and our principles, not to use any means which would lay us open to the suspicion of princes or make them consider the Order as dangerous in their states. We can be faithful and obedient subjects and citizens, and yet contribute to the growth, the success and the good of our institution and of ourselves.

"9. It is true that we seriously continue the labours of those whose successors we are and who founded our Order; but we only do it, so to speak, *cum piâ recordatione* [as a pious memory], for it would be a gigantic enterprise to try to re-establish our Order

in its ancient form, a folly even to entertain the slightest hope of it; the times in which it had become almost necessary are past, and the fanaticism of the Crusades is not likely ever to be reproduced. However, supposing it were permissible to entertain some hope in this respect, we may be assured that such an undertaking, were it attempted, would sooner or later set the whole of Europe against us. Why then should we take so much pains and trouble to erect an edifice of which we can already foresee the certain overthrow?

"10. How many sovereigns have not in their states and among their subjects, citizens who, while respecting their authority, nevertheless form special societies subject to their own laws, and working at the same time for their own welfare and for that of the State under whose government they are living? It will be enough if we cite one example. The Indian Company, in Holland, possesses a large amount of landed property, immense wealth and a commerce extending over the whole earth; through their intelligence their members have long possessed great riches, but they do not therefore cease to acknowledge the superiority of the States-General, to submit to their orders and to be loyal subjects of that republic.*

"11. We must in some sort imitate societies of this kind; and the members of our Order, united in one body, will perhaps some day obtain the same advantage by the same means. The ties that unite us are strong enough to allow us to hope that we also shall lay the foundations of a similar enterprise, which will be carried on by our successors, and that we shall thus succeed in consolidating and embellishing our edifice.

"Our province in truth contains Brothers who are governed by different princes and according to different laws; but this diversity of country will have no material influence on the zeal and the opinions of a true Brother; on the contrary, he will joyfully work to accomplish this great end, when he knows that by his labours and activity he is contributing to make the Order illustrious, and to gain happiness and good for a number of Brothers as well as for himself; when he knows that the Order

* "So also have the Moravian Brothers special laws and customs, even possessions, in Europe and in other parts of the world."

demands from him only what is in accordance with the prudence which should guide all our actions, and with the principles of an honest man; when he knows, in fact, that our end is in the main prejudicial neither to prince nor to country. The laws and the constitution of his country will be sacred to him, while fulfilling the task that we suggest for the good of the Order; for never, nor in any place, have the laws prevented men from using legitimate means to make themselves and others happy.

"12. But though we Brothers who form this province may be scattered through several countries, we must nevertheless try to obtain, as time goes on, the protection of the princes under whom we live, so that we may assemble together and show ourselves freely in the world, with their support and the public assent, under an ostensible title which will be the cloak of the real order, and as a *privileged body*. We have already said, and we repeat, that it would be more prejudicial than useful to us to avow at present who we are and what is our ancient origin. It matters little to us that we borrow an insignificant name, provided that we gain the advantage of carrying out our good intentions; but we can always continue to reveal privately to our Brothers our end and our illustrious origin.

"13. We ought to be convinced that all our efforts to consolidate our well-being as that of the Order must obtain the final result of our deserving the good-will of those princes who care for the prosperity of their States. When we have laid the foundations by our industry and by the methods indicated, we must of course make it our business (having previously paid the various advances of the Brothers who may have contributed to the property of the Order, as well as commands and prebends to dignitaries, according to their seniority) to use all surplus money in acquiring advantages for securing establishments which may contribute not only to the benefit of individuals and to that of the Order, but also to the good of the States. The founding of charitable institutions, the encouragement of certain branches of commerce and of indigenous fabrics or other articles, are the establishments which may win for us the good-will of princes and the approbation of the public; and they will never grudge us the profits that the Order and its members may obtain from their

speculations, when it becomes notorious that we are seeking not only our own interest, but that we also have in view, so to speak, the benefit of the people.

"14. For all that, however, it is not the intention of the Order that the Brothers should really become manufacturers or traders; we mean by this merely that everyone should exert himself, according to his means and knowledge, for the attainment of our common end. But as, on the other hand, a great many Brothers are already engaged in commerce, the Order must turn this to its own account; those whose functions are of another kind contribute to it only indirectly; but all must work generally to obtain for the Order establishments of every kind, on which to found and consolidate the perfection and the welfare of the institution as well as that of all the Brothers individually.

"15. Such are the bases and the principles on which the Order must be formed in the future, and we desire each one of our Brothers to keep them continually in view, so that they may serve to guide their thoughts as well as their actions.

"We would have all the S.P.Pr., Superiors and Directors, use their utmost efforts to co-operate in strictly carrying out the plan sketched in the present Statutes; to communicate, reservedly, to newly admitted members these just principles recognised by the Order, and to be most careful that false notions should not get abroad as to its true nature and the end that it has in view.

"16. We renounce, for reasons well considered and acknowledged legitimate, all ties and connections with Brothers foreign to our province, and also all dependence and subordination whatever to any one, whoever it may be, only excepting from this provision the common link which should unite all Brothers to each other."*

The Statues of the Order present a direct contradiction to the statements of critics, and indeed their opinions when examined present a sort of "house that Jack built" series of hypotheses. It is only by turning back to the original document, or founder, that the true intention of any organisation can be seen. Into the Strict Observance came many factors, good and bad, but

* Thory (C. A.), *Acta Latomorum*, vol. ii., p. 127. Paris; 1815.

without doubt the idea which underlay this development was the re-introduction into Masonry of that mystic teaching from which the Masons originally had their own tradition.

ISABEL COOPER-OAKLEY.

THE SECRET SERMON ON THE MOUNTAIN*

COMMENTARY

THE phrase "on the mountain" in the title is to be remarked and compared with the phrase the "passing o'er the mountain" of § 1. This "mountain" was symbolical of the grades of initiation in these inner schools, the external rites being frequently performed on a mountain or hill on which the monastery, in our modern sense (or to speak more correctly, the collection of "monasteries" or chambers for meditation), was situated.† The "passing over (μετάβασις) the mountain" was evidently a grade of instruction or one of the lower grades prior to the sermon or instruction "*on* the mountain" the substance of which is given in our present treatise. Perhaps the phrase may be rendered the "passage *up* the mountain," and the term "*on* the mountain" may refer to the top of the mountain. I

* A translation of this beautiful treatise of Hermes, the Thrice-Greatest, will be found in the last number. With regard to the title, "The Secret Sermon," the term ἀπόκρυφος (lit., apocryphal) is here used in its original sense, *viz.*, esoteric or not put into circulation, with regard to which I would repeat what I have already said in my essay on Orpheus (see pp. 36 *et seqq.*). Referring to the various Syntheses or Symphonies of the Logia of some of the great teachers of antiquity, mentioned in chapter iii., I ventured somewhat on the following explanation.

A Logion is a "great saying," and it has somewhat the same meaning as the Sanskrit *mahâ-vâkya*, the technical term applied to the great mystical utterances of the Upaniṣhads, such as "That art Thou," etc. These Logia were recognised as words of wisdom, and were the most sacred legacies of the sages to humanity. They were collected together and formed the most precious "deposits" (διαθῆκαι) of various nations, the same term being also subsequently given to the Christian Bible.

Thus Herodotus calls Onomacritus, one of the redactors of the Orphic Hymns, a "depository of oracles" (διαθέτην χρησμῶν), the word carrying the meaning of "one who arranges," corresponding to the term *Vyâsa* in Sanskrit, the supposed "author" of the *Mahâbhârata*, etc. Such collections of Logia were then generally called "deposits," the word also bearing the meaning of "testaments," as containing the divine will or dispensation; quite an erroneous translation be it remarked of the Jewish *covenant* idea, the pact between the Jews and Yahweh. The same word is used by Strabo (x. 482), of the Laws of Lycurgus, and ecclesiastical writers refer

† More anciently it was in a pyramid, and sometimes in a crypt or cave.

need hardly refer my readers to the frequent occurrence of the term "mountain" in the Bruce and Askew Codices (containing "The Two Books of Ieou," etc., and "The Pistis Sophia" with extracts from "The Books of the Saviour"). In these later presentations of the same teachings adapted to popular beliefs, the mountain is called the "Mount of Galilee" and on it all the great initiations and rites are performed. The term occurs also in many other places and frequently in the extra-canonical and apocryphal sayings.

In § 1 the term "suppliant" is also to be remarked and taken in close connection with the treatise of Philo *On the Contemplative Life*, which, as Conybeare tells us,* most probably formed the fourth Book of Philo's voluminous work, or rather apology, *De Legatione*. The alternative title of this work was *The Suppliants*. By "suppliant" Philo tells us he means "one who has fled to God and taken refuge with Him."†

Notice also the phrase "when thou shalt have become a stranger to the *world*," and compare it with the new found

to the canonical books as ἐνδιάθετοι (Eusebius, *Chron.*, p. 99*a*). Hence it is that the commentators or arrangers of these scriptures are called διαθέται, the name applied by Herodotus to Onomacritus. Grotius declares that the term (διαθήκη) was applied by the Orphics and Pythagoreans to such sacred laws (*cf.* Jablonski, ii. 397).

These collections were also called sacred utterances (ἱεροὶ λόγοι), and Clement of Alexandria refers to one such saying of Orpheus as "that truly sacred utterance" (τὸν ὄντως ἱερὸν λόγον—Lobeck, *Aglaophamus*, p. 714).

Such books were very carefully guarded and were the secret scriptures or bibles of several communities. Cicero (*De Div.*, i. 44) speaks of such a bible of the Veii. The Athenians, in the time of the kings, possessed a similar bible of Logia (Herodotus, v. 90), and Dinarchus (*Or. c. Demost.*, 91, 20) tells us that the safety of the state depended on this secret scripture (ἀπορρήτους διαθήκας). These occult sayings (ἀπόθετα ἔπη) are further called by Suidas (*sub voc.*) "withdrawn volumes" (βιβλία ἀνακεχωρηκότα), that is to say, books withdrawn from public perusal, or in other words, apocryphal, hidden or secret (ἀπόκρυφα). And not only was this the case with the ancient writings themselves, but also with the commentaries upon them, and by degrees with everything referring to them, until finally we find Themistius, the Rhetorician, in the fourth century, speaking of that "mass of archaic wisdom not open to the public or in general circulation, but scarce and occult" (στῖφος ἀρχαίας σοφίας, οὐ κοινῆς οὐδε ἐν μέσῳ κιλινδουμένης ἀλλὰ σπανίου καὶ ἀποθέτου—Themist., *Or.*, iv. 60).

But the theologians of general Christianity have changed all this and given their own meaning to the term, so that "apocryphal" is now confounded in the popular mind with "second-rate," if not heretical. A translator, however, is compelled to give the word its exact meaning, and so we translate "The Secret Sermon."

* *Philo about the Contemplative Life.* Oxford; 1895.

† *De Sac. Ab. et C.*, i. 186, 33.

Saying: "Jesus saith, except ye fast to the world, ye shall in no wise find the kingdom of God." The phrase is a commonplace of the Gnostic schools and is found also in the canonical documents of general Christianity.

Finally, in § 1 notice the phrase "and now do thou fill up the things that fall short in me" (τὰ ὑστερήματα ἀναπλήρωσον). Here we have the technical terms of the christianised Gnosis (Pleroma and Hysterema, the plenitude and insufficiency) but not yet systematised as in the Basilidean and Valentinian schools.*

The treatise leaves on one side all questions of cosmogenesis and at once proceeds to deal with spiritual anthropogenesis or the spiritual birth of man. It will be remembered that the birth of Man, the inner spiritual Son of God, was given as follows in *The Shepherd* (§ 12): "But the All-Father, Mind, being Life and Light, brought forth a 'Man' co-equal to Himself." Man is the Son of the Great Mind of the universe, he is the Son of God. The christianising Gnostic schools loved to further elaborate these ineffable processes, but "Hermes" is content to put forward a far more simple statement, and at the same time to give the whole answer to the neophyte's question in a brief sentence or two. It is true the neophyte cannot understand the words, nevertheless the whole process of rebirth or regeneration is given in the two opening answers of Hermes in § 2, and this process of rebirth is the same in man's small universe as the birth of the spiritual Man, the Regenerator, the third member of the trinity of God the Preserver, God the Creator, and God the Regenerator, who are all One God. The Preserver evolves the substance of the universe, the Creator fashions it according to the necessary kârmic laws, and the Regenerator breaks through the spheres and frees the spirit once more and restores it to its primal source.

The whole secret of rebirth is wisdom, which is conceived by the mind in contemplation; the object of this contemplation is the True Good or God, the giver of the wisdom being the Will of God. The Will of God turns on itself and becomes the will of man to know God.

* See especially Hippolytus, *Philosophumena*, iv. 29 *et seqq.*

But the neophyte is represented as still without understanding of this great truth. He still desires to understand it in his natural mind, the mind of the senses; he has not in him, he declares, any portion of that mind which transcends this physical consciousness. To him Man is something different from God. If God brings forth a Son, then there must be two Gods, and the unity is destroyed. To which doubt the Master mysteriously replies, "All in all, out of all powers composed." So far from being different from God, Man is all in all, out of all powers—not of course the little man we *think* we are, but the Great Man we *really* are in our Selves, nay, rather in our Self, which is One.

This truth, says Hermes, is not taught by ordinary means, not argued out and demonstrated by physical processes. It is a *memory* that God wakes in the soul. It must be *self-perceived*. "This *race* (γένος), my child, is never taught." Now what is the meaning of the strange term "race" which all previous translators have missed? Let me again refer to Philo's treatise.

"But as for the *race* of devotees,"* he says, "who are taught ever more and more to see, let them strive for the intuition of That-which-is; let them transcend the sun which men perceive, [and gaze upon the Light beyond], nor ever leave this rank† which leads to perfect blessedness. Now they who betake themselves to [the divine] service, [do so] not because of any custom, *or someone's advice or appeal*, but carried away by heavenly love."‡

And again: "Now this race (γένος) of men is to be found in many parts of the inhabited world, both the Grecian and non-Grecian world, sharing in the perfect Good."§

The "race" is then the race of the Logos, or those that have the higher mind active in them.

The manner of this re-birth, of this restoring of memory, is given in the opening paragraph of § 3, where Hermes describes one of the results of meditation, in which the consciousness is transferred to the spiritual body; but even here it is not *taught*,

* τὸ δὲ θεραπευτικὸν γένος, the Therapeuts.

† Order, space or plane.

‡ P. 891; M. 473, 10.

§ P. 892; M. 474, 35.

it is *seen*. This state of consciousness is not a mediumistic state of trance; the Master has still contact with this plane, but the centre or focus of his consciousness is transferred to the higher spiritual part of his nature.

Yet is the pupil still confused and does not understand, for he still sees the physical body of the Master before him. It is not the lower man, the Master goes on to explain, who can bring about this inner change of consciousness, it is the higher Man who does so. Even the belief of the pupil that he actually sees the physical body as a continuous thing is a sense-illusion, for every particle of it is in perpetual change.

Accordingly, with § 6, Hermes lays down the great doctrine of the really True, the One Reality, as opposed to the perpetual change of manifested things. How can *This* be perceived with mortal eyes, he asks.

Hereon Tat loses courage, and begins to think that the thing is too high for him, and that he has no higher mind. But Hermes warmly sets aside such an impious doubt, and proceeds to explain *why* the spiritual senses of his pupil are clouded and blinded by the brutish or irrational things of matter. The psychological problem is then stated in a perfectly scientific fashion. The soul substances or forces have no *direction* in themselves; it is the will of man that can turn them upwards or downwards, so that they become virtues or vices. These virtues or vices are simply the tendencies of the distinct substantial things or component parts or forces of the soul-stuff, rational if ruled by the reason, irrational if out of its control.

The ethical instruction that is given is something more than a mere lecture in morals. It is prefaced by a solemn injunction to the pupil to be still and keep religious silence, while the Master *invokes* the powers or virtues of the Good to drive out the powers of vice. From his own purified nature he pours into the pupil the power of the higher life and so makes the lower vibrate in unison with it. For the pupil is not only to practise the outer forms of action which we call virtues, but to enjoy the consciousness of the inner powers which manifest themselves without in this series of virtue.

