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ON THE WATCH-TOWER

OUR readers will be glad to learn that the series of interesting papers on "Invisible Helpers," by Mr. Leadbeater, which appeared in our pages some two years ago, "Invisible Helpers" has now been published in book form by the Theosophical Publishing Society. (Price, boards 1s., cloth 1s. 6*d*.) The test which the present Western world applies to every theory of life and action is the "practical." It has no patience with the "contemplative;" it loathes the idea of inaction; it yearns to *do* something, for so far it has not yet arrived at the further stage of striving to *be* something. Theosophy and occultism are dubbed by the unthinking and unenquiring public "unpractical," whereas the only ceaselessly busy people on earth are the occultists among the Theosophists —those who know no sleep, whose consciousness is without break. Mr. Leadbeater, for the first time in history, has lifted a corner of the veil and shown how some of the pupils of our Masters work. In so doing he has humanised the invisible; no longer are we dealing with the supernaturalism of angelic intervention and with miraculous impossibilities, but with human help and the surest agents of the Divine service.

When this wee corner of the veil is raised—for it is as nothing compared to what might be said of the ceaseless good-doing of the guardians of humanity—the whole false charge of "unpracticality" collapses. Those who are ignorant of these facts of the inner life do not know what the practical means; they talk of a distorted image of it down here as though it were the reality, whereas it is a shadow's shadow of the real thing. The Invisible Helpers deal with the world of causes, and do not vainly waste their strength on efforts to dodge inevitable effects.

This ideal of wider service should therefore in time, when it is better understood, win the suffrages of all thinking people in the Western world, but it has at present many misconceptions to contend with. The greatest of these misconceptions are the false notions of the populace with regard to God and the angels of God. For the vast majority of Christians the Deity can be swayed from His purposes by human prayers. Thus we read in the papers that the Protestant churches in Calcutta are setting aside a day for united prayer to invoke the "intervention of the Almighty" so that the plague may be stayed. No word of comment appears in any news-sheet pointing out the crude misconceptions involved in such a vain undertaking. No editor seems to have the courage to protest against such an insult to the wisdom of Deity. Prayers of this kind are but a tacit avowal of the belief that God does not know His own mind, does not know what is best for us, is careless of mankind and requires to be recalled to His duty and waked out of sleep. This is but little better than fetish worship; it is not religion, for it shows a total misconception of the most elementary notion of the Divine All-knowing Wisdom, and reduces the Deity to a level inferior to that of a very ordinary mortal. And if the popular notions of Deity are so very, very far from the most elementary notion of His nature, how can we expect the people to have any just conception of the nature of His messengers and their servants, for the least of these latter is greater even than their notion of Deity? Even the least of the servants of the Law requires no prayers; it is his joy to help.

How this may be accomplished is well set forth by Mr. Leadbeater in his chapter on the "The Qualifications Required,"

and we earnestly recommend every genuine student of our sacred Science to strive to fit himself for so noble a work, so that he too may some day become one of the happy band of "Invisible Helpers."

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Another Ancient Civilisation

In the February number of *The Geographical Journal* there is a paper on "Exploration in the Caroline Islands" by Mr. F. W. Christian; this contains the description of the famous ruins of Nan-Matal—of what has been called the Micronesian Venice—yet one more set back for that ubiquitous but undiscoverable "primitive man." Says Mr. Christian:

On the map of Ponape you will see a dense group of islets in the lagoon between the reef and shore on the east coast, a little way down to the south of Metalanim harbour, and close under the islet of Tomun. They are between fifty and sixty in number. These numerous rectangular islets are mainly artificial in formation, built up out of the shallow waters of the lagoon. . . . Two of them . . . are encased in walls built of columnar basalt shafts and prisms, others . . . solidly faced with the same primitive material. A network of narrow canals intersected this island labyrinth. . . . The natives call the place Nan-Matal, or the place of the Matal or water-ways. . . . A massive breakwater runs along the edge of the deep sea, shutting in this picturesque mass of woods and waters. . . . Out to sea lie the islands of Na and Nakop, where there are scattered remains of another ancient sea wall.

From Nakop one can see the massive walls of the breakwater stretching down southward for three miles, the masonry showing out here and there through the dense tangle of shrubs and mangroves which crown and encircle the islets forming the great inter-breakwater.

The area occupied by the islets of Nan-Matal is about nine square miles. For the most part they are deserted, and altogether there are not above twenty people living on the three or four inhabited ones. . . . The folk as a rule give Nan-Matal a pretty wide berth. They say the place is haunted, and on certain islets . . . nothing will induce them to set foot. All the enormous quantity of basalt which the ancient builders used must have been brought in canoes or rafted down the coast, a distance of twenty to thirty miles. . . .

The first of the islets we visited . . . was Nan-Tauach, the most remarkable of all the Metalanim ruins. The water-front is faced with a solid terrace of massive stone-work, about six feet wide, standing over six feet above the shallow waterway. Above is a striking example of immensely solid Cyclopean masonry. A great wall, between twenty and thirty

feet high, and about ten feet in thickness, formed of basaltic prisms laid alternately lengthwise and crosswise, encloses an oblong space, which can be only entered by the great gateway in the middle of the west face, and by a small portal in the north-west corner. . . In olden times the walls must have been considerably greater in height, but much of the masonry has now fallen into lamentable ruin. A series of huge rude steps brings us into a spacious courtyard, strewn with fragments of fallen pillars. This encircles a second terraced enclosure topped by a remarkable projecting frieze or cornice of stonework. The outer enclosures we ascertained to be 185 by 115 feet, the wall varying in height from twenty to nearly forty feet; the inner, which forms a second conforming parallelogram, measuring eighty-five by seventy-five feet. Height of the wall, fifteen to eighteen feet; average thickness, eight feet. Another rude flight of steps leads up to the great central vault or treasure chamber, said to be the grave of an ancient monarch, who bore the dynastic name of Chan-te-Leur. . . .

It appears that in olden days Ponape was much more populous than at present. All the tribes in the days of the builders were united under a powerful line of kings. The last of this dynasty met his death facing a great invasion of barbarians from Pati-Air, the barren lands of the south. . . They arrived in a great fleet of canoes under the command of a fierce and terrible warrior, Icho-Kalakal. The savage invaders poured in upon the peaceful settlers, and blotted out the ancient civilisation, after a great battle, in which numbers were slain on both sides. . . .

The Ponapean traditions of their own origin are tolerably explicit. They mention first the Chokalai, or dwarf aborigines; then the Kona or giants, otherwise called Ani-aramach, God-men or heroes, two of which, Olosipa and Olosopa, are mentioned as the builders of the walled islets and great stone structures on the east coast. Thirdly come the Li-ot, or cannibals, said to be Tip-en-uai, or foreign folks . . . from the Lands of the South.

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The Missionary Plague

In *The Times* of March 4th there appeared a letter signed by the Bishops Suffragan of Stepney and Islington appealing for funds with which to convert to Christianity the Jews of East and North London. This appeal produced in the issue of March 9th the following excellent letter from Mr. Oswald John Simon:

It is reasonable that those who appeal for funds for such a purpose, as well as the readers of *The Times*, to whom the appeal is made, should realise the feelings which such a letter arouses in the minds of Jews. We hold that the movements of societies which seek to convert our co-religionists are too often conceived in ignorance and conducted by methods of corruption. Such societies, even assuming that they proceed from worthy motives,

almost inevitably result in a network of elaborate bribery and deceit. This is not to be wondered at if you go to the root of the matter.

To meddle with the settled religious convictions of our neighbour in the hope of supplanting them is a very dangerous exploit. It is a proceeding which, in the case of the poor or the weak, becomes a stepping stone to temptation and fraud.

What would happen if each religious body were to act upon the wild doctrine that it is its duty to impose its belief upon people of a different religion? Human society would become intolerable; civilisation could not exist upon such a basis.

It is clearly the will of God that we should apprehend Him and conduct our worship in different ways. To deny this principle is to misunderstand human nature and to form an inadequate conception of the Supreme Being. There is no inherent right in any individual or denomination to interfere with the faith of others.

The Jewish community in London is highly organised in regard to religious education. The Jews of the north of London are particularly staunch, and are in many ways examples to their brethren of other creeds. There is no lack of spiritual effort among the poor Jews in the East-end. It cannot be contended that "the Church of England Fund for work among the Jews of East and North London" will effect their moral improvement because it aims at altering their faith! You are not likely to promote moral progress when you tamper with the religious springs of conduct.

Surely "Churchmen" at this moment are scarcely in a condition to reconstruct the faith of the Jewish community. The three columns of Church controversy which, by a strange irony, are preceded by this appeal to convert the Jews, testify that "Churchmen" are not agreed among themselves as to what it is they would have Jews adopt in place of their own venerated faith. There seems something almost immoral in the idea that any society may intrude itself into the homes of private families with the object of altering their faith. It is at any rate a marvellous exhibition of dogmatic arrogance.

In the face of widespread poverty and crime among the Christian population of London, it is deplorable that money so urgently needed, and so difficult to collect, should be diverted and wasted in the manner proposed. Nothing but a misguided judgment (I will not use stronger terms) could suggest that one religious community should interfere with another.

I am not out of sympathy with the missionary idea, for I have long since proposed that our own faith should be spread beyond the boundaries of our race by an Anglicized Jewish service on Sundays. But Christian conversion societies for the Jews do not rely upon their open churches. They invade the sanctuary of domestic life. They entice children from parental guidance. They sow discord in the home. Finally, by means which are rarely other than material, and which could not be successfully applied

except to those who are in actual physical need, they tempt weak Jews to become doubtful Christians.

There is much social and moral work in East London in which Jews and Christians can actively co-operate—nay, more, such co-operation, promoting good feeling, mutual charity, recognition and respect, is actually going on. Conversionist schemes are liable to check this co-operation and to hinder neighbourly intercourse between Jew and Christian with one another. They promote suspicion and resentment. They stir up strife and bitter feeling.

In conclusion, Sir, these are not only the sentiments and experiences of Jews. They are confirmed by dozens of independent Christian workers in East London, whose Churchmanship or whose Christianity is less exclusive than that of the organisers of the conversionist societies, but, perhaps, more in accordance with the true spirit of Christ.

Ex uno disce omnes! We have not reproduced this letter as in any way entering into the quarrels of Jews and Christians, but as an example of how educated men of other faiths regard impertinent and aggressive missionary interference. As Mr. Simon says, if all religions were to act on the same lines "human society would become intolerable." Indeed earth would be completely turned into hell, as so much of it has been in the past by just this very misguided enthusiasm of fanatical missionaries, who are ever busy fitting their victims of other faiths to the Procrustean bed of their own ignorance.

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The Working of the Leaven

AMONG the "signs of the times" which the man in the "Watch-Tower" notes with satisfaction is the moderated attitude of religious papers and magazines of the better type towards mysticism in general and—one might almost add—Theosophy in particular. Who would have imagined that in the March number of the *Sunday at Home*, which bears the imprint of the Religious Tract Society, one would find an article entitled "Modern Mystics," which, in spite of the unfortunate circumstance that the writer appears to have gleaned his (or her) knowledge of H. P. B. from the pages of Messrs. Lillie and Solovyoff, is yet characterised by an evident desire to be fair, and to recognise the best in modern phases of mysticism?

There is a curious linking of Laurence Oliphant, Mr. Myers,

Anna Kingsford, H. P. Blavatsky and Sir William Crookes in this group of modern mystics, and there are quotations from Mme. Guyon, Baron du Prel and Sir Edwin Arnold, as well as from our own text books; nevertheless there is the distinct recognition that "the mystic movement of the day in its general aspects is an attempt to bring the world—that is, the thinking world—back from materialism and a mechanical view of the universe to a more spiritual conception of the world within and without us."

The article starts with the admission that the "new form of mysticism" is manifesting itself "especially among the most highly cultivated people, who are least likely to be taken in from a tendency to overmuch credulity. It is not among the superstitious, the ignorant, and simple-minded, that this 'mystical movement' makes most progress, if any. On the contrary, it is the sceptics and the scientific, the literary leaders of Society, who are most captivated with it." It recognises the dangers and weaknesses: "What we have to do is carefully to denote its tendencies in both directions, right and wrong, so as to encourage and learn from what is good in it, and to discourage and to be guarded against what is bad, weakening or demoralising, as the case may be." A caution which no instructed Theosophist will despise—for is not the path of the Theosophical Society strewn with the bleached bones of those who have strayed after the mirage in the desert? Finally, the writer concludes: "It may be regarded as a sign that in our own day the 'mystery of godliness' as well as the 'mystery of iniquity' is attracting universal attention. It is a hopeful fact that in this practical utilitarian age of mechanical inventions and applied science used for the purpose mainly of effecting material progress, the more reflecting portion of the community, the leaders in science, literature and art, should turn to the more spiritual aspect of our common human nature, and a more spiritual conception of the universe." With which conclusion we are perfectly agreed, though we should be glad to see what the writer calls a "hopeful *fact*" better evidenced than we as yet perceive it to be.

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In the January number of *Mind*, that very superior quarterly of

dogmatic "psychology," a reviewer sums up the unscientific position of the conservative negationists of the old-fashioned school of "Science" in the following words:

The Dreyfus Case in Science

"Psychical" phenomena are, as it were, the Dreyfus case of Science. Their non-existence has to be accepted as a *chose jugée*, without inquiry into the means by which their condemnation was secured. Public curiosity must content itself with assurances that all the high priests of Science concur in the condemnation and regard all discussion of the case as fraught with the gravest danger to the republic, that their existence is avouched only by a conspiring syndicate of all the superstitions, and that to doubt the infallibility of the very summary court-martial which relegated them to the company of Beelzebub in the "Island of the Devil," in the times and under the logical auspices of David Hume, is high treason to Science, and subversive of the whole natural order of the universe. Such are the sentiments of the conservative party, which would rather run the risk of sacrificing a little inopportune truth than upset men's minds and the authority of Science, and which, needless to say, is full of honourable men actuated by a sincere sense of public duty.

The merest tyro can see that such a position is the reverse of scientific. No man need fear that the authority of true science will ever be upset. The fear of such pseudo-scientific reactionaries is not dictated by anxiety for the general welfare, but is rather an instinct of self-preservation. For the authority which is threatened is *their* authority and not the authority of Science; that which is called into question is the ability of materialism to explain a single fact of the universe, and materialism is now in so sorry a plight that its only hope of maintaining a show of resistance is by denying the most patent facts of life. The student of Theosophy, however, need have no anxiety as to the eventual outcome; on the contrary, he should recognise that materialism and negationism are at a given time a necessary means for the bringing out into clearer light the finer shades of the mystery of being.

THE ENGLISH GIPSIES

THE exact period at which the gipsies entered England is a matter of great uncertainty. John Hoyland, in his *Historical Survey of the Gypsies* (London; 1816), placed their arrival at the beginning of the sixteenth century. He stated that the writer of Section V. in the above work was unable to find an earlier account in British History than in the year 1612, when a quarto work was published to expose the art of juggling and legerdemain, in which the gipsies are described as follows: "This kind of people, about a hundred years ago, beganne to gather an head, as the first heere, about the southerne parts."

Hoyland also quotes from a statute of Henry VIII. where the gipsies are described as "an outlandish people calling themselves Egyptians, using no crafte, nor feat of merchandise; who have come into this realm, and gone from shire to shire and place to place in great company."

Another Act, passed in the same reign, spoke of these people as "using insidious underhand means to impose on his Majesty's subjects, making them believe that they understand the art of foretelling to men and women their good and evil fortune, by looking in their hands, whereby they frequently defraud people of their money." The Act further went on to say, that "the said vagrants, commonly called Egyptians, in case they remain one month in the Kingdom, shall be proceeded against as thieves and rascals, and on the importation of any such Egyptian, he (the importer) shall forfeit £40 for every trespass."

It is evident from these two Acts, that the gipsies existed in England in fairly large numbers, in the first half of the sixteenth century.

The gipsies are said to have introduced many useful arts into England, one being the working of iron.

This alone would be a good reason for the importation of

this strange people, to say nothing of their proficiency in the art of juggling.

These gipsies were supposed to have travelled direct from Egypt (whence the name gipsy), and Egypt being a land of magic and mystery, they were shrewd and clever enough to encourage this erroneous belief.

I hope, however, in the future, to give good reasons to show that the ancestors of these gipsies were in Egypt many thousands of years earlier than this period, and a long time prior to their sojourn in India.

To give an example of their cunning and knowledge of mankind, in France they gained a footing and were held in high honour there, by their statements that they had to undergo a penance imposed by the Pope, ordering them to wander for seven years. They thus gratified their accustomed tastes and wandered for a hundred years free from molestation. "In 1561," Hoyland says, "the edict of the States of Orleans directed their expulsion by fire and sword; yet in 1612 they had increased to such a degree, that there was another order for their total extermination." Madam Sévigné, in her letters to her friends stated: "Bohemians travel up and down the Provinces of France and get their living by dancing, showing postures and telling fortunes." This would tend to show that the gipsies flourished at a later date in spite of these persecutions, as Madame Sévigné was born in 1626, married at the age of 18, and died in 1696.

We find at the present day here in England that the gipsies retain their nomadic instincts, and that no pure-bred gipsy cares to remain long in one spot. However, the cruel hunting they suffer in many districts, at the hands of the police and others, is not likely to give them much breathing-time, and forces them to gratify their nomadic instincts (if they are discovered) before either they or their horses can rest. Gipsies have told the writer that on many little pieces of waste common land, where once they were allowed to remain for a time, now the police if passing by will stamp out their fires and force them to "move on" before they can even boil water for their tea. This has been confirmed from other sources. The gipsies, however, still call the common-land *Kékkeno moósh's poov* (lit., "No man's land").

Papus, in his *Tarot of the Bohemians* (London; 1892), says: "The gypsies possess a Bible, which has proved their means of gaining a livelihood, for it enables them to tell fortunes; at the same time it has been a perpetual source of amusement, for it enables them to gamble.

"Yes; the game of cards called the Tarot, which the gypsies possess, is the Bible of Bibles. It is the book of Thoth Hermes Trismegistus, the book of Adam, the book of the primitive Revelation of ancient civilisations.

"Thus, whilst the Freemason, an intelligent and virtuous man, has lost the tradition; whilst the priest, also intelligent and virtuous, has lost his esoterism; the gypsy, although both ignorant and vicious, has given us the key which enables us to explain all the symbolism of the ages.

"We must admire the wisdom of the Initiates, who utilised vice and made it produce more beneficial results than virtue."

Papus may perhaps be rather too sweeping in this judgment of Freemason and priest, and in all fairness it should be remembered that the Rev. G. Oliver, a learned Mason and a Mason of high degree in the craft, says in his *Historical Landmarks of Freemasonry* (London; 1845)—quoting from the Memoirs of Jacob Casanova de Seingalt, who also was a Mason: "Those, however, who are made Masons for the purpose of learning the secrets, may deceive themselves; *for they may be fifty years Masters of Chairs*, and yet not learn the secrets of the Brotherhood."

Mr. Ralston Skinner, in his *Source of Measures* (Cincinnati; 1875), does not quite believe that all the keys of esoterism are lost, and states that there is witness by the emblems remaining in use that the Roman Catholic Church and the Freemasons once were in possession of certain of the keys. He says, further, speaking of the frontispiece in Oliver's *Landmarks of Freemasonry*, which is said to contain the "genius" of Freemasonry: "All this condition of things goes to show that the Mystery held, as not to be thrown open to the people, but to be retained as the property of a class and a caste, in the more ancient days, may never have passed away; but to the contrary, may exist even to-day, dominating the souls of men, women and children, by keeping them in perpetual ignorance, and in religions, feeding them on the

worn-out husks of faith, without any relief, by way of setting forth actual connections between man and the Deity."

But to return to the gipsies; these people most probably wandered slowly from India; most assuredly they were never of *recent* Egyptian birth. The writer has found over 300 of their words resembling the Hindustânî, and only one word like the Coptic; this latter word is *Rômi*, "a man," whilst *Rom* means in the English gipsy language "male gipsy." *Rómmi* means wife in *Rómanes* or gipsy language. These two words are more like the *Dom* and *Domni* of India (*Ḍom*, *Ḍomnî*), a low caste of Hindu, the *Dom* being the male and the *Domni* the female.

When gipsy meets gipsy, the greeting is often *Sar Shan* (How are you?); the response may possibly be, *Kúshti bok* (Good luck!). The former salutation is rapidly dying out, in and around the *Baúro-gav*, London (lit., big town or village).

The writer in December, 1898, met an old man close to Primrose Hill, London, who had little bits of holly, mistletoe, and a few herbs for sale in a basket which he carried over his arm.

On being addressed in the gipsy *póggado jib* (broken tongue or dialect), he looked up very suspiciously, as many people know a few words of this dialect, which consists of Rómany verbs in the imperative mood with English terminations, Rómany nouns and adjectives eked out with a very liberal supply of English. He received a small coin, and then went his way, pretending an entire ignorance of the language, as is often the mode with this persecuted race. Moreover, the pure-bred gipsies are very jealous of their language—their "beautiful language" as they call it—and indeed so it is in the mouth of some gipsies.

But to return to the hawker who had a certain Rómany look about his eyes; on my calling out *Sar Shan pal* ("how are you, brother?"), he hastily put down his basket and ran after me, crying out, "I never expected any living man to say *that* again to me." A brief examination of my knowledge of *Rómanes* followed and convinced the gipsy that he was speaking to a *Kómelo gaíro*, friend (lit., loving man), and one who had no sinister designs.

Flinging his *staádi* (hat) upon the ground, he stood with his white locks uncovered, with a look of deep reverence upon his

face. We parted, and his blessings were borne back to me upon the wind—for what? Money? No! but for the sound of the dearly loved "deep" *Rómanes* which he used to hear in his boyhood and early manhood from lips now silent in the grave.

Close after the love of their children comes the love of their language, and the "deeper" it is, the greater their respect and affection. Very few gipsies can now speak the grammatical language, and many not even the broken dialect well, though most of them understand the latter when they hear it.

When speaking "deep" *Rómanes*, it has often been remarked to me by gipsies, accompanied by a look of admiration, "Ah! you have been among them," meaning the very old gipsies.

With the older gipsies a few words in the broken dialect may evoke a *sóverhóloben* (curse), but the "deep" language will turn the curse into a blessing, and *mi-doóvel jal toosa* ("my God go with you") may speed your parting steps.

To a person *yóki* (knowing) in *Rómanes*, their manner and voice change, and some of the old women become almost lady-like; many will only take a little gift under protest, with a "if you are quite sure you can afford it"; some will offer to *dúkker* you for *chíchi* (tell your fortune for nothing). However, if they predict that you will come into a lot of money, please remember that their ideas and yours as to a *lot* of money may be very different, and what is wealth to them may possibly be a very little to you.

They are very fond of *toóvlo* (tobacco); the old *dei* (mother) has her *swágler* (tobacco-pipe), generally very black, and some of the girls are very deft in making cigarettes, and smoke them with great enjoyment. My tobacco pouch, well filled for the occasion, has gone the rounds of a large family and come back to me with plenty left therein; the mother, one of the Stanleys, a well-known gipsy tribe, keeping watch and guard over the fingers of her grown-up children, with a "Careful now!" or "Gently! Leave a little for the gentleman!" It must be added that these warnings were very seldom needed.

As a rule I have found the gipsies but little addicted to the consumption of alcohol, and very fond of their tea; but of course very much depends upon their environment. However, they will

compare very favourably with the village yokels. Some, however, are very fond of their *lívena* (beer); others have a preference for *p̌iaméskri* (tea). I know many who are total abstainers.

The two following words were once almost like "passwords" among the gipsies: *hótchi-wítchi* (hedgehog) and *kávi* or *kekávi* (kettle). Now other words are used to try a Gentile stranger, although gipsies to whom you are only slightly known generally hope to "catch" you by asking the *Rómanes* for kettle.

Choóri (knife) is what some call a *kúshti lav* (good word), and it is strange in regard to this word, that it is more nearly alike to the Sanskrit than to the Hindustânî, *chûrî* being Sanskrit and *chhurî* the Hindustânî for knife. The ordinary word used for rain is *paáni*, which really means "water"; but the "deep" word is *bíshno*, and this is remarkably like Viṣhṇu.

Again, the usual word for "old" is *poóro*, but a rare word is used for "old" and "old man," *viz.*, *boóderi*, which reminds one very forcibly of Buddha. The writer has only heard this word a few times; one gipsy who had travelled all over England in his *kair-várdo* (house-waggon) said he had only heard it far away in the country, and that only a very few times.

He *complimentally* referred to me in the broken dialect in this manner: "*Boóderi* and *mándi*, *róker Rómanes* as *kaúlo* as *mándi's staárdi*" (the old man and I speak gipsy language as black as my hat). This man was not a pure-bred gipsy, but his wife was; they could both speak *Rómanes* in the broken dialect well. The parents had never taught *Rómanes* to their children; they had three daughters and a son with them, all grown up. The son was a teetotaller and had a most kind and amiable face. It seemed indeed strange to discover that the children had never been taught *Rómanes*, and that they always thought that their parents were talking bosh when speaking *Rómanes*. Their astonishment scarcely knew any bounds when they were told that their parents were really speaking *Rómanes*, and that the common words which they all used for dog, horse, donkey, stick (respectively *joókel*, *grei*, *meíla*, *koshi*), and several others, were real *Rómanes*.

The gipsies appear to almost have eyes at the back of their heads, and you would have to display a certain amount of wood-

craft to nearly approach them without discovery. It is amusing to watch, from a distance, an encampment full of life and notice the gipsies disappear like magic into their little tents when a stranger approaches. This, of course, does not happen when they know you to be a real friend, or if they think they can do a little *dúkkerin* (fortune telling) with safety. In many places if caught telling fortunes they get fined or lose their *slang* (hawker's licence) and often with the loss their means of making an honest living, it is to be feared. They can tell stories well, but prefer to listen —at least I have found it so. They have keen ears and eyes for the sounds and sights of wood and forest, and trace fanciful resemblances in the sounds they hear. The night-jar on beginning its flight sometimes utters a note that sounds like "dec, dec"; the gipsies declare that it cries "*kek, kek*" (*kek, kek* meaning no ! no !) and that it foretells the death of some one. Therefore they call the night-jar the *moólo chériklo* (death bird).