It may, perhaps, be of service to give here lists of the

twelve and ten powers, and append the further information in *The Shepherd*,* so that the student may more easily follow what is only a hint of a great science.

The Twelve.	*The Ten.*
1. Ignorance	1. Knowledge
2. Grief	2. Joy
3. Intemperance	3. Self-control
4. Concupiscence	4. Continence
5. Unrighteousness	5. Righteousness
6. Avarice	6. Sharing-with-all
7. Error	7. Truth
8. Envy	
9. Craft	8. Light
10. Anger	9. Life
11. Rashness	10. The Good
12. Malice	

The Constituents or Powers of the Lower Man† and their Depositories.

10. Body	Physical elements
9. Way of Life	The "dæmon"
8. Senses	Nature's energies
1. Growth and waning	1st zone
2. Device of evil and deceit	2nd zone
3. Guile (or craft) of the desires	3rd zone
4. Domineering arrogance, overbearingness	4th zone
5. Unholy daring and rashness of audacity	5th zone
6. Getting wealth by evil means	6th zone
7. Falsehood that lies in wait	7th zone

It will be at once seen that the first seven virtues are the direct antitheses of the first seven vices. The root of all the twelve is ignorance, indeed all twelve are but permutations of ignorance. They only *seem* to be twelve in number, whereas they really are but one in nature; again, not only are they twelve,

* §§ 24 and 26, concerning the dissolution of the body and lower part of the soul, the passion-nature.

† That is, the body, its habits, the physical senses, and the irrational soul, the passions and desires.

but manifold (§ 12). Thus, for instance, rashness and wrath or anger are really but one thing; so of the rest. The permutations are infinite. This may be seen from the septenary classification, where we have: the craft of the desires (3), a combination of craft (9) and desire (4); device of evil (2), a combination of craft (9) and malice (12); unholy daring (5), a combination of unrighteousness (5) and rashness (11); getting wealth by evil means (6), a combination of craft (9), and avarice (6). So also just as anger and rashness are one, so are envy and avarice but aspects of the same thing; and so again intemperance and concupiscence, grief and ignorance, etc. All is summed up in ignorance, just as with the seven virtues all are summed up in Truth. And just as ignorance is the source of vice, so is knowledge (gnosis) the *beginning* of Truth. Gnosis is not the end; it is the beginning of the path.

Notice also the three highest powers, Light, Life and the Good, corresponding in reversed order to the body, the way of life, and the senses. The physical senses shut out the Light; the way of life, the habitual, keeps us from Life; the body, the tomb of the soul, makes us subject to death, and so a stranger to the deathless Good.

Upon this instruction, and vitalised by the power of the Master, the pupil for a brief moment enjoys the use of his spiritual senses, which have been brought to life in the new birth (§ 11). He sees everywhere all things.

Thereupon the Master proceeds further to explain the experience of the pupil. In mystic fashion he calls the spiritual body, that is the rational soul, which is the vehicle of the powers of the true Mind, the tent, or tabernacle, of the spirit. This higher psychic body is tenfold, and it comes from the Light-source and is not compounded of the lower types of life that are evolved by the "twelve," the evolvers of the irrational essence. The "ten" is the source of the souls of men, the "twelve" the origin of the souls of animals. This sphere called the "ten" is higher than the "twelve," yet both are psychic in substance and not material. The physical matter is below the twelve. The "ten" again are really one, for first they are resolvable into Light and Life, the two great phases or powers of the rational soul, and

these again are unified in the One, the Good, in a still higher state of Being. The sphere of the Good is the sphere of the Spirit, the Logos, the Nirvâṇa. The "one" therefore contains the "ten" and the "ten" the "one"; for the spiritual world contains the soul-world, for in the One all lives and moves and has its being, and the "ten," the soul-world, though "ten" in powers, is twain in substance, Light and Life, and one in essence.

In § 13 we are clearly told that the great thing which keeps us from a true knowledge of the universe is our persisting in regarding everything from the standpoint of the body, that is from the standpoint of three-dimensional space (*φαντάζεσθαι εἰς τὸ σῶμα τὸ τριχῇ διαστατόν*). Those who thus limit the universe are called "slanderers" of the all (*διάβολοι τοῦ παντός*)—a graphic expression, the very name we are told (in § 22) the Orthodox of the time used concerning the Gnostics.

In § 15 we learn that *The Shepherd* is an older treatise. The song the powers sing, is not one set song, but the spontaneous breaking into praise of the inner nature of the disciple led by the music of the divine world of harmony. This may take endless forms down here in our lower consciousness.

The pupil has now reached a certain stage of instruction (§ 16), where he is doubtless taught the inner meaning of the common prayer which all the neophytes of the order and also the lay members were taught to use, as the recorder of *The Shepherd* treatise informs us (§ 29) in the words: "And when the even came and the sun's beams began to set, I bade them all give thanks to God." Compare this also with the treatise of Philo, already referred to, which gives a superficial view of the organisation of one of these communities. The passage in Philo is remarkable and runs as follows: "Twice a day, at dawn and even, they are accustomed to offer up prayers; as the sun rises praying for the sunshine, the real sunshine, that their minds may be filled with heavenly light, and as it sets praying that their soul, completely lightened of the lust of the senses and sensations, may withdraw to its own congregation and council-chamber, there to track out truth."*

* P. 893; M. 475.

The phrase in the hymn before us, "'Tis he who is the eye of the Great Mind" (§ 18), also clearly indicates that the order used the natural symbolism of the sun, the highest of all, in their mystic orisons. But indeed the Song of the Powers is not only exceedingly beautiful; it is also exceedingly instructive. Notice particularly the following:

"Thy Reason sings through me Thy praises; take back through me the All into Thy Reason—my reason's sacrifice! Thus cry the powers in me. They sing Thy praise, Thou All; They do Thy Will. *From* Thee Thy Will, *to* Thee the All."

The *outbreathing* of the universe *through the Reason* or Logos* is the manifestation of the Will of God. The Logos is the source of the Divine Will, even as God is the source of the Logos, yet are all three but one.

The *inbreathing* of the universe is *through Man*—"Take back through *me* the All into thy Reason." This is the process of self-consciousness. This is achieved by the sacrifice of the reason, man's small limited reason, to the Great Reason.

But the all, the universe itself, is not something other than God; it is *all* God.

"*From* Thee thy Will"—Thou art the source of all; "*to* Thee the All"—Thou art the end of all, the desirable One, the One, the Good.

And again: "The All that is in us, O Life, preserve; O Light illumine it, O Spirit, God!" Compare this with § 12, where we are told that "Life and Light are unified there, where the one hath being from the Spirit." This is again the trinity Life, Light and Spirit, or the Good.

In § 21 the expression "thou patriarch of all my ancestry" addressed to "Hermes" clearly points to the continued line of tradition and teachers; the disciple in the mystic degrees not only receiving the progressively more inner and secret tradition, but also in the spiritual degrees of consciousness coming into actual contact with the great Masters of the School.

The injunction of the teacher to add to all spoken prayers

* Hesychius in his lexicon defines Logos as the "cause of activity," or that which underlies action—ἡ τοῦ δράματος ὑπόθεσις.

the formula "through the Word" or Logos, is exceedingly interesting as being in every probability the prototype of the familiar "through Jesus Christ our Lord." It is through the Logos *alone*, the God or Mind of this *our* particular universe, that the God beyond all can be reached.

Finally the reason for the promise of silence (§ 22), is a noble one; it is not to keep silence in order the better to enjoy in selfish isolation the good things of the spirit, but to keep silence as to one's spiritual progress. "Be humble if thou wouldst attain to wisdom; be humbler still when wisdom thou hast conquered"—says a sermon of one of the mystic Buddhist schools.

G. R. S. MEAD.

CLAIRVOYANCE

(CONTINUED FROM p. 517)

3.—CLAIRVOYANCE IN TIME

CLAIRVOYANCE in time—that is to say, the power of reading the past and the future—is, like all the other varieties, possessed by different people in very varying degrees, ranging from the man who has both faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of these scenes of other days. A person of the latter type might have, let us say, a vision of some event in the past; but it would be liable to the most serious distortion, and even if it happened to be fairly accurate it would almost certainly be a mere isolated picture, and he would probably be quite unable to relate it to what had occurred before or after it, or to account for anything unusual which might appear in it. The trained man, on the other hand, could follow the drama connected with his picture backwards or forwards to any extent that might seem desirable, and trace out with equal ease the causes which had led up to it or the results which it in turn would produce.

We shall probably find it easier to grasp this somewhat difficult

section of our subject if we consider it in the subdivisions which naturally suggest themselves, and deal first with the vision which looks backwards into the past, leaving for later examination that which pierces the veil of the future. In each case it will be well for us to try to understand what we can of the *modus operandi*, even though our success can at best be only a very modified one, owing first to the imperfect information on some parts of the subject at present possessed by our investigators, and secondly to the ever-recurring failure of physical words to express a hundredth part even of the little we *do* know about higher planes and faculties.

The Past.—In the case then of a detailed vision of the remote past, how is it obtained, and to what plane of nature does it really belong? The answers to these questions I tried to give to the best of my ability in an article on "The Âkâshic Records," which appeared in the issues of this magazine for June and July, 1897. Readers of the REVIEW can readily refer to those articles, so that I need not repeat here what I then wrote, though when this little treatise appears in book form I shall insert extracts from them at this point, in order to bring together in one small volume a fairly complete outline of such information as we at present possess on this subject. Only it must never be forgotten that that information is imperfect, and that there are many considerations which seriously hamper us in giving even what there is.

Briefly, such a vision must be either a direct glimpse or a reflection of that great memory of nature which has been called in Theosophical literature the âkâshic record: and the lowest plane upon which it can be clearly and accurately attained is the mental, although partial and more or less distorted reflections are very commonly to be had on the astral. As usual, we find examples of all degrees of the power to see these things, from the trained man who can consult the record for himself at will, down to the person who gets nothing but occasional vague glimpses, or has even perhaps had only one such glimpse.

What splendid possibilities open up before the man who is in full possession of this power, may easily be imagined. He has before him a field of historical research of most entrancing interest. Not only can he review at his leisure all history with which we are acquainted, correcting as he examines it the many errors

and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from its very beginning, watching the slow development of intellect in man, the descent of the Lords of the Flame, and the growth of the mighty civilizations which they founded.

Nor is his study confined to the progress of humanity alone; he has before him, as in a museum, all the strange animal and vegetable forms which occupied the stage in days when the world was young; he can follow all the wonderful geological changes which have taken place, and watch the course of the great cataclysms which have altered the whole face of the earth again and again.

Even the man who possesses this faculty only partially and occasionally still finds it of the deepest interest. The psychometer, who needs an object physically connected with the past in order to bring it all into life again around him, and the crystal-gazer who can sometimes direct his less certain astral telescope to some historic scene of long ago, may both derive the greatest enjoyment from the exercise of their respective gifts, even though they may not always understand exactly how their results are produced, and may not have them fully under control under all circumstances. In many cases of the lower manifestations of these powers we find that they are exercised unconsciously; many a crystal-gazer watches scenes from the past without being able to distinguish them from visions of the present, and many a vaguely-psychic person finds pictures constantly arising before his eyes without ever realizing that he is in effect psychometrizing the various objects around him as he happens to touch them or stand near them.

An interesting variant of this class of psychics is the man who is able to psychometrize persons only, and not inanimate objects, as is more usual. In most cases this faculty shows itself erratically, so that such a psychic will, when introduced to a stranger, often see in a flash some prominent event in that stranger's earlier life, but on other similar occasions will receive no special impression. More rarely we meet with someone who gets detailed visions of the past life of everyone whom he encounters. Perhaps one of the best examples of this class was the

German writer Zschokke, who describes in his autobiography this extraordinary power of which he found himself possessed. He says:—

"It has happened to me occasionally at the first meeting with a total stranger, when I have been listening in silence to his conversation, that his past life up to the present moment, with many minute circumstances belonging to one or other particular scene in it, has come across me like a dream, but distinctly, entirely involuntarily and unsought, occupying in duration a few minutes.

"For a long time I was disposed to consider these fleeting visions as a trick of the fancy—the more so as my dream-vision displayed to me the dress and movements of the actors, the appearance of the room, the furniture, and other accidents of the scene; till on one occasion, in a gamesome mood, I narrated to my family the secret history of a sempstress who had just before quitted the room. I had never seen the person before. Nevertheless the hearers were astonished, and laughed and would not be persuaded but that I had a previous acquaintance with the former life of the person, inasmuch as what I had stated was perfectly true.

"I was not less astonished to find that my dream-vision agreed with reality. I then gave more attention to the subject, and as often as propriety allowed of it, I related to those whose lives had so passed before me the substance of my dream-vision, to obtain from them its contradiction or confirmation. On every occasion its confirmation followed, not without amazement on the part of those who gave it.

"On a certain fair-day I went into the town of Waldshut accompanied by two young foresters, who are still alive. It was evening and, tired with our walk, we went into an inn called the 'Vine.' We took our supper with a numerous company at the public table, when it happened that they made themselves merry over the peculiarities and simplicity of the Swiss in connection with the belief in mesmerism, Lavater's physiognomical system, and the like. One of my companions, whose national pride was touched by their raillery, begged me to make some reply, particularly in answer to a young man of superior appearance who sat opposite, and had indulged in unrestrained ridicule.

"It happened that the events of this person's life had just previously passed before my mind. I turned to him with the question whether he would reply to me with truth and candour if I narrated to him the most secret passages of his history, he being as little known to me as I to him? That would, I suggested, go something beyond Lavater's physiognomical skill. He promised if I told the truth to admit it openly. Then I narrated the events with which my dream-vision had furnished me, and the table learnt the history of the young tradesman's life, of his school years, his peccadilloes, and, finally, of a little act of roguery committed by him on the strong-box of his employer. I described the uninhabited room with its white walls, where to the right of the brown door there had stood upon the table the small black money-chest, etc. The man, much struck, admitted the correctness of each circumstance—even, which I could not expect, of the last."

And after narrating this incident, the worthy *Z*schokke calmly goes on to wonder whether perhaps after all this remarkable power, which he had so often displayed, might not really have been always the result of mere chance coincidence!

Comparatively few accounts of persons possessing this faculty of looking back into the past are to be found in the literature of the subject, and it might therefore be supposed to be much less common than prevision. I suspect, however, that the truth is rather that it is much less commonly recognized. As I said before, it may very easily happen that a person may see a picture of the past without recognizing it as such, unless there happens to be in it something which attracts special attention, such as a figure in armour or in antique costume. A prevision also might not always be recognized as such at the time; but the occurrence of the event foreseen recalls it vividly at the same time that it manifests its nature, so that it is unlikely to be overlooked. It is probable, therefore, that occasional glimpses of these astral reflections of the âkâshic records are commoner than the published accounts would lead us to believe.

The Future.—On this point again I may refer readers of the REVIEW to the articles which I have mentioned above. In them I have made some suggestions as to prevision, how far it is possi-

ble, and how, when it happens, it may be accounted for. I have tried to indicate how on the mental plane the liberated mind is able readily and rapidly to calculate the future, and how on the buddhic plane a higher faculty is able to grasp it without calculation. The way in which this higher faculty works is naturally quite incomprehensible to the physical brain, yet now and then one may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Dr. Oliver Lodge in his address to the British Association at Cardiff. He said:

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But that may be only one mode of regarding them. The events may be in some sense in existence always, both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive and be unable to conceive their co-existence. . . . We perceive therefore a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are impelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end."

Time is not in reality the fourth dimension at all; yet to look at it for the moment from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through it point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole,

but he could form no sort of conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from his world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is of course easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future is possibly not dissimilar, and the view that is gained of any sequence of events from the buddhic plane corresponds to the view of the cone as a whole. Naturally any attempt to work out this suggestion lands us in a series of startling paradoxes; but the fact remains a fact, nevertheless, and the time will come when it will be clear as noonday to our comprehension.