Some gipsies call the common moor-hen (or water-hen) the "death bird" owing to its cry *kek, kek*, and also because it flies invisibly, except to the keenest eyesight, on dark nights. I should add, however, that it is considered by authorities that the moor-hen flies chiefly from place to place in the very early morning, and some are sceptical about its flight by night.

George Borrow, in his *Romano Lavo Lel: Word-Book of the Romany* (London; 1874) says that: "In no dialect of the gipsy from the Indus to the Severn is there any word for 'stand,' though in every one there is a word for 'sit,' and that is *besh*, and in every gipsy encampment all along that vast distance, *beshley* or *beshaley* would be considered an invitation to sit down."

I have heard gipsies near London use the word *atch* for "to stand," though it may more anciently have meant only "to stop," but now is used in both senses.

According to B. C. Smart and H. C. Crofton in their *Dialect of the English Gipsies* (London; 1875), the gipsies have no single Rómany word for frog, having forgotten it, the authors have heard "frog" described as the "*Tíkeni kóli* as *jals adré de paáni* and *lels* the *drab avrí*" (little thing that goes into the water and takes the poison out). They have also heard a frog described as "*O stor-hérengro béngesko kóli ta jals adré o paáni so pióva*"

(the four-legged diabolic thing that goes in the water which I drink).

The same authors give a gipsy variation of a well-known proverb, *viz.*: "*Yek shósho adré o kóro see mol doói adré o wesh*" (One rabbit in the pot is worth two in the wood); this is a sample of pure *Rómanes*. The gipsies even close around London have often told me that water into which frogs go is safe to drink.

Leland in his *English Gipsies and their Language* (London; 1893), gives many proverbs in the broken dialect; a few are as follows:

"Never *kin* a *pong dishler* nor *lel* a *romni* by *momeli dood*" (Never buy a handkerchief nor choose a wife by candle-light).

"Too much of a man for himself"; *i.e.*, he thinks too much of himself.

"It's like a kiss, good for nothing till it is divided between two."

"Every man must go to the church (*i.e.*, be buried) some day or other."

"No man ever got money enough."

"Behind bad luck comes good luck."

"We are dumb where we do not understand the language."

"An ass that carries you is better to ride than a horse that throws you off."

"It is always the largest fish that falls back into the water."

There are forty-five Rómany stories at the end of the above work of Leland's which the gipsies thoroughly enjoy when given in the Rómany tongue. However, Leland does not say how much or how many of the stories are taken from the gipsies and how much "made up." The English of four stories are given as follows: "Said the little gipsy girl to her brother, 'Don't kill the bee, because she is a gipsy, and makes her living going about the country telling fortunes to the flowers and taking honey out of them, as our mother tells fortunes to the ladies. And don't throw stones at the rooks because they are dark, and dark blood is gipsy blood. And don't crush the snail, for he carries his tent on his back, like our old father (*i.e.*, carries his home about), and so he too is Rommany.'

"'Who is your master?' asked a gentleman's servant of a gipsy. 'I've two masters,' said the gipsy;' God is the one and the

devil is the other. I work for the devil till I have got my dinner (one o'clock food), and after that follow the Lord.'

"If a gipsy is lost and cannot find his way in the night he cries out, '*Hup, hup—Rom-ma-ny, Rom-ma-ny jô-ter!*' When the children cannot find the tent it is the same cry: '*Rom-ma-ny jô-ter.*' *Jô-ter* means together.

"'And one night my father, sixty years ago, was walking through the wood to his tent, and he heard a little cry like little ladies talking real old gypsy, and so he went from one great tree to the other (*i.e.*, concealing himself), and after a while he saw a little lady, and she was crying out as if for her life, '*Rom-ma-ny, Rom-ma-ny jô-ter!*' So my father cried again, 'Gipsy, here!' But as he hallooed there came a great blast of wind, and the little ladies and all flew away in the sky like birds in a storm, and all he heard was a laughing and '*Rom-ma-ny jô-ter!*' softer and softer, till all was done, and you can see by that that the goblins (dwarfs, mannikins), and fairies, and ghosts, and witches, and all talk real old gipsy, because that is the old Egyptian language that was talked in the 'Scripture land.'

"'Do I know the word in Rommanis for a Jack-o'-lantern —the light that runs and stops and dances by night, over the water in the fields? Yes, some call them the light ghosts, and some the little ghosts. They're little men who lead you into the waste and swampy places, and show you a light until you have gone astray and are lost, and then they turn themselves around and laugh at you. I have seen their lights many a time and nothing more, but my brother saw their faces close and opposite to him (directly *vis-à-vis*), one night. He was going along and saw their lights, and thought it was the fire of his tent. So he followed them, and they drew him from the road over hedges, woods, fields and lonely marshes till they got him into the water, and then laughed out loud. And there he saw them with his own eyes, on the opposite side, and they were little fellows, little goblins, about two feet high. And my brother was devilish angry, and swore at them. "If I had you here, you wretched dogs! if I caught you I'd cut your throats!" And he went home and told me all that that night. Where was it? Yes, sir; that was near Blackwater,'"

Leland says, that six or seven thousand years of hungry-marauding has starved God out of the minds of the gipsy, but in another place he says, "I may add, however, in due fairness, that there are in England some true gipsies of unmixed blood, who—it may be without much reflection—have certainly adopted ideas consonant with a genial faith in immortality, and certain phases of religion."

The writer has proof that some of the pure-bred gipsies have very strong and decided ideas about their religion, and he is collecting material to show this at some future date.

Leland asked a gipsy why they burnt ash-wood on Christmas Day, and received the following answer:

"The ivy and holly, and pine trees, never told a word where our Saviour was hiding himself, and so they keep alive all the winter and look green all the year. But the ash, like the oak, told of him where he was hiding, so they have to remain dead through the winter. And so we gipsies always burn an ash fire every Great Day. For the Saviour was born in the open field like a gipsy, and rode on an ass like one, and went round the land a-begging his bread like a *Rom*. And he was always a poor wretched man like us, till he was destroyed by the Gentiles. And he rode on an ass? Yes. Once he asked the mule if he might ride her, but she told him no. So because the mule would not carry him, she was cursed never to be a mother or have children. So she never had any, nor any cross either. Then he asked the ass to carry him, and she said 'yes'; so he put a cross upon her back. And to this day the ass has a cross and bears young, but the mule has none. So the asses belong to (are peculiar to) the gipsies."

Leland also gives many interesting examples how the gipsies mourn for the dead, by giving up tobacco, ale, potatoes, milk, or snuff, or dancing, or playing upon the fiddle, if the departed had a great liking for one or any of these things.

The gipsies have a general belief in the devil, and several have told the writer that they had seen the *poóro beng* (old devil).

A very old gipsy (one of the Lee tribe) said that he saw the old devil one night in a path, and that he would not move out of the way, so he hit at him with a stick, and then *yog* (fire) came

out of the devil's *moóï* (mouth); presently the old devil suddenly vanished. The old man said that he was never more scared in all his life, and dreaded the revenge the old *beng* would have on him one day.

A gipsy told me that he had seen little goblins all round his *kair-várdo* (house waggon), and that one of them came and sat upon the shaft of the waggon—the gipsy's wife also confirmed this, and said that she had also seen them at the same time. After a while the little creatures vanished as suddenly as they came. There were no hedges or bushes near at the time as they were camping upon a common. It was, they said, not a very rare occurrence, and that the *bítti fôki* (little people) never brought them bad luck or harm in any way.

It has been somewhere remarked that gipsies never admit having good luck, though they have plenty to give to others.

This is very true, and I have invariably found that no female gipsy will ever admit having had good luck; good luck meaning making money, either by fortune-telling, selling little articles, or any of the various ways by which they gain a livelihood.

We will take the not unusual case of a gipsy woman who is ostensibly selling toys, trinkets and other things; at the same time she has been doing a little fortune-telling upon the sly, as she will freely admit, if she knows you to be *tátcho* and will not betray her. You may remark "*koóshti bok te-dívvus beébee?*" (good luck to-day, aunt?)—the answer nearly always will be "*wáfedi bok!*" (bad luck), a very great stress being laid on the "bad." She may tell you further that "the *chávies* have *kek wóngar*" (the children have no money), or that she told the "*raúni a koóshti baúro dúkkeriben*" (lady a good big fortune), and add, in a whisper of shame and sorrow mingled, that the lady only gave her a "*shookhaúri*" (sixpence).

One peculiar trait among the gipsies, is that if you use a word they have forgotten, or perhaps never heard, they will declare it to be "*kek tátcho Rómanes*" (not true gipsy language), although the word may perhaps be quite commonly used among some other gipsy tribes; or they may say the word is not "deep" enough. It often happens that they use the same word at a future interview, having made inquiries and found it to be *tátcho*

(true), and you will be wise to make no chaffing remarks thereupon if you wish to keep the channel of communication open, unless indeed you are very well acquainted.

It should be remembered that there are several gipsy dialects and that a word common to one tribe may never be heard in another. For example, out of over a dozen Rómany words used for "apron" only three were known to a gipsy who was a good linguist—one of these three he pronounced to be a "deep" *lav* (word).

The writer has received lessons from gipsies of many tribes and of all ages, in one case from a gipsy more than one hundred years old, and passed a final examination of several hours before receiving his diploma, so to speak, of efficiency. On leaving a county where a well-known and rather celebrated gipsy lived, the writer extended his hand in farewell, as he had had many lessons from her.

She said, "Good-bye, my *Rei*, my *Rómany Rei*" (good-bye, my gentleman, my gipsy gentleman). This was the greatest compliment she could pay me, for her promoting me from "gentleman to "gipsy gentleman" was a gipsy diploma of my proficiency in the "gentle" Rómanes.

R. E. CHATFIELD.

THE USES OF DISCRIMINATION

THERE is nothing either good or bad, but thinking makes it so.

To the seeker after truth the Ancient Wisdom reveals undreamed horizons, unimagined hopes. "A light that never was on sea or land" begins to dawn. Can it be true? he thinks, not realising yet that nothing can be *too* good to be true. Scarce knowing what he does, uncertain, wondering, he spreads his sails; his mind, a boat cast loose from old-time moorings, scuds before the gale of new ideas, new possibilities. The ancient landmarks, harbour lights of science and theology, fade out of sight behind. Alone he seems to navigate an unknown sea. Snatches of song, strange words, mysterious phrases sound in his ears. Are they the voices of the sirens? Who can tell? Like the Argonauts of old he hears the howls of Scylla, the roaring of Charybdis, echo through the mists of doubt. Warning voices mingle in the cry. Beware! they call. Take heed, adventurer! Semi-occultism, pseudo-occultism, are the awful dangers which beset the path; yawning gulfs where many a gallant ship drifts derelict, a mental and a moral wreck. The Happy Isles lie very far away, were it not wiser to turn back? Back to the "things we have grown used to," back to the safe and known, the homely levels? It cannot be. There is no turning back for him whose eyes are opened even a little. It behoves the steersman to obtain his bearings, to fix his eyes upon the compass of unselfishness, and awake and resolute to guide his ship straight on the middle course, where safety lies.

The weapon which the thinker takes to guard him is discrimination. Not for nothing has this power to be attained; it is Ithuriel's Spear that shatters at a touch the prison gates of error, the fetters of illusion. Discrimination is but another name for common-sense, that sees life steadily and sees it whole. To gain it, all we have to do is to retreat into the

inner fortress of a mind detached, whence personality is viewed impartially, the nature firmly grasped, and all experience tested. From that quiet place the watcher, spear in hand, looks out on life undaunted; and on the lintel of the door he sees these words. "Have patience, as one who evermore endures," a sentence not to be forgotten for it spells success.

The records of the sacred science contain many axioms, many rules originally designed to guide us in former lives, in other circumstances, at earlier stages of our evolution. Some are more fit for Easterns, some for Westerns; some for those on one step of the ladder, some for those on another. Discrimination must be used, lest we only do again work done before, lest we turn into blind alleys, lest we stray to Castle Dangerous, or front the gate whereon is written "Abandon hope." Each for himself must find the way, steadily, step by step. No one can do it for us; the responsibility is ours. There are no dogmas in Theosophy, only verities. The test of right and wrong is progress, nothing else. Those on ahead point out the way, and sometimes venture on a hint drawn from their own quite different experience; but that is all. Each for himself must grasp the spear and, with it, win what way he can.

That everything we see is an illusion, the writer ventures to suggest is an idea more fitted to the dreaming Eastern mind than ours. He likes to dally with it as a sweet wrong-headed fallacy, to push it to its ultimate conclusion; but he strongly doubts if it is justified. If to be real is to be changeless, then indeed the unmanifest alone is perhaps real, but this is an assumption of the most heroic order, it ventures to impose conditions on the utterly unknown. Discrimination seems to indicate that the ever-becoming is just as likely to be real as the unchanging, if such a thing can be. The three great worlds are nothing but more differentiated manifestations of the One Reality, and share in that reality as long as they continue to become, to change. To cease to change would be for them to cease to be. The Eastern sages at the least admit that some considerable time will probably elapse before the solar universe resolves to the unknown, so in the interim we may well take heart of grace, and look on everything as real, while it lasts.

Another favourite Oriental notion is the enormity of taking life, the tragedy of the stronger preying on the weaker, the sadness of the fall of the unfit. But discrimination shows us that this process is the first necessity of evolution, and over the inevitable we should not grieve. The fittest must survive or men and animals could never be improved. The presence of the failures would so cumber things that better variations would be choked. We, reasoning from our conscious standpoint, say life is sweet, because we fear the future more than anything; but mindless creatures live but for the moment; far better for them to be slain at the first waning of their energy, to live again as new strong forms, than to be left to dwindle slowly with disease and hunger, and at the last to find starvation is their executioner. When Mother Nature kills them thus relentlessly, it seems less monstrous to destroy the creatures which we breed on purpose. They at the least have life and food and care, and otherwise would never have existed; when the time comes we painlessly extinguish them. Like the opponents of Arjuna, are they not already dead? We grow cattle in the paddocks as we grow cabbages in the garden, and use them as seems best indifferently. What can it matter if a silly sheep live one or two years longer, or if a grey goose stops its gabbling this week or next? We, judging by ourselves, imagine that the goose likes gabbling; in point of fact, it gabbles because it is its nature to, not for any reason whatsoever. It does not happen to possess that quality. If it is true that "Life that we crave is one long agony" is it not more so for the beasts that perish? It is notable that for the higher creatures, in which we plant the spark of mind, we entertain far different feelings. We shrink from eating them, and only when they grow decrepit can we bring ourselves to put them down.

It is hard to see how social life could last without the use of animal as well as vegetable products. That our civilisation is not the golden age, not the product of the brooding East, is very true, but it is the thing that is, with which quarrelling is idle, with which we have to work. Less romantic, possibly, but perhaps more practical, than that of far Cathay. Two great ideas, when all is said, have blossomed in it: Freedom, and

Justice, for the saving of mankind. These verities will last imperishable, when England and the English are counted with the things that were, forgotten in the dust of far millenniums. Discrimination teaches us not to be too forward to quarrel with our bread and butter, or even, save the mark, with the roast beef of England. It suggests the question whether, after all, this ultra-sensibility to the fancied woes of animals is not just the elementary ethic of the hating of the body turned inside-out.

There is another point on which we must discriminate, the dreary doctrine of indifference. Indifference to the personal reward of action is its proper limit, not indifference to things lovely and of good report even on the physical plane—that state we understand so little, and despise so much. Not indifference to the physical body, the wonder of the world, the temple of the Highest. To despise and neglect the body is to despise and neglect Him who made it and dwells therein. Let us beware lest we leave our native puritanism and the dogma of the devil, only to plunge into the equally futile anæmia of asceticism. To starve the body is to starve the mind, to starve the mind is to starve the ego. It is sad to see an enthusiast spoiling his body, as it would be to see a drunken ruffian smashing the Venus of Milo with a coal-hammer. Our bodies are ourselves while they exist, exquisite instruments of marvellous adaptability, manifestations in an imperfect world of the Supreme Perfection. They are to be used and cultivated with anxious care, for through them alone we gain the knowledge of this world, where all the great ideas are working out in detail; if we ignore the wonders of the outer garment of the Logos, how shall we ever recognise what lies behind. The body is the small edition of the Book of Life, printed in bright red type with binding sensitive to every touch; it is the book we have to read, and those who read it most assiduously are they that bow the lowest at the feet of the All-Wise.

The writer sometimes wonders if the mind is really the foundation of the individual, for it would seem that the body is far more strongly separate from other bodies, than the mind from other minds. One mind may largely circumscribe the content of another, the emotions of the astral man are strongly

felt by friend and foe, but none can share the physical distress or agony of his own brother. Is not the self a mental habit based on physical conditions? Only from these rigid limitations, only from a desperate struggle for existence prolonged through countless ages, only by persistent selfishness imposed by stern necessity could spring an individual intended to outlast eternity itself. Just as the diamond needs tremendous pressure to condense it to unequalled hardness, so the diamond soul owes in the end its perfect individual consciousness to the stern stress of physical environment upon the body.

One who knows better said the other day "Why is life so grey, why do we go pounding on for ever as we do?" The answer was, "Because we know too much yet not enough, because we look before and after, and sigh for what is not." Indeed no man can eat his cake and have it. To him who sees the glories of the higher planes, earth light is dim, earth's colours faded. But to us ordinary folks the beauty of the world should be a source of wonder. We should be the greatest optimists; we have got rid of the fear of death, if not of the love of life. We know that nothing can be lost that matters, that the chance and change of mortal life is never permanent, while underneath are the everlasting arms. We should laugh and be glad, for there is liberty.

Why do we find life grey? We must discriminate. In studying our great philosophy our point of view has radically changed. We learn to realise ourselves immortal egos; to see this present life as only one of many such experiences, each being but the harvest of the past, the seed-time of the future. While behind all, a perfectly impartial law makes each one reap what he has sown, and nothing else. This vast expansion of ideas makes, for the moment, this present life shrink to a point. What does it matter, it will soon be over. The mind cast loose goes wool-gathering on higher planes, and soars aloft as homing pigeons do when first set free. But when at last it grasps the system and begins to understand, then like the pigeon it sets off straight home. This present life it sees is what it has to cope with, the actual now. The past can never change, what's done is done, and for the future it depends upon the present here and now. Our will is relatively free to help or hinder the evolution

of our brothers and ourselves. This fascinating game, fraught with such mighty consequence, is hardly grey, it is the song of life, it shines with all the radiance of romance, it sparkles with the stars of hope. For we know "the rapture of pursuing is the prize the vanquished gain." And in *this* pursuit there is no such thing as failure in the end. What more can man desire? To be made good by fixed decree? To be innocent because he knows no better? To be a god because he cannot help it? Better far to win by strenuous endeavour and to conquer failure.

It is because we shut our eyes to the glory of the struggle and the beauty of the world that life is grey. The surpassing beauty of Theosophy has hardly dawned upon us, its light is over-bright for our dim eyes. We treat it as a science, we catalogue and class, draw diagrams and tabulate, till synthetic beauty fades in grim analysis. And all the while its perfect symmetry escapes us; the splendour of the Good Law passes unseen; and we who might possess our souls in patience and watch the sunrise, are all in such a hurry, such a desperate hurry to get on, to reach the astral plane, to become psychic, or clairvoyant, that we have no time to note the fairness of the world, the details of the One Perfection.

Discrimination shows that most of us are quite unready to attempt these strange developments. We have first to shake off personality, to free our minds, to try to understand, and go on trying till we do. When that is done, then possibly one, here and there, may venture safely to approach the higher planes. To devote our energies to these, without discrimination, would surely be a frightful error; for we are told that such attempts will cause ill-regulated psychism and all its dangers in another life, if not degeneration of the mind in this.

The writer thinks it is a sin to miss the beautiful in art, in music, and in literature, for their ideal beauty is the very substance of the ego. We starve his insight if we fail to furnish him with images with which to build that lofty faculty. We should open wide our eyes and ears to beauty that streams by on every hand, not give our sole attention to the sorrow and the sordidness of life, which after all we cannot alter. We must remember that those who live in what we call mean

streets are brought there by their karma, an environment to which their evolution suits them. Were we to place them in a palace it would only bore them, and bring temptations they could not resist. To our fine sensibilities their life looks hideous, it is not so to them. Nine-tenths of the exuberant sympathy shed over the toiling masses is both unasked and unappreciated. These simple souls will all have other lives to grow in. We who know a little, may well attend sometimes to our fair birthright in the world of the ideal, brought down by artists, poets, and philosophers with such great labours. As William Watson sings :

> The grace of friendship, mind and heart
> Linked with their fellow heart and mind,
> The gains of Science, gifts of Art,
> The sense of oneness with our kind,
> The thirst to know and understand,
> A large and liberal discontent—
> These are the goods in life's rich hand
> The things that are more excellent.

With all this, life should not be grey. If we ignore the beautiful with what can we replace it ? What can replace the art of the antique world, the glories of the Renaissance, the creations of the spacious days of great Elizabeth ? What can replace the melody of Schubert, like sunshine through a shower of tears; the labours of Beethoven, deaf to earth, who yet brought down for us the music of the marching orbs; the song of life that Wagner sets to elemental harmony.

If we do not appreciate all this we know our step upon the ladder. We have to study to appreciate, for till the power of acute perception is evolved its gaining is our first necessity.

All these grand things are nothing to the Eastern races; they tread a different path, for them life sings another tune. We cannot go their way, nor they go ours; even in ordinary education that ends in failure. Had their path been right for us we should have incarnated in the East, not here. For us to seek the rest of quiet wilds, and meditate with eyes fixed on our nose end, would be grotesque, as foolish as to see a born fakir set out to join the Stock Exchange. To be in our world, not of it, is the task we have to face ; one perchance less easy than to lay

down the "white man's burden," to fly the karma set by our own nature. To take up this Theosophy is not to lay down duty; nor does a duty cease to be a duty when we have learned to like it. To learn to like our duty is really to get on. To study art and science with great pleasure is but a sign of progress, not a source of danger; gloomy philistinism is no passport to the higher life, though the dreary doctrine seems, without discrimination, to indicate as much.

A witty man once classed humanity as worldlies and other-worldlies, and a clever one as "mostly fools." The fact appears to be that to belong exclusively to either class will land us in that sad majority; the perfect way is to discriminate the golden mean. The other worlds are inside this, not other-where, so when we make the best of this, we make the best of them as well. The things that are more excellent make many claims upon our love; we neglect them at our peril. This is the reason for the saying, that the artist who works for love is further on the path than the ambitious occultist. Our science demonstrates the common and unclean as simply matter out of place; art indicates that all is beautiful when rightly seen.

Discrimination seems to show an evolution even in the maxims of the teachers. "Kill out," they said in pre-historic times; "Let die," the Buddha spake; "Be perfect," said our Lord, and pointing out the beauty of the world instanced the lilies of the field; does not His rule include the others? It is for us to settle for ourselves which of these types of thought is fittest in our circumstance. The occult life is in its essence hidden. To live it does not mean to shirk our business, to wreck the body, to twist the mind in alien modes of thought. It does not cause a social dislocation, or free us from the duties of a citizen; our change of point of view is total, fundamental, but remote, internal—far away in that still chamber where we read upon the wall, "Have patience."

Thus would the writer try to indicate the uses of discrimination. He may be wrong, who knows? But possibly he will have done his reader some poor service, by placing in his hand the spear with which each one must fight the battle for himself.

A. H. WARD.

SCATTERED SCRAPS OF ANCIENT ATLANTIS

II.

LET us now turn to the consideration of the symbols which we find carved upon the stone monuments of the past.

On the stones which are scattered over Scotland from the Forth to the Orkneys, we find a set of symbols which are associated with the cross. Some writers assume that all symbols thus associated should be dated after the introduction of Christianity into the country in which they are found.

It appears to me that a little study dissipates this idea, which I believe to be a delusion. The cross is abundantly proved to have been a pre-Christian symbol. The shape of some of the so-called sepulchral cairns show that it was among the forms favoured by the unknown builders. The stone circles and cairns belong to the Stone Age, and it will not be argued that the people of that age were Christians.

In the Broch of Burrian, pebbles have been found bearing representations of the hexagram, in one case with the point upwards, in the other with the double horns. Upon the stone on which the latter is engraved there also appears a crescent. In the same Broch a slab of sandstone was discovered, upon which were cut representations of a Celtic cross, a fish, and an Ogham inscription.*

Upon many monuments the crescent, the serpent, the cross, and the double circles, joined by connecting lines, are associated. The double circles have been held to denote a peculiar kind of brooch which was worn at the time; but it is possible that the brooch itself was made in the form of some well-known symbol. At the present day one may see Masonic symbols hung on watch-chains

* *Scotland in Pagan Times. The Iron Age.* Anderson, Edinburgh; 1883. See Lecture iv., p. 174 *et seq.*

or used as scarf-pins. On Kilmaly Ogham stone are this "double brooch," a crescent, a fish, a man's figure, a sea beast of some description, and twisted serpents something like the twisted snakes on the Caduceus but without the central staff.

We find upon these sculptured stones a symbolism of wheels and triangles. These also were found on pottery discovered in the mounds of the Bassenno, in Brittany. On this pottery there was to be seen the Egyptian "water" symbol, which is also found in America.

On the Carden Moor stone, in Aberdeenshire, there is an Ogham inscription written in a circle, apparently to represent the sun. Any traces which we can find of sun worship or of fire ceremonies have bearing on the probable uses of the towers and circles; we know, such of us as have studied the question at all, the grand meaning of the universal sun symbol, which probably was first used in Atlantis.