When the pupil's consciousness is fully developed upon the buddhic plane, therefore, perfect prevision is possible to him, though he may not—nay, he certainly will not—be able to bring the whole result of his sight through fully and in order into this life. Still, a great deal of clear foresight is obviously within his power whenever he likes to exercise it; and even when he is not exercising it, frequent flashes of foreknowledge come through into his ordinary life, so that he often has an instantaneous intuition as to how things will turn out even before their inception.

Short of this perfect prevision we find, as in the previous cases, that all degrees of this type of clairvoyance exist, from the occasional vague premonitions which cannot in any true sense be called sight at all, up to frequent and fairly complete second-sight. The faculty to which this latter somewhat misleading name has been given is an extremely interesting one, and would well repay more careful and systematic study than has ever hitherto been given to it. It is best known to us as a not infrequent possession of the Scottish Highlanders, though it is

by no means confined to them. Occasional instances of it have appeared in almost every nation, but it has always been commonest among mountaineers and men of lonely life. With us in England it is often spoken of as though it were the exclusive appanage of the Celtic race, but in reality it has appeared among similarly situated peoples the world over. It is stated, for example, to be very common among the Westphalian peasantry.

Sometimes the second-sight consists of a picture clearly foreshowing some coming event; more frequently perhaps, the glimpse of the future is given by some symbolical appearance. It is noteworthy that the events foreseen are invariably unpleasant ones—death being the commonest of all; I do not recollect a single instance in which the second-sight has shown anything which was not of the most gloomy nature. It has a ghastly symbolism which is all its own—a symbolism of shrouds and corpse-candles, and other funereal horrors. In some cases it appears to be to a certain extent dependent on locality, for it is stated that inhabitants of the Isle of Skye who possess the faculty often lose it when they leave the island, even though it be only to cross to the mainland. The gift of such sight is sometimes hereditary in a family for generations, but this is not an invariable rule, for it often appears sporadically in one member of a family otherwise free from its lugubrious influence.

An example in which an accurate vision of a coming event was seen some months beforehand by second-sight was given in the previous article to which I have referred. I gave another and perhaps more striking one, exactly as it was related to me by one of the actors in the scene, in another number of this magazine (vol. xx., p. 461). Scores of examples of similar nature might easily be collected. With regard to the symbolical variety of this sight, it is commonly stated among those who possess it that if on meeting a living person they see a phantom shroud wrapped around him, it is a sure prognostication of his death. The date of the approaching decease is indicated either by the extent to which the shroud covers the body, or by the time of day at which the vision is seen; for if it be in the early morning they say that the man will die during the same day, but if it be in the evening, then it will be only some time within a year.

Another variant (and a remarkable one) of the symbolic form of second-sight is that in which the headless apparition of the person whose death is foretold manifests itself to the seer. An example of that class is given in *Signs before Death* as having occurred in the family of Dr. Ferrier, though in that case, if I recollect rightly, the vision did not occur until the time of the death, or very near it.

Turning from seers who are regularly in possession of a certain faculty, although its manifestations are only occasionally fully under their control, we are confronted by a large number of isolated instances of prevision in the case of people with whom it is not in any way a regular faculty. Perhaps the majority of these occur in dreams, although examples of the waking vision are by no means wanting. Sometimes the prevision refers to an event of distinct importance to the seer, and so justifies the action of the ego in taking the trouble to impress it. In other cases, the event is one which is of no apparent importance, or is not in any way connected with the man to whom the vision comes. Sometimes it is clear that the intention of the ego (or the communicating entity, whatever it may be) is to warn the lower self of the approach of some calamity, either in order that it may be prevented or, if that be not possible, that the shock may be minimized by preparation.

The event most frequently thus foreshadowed is, perhaps not unnaturally, death—sometimes the death of the seer himself, sometimes that of one dear to him. This type of prevision is so common in the literature of the subject, and its object is so obvious, that we need hardly cite examples of it; but one or two instances in which the prophetic sight, though clearly useful, was yet of a less sombre character, will prove not uninteresting to the reader. The following is culled from that storehouse of the student of the uncanny, Mrs. Crowe's *Night Side of Nature*, p. 72.

"A few years ago Dr. Watson, now residing at Glasgow, dreamt that he received a summons to attend a patient at a place some miles from where he was living; that he started on horseback, and that as he was crossing a moor he saw a bull making furiously at him, whose horns he only escaped by taking refuge on a spot inaccessible to the animal, where he waited a long time till some people,

observing his situation, came to his assistance and released him.

"Whilst at breakfast on the following morning the summons came, and smiling at the odd coincidence (as he thought it), he started on horseback. He was quite ignorant of the road he had to go, but by and by he arrived at the moor, which he recognized, and presently the bull appeared, coming full tilt towards him. But his dream had shown him the place of refuge, for which he instantly made, and there he spent three or four hours, besieged by the animal, till the country people set him free. Dr. Watson declares that but for the dream he should not have known in what direction to run for safety."

Another case, in which a much longer interval separated the warning and its fulfilment, is given by Dr. F. G. Lee, in *Glimpses of the Supernatural*, vol. i., p. 240.

"Mrs. Hannah Green, the housekeeper of a country family in Oxfordshire, dreamt one night that she had been left alone in the house upon a Sunday evening, and that hearing a knock at the door of the chief entrance she went to it, and there found an ill-looking tramp armed with a bludgeon, who insisted on forcing himself into the house. She thought that she struggled for some time to prevent him so doing, but quite ineffectually, and that, being struck down by him and rendered insensible, he thereupon gained ingress to the mansion. On this she awoke.

"As nothing happened for a considerable period the circumstance of the dream was soon forgotten, and, as she herself asserts, had altogether passed away from her mind. However, seven years afterwards this same housekeeper was left with two other servants to take charge of an isolated mansion at Kensington (subsequently the town residence of the family), when on a certain Sunday evening, her fellow-servants having gone out and left her alone, she was suddenly startled by a loud knock at the front door.

"All of a sudden the remembrance of her former dream returned to her with singular vividness and remarkable force, and she felt her lonely isolation greatly. Accordingly, having at once lighted a lamp on the hall table—during which act the loud knock was repeated with vigour—she took the precaution to go up to a

landing on the stair and throw up the window; and there to her intense terror she saw in the flesh the very man whom years previously she had seen in her dream, armed with a bludgeon and demanding an entrance.

"With great presence of mind she went down to the chief entrance, made that and other doors and windows more secure, and then rang the various bells of the house violently, and placed lights in the upper rooms. It was concluded that by these acts the intruder was scared away."

Evidently in this case also the dream was of practical use, as without it the worthy housekeeper would without doubt from sheer force of habit have opened the door in the ordinary way in answer to the knock.

It is not, however, only in dream that the ego impresses his lower self with what he thinks it well for it to know. Many instances showing this might be taken from the books, but instead of quoting from them I will give a case related to me only a few weeks ago by a lady of my acquaintance—a case which, although not surrounded with any romantic incident, has at least the merit of being new.

My friend, then, has two quite young children, and a little while ago the elder of them caught (as was supposed) a bad cold, and suffered for some days from a complete stoppage in the upper part of the nose. The mother thought little of this, expecting it to pass off, until one day she suddenly saw before her in the air what she describes as a picture of a hospital ward, where her elder child was lying apparently insensible on a bed, with a cloth stained with blood under her chin. A doctor and nurses were in attendance, and the mother had the impression that an operation of some kind connected with the nose had just been performed. The minutest details of the scene were clear to her, and she particularly noticed that the child wore a white night-dress, whereas she knew that all garments of that description possessed by her little daughter happened to be pink.

This vision impressed her considerably, and suggested to her for the first time that the child might be suffering from something more serious than a cold, so she carried her off to a hospital for examination. The surgeon who attended to her discovered

the presence of a dangerous growth in the nose, which he pronounced must at once be removed. The child was taken upstairs, put to bed (in a *white* night-dress) and the operation was performed, every circumstance of the vision seen being exactly reproduced.

In all these cases the prevision achieved its result, but the books are full of stories of warnings neglected or scouted, and of the disaster that consequently followed. In some cases the information is given to someone who has practically no power to interfere in the matter, as in the historic instance when John Williams, a Cornish mine-manager, foresaw in the minutest detail, eight or nine days before it took place, the assassination of Mr. Spencer Perceval, the then Chancellor of the Exchequer, in the lobby of the House of Commons. Even in this case, however, it is just possible that something might have been done, for we read that Mr. Williams was so much impressed that he consulted his friends as to whether he ought not to go up to London to warn Mr. Perceval. Unfortunately they dissuaded him, and the assassination took place. It does not seem very probable that, even if he had gone up to town and related his story, much attention would have been paid to him; still there is just the possibility that some precautions might have been taken which would have prevented the murder.

There is little to show us what particular action on higher planes led to this curious prophetic vision. The parties were entirely unknown to one another, so that it was not caused by any close sympathy between them. If it was an attempt made by some helper to avert the threatened doom, it seems strange that no one who was sufficiently impressible could be found nearer than Cornwall. Perhaps Mr. Williams, when on the astral plane during sleep, somehow came across this reflection of the future, and being naturally horrified thereby, passed it on to his lower mind in the hope that somehow something might be done to prevent it; but it is impossible to diagnose the case with certainty without examining the âkâshic records to see what actually took place.

A typical instance of the absolutely purposeless foresight is that related by Mr. Stead, in his *Real Ghost Stories* (p. 83) of his

friend Miss Freer, commonly known as Miss X. When staying at a country house this lady, being wide awake and fully conscious, once saw a dog-cart drawn by a white horse standing at the hall door, with two strangers in it, one of whom got out of the cart and stood playing with a terrier. She noticed that he was wearing an ulster, and also particularly observed the fresh wheel-marks made by the cart on the gravel. Nevertheless there was no cart there at the time; but half an hour later two strangers *did* drive up in such an equipage, and every detail of the lady's vision was accurately fulfilled. Mr. Stead goes on to cite another instance of equally purposeless prevision where seven years separated the dream (for in this case it was a dream) and its fulfilment.

All these instances (and they are merely random selections from many hundreds) show that a certain amount of prevision is undoubtedly possible to the ego, and such cases would evidently be much more frequent if it were not for the exceeding density and lack of response in the lower vehicles of the majority of what we call civilized mankind—qualities chiefly attributable to the gross practical materialism of the present age. I am not thinking of any profession of materialistic belief as common, but of the fact that in all practical affairs of daily life nearly everyone is guided solely by considerations of worldly interest in some shape or other.

In many cases the ego himself may be an undeveloped one, and his prevision consequently very vague; in others he himself may see clearly, but may find his lower vehicles so unimpressible that all he can succeed in getting through into his physical brain may be an indefinite presage of coming disaster. Again, there are cases in which a premonition is not the work of the ego at all, but of some outside entity, who for some reason takes a friendly interest in the person to whom the feeling comes. In the work which I quoted above, Mr. Stead tells us of the certainty which he felt many months beforehand that he would be left in charge of the *Pall Mall Gazette*, though from an ordinary point of view nothing seemed less probable. Whether that foreknowledge was the result of an impression made by his own ego or of a friendly hint from someone else it is impossible to say with-

out definite investigation; but his confidence in it was fully justified.

There is one more variety of clairvoyance which ought not to be left without mention. It is a comparatively rare one, but there are enough examples on record to claim our attention, though unfortunately the particulars given do not usually include those which we should require in order to be able to diagnose it with certainty. I refer to the cases in which spectral armies or phantom flocks of animals have been seen. In *The Night Side of Nature* (p. 462 *et seq.*) we have accounts of several such visions. We are there told how at Havarah Park, near Ripley, a body of soldiers in white uniform, amounting to several hundreds, was seen by reputable people to go through various evolutions and then vanish; and how some years earlier a similar visionary army was seen in the neighbourhood of Inverness by a respectable farmer and his son.

In this case also the number of troops was very great, and the spectators had not the slightest doubt at first that they were substantial forms of flesh and blood. They counted at least sixteen pairs of columns, and had abundance of time to observe every particular. The front ranks marched seven abreast, and were accompanied by a good many women and children, who were carrying tin cans and other implements of cookery. The men were clothed in red, and their arms shone brightly in the sun. In the midst of them was an animal, a deer or a horse, they could not distinguish which, that they were driving furiously forward with their bayonets.

The younger of the two men observed to the other that every now and then the rear ranks were obliged to run to overtake the van; and the elder one, who had been a soldier, remarked that that was always the case, and recommended him if he ever served to try to march in the front. There was only one mounted officer; he rode a grey dragoon horse, and wore a gold-laced hat and blue Hussar cloak, with wide open sleeves lined with red. The two spectators observed him so particularly that they said afterwards they should recognize him anywhere. They were, however, afraid of being ill-treated or forced to go along with the troops, whom they concluded had come from

Ireland, and landed at Kyntyre; and whilst they were climbing over a dyke to get out of their way, the whole thing vanished.

A phenomenon of the same sort was observed in the earlier part of this century at Paderborn in Westphalia, and seen by at least thirty people; but as, some years later, a review of twenty thousand men was held on the very same spot, it was concluded that the vision must have been some sort of second-sight—a faculty not uncommon in the district. Other cases are cited in which flocks of spectral sheep have been seen on certain roads, and there are of course various German stories of phantom cavalcades of hunters and robbers.

Now in these cases, as so often happens in the investigation of occult phenomena, there are several possible causes, any one of which would be quite adequate to the production of the observed occurrences, but in the absence of fuller information it is hardly feasible to do more than guess as to which of these possible causes were in operation in any particular instance.

The explanation usually suggested (whenever the whole story is not ridiculed as a falsehood) is that what is seen is a reflection by mirage of the movements of a real body of troops, taking place at a considerable distance. I have myself seen the ordinary mirage on several occasions, and know something therefore of its wonderful powers of deception; but it seems to me that we should need some entirely new variety of mirage, quite different from that at present known to science, to account for these tales of phantom armies that pass the spectator within a few yards.

First of all, they may be, as apparently in the Westphalian case above mentioned, simply instances of prevision on a gigantic scale—by whom arranged, and for what purpose, it is not easy to divine. Again, they may often belong to the past instead of the future, and be in fact the reflection of scenes from the âkâshic records—though here again the reason and method of such reflection is not obvious. There are plenty of tribes of nature-spirits perfectly capable, if for any reason they wished to do so, of producing such appearances by their wonderful power of glamour (see *Theosophical Manual No. V.*, p. 60), and such action would be quite in keeping with their delight in mystifying and

impressing human beings. Another possibility is that in some cases what have been taken for soldiers were simply the nature-spirits themselves going through some of the ordered evolutions in which they take so much delight, though it must be admitted that these are rarely of a character which could be mistaken for military manœuvres except by the most ignorant.

The flocks of animals are probably in most instances mere records, but there are cases where they, like the "wild huntsmen" of German story, belong to an entirely different class of phenomena, which is altogether outside of our present subject. Students of the occult will be familiar with the fact that the circumstances surrounding any scene of intense terror or passion, such as an exceptionally horrible murder, are liable to be occasionally reproduced in a form which it needs a very slight development of psychic faculty to be able to see; and it has sometimes happened that various animals formed part of such surroundings, and consequently they also are periodically reproduced by the action of the guilty conscience of the murderer (see *Manual V.*, p. 83). Probably whatever foundation of fact underlies the various stories of spectral horsemen and hunting-troops may generally be referred to this category.

C. W. LEADBEATER.

(TO BE CONTINUED)

SCATTERED SCRAPS OF ANCIENT ATLANTIS

Among the many puzzling monuments of past races which perplex the brains of those who study such matters, perhaps the most puzzling are the relics which are scattered over Northern Scotland, Ireland, Cornwall, and Brittany. These are of a varied nature, and they have, one and all, been provocative of many theories and much discussion.

There are the Round Towers of Ireland, the Brochs of the Highlands, the Cairns, Stone Circles, Menhirs, Holed Stones, and Monoliths. There is the symbolism of the Scottish sculptured stones, scattered over the country from the Forth to the Orkneys. There are the Mounds and Monoliths of the Breton Carnac, where popular legends assert that meetings of worshippers are yet held at night, when the mounds are illuminated, and voices discourse in the Latin tongue, to the bewilderment of the belated Breton peasant.

The dates, the purpose, the builders of these relics, and the social condition and advancement of the people who erected them, have been, and are, vexed questions. Over them a civilised, bloodless, but occasionally bitter warfare has been waged for years.

I propose to give in the following short papers a rough sketch of a few of the facts regarding these monuments; finally, by referring to customs which we find lingering among the peasantry, and actively practised among savages, to see whether we cannot weld our fragmentary evidence into a coherent mass, and, by the aid of theosophical studies, arrive at certain conclusions respecting the builders, and the purposes for which they built.

First, then, as to what we find when we turn our attention to these relics. Let us take the Irish Round Towers. These are

always lime built, and sometimes contain hewn stone. There is a certain resemblance between them and the Scottish Brochs, but that they were built by the same people is denied by many competent authorities.

Mr. G. Petrie* believes them to be of Christian origin; he founds this belief, partly on the alleged savagery of the early races of Ireland, and partly because a church is frequently found near them. Mr. Petrie supports his theory by other evidence, but these are the most salient points.

As a matter of fact, it seems to have been very customary for Christians to erect a church near an ancient place of worship, as, for example, near a sacred monolith, in order to divert the devotion of the people from a Pagan to a Christian channel.†

Windele‡ considers the weight of argument, analogy and authority to be with those who argue in favour of a pre-christian origin of the towers. The *Book of Armagh*, a MS. of the seventh century, speaks of the building of a church by Saint Patrick, not of lime built hewn stone, but of moist earth; and the Venerable Bede refers to a church built of sawn wood covered with reeds, after the Scotic (Irish) manner. Mr. Lewis§ draws a parallel between the Moslem Minarets and the Round Towers; in a word, the advocates of the pre-christian theory are able to point to buildings in other parts of the world, which bear at least slight resemblance to the Round Towers; whereas it is not apparent that the Christians ever erected towers in any way akin to them. The Round Towers, viewed as being of Christian origin, are unique.

Mr. Windele, quoting *The Four Masters*, applies the name Turaghan Angcoire (Fire Tower), to these buildings, and maintains that if, as is probable, Christian anchorites dwelt in them, they simply took possession of the works of other men's hands. The Rev. J. Lenigan, who supports the fire-temple theory,

* See *The Ecclesiastical Architecture of Ireland.* Dublin; 1845.

† See *Ecclesiastical Hist. of Ireland*, by Rev. J. Lenigan, p. 413, vol. 4. 4 vols. Dublin; 1829.

‡ *Notices of the City of Cork.* Cork; 1839.

§ "Notes on some Irish Antiquities," *Journal of the Anthropological Institute*, vol. x., p. 137 *et seq.*

points out (*a*) that the windows, the form of which is of high antiquity, face the four cardinal points; (*b*) that the tower was always erected near some place of note, where the church was afterwards built; in fact, the church went to the tower, and not the tower to the church.

Miss Beaufort* points out that if these towers were belfries, as has been suggested, their use as such was suddenly and inexplicably laid aside. Moreover in some instances they taper too much to admit of the placing of a bell within them. As for their name Clogh Teach, it is true, says our authoress, that *clog* means bell; but *clogh* is also stone, and *clogad* cone or pyramid.

By examining the plate facing p. 51 of Miss Beaufort's essay, it will be perceived that there is great similarity between a Persian fire altar and the pillar stone at Kilgowen. The authoress asserts that "going to the stone," is a common Irish idiom for going to church, thus indicating that pre-christian places of worship determined the sites of Christian churches. Miss Beaufort also points out that in Mayo is a town called Bel, or as it is frequently spelt Baal. Near this town is a Round Tower, and a sacred river; while in the town itself are preserved many fire ceremonies. To these rites I shall refer later.

Leaving the Round Towers for awhile, let us turn to the Scotch Brochs. These are said to have been built for purposes of defence. This may be so; but the question is, by whom? They are circular buildings of unhewn and uncemented stone. That on Mousey Island (Shetlands) is 45 feet high. There are 60 of them in Sutherland, 79 in Caithness, 70 in the Orkneys, 75 in the Shetlands, 38 in the Islands of Lewis and Harris, 30 in Skye, 1 in the Isle of Raasay, 6 on the mainland of Inverness, 10 in Ross.

No Irish or Norse chronicle contains an account of their building; but there is Norse evidence that the Broch at Mousey was in existence A.D. 900. Bronze has been found in these towers, and a little iron; the masonry is compactly fitted together, the

* "Essay upon the Architecture and Antiquities in Ireland previous to the Landing of the Anglo-Normans," by L. C, Beaufort, from *Trans. of the R. I. Acad.* Dublin; 1828.

stones bearing no mark of a tool. The towers consist of a central court, with cell-like surrounding chambers; the building tapers towards the summit. Some of these relics of the ancient inhabitants of the country are now covered with mounds of earth and grass. Mr. Anderson advances the opinion that burials took place in them, after they became thus covered; they have been compared with the Nuraghi of Sardinia, but they, unlike the Nuraghi, have their centres open. Mr. Anderson asserts that the Scottish Broch is unique; nothing like it exists in any explored portion of the globe.*

Before considering the symbols which are to be found on, and in, these towers, and elsewhere on the varied Scotch and Irish relics, let us dwell, though necessarily in a perfunctory manner, upon the stone circles and cairns, which are of a very remarkable description.

Near Drogheda there is a large tumulus called New Grange, which has been compared with Gavr Inis, Mer de Morbihan, Brittany.†

New Grange is seventy feet high. It has a gallery sixty-three feet long, which terminates in a domed chamber.

At New Grange the entrance is to the south; the gallery runs north and south. At Gavr Inis it runs from the south-east to the north-west; the marking on the stones are segments of concentric circles, which spring out of one another. At New Grange the line starts from a central point, and runs round and round.

Almost all the Irish dolmens have the cross form; the galleries form the limbs, the chamber the centre. In very many of these galleries there is a narrow gateway, through which it is hard to pass. In New Grange, despite its great size and height, the gateway is peculiarly narrow and difficult. The student will be reminded of the universal traditions as to initiation ceremonies, especially those in the Egyptian pyramids. It is very noticeable that people in Cornwall creep through holed stones to be cured of rheumatism; while in France and Cyprus pious

* *Scotland in Pagan Times. The Iron Age.* J. Anderson. Edinburgh; 1883.

† See Mr. Lewis, "Notes on Some Irish Antiquities," *Journal of the Anthropological Institute*, vol. ix., p. 137 *et seq.*

peasants perform the same rite in order to be regenerated.* Part of the initiatory ceremony of certain Australian tribes consists of creeping under a bough held very closely to the earth, leaving just sufficient space for the candidate to crawl beneath it.

In Scotland we find these underground chambers associated with stone circles, and in the belief of the peasantry they were places of Pagan worship. At Callernish in the Lewis there is a circle of stones with arms proceeding from it, giving the shape of a cross. This circle is composed of thirteen stones, with a larger stone in the centre.†

Mr. Anderson points out that the cairns of the "Stone Age" are structural, whereas those of the later "Iron Age" are less perfect, being mere heaps of earth. Even those of the "Bronze Age" are inferior to the earlier work, so that we find a steady degeneration of these structures from the Stone Age, through the Bronze to the Iron.

The Stone Age cairns are of great size, as though the work of giants; they have, many of them, horn-like projections at the corners. This is a point of interest, considering that horns and crescents are very usual symbols. Among the North American Indians we find references to the "horns of magic" of the Chepitch Calm, or great serpent. Horns are symbols found in Egypt; and in the fire rite of the Natchez Indians, the people range themselves in the form of horns, or of a crescent.

There is certainly reason for supposing the cairns and circles to be connected. Popular legends assert that the latter were places of worship; and there is some evidence that the former were places of initiation. Within all these structural horned cairns are tripartite chambers, and an approaching gallery with a narrow entrance. Miss Beaufort refers to the fact that the Irish monuments are always near water, as for example, a sacred well or stream. Water for lustration plays a prominent part in initiatory rites all over the world. In the central chamber at New Grange, there are four basins for water.

* See Miss A. W. Buckland, "Cornish and Irish Prehistoric Monuments," *Journal of the Anthropological Institute*, vol. ix., p. 146 *et seq.*

† *Scotland in Pagan Times. Bronze and Stone Age*, J. Anderson, Edinburgh; 1886.

The chambered mound of Maeshowe, a mile to the east of the stone circle of Stennis, is 92 feet in diameter, and has a central chamber to which leads a narrowing passage. In the winter of 1152-53, a band of Vikings, who were bound on a pious pilgrimage to Jerusalem, were obliged to winter in the Orkneys. These religious persons broke open the Maeshowe mound to see whether there was anything in it which they might "convey," to use the euphemism of Ancient Pistol.

The fact is chiefly of interest because they scribbled upon the walls not only their names, but their views as to the origin of the place which they had entered to loot. This proves that its origin was even then lost in "the night of time." The Viking theory was that the mound was Lodbrok's Sorcery Hall. Ragnar Lodbrok was the Scandinavian King Arthur; the ancient hero was also very frequently the magician. See, for example, the shape-shifting magical powers of the Irish Tuatha De.

Another point of interest lies in the fact that it raises a question as to whether the burnt bones, etc., which are sometimes —but not always—discovered in the mounds, were really placed there by the original builders. If these structures were built for sepulchres they would surely have been used, without exception, for that purpose.

I will defer the question of the symbols to a second paper, because I wish to quote at some length from Mr. Anderson's conclusions as to the people who reared these mounds. It appears to me, in view of the fact that we learn of many priest-led emigrations from Atlantis, that there is no reason for supposing these relics, though all probably the work of Atlanteans before the Celtic influx, were the work of the same people. The Druids gained their knowledge from the Atlanteans, or rather, both learned from the same universal Wisdom; the Bards were the heirs of the remnants of Druidic learning. The student who has studied *Atlantis, The Pyramids and Stonehenge,* and *The Beginnings of the Fifth Race,* will see much in Mr. Anderson's remarks to confirm the statements made in these works. Mr. Anderson says, in speaking of the Bronze implements, the purpose of which is unknown to us: "The brain that designed, and the hand that modelled these forms must have been specially con-

versant with the technicalities of complicated processes" (p. 226). And again, referring to the stone work found in the cairns: "Ancient flint workers went further than modern knowledge and modern skill can follow them" (p. 379).

Mr. Anderson speculates upon a point which is very significant to students of Thosophy. Immense quantities of gold have been found both in ancient American and Celtic monuments. The workmanship of the Celtic ornaments is most exquisite; the goldsmith who wrought them was no dunce or beginner at his art.

Where did these people find their gold, at a time when there was neither silver nor iron? If gold, and tin and copper to make bronze, were imported in large quantities, the fact argues trade and civilisation. Students of Theosophy will perceive another possible hypothesis. In ancient MSS. there is mention of a metal called finndruinne, but the nature of this metal is yet undecided. In conclusion, Mr. Anderson says: "The rudeness which is the result of incapacity, the rudeness which is the result of skill and calculation, in certain cases may closely resemble each other, but in drawing conclusions as to the capacity or incapacity of the workman from the mere rudeness of the workmanship, there must be discrimination. In the finer forms of these chipped implements it is manifest that their rudeness is the result of processes carefully adapted to the properties of the material, and prepared with a dexterity only to be acquired by practice and experience. That their surfaces are always unsmoothed, while other implements found with them are finely polished, is evidence that the absence of polish in them is the result of intention and not of incapacity. And that this abstention from all effort to produce a smoother finish of surface and outline than that which results from the merely constructional process, ought rather to be commended as a merit than censured as a defect in the workman's culture, seems plain from the fact that the form when thus finished possesses a character of fitness and beauty which is universally acknowledged. This character is the result of a single process, perfected to a pitch of delicacy and refinement which is now unattainable. That process, which the ancient workers invented and brought to such perfection, is the very pro-

cess which scientific investigation has now shown to be the most suitable to the qualities of the material they employed. This material was selected by them in preference to all others, and we cannot doubt that it was so selected on account of its special suitability to the purpose in view, although it is not abundant, and must always have been difficult to procure in Scotland. Is it possible, then, to conclude there is no evidence of culture in such manifestations of knowledge and skill—in such adaptations of means and materials to definite ends and purposes?" (p. 382.) Surely these conclusions are very natural if we are dealing with the works of a simple people, led by men of knowledge to a country far from a corrupt civilisation. A people whom their leaders would desire to keep simple in worship and in manners, as a reaction from the corrupt customs of luxury and vice which they left.

Conceive of such a people as this, so ruled and instructed, and these relics become intelligible; otherwise we are fain to share Mr. Anderson's amazement at finding in this builder of great monuments and maker of fine implements, the Scottish "primitive man."

I. HOOPER.

(TO BE CONTINUED)

THE THEOSOPHIC IDEAL

THE eloquent and persuasive appeal made by Mr. Nichol in the last number of this REVIEW is one with which everyone must sympathise, if not entirely agree. What is the precise relationship which exists between that religion which, in one shape or other, has been the spiritual life of the West for two thousand years, and the Ancient Wisdom, so many milliards older, is the question of all others the most important for our study; and I hope that he and those whom he represents will understand that it is with no purpose of controverting what he has so beautifully said that I venture to carry on the discussion a little farther.

Its authoritative solution can only come from those who have means of consulting records which are not within the reach of ordinary humanity; and these seem to hesitate to speak, feeling that statements which can have no actual *proof*, as the scientific world counts proof, can hardly gain a hearing, far less credence, from the world at large. I do not myself entirely agree that this course is the wisest; I should like, in this matter as in others, to have a distinct statement laid down to which we may appeal, when future discoveries are made, to show that they are not new *to us*. When the discovery is made without our assistance—as even now many confirmations of our views are turning up in all kinds of unexpected directions—for us to say: "Oh, we knew all this before, but did not like to speak!" will not gain us credit, but rather cover us with contempt and ridicule. But before invoking the higher powers, we should first do our own best with the materials we actually possess, and I hardly think even this has yet been done. Let me for a while take up the question from my own point of view, which is one widely apart from that of Mr. Nichol and his friends, and see how far the different aspects which the One Truth presents to us, thus viewed, can be brought into harmony.

For practical purposes we may start from Gautama Buddha, about 600 years before Christ by the ordinary chronology, though nearly 100 years less as we are taught. We need go no further than the *Light of Asia* to learn that this incarnation was one of a long series, and of this the very last. Each of these statements has a profound significance for us. The first requires us vastly to enlarge upon that popular Christian idea of a "Teacher sent from God," which regards him simply as one who comes straight out of heaven with a bran-new doctrine never heard of before, by believing which men are to be "saved." In actual fact, for a long space of time, the Being who as Suddhodana's son was named Siddartha, had been to the world (and not to *men* only) the Master of Wisdom, the one Teacher from whom all others, without exception, directly or indirectly gained their knowledge. The wisdom of the Ṛiṣhis and sages of ancient India was His wisdom; the Brâhmans amongst whom He incarnated could teach no other doctrine but His, except so far as the stream had grown sullied in flowing so far from its fountain-head. Time after time had He in His own person come amongst His children to clear away the briars and thorns which threatened to block the road upwards and to raise their thoughts and hearts above this world of illusion; century after century the whole world had been bathed in the flood of light and life whose source had been His vast intelligence and wondrous love. All this time He had been "saving" men; and this, not from any "anger of God"—for the Wisdom knows no God, higher or lower, low enough to hate the creatures beneath him; not from an eternal hell—a thousand years had yet to pass before men had fallen low enough to invent *that* blasphemy—but from the heavy burden of their lower desires and wants, the foolish longings which bring them again and again back into incarnation to undergo the weary round of the wheel, vainly trying to reproduce, over and over again, the old enjoyments above which they should have risen to that higher Law of Love which He taught.