Now, if we leap from Scotland to America, and read Mr. Frank Cushing's account of the Zuñi Indians,* we shall find that the Priests of the Bow, a religious secret society, into which Mr. Cushing was initiated, have a curious set of symbols. On a shield, a coloured plate of which appears in the Report, are circles and a zigzag serpent-like form, the head of which is formed by a small triangle. Upon the serpent stands a winged figure, upon whose head is a species of ornament representing seven steps. On yet another shield are two serpents and signs like crosses. The cross, circle, and interlaced triangles have been found in mounds in North America; in a mound near New Madrid, Mo., a spider gorget was found, the body of the spider forming a circle, which enclosed a cross.†

Among the Moquis Indians a cross was found by G. K. Gilbert, and in an account of the Indian pictographs in New Mexico mention is made of Greek and Roman crosses, and representations of the snake and the egg. (See abstracts of papers read before the Anthropological Society of Washington, prepared

* *Annual Report of the Bureau of Ethnology . . . Smithsonian Institute.* Washington; 1880-1. See "Zuñi Fetiches, by F. Cushing," p. 9. *et seq.*

† See same Report. Vol. ii., Holmes, p. 287. Plate xli. Figs. 1 and 2. See also W. H. Holmes, *Art in Shell of the Ancient Americans*, 185 *et seq.*

by J. W. Powell.) It is hardly necessary to refer to the anguinam, or serpent's egg of the Druids.

Among the Mayas and Mexicans, Professor Cyrus Thomas* has found the symbols of the cross, bird, and tree; also symbols of the four cardinal points, with certain colours for the same. Among these symbols was a circle cut by a wheel and enclosed in a square; a small head, blowing breath from its mouth, is at each of the four corners. Another symbol is a circle divided into four by a cross, and in the centre of this cross is a circle with a representation of the sun.

Now, at the Bassenno a circle with wheel spokes was found. The monuments of Ireland also are erected with a regard for the points of the compass, the round tower windows pointing exactly to them. I shall hope to show that the sun was and is reverenced in Scotland and in Ireland, while the sacred tree plays a great part in Celtic symbolism.

There is evidence that many of these symbols referred to secret learning. Take the very common fish symbol, one of the commonest of sculptures on the Scottish Stones.

The fish symbolised wisdom of a high type, not mere learning, but the higher wisdom, which we call Buddhi and a modern writer calls *La Sagesse*. In the old Irish MS. of *The Battle of Magh Leana* we read of the "salmon of knowledge," a phrase often used by Irish poets of the Middle Ages.

There was a sacred fountain beneath the Shannon, so runs the tale; it was in charge of Connla, and was the source of all literary and poetic knowledge. Crimall planted it with nine hazel trees; the salmon, eating of the nuts, became wise; who ate of his flesh became wise also.†

In the *Courtship of Monera*, the salmon is represented as coming yearly from the River of Creation in Paradise to the River Tiber, and thence to the River Eber (Ebro) in Spain. From the "wool" of the salmon, Monera weaves a "coat" for her husband;‡ when he dons it he becomes shining of face and

* *Third Report of the Bureau of Ethnology*, 1881-82. Washington; 1884.

† See *The Battle of Magh Leana*, and *The Courtship of Monera*, edited with trans. and notes by E. O'Curry. Dublin; 1855.

‡ The buddhic body.

vesture, and the Druid bestows upon him a new name, Eoghan Taidhleach, or Eoghan the Shining.

It is a somewhat interesting fact, in view of the Indian tale of the "dried boar's flesh" and the Lord Buddha, that there are indications of the like symbolism being used in Ireland. Thus we read of the "swineherd's magic art," and in Wales the Druid's pupil is addressed as a "little pig," and an "initiated pig," who is, in stormy times, adjured to "burrow in the secret hiding place." I advance this latter evidence with hesitation, since some doubt has been thrown on its authenticity; but that the Irish "swineherd of the King" was held to be an exponent of magical arts there is, I think, no doubt.

The tree which we find venerated in America recurs again in Ireland and in Wales. In the latter country mention is made of the Bardic "delicious apple tree"; the glorious tree of the Wonderland plays a conspicuous part in the Irish tales. In the *Battle of Magh Leana** there is a remarkable passage touching the five great fruit trees of Ireland, which sprang up on the night of Conn's birth.

But there is a yet more striking account given of the origin of these "trees." They are said to have grown up in the reign of Conaing Begeglach, or the fearless, who was slain A.M. 4388. A man of wonderful size came from the west, carrying a tree branch, on which were apples, nuts, acorns and berries. From the fruit of this branch sprang the five great trees of Ireland, which were blown down in the seventh century. Surely this is a reference to the extinction of some ancient learning once open to the worthy.

We find other hints of a lost wisdom. For example, in the *Miscellany of the Celtic Society*, edited by J. O'Donovan,† we find on p. 19 an interesting passage; this is a reference to "the genealogy of the Ui-Duibhleasc and of the Ui-Aenghusa in general, as stated in the book the poor people devoured in the wilderness." A note on p. 18 says, "according to the *Book of Ballymote*, this book was devoured by plebeians." In other words, the flood of the unlearned swamped the few learned, and the knowledge of the past was for awhile swept away before the in-

* See p. 95, note. † Dublin; 1849.

coming tide of ignorance. I may conclude this paper with the words of the chief poet of Ulster, the friend and follower of Brian O'Neill, King of the Irish of the North:

> But when it is the destiny of people to pass away,
> Valour and prowess is of no avail.

Happily "valour and prowess" pass from our ken but for a while; they return again when the time is ripe.*

I. HOOPER.

THE KEY OF HERMES THE THRICE-GREATEST

TO HIS OWN SON TAT

1. HERMES. My yesterday's discourse I did devote to thee, Asclepius, and so it's [only] right I should devote to-day's to Tat; and this the more because it is the summing-up of those discourses which he had addressed to him "On Genesis."†

The "God and Father and the Good," then, Tat, hath‡ the same nature, or more exactly, *energy;* for the term *nature*, or development, is used of things that change, both movable and immovable, that is to say, both human and divine, each one of which He *willeth* into being. But *energy* is something else, as we have shown in treating of the rest, both things divine and human things;§ and this we ought to have in mind when treating of the Good.

* The poem from which the couplet is quoted may be found in the *Miscellany;* it is from Gilla Brighde Mac Conmidhe. The text was obtained from four copies which are preserved respectively in a parchment MS., the property of J. Nugent Esq., and in paper MSS. which then were the property of (*a*) the late O'Connor Don; (*b*) the Royal Irish Academy; (*c*) Mr. E. O'Curry. The hero of the poem became King of the Cineal Eoghain in 1241.

† See *The Secret Sermon*, §1, and *infra*, §7.

‡ The three are only different names for one idea; the verb is in the singular in the Greek.

§ That is to say, presumably, in the discourses "On Genesis."

2. God's energy is then His will; further His essence is to will the being of all things. For what is "God and Father and the Good" but the *to be* of all* that is not yet? Nay, subsistence self of everything that is—this is the God, this Father, this the Good; to Him is added naught of all the rest.

And though the world (and sun) is also sire to them that share in it; yet so far is it not the cause of good unto the lives, it is not even of their living. So that e'en if it be a sire, it is entirely so by the compulsion of the Good's good-will, apart from which nor being nor becoming could e'er be.

3. Again, the parent is the children's cause, both on the father's and the mother's side,† only by *sharing in*‡ the Good's desire that pours from out the sun. It is the Good which doeth the creating; and such a power can be possessed by no one else than Him alone who *taketh* naught, but *wills* all things to be; I will not, Tat, say *makes*. For that the *maker* is defective for long periods (in which he sometimes makes, and sometimes doth not make) both in the quality and in the quantity (of what he makes), in that he sometimes maketh them so many and such like, and sometimes the reverse. But "God and Father and the Good" is cause for all to be. Such any way is It for who can see.

4. For It doth will to be, and It is both Itself and most of all by reason of§ Itself. Indeed all other things beside are just because of It, for the distinctive feature of the Good is "that it should be known." Such is the Good, O Tat.

TAT. Thou hast so, father, filled us full of this so good and fairest sight, that my mind's eye hath now become for me almost a thing to worship. For that the vision of the Good doth not, like fiery sunbeams, blaze upon the eyes and make them close; nay, on the contrary, it shineth forth and maketh to increase the seeing‖ of the eye, as far as e'er a

* τὸ τῶν πάντων εἶναι.

† Lit., both with regard to seed and nourishment.

‡ Lit., *taking*.

§ Lit., for.

‖ Lit., light.

man hath the capacity to hold the inflow of the radiance of the Mind. For though [its radiance] doth affect us with intenser power, not only doth it do no harm, but is instinct
5. with all immortal life. They who are able to drink in a somewhat more than others of this sight, ofttimes from out the body fall asleep into this fairest spectacle, as was the case with Uranus and Cronus, our forebears. May this be our lot too, O father mine!

HERMES. Yea, may it be, my child! But as it is, we are not yet strung to the vision, and not as yet have we the power our mind's eye to unfold and gaze upon the beauty of the Good—beauty that naught can e'er corrupt or any comprehend. For [only] then wilt thou upon It gaze when thou canst say no word concerning It. For gnosis of
6. the Good is holy silence and a giving holiday to every sense. For neither can he who perceiveth It, perceive aught else; nor he who gazeth on It, gaze on aught else; nor hear aught else, nor stir his body any way. Staying his body's every sense and every motion he stayeth still. And shining then all round his mind, It shines through his whole soul, and draws it out of body, transforming all of him into God's essence. For it is possible, my child, that a man's soul should be made one with God, e'en while it still is in a body, if it doth contemplate the beauty of the Good.

7. TAT. Made one with God! What dost thou, father, mean?

HERMES. Of every soul apart are transformations, child.

TAT. What meanest thou? Apart!

HERMES. Didst thou not, in the sermons "On Generation" hear that from one soul—the All-soul—come all these souls which are made to revolve in all the world, as though divided off? Of these souls, then, it is that there are many changes, some to a happier lot and some to [just] the contrary of this. Thus some that were once creeping things change into things that in the water dwell, the souls of water things change to earth dwellers, those that live on the earth change into things with wings, and souls that live in air

change into men, while human souls reach the first step of deathlessness changed into angels.* And so they circle to the choir of the inerrant gods; for of the gods there are two choirs, the one inerrant, and the other errant. And this is
8. the most perfect glory of the soul. But if a soul on entering in the *body of a man* persisteth in its vice,† it neither tasteth deathlessness nor shareth in the Good; but speeding back again it turns into the path that leads to creeping things. This is the sentence of the vicious soul. And the soul's vice is ignorance. For that the soul which hath no knowledge of the things-that-are, or knowledge of their nature, or of the Good, is blinded by the body's passions and tossed about. This wretched soul, not knowing what she is, becomes the slave of bodies of strange form in sorry plight, bearing the body as a load; not as the ruler, but the ruled.
9. This [ignorance] is the soul's vice. But on the other hand the virtue of the soul is gnosis. For he who knows, he good and pious is, and still while on the earth‡ divine.

TAT. But who is such an one, O father mine?

HERMES. He who doth not say much or lend his ear to much. For he who spendeth time in arguing and hearing arguments, doth shadow-fight. For "God, the Father and the Good" is not to be obtained by speech or hearing. And yet in spite of this there are in all the *beings* senses, in that they cannot without senses *be*. But gnosis is far different from sense. For sense is brought about by that which hath the mastery o'er us, while gnosis is the end of science,§
10. and science is God's gift. For every science is incorporal, the instrument it uses being the mind, just as the mind employs the body. Both‖ then eventuate in bodies, [the one] in bodies mental, and [the other] in material

* Lit., dæmons, the technical term for the next state of existence superior to the human. We have no term for this in any modern Western language, and the original meaning of the term "dæmon" has been so infamously maltreated by sectarian ignorance and prejudice that it no longer lives among us.

† ἐὰν κακὴ μείνῃ.

‡ Lit., already.

§ ἐπιστήμης.

‖ That is science and opinion, or gnosis and sense.

[frames]. For all things must consist out of antithesis and contrariety; and this can otherwise not be.

TAT. Who then is this material God of whom thou speakest?

HERMES. It is the universe, the *beautiful*, but not the *good*, in that it is material and freely passible.* And though it is the first of all things passible, yet is it in the second rank of being and wanting in itself. And though it hath its birth in time, it ever is; its being is in its becoming and it becometh for all time. Of quality and quantity becoming, for it doth ever move; and all material motion is becoming,
11. for that the world's a sphere, that is to say a head. And overhead is naught material, just as naught under foot is spiritual,† but all material. Further its mind consisteth in the sphere-like motion of the head itself,‡ that is to say [this motion serves it] as a head. All then that is in contact with the tissue of this head§ (which tissue constitutes its soul) is in its nature free from death, precisely as it is with any soul within a body that is made. Such parts possess a greater share of soul than body. Whereas those parts which are at greater distance from this tissue [space], there, where are things which have a greater share of body than of soul, are subject unto death. The whole, however, is a living thing; so that it doth in sum consist of both a matter and a
12. spirit-part.‖ Again, the cosmos¶ is the first of living creatures, while man is second after it, though first of things subject to death. Man hath the same ensouling power in him as all the rest of living things,** and yet he is not only

* That is capable of suffering, or impressionable by agencies other than itself

† Or mental, in the sense of being of the same nature as the great Mind.

‡ That is to say, is the containing sphere, the periphery.

§ That is to say, the next layer within, adjoining the periphery of the head.