And when one who has hitherto known only the ordinary Christian view has so far enlarged his ideal of a Teacher, there is another wonder waiting for him. After being for so long a time the Light of the World, the period had arrived at which

He should come for the last time of all to preach the Law, and pass away, and give up His place to another. High as He stood above the men He taught, there is no finality for Him any more than for them; there is an upward path for Him also, and its next step takes Him away from the world. We need not, for our present purpose, puzzle ourselves with the (so to speak) fragmentary reincarnations of which some hints are given us in the third volume of *The Secret Doctrine*. Precious as these are in studying certain curious metaphysical problems, they concern the East only; and we may here content ourselves with the statement that when Gautama Buddha finally passed into Nirvâṇa His work—His dispensation, to use a familiar phrase—was ended. He left behind Him an organisation which has kept up His teaching to this day. Superstitions have gathered round it —the need, of which Mr. Nichol speaks so feelingly, of a personal God to pray to, has introduced much which He Himself would disapprove; yet for all this the Buddhism of to-day contains more of the valuable elements of His teaching than the Christianity of to-day does of Christ's.

But—and this is the point on which I desire to lay special stress—He left behind Him, not only a doctrine and an organisation (as one may say, a Church) but a Successor—*our* Master of Wisdom, from Whom light and love flow down upon us, as the Hindoos of old received it from Him we call Gautama Buddha. We may take His name as the Indian books give it, Maitreya, and translate it roughly as the Lord of Love. The name is a suggestive one, and worth study. We must not forget that as Masters and Buddhas have their appointed periods of advance, so we ourselves are not the men of two thousand years ago; we have different capacities and fresh wants, and hence it cannot be a matter of chance that whilst they, in the East, had a Master of Wisdom, we of the West have instead of Him a Lord of Love. What, then, does it mean?

It means, to begin with, that the New Dispensation really has, or at least should have, something to teach the followers of the Old. There is, in sorrowful fact, nothing either in the doctrine or the morality which the Christian missionaries bring into the East from Europe to justify such an assumption; and

the endless wars, disturbances and bloodshed their interference provokes, certainly find no compensation in the moral improvement they have effected in the few converts for whom the English public contentedly subscribes its millions. But the conceit that the "heathen are perishing" for the lack of such knowledge as the Rev. Mr. Chadband and his wife and family can furnish them is a grotesque travesty of a true instinct. We should, by this time, have learned from the Lord of Love something which might add a warmth to the cold light which knows no other bliss than the abolishing of Ignorance; and one of the chief means of attaining this should have been the work amongst us of Him whom we know as Jesus of Nazareth. But, alas, "the spark has burned low."

I must, however, guard myself before proceeding to speak, according to my small knowledge, of the Master of Nazareth. It is the weakness of the English mind—that which makes other nations say of us that we are incapable of philosophy—that when we get hold of an idea, our first, instinctive use of it is to defend ourselves with it against a second. All we want is a formula—to save us the trouble of thinking any more; as may be seen, for example, in the instant and universal acceptance of Darwin's phrase "Natural Selection." It troubled no one that there was no evidence that this *was* the actual mode of evolution; the scientific public was provided with a "blessed word" (Mesopotamia would have done just as well) to mutter before all difficulties, as the Turk says "Kismet"—and all need for thought was ended. I must fairly warn my readers before going farther, that they must not too hastily imagine that what I am saying of Jesus is to justify them in making of Him *merely* (in Mr. Nichol's words) a Personal Being to whom prayer may be offered; the object for which I write is to suggest that the Dispensation of the Lord of Love means more—far more than this.

I have said the facts of the case are in possession of those who are not at present inclined to give them out to the world. I do not myself know precisely when the change took place from Gautama to Maitreya, nor can I at all define what or who was the Being who actually overshadowed, inspired, or whatever it might have been which was done to Jesus to fit Him for his public

life. But some general considerations may help us to escape to some extent from the painful narrowness of the view to which I have referred. The main point to be kept in mind is that the Wisdom our own Lord of Love teaches is the same Wisdom Gautama Buddha taught for ages before, not something newly invented; there is—there *can* be—no change, except as we in course of evolution become capable of receiving more, or as in our peculiar circumstances in the West a different side may be more needful for us. Similarly, the method of teaching can hardly be much modified; there is no conceivable reason to suppose that His birth as Jesus of Nazareth has been His only attempt to teach us on the physical plane—indeed we have, I believe, been distinctly told the contrary. He *may* have come—*must* have come many times; "come to His own, and His own received Him not"; and (saddest of all) has been rejected in His own name, by those who called themselves His followers. Why He came in the first instance (if indeed it were the first) amongst the Jews we do not know; there may have been some kârmic necessity, some immediate, pressing need; but the result was in many respects unhappy; the bitter prejudice of race transformed the Lord of Love into a Jewish continuation of their blood-thirsty tribal God, cut the nascent religion off from all influences of the Wisdom around it, and made its professors "enemies of the human race." To the present day the evil has continued; "Christian missions," first Catholic, now Protestant, have caused more bloodshed than all "heathendom" put together. The same influence working within has so far hindered every attempt of the Higher Powers to set things right; following the original "twist" given to the truth by Saul of Tarsus, the theological squabbles over the Creeds settled the final rejection of the higher knowledge, and the last relics of true spirituality were crushed out in the verbal disputations of the Reformation.

Why, it may here be asked, have not the Powers taken better care for their work? Why *let* the truth be thus obscured? In controversy we should not feel ourselves bound to find an answer; the same question presses yet more hardly on the popular Christian view. But we do not postulate, as that does, a Ruler of infinite power and above all law; for us the Cycles

must run their appointed course, man must come to his very lowest point of materiality before beginning the upward path. Humanity which, but two thousand years ago, was still capable of receiving with enthusiasm the teaching of unselfish aspiration, has now split into units, each occupied with the desperate effort, as regardless of others as the crowd escaping from a burning building, to "save his soul" from everlasting physical torture; and even the wisdom, love and power of the Lord of Love can only look on sorrowfully and wait the appointed time when these blinded struggling souls may come again in better times to learn from Him to look back with shame and confusion on the depth from which they have emerged. All He can do, we are certain that He does; no soul which calls for guidance or help to Jesus or whatever name he may give his Ideal, but his prayer reaches the Lord of Love and draws down such help as is possible from Him.

But there is *nothing* which so limits this possibility as the *limitation* of our love and reverence to Jesus of Nazareth. When we have put aside from that confused heap of documents of various ages—edited and re-edited out of all recognition—which is called the Four Gospels, all the old stories picked up and credited, like old jokes, to each Master in succession, as many of the Buddhist Jâtakas were to Gautama Buddha six hundred years before; when we have disentangled all the interpolations of subsequent centuries, intended to make of the Master of the World-Wisdom a Jewish Messiah or a Christian sectarian as each in turn needed; we find remaining the outlines of a character loving, unselfish, beautiful beyond expression. But (mark well) its beauty is *not* of something new and unheard of before; clearly and unmistakably is Jesus of Nazareth, as was Gautama Buddha, a "Tathâgato"—"one who walks in the footsteps of His predecessors" in the marvellous line of Masters of Wisdom; and the lesson of that life in Judea is just the one thing we have *not* learned from it—to know, from His example, what a Master is like and to let our hearts burn within us each time we meet one in the way. Of all His teaching to His disciples He wrote no word (in this also like the Great Ones who preceded Him). The love and power of the Lord of Love, to whom He con-

tinually appealed as the true speaker of His words—the true worker of His deeds—flowed forth from Him, stirring vibrations which yet linger in the hearts of this "evil generation"; but it was to no book He trusted to keep the world alive after He was gone. The Father who had sent Him would not leave His work uncared for. Who shall say how often since His death in Judea the "blood of Jesus" has been shed, and a fresh Sacrifice offered to that overpowering instinct of human nature which *must* have a personal God—safely dead and buried centuries ago—to oppose to every stirring of fresh life amongst the dry bones?

From this brief outline it will be seen how I and those who see as I do (if any such there be) stand towards Mr. Nichol's petition. We receive it with the most intense and affectionate sympathy, yet sternly, though sorrowfully, refuse its prayer. I have often spoken of popular religion as furnishing to its votaries no more than a pillow for the more conveniently sleeping through life; there are thousands—millions—about us who require nothing else, and for these their "simple gospel" is sufficient. We may let them pass; their Bible Societies, Missionary Societies, Kensit rows, and other like walkings and talkings in their sleep, do not permanently inconvenience us. But when one comes to us, drawn by the light of the Wisdom, desiring to learn from the Lord of Love, we must speak out to him. We do not ask him to diminish by one hair's breadth the reverence and love he has been used to pay to the Jesus of the Gospel narrative—God forbid! All, and far more than all, is rightfully due, and well spent on Him. But he *must* bring himself to pass beyond. No more may one whose eyes are ever so little opened plume himself, like the sleepers around him, on the possession of his own private and exclusive Saviour, using the beauty of His character and the warmth of His heart's love only to feed his own self-conceit—thanking God that he is not as others, even this—(let each one's conscience supply the blank!). It is unhappily possible to make a fresh motive, a new appearance of justification, for this out of the Theosophic doctrine, even as Bunyan's pilgrim found there was a bye-way to Hell from the very gates of the Celestial City—and of *that* man "the last state is worse

than the first." It is no imaginary danger—no rare case; would that it were. Once more such an one must enlarge his ideal, and understand that Jesus is but one of many manifestations of the love of the Father, and that even the Father—the Being of whom I have spoken as Maitreya, the Lord of Love—is no Jewish-Christian "God," but only One standing many steps higher indeed, but on the ladder we are all climbing. For *him* to speak as other Christians do is to hang back from the light, and this at his stage is fatal, however dazzling the blaze may be to his weak eyes. He must come forth from the flock of God's "sheep" who graze peacefully and sleep happily, and "take upon him the whole armour of God" and fight—as a *man*, a sheep no longer!

I grant to the full the instinct so profoundly rooted in the heart of man, which peremptorily insists on a personal God to whom to offer sacrifices and make prayers. But I appeal to the world around us, and ask, Who are they who live according to it—are they the higher or the lower—do they lead the advance, or linger last of all on the line of evolution? Only one answer can be given. It has its power just because it is to the greatest weakness of human nature that it appeals. It is indeed a broad general principle of nature worth laying down for its own sake, as well as for its relation to our argument, that when we feel our hearts go out at once to some view, some line of action, and take it up enthusiastically, it is *always* because it flatters some weakness—it may be a noble weakness, but a weakness still; the medicine we *really* need for our improvement is bitter to our taste, as medicine ever is. The instinct has had its use, and has it (in its own proper place) even yet. It is a branch of that "gregariousness," the tendency to gather into a flock like sheep, which has brought the savage into families, these into tribes, and these into nations. But the turn of the spiral has now come, and those who aspire to harmonise themselves with Nature must now look the other way. The higher life has now for its aim our development into independent, self-contained *men*, each with his own inherent power, his own separate path, his own peculiar means of advance—the material from which in the future may arise something *beyond* man. "Beloved, *now* are we the sons of

God"—the divine spark dwells as surely in us as in any of the Great Ones of old; and the pledge of one who rallies to the Wisdom is (whether he knows it or not) no longer to lie at the feet of Gods, true or false, but to rise up and make himself fit to dwell with Them—himself as great as any.

If it is shown me that anything Mrs. Besant has said in her truly marvellous expositions of the ideal Christianity (what it was meant by its Founder to be, and of which it has fallen so lamentably short in actual execution) contradicts anything I have said, I stand (no—I sit) corrected; but I do not think you will get off any easier from her. When our two founders publicly uttered the formula of the Buddhist creed, they certainly promised allegiance to the ideal Buddhism, not the living reality about them; and Mrs. Besant, with all her knowledge of the deep meanings which underlie the Christian faith, has not gone even so far as that. One who has reached that height of vision can never limit herself to a single creed, a single Master, however good and noble; and that point each one of us must strive to reach. However far below it we may be, we can never consent—be satisfied—to remain beneath, without treason even to that we already know and love.

ARTHUR A. WELLS.

THE ETHICS OF THE SOLITARY

How have I seen in Araby Orion,
  Seen without seeing, till he set again,
Known the night-noise and the thunder of the lion,
  Silence and sounds of the prodigious plain!

Oh! that thy steps among the stars would quicken!

. . . . .

Lo with what eyes, how eager and alone,
Seers for the sight have spent themselves nor seen it,
  Kings for the knowledge, and they have not known.

—*St. Paul*, F. W. H. Myers.

Ibn Tofaïl, one of the most remarkable of the Spanish-Arabs, was born in the beginning of the twelfth century. He was celebrated as a doctor, mathematician, philosopher and poet. It appears that he belonged to that class of contemplative philosophers which the Arabs called "Ischrâkiyyîn"—the followers of "a certain Oriental philosophy" who were supposed to have followed Plato.

M. Tholuck tries to derive the word *ischrâk* from the mystical φωτισμός, which he renders "illumination," but according to Munk it is derived from *meschrek* (east), who thinks the name refers to certain Oriental doctrines which had been found in Alexandria.*

The following account of Ibn Tofaïl's (or Abubacer's) celebrated treatise is taken from the French analysis of Munk.†

The full title is "The Living One, the Son of the Waking One"—('Hayy means the Living One).

Following a story taken from Ibn-Sînâ, the hero of this

* Casiri speaks of a work by Ibn Tofaïl called *The Mysteries of Oriental Wisdom*, and Averroës reported that Avicenna had written a work called *Philosophia Orientalis*, which is lost, wherein he contradicts his Aristotelian principles and "conceives of God as a heavenly body." He is said to have written this book at the end of his life.

† Munk (S.), *Mélanges de Philosophie juive et arabe*. Paris; 1857.

work, 'Hayy the Solitary, is born without father or mother in an uninhabited island near the equator.

Through certain physical circumstances which replace the natural process of birth, the child arises from the ground, and a gazelle takes care of it and nourishes it. The different stages of growth are marked by successive periods of progressive knowledge of things in general.

The first knowledge which comes to 'Hayy is confined to the things of the senses, and he gradually acquires a knowledge of the world which surrounds him and acquires notions of physics. Later he begins to recognise in the varieties of things a common link which unites them. Beings are on one hand *multiple*, on another *unitive ;* by virtue of their accidents they are *multiple* and yet *one* by virtue of their actual essence. This leads him to study in what consist the accidents and where is the essence of things and he thus begins to distinguish in all things, matter and form.

The first form is that of species. All bodies have in common the corporeal form ; they vary in the forms of genera and species but include the form of the *substance*. Bodies in general are composed of a primal matter and of the forms of corporeity and substance.

By contemplating thus matter and form, the recluse finds himself on the threshold of the spiritual world. It is obvious that lower forms are produced by something ; there is, therefore, necessarily something which makes forms, for all that which is produced must have a producer.

Turning his regard to the sky, 'Hayy finds there a variety of superior or celestial bodies. These bodies cannot be infinite ; he recognises the finitude of the heavens and the celestial spheres.

The spheres, with that which they contain, are as a single individual, and in this manner the whole universe forms one unity. Is the universe eternal, or has it had a beginning in time ? This is the question to which the Solitary One can find no answer ; for there are equally strong reasons in favour of each hypothesis.

But it is plain, however, that he leans rather to the eternity of the world. However this may be, he recognises that there is

an *agent* who perpetuates the existence of the world and sets it in motion. This "being" is not a body, nor the faculty of a body; He is the form of the universe.

And since all beings are the work of this superior being, or of God, our thoughts in contemplating the work ought also to be turned towards the Worker, to His goodness and perfection. All forms are found in Him and are issues of His activity, and in a certain way there is no other being than He.

Returning to the intellectual faculty which is in him, the Solitary finds that it is in itself absolutely incorporeal, since it can conceive of being apart from all dimension and quality, which is impossible to the senses and also to the imaginative faculty.

It is indeed the true substance of the man, it knows neither birth nor death. It is disturbed by matter, and it ought to struggle to disengage itself therefrom, by giving to the body only the care absolutely necessary to its existence. The beatitude of this substance and its pain are by reason of its union with or separation from God. Nothing that is under the celestial sphere is equal to this substance, but it is found in a higher degree in the celestial bodies (the intelligences of the spheres). Man, resembling the three species of beings, that is, other animals, the celestial bodies and the being who is indeed *one*, must of necessity resemble all three in his actions and in his attributes.

The Solitary then examines the actions by which the perfect man resembles each of the three species, and how by detaching himself successfully from all that is inferior he must arrive at the last station, that is to resemble God and to be united to Him.