‖ Light and life being spiritual or of the nature of the great Mind. It should be remembered that the term material (lit., hylic) is almost a metaphysical concept in this philosophy, and connotes the substance of the universe rather than merely physical matter.

¶ The terms "universe," "world" and "cosmos" are here all synonyms of the Greek word *kosmos*.

** That is to say, the world-system itself and all the globes in it.

no wise good, but even evil, for that he is subject to death.* For though the cosmos also is not good in that it suffers motion, it is not evil, in that it is not subject unto death. But man, in that he's subject both to motion and to death, is evil.

13. Now then the principles† of man are this-wise vehicled: the mind in reason, reason in the soul, soul in the spirit, spirit in body. Spirit pervading [body] by means of veins and arteries and blood, bestows upon the living creature motion, and as it were doth bear it in a way. For this cause some do think the soul is blood, in that they do mistake its nature, not knowing that [at death] it is the spirit that must first withdraw into the soul, whereon the blood congeals and veins and arteries are emptied, and then the living creature
14. perisheth; and this is body's death. Now all these [vehicles] ‡ depend from one beginning, which from the One and Only [One] doth in its turn depend. And this beginning is e'er moved to rebecome beginning, whereas the One endures in stillness and is never moved.

Three then are they: the "God, the Father and the Good," the world and man. God doth contain the world, the world [containeth] man. The world is e'er God's son,
15. man as it were world's child. Not that, however, God is ignorant of man; nay, right well doth He know him, and willeth to be known. This is the only means of safety unto man—God's gnosis. This is the way up to the mount.§ By Him alone the soul becometh good, not whiles is good, whiles evil, but good out of necessity.

TAT. What dost thou mean, Thrice-greatest one?

HERMES. Behold an infant's soul, my child, that is not yet cut off,‖ because its body is still small and not as yet come unto its full bulk.

* Whereas the system and its globes are regarded as practically immortal.

† Lit., a man's soul, where ψυχὴ is used in a general sense, and not in the particular sense applied to it in the category which immediately follows.

‡ Both of man and cosmos.

§ Lit., to Olympus.

‖ *Sci.*, from the world-soul.

TAT. How?

HERMES. A thing of beauty [such a soul] to see in every part, not yet befouled by body's passions, still all but hanging from the cosmic soul. But when the body grows in bulk and draweth down the soul into its mass, then doth the soul cut off itself and bring upon itself forgetfulness, and no more shareth in the beautiful and good. And this forgetfulness is what gives rise to vice.

16. It is the same for them who go out from the body. For when the soul withdraws into itself, the spirit doth contract itself within the blood, and soul within the spirit.* And then the mind, stript of its wrappings, and naturally divine, taketh unto itself a fiery body, and traverseth all space, after abandoning the soul unto its judgment and whatever punishment it hath deserved.

TAT. What dost thou, father, mean by this? The mind is parted from the soul and soul from spirit? Whereas thou said'st the soul was the mind's vesture, and the soul's the spirit.

17. HERMES. The hearer, child, should think with him who speaks and breathe with him; nay, he should have a hearing subtler than the voice of him who speaks. It is, child, in a body made of earth that this arrangement of the vestures comes to pass. For in a body made of earth it is impossible the mind should seat itself just as it is without a vesture. For neither is it possible on the one hand an earthy body should contain such immortality, nor on the other that so great a virtue should endure a body passible in such close contact with it. It taketh, then, the soul for as it were an envelope. And soul itself, being too a thing divine, doth use the spirit as *its* envelope, while spirit doth pervade the living creature.

18. When then the mind doth free itself from the earth-body, it straightway putteth on its proper robe of fire, with which it could not dwell in an earth-body. For earth doth not bear

* This is generally translated "the spirit is contracted *into* the blood, and the soul into the spirit," but such a translation contradicts § 13, where we are told that "the spirit withdraws *into* the soul" at death. It seems to mean that the spirit passes *within*, *out of* the blood, just as the soul passes within, out of the spirit.

fire; for it is all set in a blaze even by a small spark. And for this cause is water poured round earth, to be a guard and wall, to keep the blazing of the fire away. But mind, the subtlest thing of all divine out-thinkings, and subtler than all elements, hath for its body fire. For mind being builder doth use the fire as tool for the construction of all things—the Mind of all [for the construction] of all things, but that of man only for things on earth. Stript of its fire the mind in man cannot make things divine, for it is human in its dispensation.*

19. Further the soul in man—not every soul, but one that pious is—is an angelic† something and divine. And such a soul when from the body freed, if it have fought the fight of piety —[that is to say] the striving to know God and to do wrong to none—such soul becomes entirely mind. Whereas the impious soul remains in its own state, chastised by its own self, and seeking for an earthy body where to enter, if only it be human. For that no other body can contain a human soul; nor is it right that any human soul should fall into the body of a thing that doth possess no reason. For that the law of God is this: to guard the human soul from such tremendous outrage.

20. TAT. How father, then, is a man's soul chastised?

HERMES. What greater chastisement of any human soul can there be, child, than lack of piety? What fire has so fierce heat as lack of piety? What ravenous beast so mauls the body as lack of piety the very soul? Dost thou not see what hosts of ills the impious soul doth bear? It shrieks and screams: "I burn; I am ablaze; I know not what to cry or do; ah, wretched me, I am devoured by all the ills that compass me about; alack, poor me, I neither see nor hear!" Such are the cries wrung from a soul chastised; not, as the many think, and you, my child, suppose, that a [man's] soul, passing from body, is changed into a beast. Such is a very grave mistake, for that the way a soul doth suffer chastisement is this:

* τῇ διοικήσει, *i.e.*, in the general economy.

† Lit., of the nature of a dæmon (δαιμονία).

21. When mind becomes an angel, the law requires that it should take a fiery body to execute the services of God; and entering in the soul most impious it scourgeth it with whips made of its sins. And then the impious soul scourged with its sins, doth plunge itself in murders, outrage, blasphemy, in violence of all kinds, and all the other things whereby mankind is wronged. But on the pious soul the mind doth mount and guide it to the gnosis' light. And such a soul doth never tire in songs of praise [to God] and pouring blessing on all men, and doing good in word and deed to all,
22. in imitation of its sire.* Wherefore, my child, thou shouldst give praise to God and pray that thou mayest have a noble mind. It is, then, to a better state the soul doth change; it cannot to a worse.

Further there is an intercourse† of souls; those of the gods have intercourse with those of men, and those of men with souls of creatures which possess no reason. The higher, further, have in charge the lower; the gods look after men, men after animals, while God hath charge of all, for He is higher than them all and all are less than He. The world is subject, then, to God, man to the world, and animals to man. But God is o'er them all, and God contains them all. God's rays, to use a figure, are the energies; the world's, the natures; the arts and sciences are man's. The energies act through the world, thence through the nature-rays on man; the nature-rays act through the elements; man acteth through the sciences and arts. This is the dispensation‡ of the universe, depending from the nature of the One, pervading [all things] through the Mind, than which§ is naught diviner or of greater energy; and naught a greater means for the at-oning men to gods and gods to men. He, [Mind,] is the Good Angel.‖ Blessed the soul

* Namely, the Good.

† *κοινωνία.*

‡ *διοίκησις*, compare § 19.

§ *Sci.*, the Mind.

‖ *ὁ ἀγαθὸς δαίμων*, Good Genius or Good Dæmon, the Agathodæmon.

that is most filled with him, and wretched* is the soul that's empty of the Mind.

TAT. Father, what dost thou mean again?

HERMES. Dost think then, child, that every soul hath the good Mind? For 'tis of this we speak, not of the mind in service† of which we just were speaking, the
24. mind sent down for [the soul's] punishment. For soul without the mind can neither speak nor act. For oftentimes the mind doth leave the soul, and at that time the soul nor sees nor understands, but is just like a thing that hath no reason. Such is the power of mind. Yet doth it not endure a . . . ‡ soul, but leaveth such a soul tied to the body and lashed tight down by it. Such soul, my child, doth not possess a mind; and therefore such a thing should not be called a *man*. For that man is a thing-of-life§ divine; man is not measured with the rest of lives of things upon the earth, but with the lives above in heaven, the so-called gods. Nay more, if we must boldly speak the truth, the true "man" is e'en higher than the gods, or at the [very] least the gods and men are every whit in power each with the
25. other equal. For no one of the gods in heaven shall come down on the earth, o'er-stepping heaven's boundaries, whereas man doth mount up to heaven and measure it; he knows what things of it are high, what things are low, and learns precisely all things else besides. And greater thing than all; without e'en quitting earth, he doth ascend above. So vast a sweep doth he possess of consciousness.‖ For this cause can a man dare say that man on earth is god

* *κακοδαίμων*. It is impossible to reproduce the original word-play in translation.

† *τοῦ ὑπηρετικοῦ*, compare § 21, "the services of God" (*τὰς τοῦ θεοῦ ὑπηρεσίας*); that is to say, Hermes speaks of the Universal Mind and not of the mind in man.

‡ *νωτρᾶς*. I do not quite understand this term. Everard translates "an idle or lazy soul," in his usual slipshod fashion of inserting doubles; Parthey gives "inertem animam"; Ménard, "l'âme vicieuse"; Chambers, "inert." Several of the old editors omit the entire sentence, and Liddell and Scott in their lexicon omit the word *νωτρός*.

§ Or animal.

‖ *ἐκστάσεως*, lit., extension.

subject to death, while god in heaven is man from death immune.

Wherefore indeed are all things governed *by means of* these,* the twain—the world and man—but *by*† the One.

Commentary

The treatise begins with a wonderfully clear exposition concerning the Cause of Being, by whatever name this "First Cause" or rather "All-Cause" is known, whether as God, or the Father, or the Good. The universal energy is the Will of God, and the essence, *esse*, or being of the Supreme is the eternally willing the being of all things. God is not simply being but *that which underlies the being of everything*, subsistence itself—that is, the *cause of being*. Thus He alone can be called Father, all other parents are so merely through His fatherhood. God is to be regarded as the Willer of the Universe, not as the Maker or Builder; for a maker or builder requires something out of which to build. God, as the builder of the universe, is the Mind, not the God over all. God is called the Good, because He is the goal of all, the Desirable One, the That "that should be known."

In § 4 the nature of the rays of the Spiritual Sun is explained, and in § 5 apparently two ancient Masters who had reached spiritual illumination are called Uranus and Cronus. We should remember that these treatises, if not actually translations, are claimed to be partly based on original documents in the Egyptian tongue. Uranus and Cronus are then presumably substitutes for other names. But perhaps this statement is merely the mythological mode of referring to two degrees of the higher consciousness, for Uranus and Cronus are assigned to the two lower of the three planes of the super-sensible world in the Orphic scheme of theogony.‡

But this Vision Glorious cannot be experienced in normal consciousness; only in contemplation can it be reached. Hermes

* διά.

† ὑπό.

‡ See the "Chart of the Orphic Theogony," facing p. 87 of my *Orpheus* (London: T.P.S.; 1896).

thus goes on to explain the nature of at-one-ment with God. It is the "giving-holiday" (καταργία) to every sense; the yoga of the Upaniṣhads. Indeed the first part of § 6 might be taken word for word from these treatises of Vaidik theosophy and shows how identical is the thought of those who have first-hand experience of the higher consciousness.

Our treatise next proceeds to treat of the doctrine of the origin of individual and separated souls from the All-Soul, and of their pilgrimage, the revolving of the wheel of transformation, the passing from bodies of one element to those of another. But only the great stages of the spiral climb through bodies animal, human, angelic and divine, are given.

With § 8, however, we are confronted with a great difficulty. Hermes here seems to teach distinctly that a vicious soul goes back to animal bodies, while in §§ 19 *et sqq.*, he at great length denies that a human soul can possibly do so. Is there any solution of this apparently complete self-contradiction? Far as I am from being desirous to play the apologist for any "scripture," there are certain considerations which prevent my appending an impatient "No" to this query.

In the first place, Hermes is speaking in § 8 of the "soul" in general, while in §§ 19 *et sqq.*, he is very careful to qualify the term repeatedly by the epithet "human." Does, then, the "human soul" differ from the "soul" in general and especially from the animal soul? Are the divine, angelic, human, animal, vegetable and mineral souls things of different origin, or are they all simply different phases of the world-soul regulated by the bodies in which it finds passing and partial expression? Apparently, though paradoxically, both views are favoured by Hermes.

From *The Shepherd* we learn that the human soul has an origin distinct from the rest of the souls of living things; for the *soul of man* is a descent of the Reason of the Divine Man, the self-conscious Person of the trinity, the regenerator; while the souls of animals are formed by the spheres of the builders, the agents of the creative Person, and are irrational. This *human* soul we shall see later on, in § 13, is called the "reason" (λόγος); it is the vehicle of the "mind," and is vehicled in

the "soul." Therefore man has both a "reason" and a "soul"; but it is only the "reason" that can be called the *human* soul. The soul here (in § 8) referred to is not human but animal, that is to say, it is that principle which man shares in common with the animals. According to the doctrine of "intercourse" (κοινωνία), set forth in § 22, this soul of man has intercourse with, or descends into, the animal soul, and has it in charge. It is here at this very point in man that is the ascent and descent of souls. The "human soul," the reason, cannot enter the *body* of an animal, though it can and does enter into a *soul* that has evolved through the animal stage, or in other words, into that principle which man shares in common with the animal.

Now the "reason" is by nature immortal, but the "soul" is mortal. The "soul," however, can taste of deathlessness" (§ 8) by gradually at-oning itself with the "reason"; just as the "reason" can at-one itself with the "mind" and the "mind" with the Good. The opening sentence of § 8, therefore, would seem to refer to this "animal soul" and not to the "human soul" or "reason." For it speaks of a "soul" which in the course of its passage through the lower kingdoms arrives at a stage when it enters "in the *body* of a man," whereas the "reason" would be said to enter into the *soul* of a man. It is this "soul" that can be cast back into lower forms, but only when it "*persisteth* in its vice"—a very strong term; that is to say, some part of the (animal) soul in man, in each birth, is purified and at-oned with the reason and so made immortal, while the rest is worked up again. The "soul" however which is chastised (see §§ 19 *et seqq.*) is not the ignorant animal part, but the "reason," or ray of the mind, as we shall see later on.

The above considerations may perhaps to some extent reconcile Hermes with himself, though we can never hope to reach any great precision in a problem which postulates a proportionate descent of the higher and ascent of the lower, that is a perpetual transformation on the borders of self-consciousness, for the problem differs in each individual case.*

As long as man has a physical body, then, his "soul" has two

* See further *The Vâhan* for August and September, 1898, where I have attempted to discuss the same problem as found in Plato.

poles, so to speak, the reason and the animal soul, which are blended together according to the doctrine of intercourse; but at death there is a gradual separation of these poles. Hence the virtue and vice in man, or gnosis and ignorance. Thus a man who is guided by the higher, by gnosis, who is pious, is "even while on earth divine" (§ 9, see also §§ 19 and 25); this is the same idea as that of the Jîvan-mukta (one who has reached liberation while still in body) in Indian theosophy.

Hermes then (§ 9) proceeds to distinguish gnosis, the end of human science, from sense or opinion. The instrument of the gnosis is the mind or mental body, the physical body and animal soul giving rise to merely opinion or sense perception.

Then follows the teaching as to God, the universe and man. God alone is positively good; the universe is not good, but beautiful and immortal; man as he at present is, is evil and mortal, that is to say, ignorant. He has, however, the potentiality of divinity, and Hermes denies that an evil or vicious soul should be called a *man* (§ 25).

The universe is then described as having the perfect form of a sphere. It is of three principles, mind, soul, and body. Its mind is energy, its soul is nature, its body is the elements. Its mind is divine, its soul is immortal, its body is the domain of death. Soul and body shade off into each other, and all beings inhabit such regions of the common parent as are according to their individual natures. Now all the existing universe is "material," as being a manifestation in time and space of the eternal universe, the type of all universes. But this "matter" (*hyle*) is a substance that infinitely transcends our physical matter, which is but one of the lowest forms of the "body" of the universe. For its substance is of three great grades, mental and divine, psychic and immortal, physical and elemental or mortal. This substance of the universe is all-pervaded by Life, the Great Life of the Eternal World; Life and Light being the two poles of the Eternal Spirit.

With § 13 we come to the "vehicles" of man. These are: Mind, reason, soul, spirit, body. And all of them depend from one Beginning or Source, and this depends from God. Compare this with the same teaching in the Upaniṣhads:

"Beyond the senses are the rudiments;* beyond the rudiments, impulsive mind; beyond this mind, the reason; beyond the reason, the Great Self;

"Beyond the Great, the Increate;† beyond the Increate, the Man;‡ beyond the Man, not anything; That is the goal; That is the final end."§

The analogy is striking. Body=the gross elements; spirit =the subtle elements; soul=impulsive mind (manas); reason =reason (buddhi); Mind‖=the Great (Mahat); Beginning (ἀρχή) =the Increate; God=the Man.¶

These vehicles, envelopes or koshas are elsewhere given in the Upaniṣhads as: annamaya-kosha, the envelope composed of food (body); praṇamaya-k., of life (spirit); manomaya-k., of impulse (soul); vigñânamaya-k., of discrimination (reason); ânandamaya-k., of bliss (mind). "Spirit" is thus seen to correspond to "life." It is that which "bestows upon the living creature motion, and as it were doth bear it" (*i.e.*, vehicle it) "in a way" (§ 13). This "spirit" is not to be confounded with the supernal Spirit, the Source of Light and Life.**

In § 15 gnosis is again declared to be the only path of safety or salvation. It is "the way up to the mount," the "ascension."††

The term Eleusis (ἔλευσις) was also interpreted as meaning the "way up" (ἀνάβασις.).

From §§ 17 and the following we learn that "after death," in the case of one who has fought the good fight, the "soul" becomes entirely "mind." In such a case presumably even while "alive" the man has purified all the animal elements in his soul and made them "rational," so that on "death," the "reason" is at once at-oned with its source the mind. On the other hand, in the case of an impious soul, that is to say, one in which the

* The subtle elements.

† Avyakta, undifferentiated cosmic substance.

‡ Puruṣha, the True Man; that is, Brahman.

§ *Kaṭhopaniṣhad*, I. iii. 10, 11.

‖ The Great Mind in man according to Hermes.

¶ Of course the manas and buddhi of the Upaniṣhads are not to be confounded with these terms as at present employed in modern Theosophical literature.

** This "spirit" seems to have many affinities with the so-called etheric double in modern Theosophical nomenclature.

†† Compare what I have said on *The Secret Sermon on the Mountain.*

animal part is still stronger than the rational, being cut off from the body, it has time to reflect, and being now in direct contact with the pure (fiery) atmosphere of the mind, is able to realise its mistakes with painful vividness. The sentence in § 21, however, where we are told that under the whips of the enlightened conscience the soul is forced into murders, etc., is puzzling. It seems to mean that it has to live over again its past misdeeds, for it can hardly mean that the soul is forced to commit fresh deeds of violence. In any case we cannot but admire the enlightened teaching of "Hermes" as compared with the hideous hell-superstition of popular religion.

In § 23 we learn that the Agathodæmon is the mind, and are thus supplied with a key to this term, which ignorant commentators on the Gnostic schools have connoted with the phallus!

The treatise ends with a magnificent exposition of the wisdom-doctrine "I have said ye are gods," with which, as with so much else of the real teachings of the Christ, popular Christianity would have, and will have, nothing to do, preferring to believe that men are worms!

G. R. S. MEAD.

CLAIRVOYANCE

(CONCLUDED FROM p. 49)

4.—Methods of Development

When a man becomes convinced of the reality of the valuable power of clairvoyance, his first question usually is "How can I develope in my own case this faculty which is said to be latent in everyone?"

Now the fact is that there are many methods by which it may be developed, but only one which can be at all safely recommended for general use—that of which we shall speak last of all. Among the less advanced nations of the world the clairvoyant state has been produced in various objectionable ways; among some of the non-Aryan tribes of India, by the use of intoxicating drugs or the inhaling of stupefying fumes; among the dervishes, by whirling in a mad dance of religious fervour until vertigo and insensibility supervene; among the followers of the abominable practices of the Voodoo cult, by frightful sacrifices and loathsome rites of black magic. Methods such as these are happily not in vogue in our own race, yet even among us large numbers of dabblers in this ancient art adopt some plan of self-hypnotization, such as the gazing at a bright spot or the repetition of some formula until a condition of semi-stupefaction is produced; while yet another school among them would endeavour to arrive at similar results by the use of some of the Indian systems of regulation of the breath.

All these methods are unequivocally to be condemned as quite unsafe for the practice of the ordinary man who has no idea of what he is doing—who is simply making vague experiments in an unknown world. Even the method of obtaining clairvoyance by allowing oneself to be mesmerized by another person is one from which I should myself shrink with the most

decided distaste; and assuredly it should never be attempted except under conditions of absolute trust and affection between the magnetizer and the magnetized, and a perfection of purity in heart and soul, in mind and intention, such as is rarely to be seen among any but the greatest of saints.

Experiments in connection with the mesmeric trance are of the deepest interest, as offering (among other things) a possibility of proof of the fact of clairvoyance to the sceptic, yet except under such conditions as I have just mentioned—conditions, I quite admit, almost impossible to realize—I should never counsel any one to submit himself as a subject for them.

Curative mesmerism (in which, without putting the patient into the trance state at all, an effort is made to relieve his pain, to remove his disease, or to pour vitality into him by magnetic passes), stands on an entirely different footing; and if the mesmerizer, even though quite untrained, is himself in good health and animated by pure intentions, no harm is likely to be done to the subject. In so extreme a case as that of a surgical operation, a man might reasonably submit himself even to the mesmeric trance, but it is certainly not a condition with which one ought lightly to experiment. Indeed, I should most strongly advise any one who did me the honour to ask for my opinion on the subject, not to attempt any kind of experimental investigation into what are still to him the abnormal forces of nature, until he has first of all read carefully everything that has been written on the subject, or—which is by far the best of all—until he is under the guidance of a qualified teacher.

But where, it will be said, is the qualified teacher to be found? Not, most assuredly, among any who advertise themselves as teachers, who offer to impart for so many guineas or dollars the sacred mysteries of the ages, or hold "developing circles" to which casual applicants are admitted at so much per head.

Much has been said in this treatise of the necessity for careful training—of the immense advantages of the trained over the untrained clairvoyant; but that again brings us back to the same question—where is this definite training to be had?

The answer is, that the training may be had precisely

where it has always been to be found since the world's history began—at the hands of the Great White Brotherhood of Adepts, which stands now, as it has always stood, at the back of human evolution, guiding and helping it under the sway of the great cosmic laws which represent to us the Will of the Eternal.

But how, it may be asked, is access to be gained to them? How is the aspirant thirsting for knowledge to signify to them his wish for instruction?

Once more, by the time-honoured methods only. There is no new patent whereby a man can qualify himself without trouble to become a pupil in that School—no royal road to the learning which has to be acquired in it. At the present day, just as in the mists of antiquity, the man who wishes to attract their notice must enter upon the slow and toilsome path of self-development—must learn first of all to take himself in hand and make himself all that he ought to be. The steps of that path are no secret, and they have been given so often in Theosophical books that I will not repeat them here. But it is no easy road to follow, and yet sooner or later all must follow it, for the great law of evolution sweeps mankind slowly but resistlessly towards its goal.

From those who are pressing into this path the great Masters select their pupils, and it is only by qualifying himself to be taught that a man can put himself in the way of getting the teaching. Without that qualification, membership in any Lodge or Society, whether secret or otherwise, will not advance his object in the slightest degree. It is true, as we all know, that it was at the instance of some of these Masters that our Theosophical Society was founded, and that from its ranks some have been chosen to pass into closer relations with them. But that choice depends upon the earnestness of the candidate, not upon his mere membership of the Society or of any body within it.

That, then, is the only absolutely safe way of developing clairvoyance—to enter with all one's energy upon the path of moral and mental evolution, at one stage of which this and other of the higher faculties will spontaneously begin to show themselves. Yet there is one practice which is advised by all the religions alike—which if adopted carefully and reverently can do

no harm to any human being, yet from which a very pure type of clairvoyance has sometimes been developed; and that is the practice of meditation.

Let a man choose a certain time every day—a time when he can rely upon being quiet and undisturbed, though preferably in the daytime rather than at night—and set himself at that time to keep his mind for a few minutes entirely free from all earthly thoughts of any kind whatever, and when that is achieved to direct the whole force of his being towards the highest spiritual ideal that he happens to know. He will find that to gain such perfect control of thought is enormously more difficult than he supposes, but when he attains it it cannot but be in every way most beneficial to him, and as he grows more and more able to elevate and concentrate his thought he may gradually find that new worlds are opening before his sight.

Yet after all if those who so earnestly desire clairvoyance could possess it temporarily for a day or even an hour, it is far from certain that they would choose to retain the gift. True, it opens before them new worlds of study, new powers of usefulness, and for this latter reason most of us feel it worth while; but it should be remembered that for one whose duty still calls him to live in the world it is by no means an unmixed blessing. Upon one in whom that vision is opened the sorrow and the misery, the evil and the greed of the world press as an ever-present burden, until in the earlier days of his knowledge he often feels inclined to echo the passionate adjuration contained in those rolling lines of Schiller's:

Dein Orakel zu verkünden, warum warfest du mich hin
In die Stadt der ewig Blinden, mit dem aufgeschloss'nen Sinn?
Frommt's, den Schleier aufzuheben, wo das nahe Schreckniss droht?
Nur der Irrthum ist das Leben; dieses Wissen ist der Tod.
Nimm, O nimm die traur'ge Klarheit mir vom Aug' den blut'gen Schein!
Schrecklich ist es deiner Wahrheit sterbliches Gefäss zu seyn?

which may perhaps be translated "Why hast thou cast me thus into the town of the ever-blind, to proclaim thine oracle by the opened sense? What profits it to lift the veil where the near darkness threatens? Only ignorance is life; this knowledge is

death. Take back this sad clear-sightedness; take from mine eyes this cruel light! It is horrible to be the mortal channel of thy truth." And again later he cries, "Give me back my blindness, the happy darkness of my senses; take back thy dreadful gift!"