He seeks to detach himself from everything that pertains to the senses or to the imagination, to annihilate as it were himself, that nothing may exist but thought. That which he sees in this condition he cannot describe, and it is only by imagery that he can represent all that he has seen in the spiritual world. He thinks himself entirely identified with the Supreme Being, and the whole universe seems to him to exist in God alone, whose light pervades all things and manifests itself more or less in all beings, according to the degree of their purity. Multiplicity only

exists for the body and the senses; it disappears entirely for him who is detached from matter.

And it is thus that, from one consequence to another, our philosopher, without confessing it to himself, conducts his Solitary to pantheism.

Having arrived at the highest degree of contemplation, 'Hayy contemplates not the Deity itself, but its reflection in the universe, from the highest celestial sphere to the earth. And here the author, forgetting his *rôle* of philosopher and his scientific mission, abandons himself utterly to his imagination and gives himself up to poetical musings.

The Solitary sees in succession the apparition of God in the *intelligences* of the different spheres, even down to the sublunary world.

It appears more and more refulgent in the superior spheres, but in the world *of birth and of destruction*, it appears but as the reflection of the sun in troubled waters. Then returning to its own essence, the Solitary recognises that there are multitudes of other individual essences like his own, of which some are surrounded with splendours and some are thrown among darkness and distress; these are the pure and the impure souls.

The Solitary sees all this in the state of ecstasy, and when he comes back to himself, he finds himself in the sensible world, and he loses the sight of the diviner world, for, adds the author, this lower world and the superior world resemble two wives of one husband; the latter cannot please one without irritating the other.

Ibn Tofaïl, in completing his task, has to demonstrate that the results obtained by his Solitary were not in opposition to revealed religion and especially to Mohammedanism, for since philosophy and religion both contain the absolute truth, they could not be mutually contradictory.

'Hayy having succeeded at fifty years of age in raising himself by pure thought to the knowledge of the truth, is placed *en rapport* with a man who, through the religious path, has arrived at the same result, and who, recognising, as 'Hayy does also, the trouble which the senses introduce into the meditative and contemplative life, wishes to escape from the inconvenience of society, and

comes from a neighbouring island to seek refuge in the desert island inhabited by 'Hayy.

When the two Solitaries meet, Asâl (that is the name of the man of religion) having managed to teach 'Hayy how to speak, instructs him in religion and teaches him the duties and the discipline that it imposes on man. The result of their conferences is that the truths taught by religion and philosophy are absolutely identical, but that in religion they are put in a form which renders them more accessible to the vulgar; the anthropomorphisms of the Korân, and the description there found of a future life, are only images, which have a profound meaning. Religion has come to the help of the majority of men, who cannot raise themselves by thought alone unto the absolute truth, and walk in the way traced out by it.

And it is also in the interests of the vulgar that religion permits men to amass worldly goods and to enjoy them in full liberty, which is not desirable for the wise. 'Hayy evinces a desire to go among men and teach them the truth in its true light such as he has found it for himself, and Asâl accedes to his wish, though with regret. The two Solitaries, with the help of a ship which accidentally passes their island, proceed to the island which Asâl formerly lived on, and where his friends give 'Hayy a most cordial welcome. But as 'Hayy unfolds his views, their friendship begins to cool, and the philosopher, coming to the conclusion that he has undertaken an impossible task, returns to his island accompanied by Asâl. Here the two friends, renouncing human intercourse for ever, dedicate their lives to austerities and contemplation.

Thus ends the analysis given by Munk, who it will be seen is not entirely in sympathy with this strange 'Hayy.

It is worthy of remark that the first knowledge acquired by this child of nature is the knowledge of doubt—"of the terrible doubt of appearances."

Out of this doubt, using the whole realm of physics merely to sharpen his wits upon, he perfects the fabric of his logic, and the intellect proclaims its own defeat.

Are the shows of the world eternal? If they are, who made them so? If they are not, if they are but the

Moving row
Of magic shadow-shapes that come and go
Round with the sun-illumined lantern held
In midnight by the master of the show;

then where is the ultimate Referee to be sought, what is the criterion of reality?

Into this "Sun-illumined Lantern," the child of nature gazes with increasing weariness as with increasing wisdom, perceiving in the great structure of physical science, "a temple of the understanding which reason has deserted," a mere collection of facts wanting the combining medium which shall make of the cosmos an organic whole.

Then on a sudden the whole problem of physics and psychophysics resolves itself into the problem of a point of view—an attitude of mind. In one moment of self-affirmation, the ego within posits himself as real in his own right, the "philosophic leap" is taken, he finds an intelligence akin to his own in that of the Divine Architect, he is at home in the temple of the Spirit.

Before the mind of the visionary passes a colossal defile of the hosts and powers of nature, each after their kind, but all children of mind, intelligences in their own provinces, each one shining according to its capacity for reflecting light, and "the souls mounting up to God, go by him like thin flames."

Like other visionaries, afflicted with a total ignorance of the world and its ways, he rushes forth with his friend to try to teach men what they do not wish to know, and failing entirely to do so he returns again to the more perfect life of solitude, to

Love his love unto himself alone
And know his knowledge to the world unknown.

This work has been translated into Hebrew with a most erudite commentary by Moses of Narbonne (1349). The original Arabic is published with a Latin translation by Pococke, under the title of *Philosophus Autodidactus*, and there is an English translation from the Arabic by Simon Ockley called *The Improvement of Human Reason exhibited in the Life of Haï Ebn Yokdhan* (London, 1711).

A. L. BEATRICE HARDCASTLE.

THEOSOPHY AS A RELIGION

One of the most singular characteristics of our present era is that any man who takes strong ground in favour of religion exposes himself to the suspicion of either weakness or insincerity. With one exception, that of France during the Reign of Terror, there is perhaps no case in history where religion has been publicly discredited, and an avowal of it by intelligent people considered strange. So beautiful a thing is it, so elevated in its quality and bearings and influences, so associated with the highest thought of duty and devotion and God, that it has received the reverence of all nations in all times. Not monopolised by any name or any sect, universal as the air and the light, men have everywhere rejoiced in it during life, and welcomed its consolations at death.

And yet in our own day a distrust of it has cropped out all over the surface of this land,* and to some extent of the whole English-speaking world. Not that infidelity is fashionable or that literature hostile to religion has popular support, but that the conviction of its necessity as an element of true manhood has been sapped, and the supposition that prominence in religious things is any guarantee of piety is quietly smiled at. In our country the cause for this lamentable change is two-fold.

One is that the differentiation into isolated sects under the pressure of doctrinal opinion has been a practical avowal that the separating assertion of dogma is more important than the unifying influence of religion. The oneness of Divine Fatherhood and the universality of human brotherhood do not withstand the belief that one must hold a certain book to be inspired, or a certain person to be divine, or receive baptism all over the body instead of a part, or affirm an experience of a sudden spiritual

* This lecture was delivered in the United States

change. For spiritual affinity has been substituted intellectual affinity, with the result that piety has been obscured in the presence of dogma and the energy of philanthropic effort turned into the maintenance of sectarian organisations and temples and priesthoods. The churches are closed save for two or three occasions per week, when the denominational peculiarities are set forth, and the funds are spent in keeping them up for those occasions.

The other is that religion has come to be considered separable from moral character and to exist without it. No Church has formally proclaimed that a man may be dishonest, grasping, licentious, cruel, false to promises, and still be welcome to its membership, yet every Church has informally done so by refusing to expel those classes from that membership. I have no recollection of ever hearing that a man has been excommunicated on moral grounds.

The effect of this two-fold cause is widespread. A flavour of unreality has come to attach to religion itself; the fact that a man is a Church member means nothing in the business world; if he is specially conspicuous in religious matters, a suspicion arises that he has some concealed purpose to assist. Some pursuits—politics in particular—are openly admitted to release from the ordinary obligations of moral law and Church connection, so that to gain an office or to carry an election a man may do much of evil without any censure for inconsistency. But the sincerely devout, the high-principled moralist and the cynical observer alike note the quality of the religious world, and the vast body of indifferent spectators more or less consciously sense it, so that a gradual distrust of the name and the thing permeates the whole community. Religion is half-believed the mark of the feeble or the cloak of the schemer, and so, as I have said, a public defence of it arouses suspicion of either weakness or insincerity.

And yet so real is it, so deathless, so enduring, that it is certain to survive every perversion and every travesty, to ultimately regain its ascendency in the human heart and its sovereignty over human life. Nothing can for long supplant it. Philosophy cannot, nor ethics, nor science; and what else has

ever pretended to rivalry? You may force or cajole man away from his gaze on the Divine, but when the force or the cajolery abates he turns again to the light from which he has sprung and to which he hopes to return.

In a remarkable work written many years ago and now out of print, Morell's *Philosophy of Religion*, the author begins with a close analysis of the religious sentiment, and shows that its ultimate resolution is into a *sense of dependence*. We, whose helplessness is incessantly forced home to us by the surroundings of natural forces before which we are powerless as a feather in a gale, know instinctively that behind them must be a peace which passeth understanding, that they are not self-created, but are from a Power upon which they and we alike depend. The veriest faculties of man, intelligence, sentiment, conscience, the soul, seek to realise that Power, to bring it within the range of perception, to sense something of its nature and grandeur and workings. Unable, of course, to comprehend it, for they have limitations and it has none, they at least can rise to a conception which is analogically correct. For, taking the highest and purest qualities of human nature, those qualities, such as wisdom, goodness, and beneficence, which instinct leads it to call God-like in humanity, they raise them to an infinite degree and repose under that limitless expanse. A two-fold process goes on. As the various sections of human nature enlarge and refine, mind and heart and conscience becoming ever fuller and more potent, the conception of God is purified. It expresses the stage to which civilisation has attained. Heaven is the reflection of earth. But the tie connecting them, which is never broken, that sense of dependence which is perpetually present, prompts to some distinct, some symbolic manifestation, something which may voice the consciousness of relation, even rectify relation when it has been disturbed. And so along with speculations as to the nature of God arises a method by which He may be approached, and a ritual is the partner of a creed. As the doctrinal theory elaborates, the ceremonious expression expands, and the thought and the aspiration unite in effort to placate or move or stimulate the One above.

But then comes a later stage. So long as the fitful and im-

perfect characteristics of humanity are attributed to the Supreme Being, so long will there be a supposition that similar influences can modify Him. Sacrifice and penance and petition mean that God will change as man changes. But the doctrine of Divine changeableness weakens steadily as perception of the real order of things in the universe discloses the Reign of Law. Science has started out on investigation, and every step makes more certain that every section of the cosmos is under rule which is so fixed that nothing can swerve it from its hold, and so omnipresent that nothing can elude its operation. All fancies of caprice or accident fade away as this magnificent conception of pervading Law displaces that of fitful purpose or constant interposition. Gradually it is seen that the uniformity of processes in Nature, the universal sweep of the law of causation, the symmetry and oneness perceived afresh as each new field is opened up and searched, are an expression of the character of the Creator, disclose His being, manifest His will. He is no longer supposed vacillating or inconstant like ourselves; the considerations which move us are powerless with Him; we must see Him in the light of His own works. The student and the mystic unite in affirming those words of the Apostle, "In Him is no variableness, neither shadow of turning."

Of course this altered conception of Deity in no way abates the sense of dependence, but it very greatly affects the mode in which that dependence is recognised. Everything which implies that God is to change has to disappear, and everything which asserts that we ourselves are to change has to prevail. The Law is the expression of Infinite Wisdom, and as the Wisdom cannot alter, neither can it. But it is our place to conform to that unalterable Law, and so the effort is not to adapt it to us but us to it, the prayer is not for help to escape penal consequences, but for help to accomplish entire obedience. The dissolving doctrine of anthropomorphism carries with it its allied dramatic ritual, and as the two vanish before the soul they leave it face to face with the simple truths of a changeless Deity and a dutiful humanity.

This means an advanced stage of progressive intelligence. It is the product of large scientific range and of high spiritual

attainment. It proclaims the era when religion is freed from infantile or unworthy habiliments, and when it appears with reasonableness, benignness, and dignity. Everything suggestive of unreality or weakness or artifice has passed away, and it speaks with a voice rational, weighty, Divine.

Such, rapidly sketched, is the historic evolution of religion. In the savage it begins with terror at natural disturbances—storms, eclipses, earthquakes, and so forth, which are attributed to the anger of Gods—and, gradually losing that quality as the regularity of Nature is discerned, becomes transformed to loving reverence as the Divine character is perceived through its manifestations in the highest man. How true it is that "the *fear* of the Lord is the beginning of wisdom," but that "love is the fulfilling of the law"!

At every stage of a refining religious sentiment, pervading all its thought, colouring all its expression, is the perpetual presence of the sense of dependence. But dependence upon what? Evidently something higher, for things do not "depend" from below. A vague force would be this; but a vague force would not account for the intelligence of which even the smallest object in the physical universe gives proof, nor would it account for the sympathetic emotions which are the crown of humanity and presuppose a source. An equitable law would do so; but an equitable law means a union of justice, wisdom and power, and these abstract qualities could no more spring into a spontaneous organisation than abstract mathematics could spontaneously materialise into a treatise on equations. A finite deity would be so; but a finite Deity, however vast, could not meet the demands of a human soul, or even justify his own existence to the mind. Nothing short of an Infinite Being, infinite in sentiment as in function, can fill the requirements of reason, heart and faith. That such a Being must transcend the utmost range of human comprehension is certain, for an understood God would be no God at all; but that He must have points of contact with His own creatures, connections by which they may sense His nature and His presence, is equally certain, for without them He would be but a name, a mere phrase connoting neither origination on His side nor dependence upon ours. This Being must

have a word to denote Him, some term which will indicate the Infinite One before whom we all stand and in whom we all subsist. This word in Anglo-Saxon is GOD.

At the present era in human history a very decided combination of varied conditions has brought about a marked epoch in religious affairs. These conditions have been often described. They are social, intellectual, moral, spiritual. They mean that great changes have come to pass in the state of the superior nations, and that greater ones are impending. It is not merely that there is a diffused unrest, or even that satisfaction cannot be found in either the genius or the trend of progressing civilisation, though both are facts. More than these is a steadily solidifying conviction that some radical evil underlies and taints all the soil whereon the human plant has rested so many ages, and wherefrom it is daily drawing its life and energy and thought. The evil is not superficial, it is deep and vast; it is not temporary, for time but aggravates its manifestations and their intensity. Political changes will not eradicate it, since they pierce too slightly down; ethical systems are no cure, for they need a sanction, and a sanction to be conclusive must go to the root of things; philosophy is inadequate, since it is but a generalised statement of facts, not at all a medicament for their cure. And as we search into the character of the evil and question what must be its only efficient treatment, we see at last that nowhere else can such treatment be found than in that ultimate fact in the religious nature of man—the sense of dependence. It is a universal fact, for all men possess it; it implies an authoritative source of control and guidance, for the very word "dependence" expresses subordination to a superior and for identical reasons. The evil of humanity may be healed, but only if religion be the healer.

But what religion? From the family of them, which shall we select as the one capable of such an office and with fitness for universal acceptance? Evidently there is none. Each expresses some one phase of truth, is partial, inadequate, not rounded, confined geographically to races or continents. But the religion of humanity must be as broad as humanity. It must voice only certainties, for otherwise there will be doubt; and it

must abjure speculation, for otherwise there will be discord. It must provide for the spiritual instinct and for spiritual endeavour; it must be so simple as to feed the masses, yet so lofty as to inspire genius. Arm in arm with science and history in cordial fraternity, its prescriptions need the support of both, for they must have assurance from all recorded knowledge and from all recorded fact. Of no one member of the family of religions can all this be said. Each is defective, local, insufficient. The human element is too dominating. The family traits overpower the Divine likeness. Of an adequate religion the reverse must be true. Its parentage must be from above, it must be a union of spiritual aspiration with solid intelligence, and its celestial quality must be so obvious that all children of heaven in every land shall recognise and greet it. Strictly speaking, such is Religion rather than *a* religion.

This, indeed, has existed through all time. Coeval with intelligent humanity, for the same informing principle which made men rational made them reverent, it has never died during any portion of the ages, though it has often been smothered in ecclesiastical systems which accompanied the birth of far later faiths, and has sometimes been driven into a retirement which seemed an exile. Whatever of true belief and genuine spirituality has appeared in the world has been a manifestation of it, and now and again it has emerged gloriously from all clouds and shown itself in brilliancy and grandeur for a season. Not a doctrinal construction, though it has of necessity a frame-work of truth; not a vagary of mysticism, though the spiritual force is its very essence; it is veritable religion, so comprehensive as to include every fact known or to be discovered, so vital as to persist but with growing strength through the upward evolution of humanity and in each evolving individual. Its name is THEOSOPHY.

Theosophy is the expression of what must underlie every religion, that which gives each any foundation or quality as such, yet free from the earthy elements which make each one erroneous and temporary. It is, as I have said, Religion rather than *a* religion, but as that treatment would be somewhat abstract, and as our practical human minds need some distinct shape for real

apprehension, let us treat Theosophy as a religion itself, not, indeed, as a fresh rival to those already in the field, or as at war with all that we know as such, but preferably as the embodiment of the true spiritual principle in a tangible, intelligent form. How does it meet the requirements of the soul, and why does it commend itself in any special way to the thoughtful and the devout?

ALEXANDER FULLERTON.

(TO BE CONCLUDED)

THEOSOPHICAL ACTIVITIES

India

THE Annual Report of the Rangoon Branch of the Theosophical Society lies before us. They have fifteen members and forty-two regular weekly meetings have been held during the year, besides special classes. The books studied were *The Seven Principles of Man*, *Karma*, and *Light on the Path*. The Branch was chartered in 1885. Mrs. Besant's late visit has been of much assistance. During her voyage across from Madras on board the s.s. "Pentakota," at the special request of the Captain and passengers, Mrs. Besant spoke on "Man the Master of His Destiny." In Rangoon Mrs. Besant lectured in the Jubilee Hall on "Theosophy and Its Aims," "Theosophy, Its Place in Thought and Action," "Materialism Overthrown by Science," "Can a Man of the World lead a Spiritual Life?" and also addressed the boys of the Madooray Pillay Hindu High School. On January 13th Mrs. Besant sailed for Calcutta direct, leaving the President-Founder, who had accompanied her from Madras, and the Siamese prince, the Rev. J. G. Jinawara Wansa, to go to Moulmein, where their efforts seem to promise the establishment of an educational movement like the one in Ceylon. After lecturing on "The Teachings of the Lord Buddha," Colonel Olcott started for Mandalay to confer with the Tha-tha-na-baing (or Buddhist chief potentate) and other dignitaries, on the subjects of education in Burma and the union of the Buddhists of Burma, Ceylon and Siam in one great re-

ligious fraternity under H.M. the King of Siam, the sole surviving Buddhist sovereign.

Our indefatigable President is, we understand, planning a visit to South Africa if enough funds can be raised to pay the cost of the journey, for it is not considered probable that a lecturing tour at the Cape would be likely to cover its expenses.

Europe

FOUR lectures were delivered before the Blavatsky Lodge during the month. Mr. Leadbeater, on February 2nd, took, as the basis of his address, H. Fielding's book on Burma, *The Soul of a People*, and from his personal observations during his own visit to that country, he was able to confirm and supplement much of the author's information; Mr. Moore was brilliant and abstruse on February 9th, as might be expected on such a subject as "Creation, or the Transformation of Energy"; Mr. Mead, on February 16th, gave the Lodge the result of his study of contemporary opinions on "Hermes the Thrice-Greatest," and on February 23rd, Mr. Herbert Burrows, in his long-delayed lecture on "The Light that Faileth Not," pointed out how in religion, science, and philosophy, the enquirer was brought face to face with problems to which Theosophy alone afforded a clue.

Mr. Leadbeater's Sunday evening seven o'clock lectures are a great success.

The Bristol Branch devotes alternate Tuesdays to a class for the reading of *The Ancient Wisdom*. The lectures during the month have been a paper by Mr. Sibree on "Some Aspects of Adoptionism" and one by Miss Parsons on "The Fourth Dimension."

The Chiswick Branch held its annual meeting on January 23rd, and re-elected its officers.

From the Dutch Section we hear that Mr. Wilhelmi lectured in Rotterdam on "Lessing and his Ideas in connection with Theosophy," and Mrs. Windust spoke in the same town on "Theosophy in Daily Life." Mr. van Manen lectured in Delft on "Theosophy and Occultism." This was the third lecture in Delft during the winter. The Students' Centre continues its lectures, of which the fourth has now been given by Mr. Fricke on "Proofs of the Existence of the Soul." The average number present has been 150; a fair number of books and pamphlets have been sold. Mr. Fricke has started a class for the study of the seven manuals in their order of publica-

tion, which meets regularly every Monday evening at eight o'clock at the headquarters in Amsterdam. In the Hague Branch a *Secret Doctrine* Class has been formed similar to that under the direction of Mrs. Windust. In Rotterdam, Haarlem and Helder weekly classes for the study of *The Ancient Wisdom* do a great deal towards solidifying the knowledge of the members. A remarkable feature in the literary work is the publication of a third thousand of Annie Besant's *Kort Begrip der Theosofie* (A Rough Outline of Theosophy). Translations are in the press of G. R. S. Mead's *Theosophy and Occultism* and Annie Besant's *Masters as Facts and Ideals*, and one of A. P. Sinnett's *Esoteric Buddhism* is in preparation and will appear first in *Theosophia* and then in book form.

A few new members who have recently joined have formed a centre at Liege in Belgium.

The Copenhagen Branch announces that it has divided into two, the new branch is called the "Eirene."

America

"THE tours of Mrs. Davies, Miss Walsh, Dr. Burnett and Mrs. Scott are of the utmost value, though some of these workers have as their speciality rather interior Branch work than the reaching of the public." The work of Mrs. Scott and Dr. Burnett is admirably arranged. Dr. Burnett goes in advance, meets outsiders, gets new members, and starts things generally, whereupon Mrs. Scott follows after and conducts classes until such time as she is ready to go to a new field. Amongst other towns Kansas City, Leavenworth and St. Joseph have thus been visited. The Propaganda Fund money is used to its last farthing, and much more could be profitably employed.

New Zealand

THE Third Annual Convention of the New Zealand Section was held in Christchurch on Friday, December 30th, 1898, and like its predecessors was a very successful, harmonious and useful meeting. Delegates attended from Auckland, Dunedin and Wellington, and the General Secretary, Dr. C. W. Sanders, also went down from Auckland. A full report will be given later when the General Secretary returns to Headquarters.

Dr. Sanders, accompanied by the Auckland delegates, Mr. and Mrs. Draffin, paid a visit to Dunedin after the Convention, and Wellington has also been visited. Lectures have been given at

hese places and much good work has been done of which the Section will reap the benefit.

The book-stall at the Auckland Exhibition has been quite a success; it has caused much inquiry into matters Theosophical and a good deal of literature has been sold. A knowledge of the Society and its aims has been very widely spread in consequence.

Apart from the foregoing there is not very much to report. Branch meetings for study are mostly suspended during the Christmas holidays, though the public meetings continue, and are fairly well attended, the holiday season bringing country members and visitors into the towns.

The Auckland members are looking forward to a visit from Dr. Marques, who will shortly pass through on his way from Honolulu to Sydney to take up the duties of General Secretary of the Australian Section.

REVIEWS AND NOTICES

An Addition to French Theosophic Literature

L'Homme et ses Corps. By Mrs. Besant. Translated by F. B. (Brussels: Georges Balat; 1899.)

Our Theosophical literature in France is rapidly growing. Only a few weeks ago the lectures delivered by Mr. Chatterji in Brussels entitled *La Philosophie Ésoterique de l'Inde*, appeared in book form, and now the translator of these lectures has added to the stock one of the most useful of the manuals familiar to English readers. Nothing, of course, need be said here as to the work which now appears in a foreign dress; it is one of the standard works of Theosophy and is known to every student. The present translation appears in the characteristic yellow paper covers of French books and is very neatly printed and got up. The translator promises to lay Theosophical readers under a further obligation by the publication of a French edition of *The Ancient Wisdom*. A. M. G.

A Treatise on Mesmerism

Human Magnetism, or How to Hypnotise. By James Coates. (London: George Redway; 1897.)

This is not a book which is likely to receive much attention from the strictly scientific student of hypnotism, coming as it does from

a "professor" and a public demonstrator of the art; but, nevertheless, it is a book which will bear favourable comparison with many other works on the same subject written from a more critical standpoint. Mesmerism or hypnotism has passed through a most curious and interesting series of changes since Mesmer brought it to the notice of the public and of science in the fantastic but effective manner of which most of us have heard the history. The over-cautious, but very conscientious report of the first French commission did much by its discouragement of scientific investigation to relegate the study to more or less inaccurate observers, who were naturally more interested in displaying the marvellous side and in manufacturing impressive theories than in observing on lines of dry research. Then after many years of neglect the subject came before the scientific world in a more palatable form and the production of hypnotic states by the tiring of certain nerves and other more or less understandable means appeared to bring the subject out of the region of pure charlatanry. But later work, even by men of strictly scientific method, has shown that there must be a limit to incredulity as well as to credulity, and that phenomena which cannot be attributed to familiar nervous causes are sometimes to be met with.

Mr. Coates shows himself to be well acquainted with the work which has been done on scientific lines, but the looseness of quotation and of reference takes away the value of the book from a student's point of view. For a general account of the methods which have been adopted in mesmerising, however, it may be found useful, and this we take it is the chief purpose of the author. He holds to the view that there is a real "magnetic" aura which is responsible for many of the phenomena, especially those of healing, and expounds the once familiar but now almost forgotten art of phreno-mesmerism. Clairvoyance also and the higher phenomena are dealt with, but the writer is not disposed to minimise the action of suggestion in the ordinary experiments.

The nature and extent of the influence which the operator exerts upon the subject are of course still for the most part undecided, but there cannot be much doubt that the more recent investigations are tending towards a recognition of some direct action between the two which is not covered by the ordinary activity of the senses. But how much of the older ideas as to "magnetism," or the "nervaura" of which Mr. Coates claims to demonstrate the existence, will be found of permanent value is a matter which has yet to be answered.

It may be that, as in electrical science, much which has been attributed to "fluids" or substances of some kind will be found to be fields activity—stresses, whirls or vibrations—in some ethereal medium. No one now supposes the action of a magnet to be due to an enveloping fluid or aura which can be transferred from one piece of iron to another—much as one would transfer water by buckets. A rotation of the ether along the "lines of force" is much more competent to explain the matter, and in some such manner one may conceivably also find a partial explanation of "animal magnetism" in so far as there is shown to be a direct influence between one person and another. But this is of course mere speculation.

A. M. G.

Occultism and Dollars

Occult Philosophy or Magic. By Henry Cornelius Agrippa. Book I. Natural Magic. (Chicago: Hahn and Whitehead; 1898.)

This is a mere collection of various scraps—for the most part consisting of the work of Cornelius Agrippa, but filled out by a series of short papers reproduced from the writings of Henry Morley and three chapters headed "Original and Selected." We need not say much about the work of Cornelius Agrippa—everyone interested in works on magic must be more or less familiar with this mediæval author—nor do the interesting little essays appropriated from Mr. Morley call for notice here, but perhaps a few words will not be out of place on the "Original and Selected" chapters.

These three sections are entitled: "Order of the Empyrean Heaven," "Symbols of the Alchemists" and "The Magic Mirror, a Message to Mystics." The first two are evidently among the "selected" division, and the titles give sufficient clue to the contents. "The Magic Mirror," however, seems to be more or less original, and displays a very ingenious system of "occultism" adopted by the "Astral Brotherhood of Magic," which appears to have been "raised" in Chicago. The said Astral Brotherhood sends greeting to the "Mystics of earth." Itself is both here and in the unseen world. "You need not ask if [*sic*] whether or no you are a mystic." No. Make—or buy—a magic mirror. The materials are not expensive: a glass, some turpentine asphaltum, spirits of turpentine, a brush, a box and a piece of cloth. The glass is coated with the asphaltum—three coats—and is then magnetised. Then you are ready. "In the

first place you must give *us* an opportunity to communicate with you." Sit with the mirror regularly and members of the Brotherhood will soon begin to visit you. You will know this is so when a cloudy film appears, to clear away and give place to a star. For further information address Chicago.

Having got to such a level of advancement, you may make a magic mirror for anyone else, but it is desirable not to procure customers by advertisement. Astral influence is better—also cheaper. "Should you charge for the work, you should not ask over five dollars for the three coats of asphaltum." Even at that reasonable figure there are many other occupations which might be less profitable. We may expect soon to see "Occultism" included in a guide to occupations.

A. M. G.

Concerning the Philosophy of the "Gîtâ"

An Introduction to an Exposition of the Philosophy of the *Bhagavad Gîtâ*. By Chhaganlal G. Kaji. (Junagadh: 1898.)

This short essay of some 36 pp. has one great merit; the exposition of the essayist is set forth in a clear and straightforward fashion. It is also well-written, or at any rate as well expressed as we have any right to expect from an Indian colleague writing English. The speculation on ultimates, which is the main burden of Mr. Kaji's theme, has a greater fascination for the Indian mind than for the Western thinker, and the subtle distinctions of the great schools of Indian philosophy are little known and less appreciated in the West than perhaps they should be. But nations, like individuals, have to work out their own salvation and cannot take over the experience of one another wholesale.

The Hindu thinker naturally falls into the way of one or other of the schools "as it has been laid down," and we seldom hear of an "original" thinker nowadays in India. In the West many think themselves original simply because they have not studied their predecessors; still they do try, and this is a force and a characteristic of good earnest for the future. Mr. Kaji has set forth in clear fashion, according to the schools, some of the leading ideas in the discourses of Kṛiṣhṇa as given in that wonderful episode of the *Mahâbhârata*, called the *Bhagavad Gîtâ*, which, owing to our Society chiefly, is now a household word with thousands in the West. Those who love the *Gîtâ* will have something to learn from our colleague's essay; and

hose who do not know the *Gîtâ* are but poor students of Theosophy.

G. R. S. M.

Our Religious Inheritance in Greek Literature

Religion in Greek Literature. By Lewis Campbell, M.A., LL.D. (London: Longmans; 1898. Price 15*s*.)

This is a good book. It is eminently readable; it is synthetic, moderate and sympathetic. Professor Campbell loves and admires the best in Greece, and is wonderfully fair-minded and free from the usual preconceptions. In other words, this is the best general work in English on the subject.

The first half of these Gifford Lectures for 1894 and 1895, which deals with the period prior to the Persian Wars, is by far the weaker. The beginnings of Greek religion are at present more than obscure; hypothesis has been piled on hypothesis, but so far the resulting bonfire has thrown but little light on the darkness. The reason for this is not far to seek; for as there have been "many great men before Agamemnon," so have there been many great nations and—what is more important still—many great religions before the Hellene.

The modern mind, however, in dealing with origins, can never shake itself free from the fascination of the primitive man idea. The Greece of 800 B.C., we are told, was still rubbing shoulders with that ubiquitous and eternal incubus—if not externally, then certainly . . . internally!

Greece prior to 600 B.C. is practically unknown to us. Before this date there was a Greece different to the Greece we know. The older Greece pertained to a phase of transition which we can no longer understand because the records have almost entirely disappeared. Hellas, the islands and the coast of Asia Minor, were at that time chosen to be the womb of a race that was to be—the Greece we know. Into this womb descended souls that had lived before in other civilisations, knowers of other religions, who, having digested their experiences, became the moulders of the future *genius* of the religion of Hellas, while the old cults of the land and the cults of the surrounding nations supplied the swaddling clothes for the babe.

The 600 B.C. period is well remarked by Professor Campbell, who once he has got clear of the Gods and the Heroes and the things he does not understand, becomes exceedingly instructive and dis-

plays a wide experience of research. It is, therefore, all the more to be regretted that the Gifford lecturer has thought fit to omit all references to authorities. A writer who can be of such service to the general reader should also be of some help to the student; and we can only hope that Professor Campbell's work is but an introduction to a more detailed study in which he will cite his authorities in full and no longer give occasion for the enemy to blaspheme.

But he who loves the Greeks is a friend; he who loves the mode of religion displayed in the greatest minds of that most highly endowed race, is able to understand; and he who says that this mode of religion is what we stand most in need of to-day, is not far from being wise. And by the Greek mode of religion we mean the natural identification of religion with philosophy.

"It is an often repeated saying of the great Lessing," writes our Gifford lecturer, "that Christianity has been tried for eighteen centuries, while the religion of Christ remains to be tried. So also, not as hostile to Christianity nor as a rival to it, but as conspiring with it, in a lower grade, if you will, it may be said that those things noble and of good report which lie enshrined in the records of centuries before Christ still remain to prove their healing and elevating effect on human life; and the noblest among these are Hebrew prophecy and Hellenic culture, of which the *religion* of the ancient Greeks is the highest and not the least important aspect."

Let any one read what Professor Campbell has to say on the Mysteries, on Pythagoras and Plato, and on the real religious thought of Greece, and he will understand how "the sympathetic study of antiquity on critical lines may help not only to invigorate, but, what is not less important, also to purify traditional Christianity."

Students may supplement Professor Campbell's work by Farnell's *Cults of the Greek States* (Oxford; 1896) the third volume of which has not yet appeared, and the six volumes of Frazer's *Pausanias's Description of Greece* (London; 1898), and thus be in possession of the most recent researches on the subject. It is gratifying to see that the latest English scholarship is sturdily endeavouring to recover its balance from the too violent onrush of the philological, metereological, animistic and totemistic sects, each of which thought that its special small scrap of knowledge was absolutely all the truth. The exaggerated pretensions of each of these sects have now been discredited, and the ground is being rapidly cleared for a more satisfactory theory.

G. R. S. M.

Secret Societies.

The Secret Societies of all Ages and Countries. A comprehensive Account of upwards of one hundred and sixty Secret Organisations—Religious, Political and Social—from the most remote Ages down to the present Time. By Charles William Heckethorne. In two volumes; new edition, thoroughly revised and greatly enlarged. (London: George Redway; 1899. Price 31*s.* 6*d.*)

The new edition of this work is a great improvement upon the old, and is of service to the student. Too much space, however, is devoted to political bodies which are ever of ephemeral existence, and in consequence the mystical and religious organisations are but scantily sketched and their doctrines all too briefly reviewed. These latter are of such importance to the student of historical mysticism that disappointment is inevitable on reading such slight descriptions, especially as the allusions to the secret sects are given without references. Fortunately, however, Mr. Heckethorne furnishes his readers with a bibliography, but this again is rather of the political than of the religious mystical side.

In consequence of the method of arranging his matter the author has been forced to omit the important links which connect the various mystical heresies with each other. Moreover, he gives but scant notice of the most important doctrines of the leading secret bodies. For instance, in dealing with the Cathari (i. 140), which had undoubtedly the widest ramifications among the Secret Societies, Mr. Heckethorne passingly mentions that they believed in metempsychosis, but if he had read the standard work on that sect—which is not even mentioned in his bibliography—he would have seen that the doctrine of reincarnation was one of their most important secret teachings. In speaking of the Albigenses again Mr. Heckethorne says: "One of the most extensive and active heresies was that of the Albigenses, so called after their chief town, Albi, whence they spread all over Southern France. The sect was the offspring of Manichæism, it fructified in its turn the germs of the Templars and Rosicrucians." In the work above referred to (*Histoire et Doctrine de la Secte des Cathares ou Albigeois*, by C. Schmidt. Paris; 1849), the Cathari and Albigenses are given as *one* in their doctrines, differing only in name because of the persecutions of the Roman Church, and they numbered thousands in France, Italy, the Danubian Provinces

and Austria. Thus we find reincarnation as a secret heretical doctrine taught throughout the Middle Ages.

One of the statements which will need rectifying in any future edition is the following. The MS., entitled *Hostes sur les Frèves Mages ecristes par un Contemporain des Chevaliers Templiers qui en estes*, which is cited (i. 152) as being still in the library of the Louvre, is no longer to be found there, as the librarian informed us that he had no knowledge of it in his archives. The MS. was no doubt there in the last century, according to an authority in the possession of Mr. Heckethorne (*Der Rosenkreutzer in Seiner Blösse*, von Magister Pianco, p. 66. Amsterdam ; 1782), but it has disappeared. Possibly further search in other libraries in Paris may yet bring it to light. An obvious misprint in the title is *Hostes* for *Nostes*.

Generally, however, the work under notice will serve as a guide to students who wish to pursue such researches for themselves, and afford them a slight glimpse into the endless maze of secret societies.

I. C.-O.

The Problem of the Ego

Transactions of the London Lodge of the Theosophical Society, No. 33 : The Constitution of the Ego. By A. P. Sinnett. (London : Theosophical Publishing Society ; Price 1s.)

Theosophical students are always interested to hear of a new Transaction of the London Lodge, for in the past much valuable information has been put before them through the medium of these unpretending little pamphlets in grey covers. We are always glad to welcome an additional number of a series which has given us *The Lunar Pitris* and *The Story of Atlantis*, though of course it would be impossible to expect that every transaction should contain such a wealth of fresh knowledge as some of the earlier ones have done.

The present pamphlet gives us succinctly (within nineteen pages, indeed) the substance of two addresses delivered to the Lodge in the course of last month by its President on the perennial question of the relations between the lower and the higher self in man. While it contains nothing which will be new to those who have deeply studied the subject, it is nevertheless a fair statement of the Theosophical teaching about it, which will be useful to put into the hands of neophytes when they are struggling with the difficulties of this thorny question, as we have all had to do in our time.

Mr. Sinnett is principally (and very rightly) insisting on the essential identity of the higher and the lower selves, on the evolving nature of the ego, and on the importance of the physical plane life to our evolution as a whole. The pernicious doctrine that every man was—not perfectible, but—already perfect, and that he had only to realize this perfection in order to step at once into the full enjoyment of divinity, seems to have been so gratifying to the conceit of the less-developed souls among men that it still turns up at intervals and in out-of-the-way corners—among those who, instead of sweeping along the great tide of theosophic thought, are left quietly rotating on their own axes in some forgotten eddy. So it is never amiss to emphasize once more, as our Vice-President does in this transaction, that the whole object of the evolution in which we are at present engaged is just the development of these very egos, sparks of divinity though they be, to the divine level from which they came. They left it as mere nebulous essence—divine in origin, no doubt, in the sense of being an outpouring from the Logos, yet devoid of anything to which we should usually apply the name of consciousness; they are to return to it as gods themselves—radiant, rejoicing, filled alike with power, wisdom and love.

C. W. L.

The Mystery Language

La Langue Sacrée. By Émile-Soldi. (Paris: Librairie Achille Heymann; 1897. 30 francs.)

This huge volume, illustrated by no less than 900 drawings, is published under official auspices. The researches embodied in the work belong to the *Missions Artistiques et Scientifiques du Ministère de l'Instruction Publique et des Beaux-Arts.*

Dealing as it does with a subject connected with mysticism and magic it is of interest to note that the writer speaks with respect of those often ridiculed things. The purpose of the author is to prove the existence of a universal language, a language which is at the root of religion, of magic, of art, and of science, and which expresses the philosophical and spiritual ideas of its originators. He looks for the beginnings of this language in ancient Egypt, but traces it through successive stages until the present time, showing how its signs reappear everywhere—in architecture, pottery, art, and ornaments of all descriptions.

The language consists of a number of symbolical signs which are

modified and grouped in many different ways. An attempt is made to discover from the innumerable remains of this symbolical language what were the original signs, and though we may sometimes feel that meanings are read into many of the ancient symbols which may not have been in their first author's mind, the effort to obtain the fundamental signs of this mystery language has brought together an immense amount of valuable material.

Moreover, this material is not given us in an incoherent manner, but is divided and grouped systematically, so that we have before us in many cases the root-signs from which the numerous adornments and modifications sprang.

The author proves easily enough that the idea of a sacred language, understandable by all who had the necessary clue, no matter what their native tongue, was one generally held in ancient times by those who might be expected to know something of such matters. That in very early times the signs of this sacred language were not regarded as ordinary writing but as ideographs or pictures, each representative of a definite religious or philosophical idea, is also clearly shown.

The author divides the elements of this "sacred language" into seventy-five signs, which undergo, however, many changes in form. The first, and perhaps the most important, of these, is the solar disk, a symbol of universal occurrence. This is, of course, the familiar disk or circle with a central spot. It is most interesting to trace the varying forms of this sign. Sometimes it appears as a disk with a hole in the middle; another form, found in North America and in Scotland, is that of an annular or ring-shaped mound with a small central cone. The author's view of this symbol is that in its origin the central point indicated the life-spark, the beginning of the flame, the animating germ. This solar disk he regards, not merely as a sun symbol, but as an expression of the idea that all life came from one source. It is the symbol of creation, both spiritual and physical. From this sign springs the ring, the central spot becoming a hole. From the circle proceed rays or sparks, indicated generally by radial lines or by dots, and wherever these are found the author attributes to them the meaning derived from the originating figure. They are individuals, or sparks of life, each in its turn a miniature sun. Many illustrations are given of these derived signs, and unsuspected connections are traced between symbols having little in common so far as general form is concerned

Signs connected with fire and with primitive methods of obtaining it by friction form another great group, to which belong the Egyptian tau and various forms of cross. Flames also supply a large portion of the symbols in this class, the flame being a development from the spark whose origin is the solar fire.

It would occupy too much space to give even a list of all the signs which M. Émlie-Soldi has deciphered and tabulated. Those whose interest in the development of symbolism is sufficiently keen cannot do better than procure this volume. A huge amount of labour has been given to the work, and as a book of reference, apart from the theories expounded, it forms a most valuable compilation. Information is drawn from innumerable sources and put into a form readily available to the student.

A. M. G.

Magazines and Pamphlets

The year 1885 is now the period at which Colonel Olcott has arrived in his "Old Diary Leaves," and *The Theosophist* for February is supplied with somewhat stormy history. Madame Blavatsky was at Torre del Greco and received a number of visitors, most of whom turned against her later on. Colonel Olcott as usual had to bear a good deal of the rough knocks, and still seems to feel a little smart as he recalls the troubled times. And, indeed, this can hardly be wondered at, for few would have remained so constantly faithful both to the work and to the companion, with such scanty encouragement. A report of Mrs. Besant's closing address at the Anniversary Meeting of the Theosophical Society follows "Old Diary Leaves." Most of the remaining contributions are continued from the preceding number, but a lecture delivered at the Auckland Branch on "Theosophy not a Sect," is begun in this issue.

In the *Theosophic Gleaner*, for February, the somewhat obscure and complicated exposition of the "Beginning of Life upon Earth," according to *The Secret Doctrine*, is continued. The Zoroastrian system is largely drawn upon in support of the scheme. A paper on Zoroastrianism is also reproduced from another Indian periodical. A number of short articles and notes fill up the remaining pages. *The Ârya Bâla Bodhinî* begins its fifth year with the January number and it may congratulate itself on having well served a useful purpose during its few years of life. The effort to stimulate a love of country and of national religion among the youth of India is one that must

appeal to all who wish to see a growth of healthy Indian life. Miss Edger in her "Religious Talks with Hindu Boys" explains the Theosophical views of the birth of the human soul, and connects them with some of the Hindu sacred shlokas. *Prabuddha Bharata, or Awakened India*, opens with an introduction to the sketch of the life of Panhari Baba, by Swâmi Vivekânanda. Metaphysical and ethical subjects form the bulk of the material. *The Buddhist* keeps up its improved form and is in every way a much more efficient supporter of its cause than in its earlier guise. It opens with a short poem by Dr. Paul Carus on Nirvâṇa. It is doubtful whether the dignity of the subject is fully upheld by a poem, each verse of which begins "Sweet Nirvâṇa, Highest Gñâṇa!" "Buddhism among the Straits-born Chinese," gives a good deal of information respecting religious rites.

We have also to acknowledge the receipt from India of *The Dawn, The Journal of the Mahâ-Bodhi Society, The Light of Truth, or Siddhânta Deepika*, and *The Sanmârga Bodhinî.*

The answers in *The Vâhan* "Enquirer" of this month are almost all lengthy, C. W. L. and A. A. W. opening with a double reply to a curious question on the creative ability of the Logos. The questioner is dissatisfied with the method of evolution, which appears to him to be clumsy, and thinks things might have been made perfect at one swoop. A. A. W. suggests that perhaps the Logos has not the absolute power required to create all beings perfect. On the whole, neither question nor answer encourages us to hope for much enlightenment as to the limitations or powers of the Logos. Perhaps, also, there are other matters of more utility. G. R. S. M. gives a speculative interpretation of a very difficult passage in the *Pistis Sophia* which must have puzzled more than the questioner. The "Enquirer" is lightened a little by a lengthy account of an interesting Buddhist ceremony which reminds one strongly of the famous *baquet* employed by Mesmer. Among other things, water is "mesmerised" and afterwards distributed to the people. A certain similarity to Christian rites is also noticeable. S. M. S. answers a question on the subject of "conversion," and three short replies complete the issue.

In *La Revue Théosophique Française* Mons. Courmes writes a brief note on Spiritism and Theosophy, following a translation of Mrs. Besant's address to the Spiritualist alliance last year. Mons. Courmes emphasises the fact that a better sympathy between the two move-

ments does not mean a fusion, which is neither possible nor desirable. Dr. Pascal concludes his account of the fire ceremony witnessed at Benares, and contributes an explanation on occult lines.

Mr. J. C. Chatterji supplies the opening contribution of *Mercury* in the form of a lecture on "The Communion of Saints," delivered in San Francisco in October last. The development of the ego is sketched on the lines familiar to the Theosophist, until the point is reached where the individual consciousness expands and embraces the consciousness of others, at which level the "Communion of Saints" is possible. This lecture is followed by a short paper on the "Path" as indicated in the Upaniṣhads. Mrs. Besant's pamphlet introducing the Central Hindu College is reproduced, and occupies a large part of the remaining pages.

"The Outlook" in *Theosophy in Australasia* is by no means the least useful part of this publication, and in the January issue extracts some interesting information from various sources. The chief article of the month is entitled "Mysteries of Sound and Music," by Dr. A. Marques. This is an abstract of a lecture delivered at Honolulu. We note in "The Outlook" that Dr. Marques is expected shortly to arrive in Australia, to take up the duties of General Secretary of that Section.

Sophia is composed entirely of translations, but provides good fare for those of its readers who do not read English. Mrs. Besant's "Problems of Religion" is begun and the articles of Mrs. Cooper-Oakley are continued. The curious paper by Dr. Marques on "Occult Correspondences," embodying the researches of a Hungarian doctor, is taken from *Mercury*. The part of Sir William Crookes' British Association address which dealt with psychic investigation is also translated.

In our Dutch *Theosophia*, Afra contributes the opening article, which in the present number is on "Sat." This follows an editorial note giving further particulars as to the coming improvement in the form and size of the magazine. A translation of Mr. Leadbeater's *Âkâshic Records* is begun. Dr. Pascal's address at the recent Adyar meeting of the Society is translated and a selection from Lafcadio Hearn given.

Signor Gualtiero Aureli writes on "Conscience" in the pages of *Teosofia*, our Italian journal, and is followed by the translations continued from previous numbers. A short note on the white lotus concludes the number.

Philadelphia contains a translation of a comparatively early lecture by Mrs. Besant on "Man: His Nature and Powers," delivered on board a vessel while bound for India. A number of other translations are made from English and French, including a psychic story by Colonel de Rochas.

We have also to acknowledge the receipt of *The Literary Guide*, with an opening article on the rationalist movement, a contribution on Huxley's agnosticism and various reviews and notes; *Light*, which contains a few letters of some interest respecting psychical research matters and the alleged trickery of mediums; *The Agnostic Journal; Brotherhood; Modern Astrology; Humanity; The Mayland Review*, the new journal of a small socialist colony in Essex; *Teosofisk Tidskrift; L'Hyperchimie; Music*, a Chicago journal, with an article on the octave, containing some curious diagrams derived from the musical scale; *The Herald of the Golden Age; Mind; The Metaphysical Magazine.*

A.

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