But this of course is a feeling which passes, for the higher sight soon shows the pupil something beyond the sorrow—soon bears in upon his soul the overwhelming certainty that, whatever appearances down here may seem to indicate, all things are without shadow of doubt working together for the eventual good of all. He reflects that the sin and the suffering are there, whether he is able to perceive them or not, and that when he can see them he is after all better able to give efficient help than he would be if he were working in the dark; and so by degrees he learns to bear his share of the heavy karma of the world.

Some misguided mortals there are who, having the good fortune to possess some slight touch of this higher power, are nevertheless so absolutely destitute of all right feeling in connection with it as to use it for the most sordid ends—actually even to advertise themselves as "test and business clairvoyants!" Needless to say, such use of the faculty is a mere prostitution and degradation of it, showing that its unfortunate possessor has somehow got hold of it before the moral side of his nature has been sufficiently developed to stand the strain which it imposes. A perception of the amount of evil karma that may be generated by such action in a very short time changes one's disgust into pity for the unhappy perpetrator of that sacrilegious folly.

It is sometimes objected that the possession of clairvoyance destroys all privacy, and confers a limitless ability to explore the secrets of others. No doubt it does confer such an *ability*, but nevertheless the suggestion is an amusing one to anyone who knows anything practically about the matter. Such an objection may possibly be well-founded as regards the very limited powers of the "test and business clairvoyant," but the man who brings it forward against those who have had the faculty opened for them in the course of their instruction, and consequently possess it fully, is forgetting three fundamental

facts: first, that it is quite inconceivable that anyone, having before him the splendid fields for investigation which true clairvoyance opens up, could ever have the slightest wish to pry into the trumpery little secrets of any individual man; secondly, that even if by some impossible chance our clairvoyant *had* such indecent curiosity about matters of petty gossip, there is, after all, such a thing as the honour of a gentleman, which, on that plane as on this, would of course prevent him from contemplating for an instant the idea of gratifying it; and thirdly, in case, by any unheard-of possibility, one might encounter some variety of low-class pitṛi with whom the above considerations would have no weight, full instructions are always given to every pupil, as soon as he developes any sign of the faculty, as to the limitations which are placed upon its use.

Put briefly, these restrictions are that there shall be no prying, no selfish use of the power, and no displaying of phenomena. That is to say, that the same considerations which would govern the actions of a man of right feeling upon the physical plane are expected to apply upon the astral and devachanic planes also; that the pupil is never under any circumstances to use the power which his additional knowledge gives to him in order to promote his own worldly advantage, or indeed in connection with gain in any way; and that he is never to give what is called in spiritualistic circles "a test" —that is, to do anything which will incontestably prove to sceptics on the physical plane that he possesses what to them would appear to be an abnormal power.

With regard to this latter proviso people often say, "But why should he not? it would be so easy to confute and convince your sceptic, and it would do him good!" Such critics lose sight of the fact that, in the first place, none of those who know anything *want* to confute or convince sceptics, or trouble themselves in the slightest degree about the sceptic's attitude one way or the other; and in the second, they fail to understand how much better it is for that sceptic that he should gradually grow into an intellectual appreciation of the facts of nature, instead of being suddenly introduced to them by a knock-down blow, as it were. But the subject was fully considered many years ago in

Mr. Sinnett's *Occult World*, and it is needless to repeat again the arguments there adduced.

It is very hard for some of our friends to realize that the silly gossip and idle curiosity which so entirely fill the lives of the brainless majority on earth can have no place in the more real life of the disciple; and so they sometimes enquire whether, even without any special wish to see, a clairvoyant might not casually observe some secret which another person was trying to keep, in the same way as one's glance might casually fall upon a sentence in someone else's letter which happened to be lying open upon the table. Of course he might, but what if he did? The man of honour would at once avert his eyes, in one case as in the other, and it would be as though he had not seen. If objectors could but grasp the idea that no pupil *cares* about other people's business, except when it comes within his province to try to help them, and that he has always a world of work of his own to attend to, they would not be so hopelessly far from understanding the facts of the wider life of the trained clairvoyant.

Even from the little that I have said with regard to the restrictions laid upon the pupil, it will be obvious that in very many cases he will know much more than he is at liberty to say. That is of course true in a far wider sense of the great Masters of Wisdom themselves, and that is why those who have the privilege of occasionally entering their presence pay so much respect to their lightest word even on subjects quite apart from the direct teaching. For the opinion of a Master, or even of one of his higher pupils, upon any subject is that of a man whose opportunity of judging accurately is out of all proportion to ours.

His position and his extended faculties are in reality the heritage of all mankind, and, far though we may now be from those grand powers, they will none the less certainly be ours one day. Yet how different a place will this old world be when humanity as a whole possesses the higher clairvoyance! Think what the difference will be to history when all can read the records; to science, when all the processes about which now men theorize can be watched through all their course; to medicine, when doctor and patient alike can see clearly and exactly all that is being done; to philosophy, when there is no longer any possibility of dis-

cussion as to its basis, because all alike can see a wider aspect of the truth; to labour, when all work will be joy, because every man will be put only to that which he can do best; to education, when the minds and hearts of the children are open to the teacher who is trying to form their character; to religion, when there is no longer any possibility of dispute as to its broad dogmas, since the truth about the states after death, and the Great Law that governs the world, will be patent to all eyes. Above all, how far easier it will be then for the evolved men to help one another under those so much freer conditions! The possibilities that open before the mind are as glorious vistas stretching in all directions, so that our seventh round should indeed be a veritable golden age. Well for us that these grand faculties will not be possessed by all humanity until it has evolved to a far higher level in morality as well as in wisdom, else should we but repeat once more under still worse conditions the terrible downfall of the great Atlantean civilization, whose members failed to realize that increased power meant increased responsibility. Yet we ourselves were most of us among those very men; let us hope that we have learnt wisdom by that failure, and that when the possibilities of the wider life open before us once more, this time we shall bear the trial better.

C. W. LEADBEATER.

THEOSOPHY AS A RELIGION

(CONCLUDED FROM p. 80)

IN the *first* place, Theosophy roots itself in that fact which we have seen to be the ultimate analysis of religion—the sense of dependence. That man is an emanation from a higher plane of being is its uncompromising insistence. The notion that he is the product of dull matter and blind force, as the Materialists hold, it adjudges absurd in itself and dishonouring to him. His mental faculties—above all, his spiritual constitution—point through all encumbering layers of carnality to an origin far above every lower level, one which is not short of Divinity. True, there are grades between, and the actual formation and endowment of the human form have been effected by intermediate agencies; yet these are all traceable to their source, God, and have but carried out the Divine will as His ministers and executants. If it was the function of a more elevated, a nearer, emanation from the Supreme to fashion us, a remote outcome, into His image, this no more impairs our origin than do sucessive generations from one ancestor disprove descent. I am as truly descended from my great-grandfather as if I were his son. In bringing into view the various beings which took part in the formation of man, Theosophy does but draw from immemorial records the facts which exhibit the actual history of human evolution, and in doing so shows also how these very formers were themselves offspring of the Divine, and but effected the Divine purpose in their turn.

Not only is dependence expressed in origin, it is re-expressed in every stage and incident of advance. The return of the emanation—man—to God after a protracted course of incarnations on many worlds and in many times implies that the enriching process of experience is informed with a spiritual im-

pulse to move steadily upward throughout it. Rightly interpreted, all things exist and work that the soul may rise. But they do not do so after any irregular or spasmodic fashion, for the strictest conformity to inflexible law is the very essence of the whole system. And so the physical experiences of man, his intellectual development, his spiritual progress, are all as rigidly under the domain of law as is the rising of the sun or the falling of a leaf. A closely-knit web of causation, without break or flaw or intermission, unites all the parts and processes of each pilgrim. Nothing springs into existence without an antecedent, nothing dies without progeny. Steadily forms under this law the progressive evolution of the individual. At no point is he left to himself or forgotten. Before the great force which returns upon him all that he has done, he is as absolutely powerless as the savage in the presence of a thunderstorm or an earthquake. Total, unqualified dependence upon a law which cannot be averted by a hair's breadth is a fact verified by the spiritual sense. True, it is not slavery, for whether the Law shall work for good or harm is a matter wholly for our own choice. The hand is upon the lever ; that results will follow motion is beyond a doubt, but whether the lever shall move to right or to left is entirely for us to choose. There is no hardship in inability to stop force, if we have the privilege in advance of determining what quality the force shall have.

Thus not only in our origination from God, but in every detail of the process by which it is the Divine pleasure that we shall proceed onward to the consummation of being, the sense of dependence is ever present in the Theosophic religion. Where it varies from that in other religions is in certainty. Other religions import a pliable quality into the Divine character, and so into the Divine administration. There can be nothing fixed if we are able to sway Deity by petitions or sacrifices or penances, and law loses all its force if the subjects of it are provided with appliances by which they can suspend it or dodge it, or direct its operation on to other heads. In fact, a sense of dependence is not a little vitiated if we have power to elude the relation which dependence expresses. From Theosophy all this delusion is absent. The perfection of God means that the Divine Law is

divinely wise, and His unchangeableness means that the wise law cannot ever become modified. Why, indeed, should we wish to modify that which is perfect! But anyhow it cannot be done, and in the absolute certainty that we shall receive precisely what we have merited, losing no good and no evil that we have earned, we may continue our pilgrimage with no misgivings as to the utter Justice which rules above. The whole of life acquires consistency; reliance is warranted because the one relied upon is reliable.

In the *second* place, Theosophy makes most copious provision for the satisfaction of the religious principle. If it did not do this, it would have no claim to the title of religion at all. It might be a philosophy, an ethical system, a scientific doctrine, anything you please, but it would not be a religion. And yet this does not mean that it proclaims an authoritative body of dogma, or that it prescribes a form or method of worship. It does neither. It does, indeed, present a symphony of facts, which with scrupulous care its most advanced representatives have for unnumbered ages gathered from the universe and verified, and it advises that these, because of the enormous presumption in their favour, shall receive candid examination from every man who wants certainty rather than guess-work, but it never tells anyone to disbelieve if he dares, and it has no threats or blandishments in store for thinkers. It welcomes the freest investigation, both because investigation is good for human faculties, and because truth is more likely thus to be found, and it adds its own conviction that a man saves time if he avails himself of the prior labours of other explorers, but such a sentence as "He that believeth not shall be damned" would fill it with dismay. Such is unseen in Theosophical literature. So also are obligatory rituals. Men must worship as they find edification, not through prescript. Yet none the less is there provision for the soul and for its highest needs. Look at some of this.

(*a*) Theosophy emphasises the fact that spirit is the one permanent and enduring entity, all that is of a material character being transient, and therefore illusory. From this two consequences follow, *first*, that absorption in transient and illusory

interests must always prove unsatisfactory and disappointing; *second*, that both sound judgment and true foresight prescribe devotion to those interests which from their nature will give content. Hence, the whole import of Theosophical culture is towards abatement of every taste, physical or mental, which checks the freest play of the spiritual in man. This is not puritanism, nor is it fanaticism, but merely a common-sense assertion that the best in us should have most influence. A discreet teacher looks with satisfaction on the merry relaxations which befit youth in its hours of respite from study, and he fully recognises that there are varieties in the studies which collectively make up a thorough education; but he also holds that the highest faculties should act even in the humblest tasks, and that it is unwise to spend on trivialities time which would be so remunerative if well directed. And so Theosophy contemplates a training of the whole complex man, but it advises that through this shall operate his enduring principle in such wise that no strength shall be thrown away and that the finest results shall the most certainly ensue.

(*b*) And this is one reason why Theosophy is so stringent in its stress on duty. Men, it says, are incarnated in order that they may become perfect. But they will not become perfect while any lesson is neglected or any obligation slurred. Each duty, small or great, must be thoroughly performed. Thus the higher discipline is attained. Patience, industry, care, precision, form themselves, and over all grows an abiding principle which will only be content as it sees performance co-extensive with responsibility.

(*c*) Still further, Theosophy points back duty to its origin in the Supreme Being wherefrom we sprang. In the *Bhagavad Gîtâ*, one of its sacred books, Kṛishṇa, a personification of God, insists that all is to be done as for and to Him, also that true devotion looks ever to Him as the centre and source of its perennial strength. The cogent reason why every man's duties in his own avocation are to be exhaustively fulfilled, is that not otherwise can they reflect the will of God who has assigned him that avocation. Exactly is this ground taken in the *New Testament*, another of the sacred books of Theosophy when correctly under-

stood. Jesus and His apostles everywhere insist that not a jot or a tittle of the Law shall fail, inasmuch as it derives its sanction from the Lawgiver, whose will it is our obligation, as well as our privilege, to carry out. We are to become perfect even as our Father which is in Heaven is perfect.

(*d*) The provision for the spiritual nature is seen still more in the exalted aim which Theosophy holds up as a stimulus to effort. There is no talk of golden palaces or jewelled crowns, or of any terrestrial satisfactions idealised and perpetuated in eternity; nor is eternity ever depicted as a continuity of pleasure, a prolonged "good time," as one might say. All this seems paltry to a religion which sees in man such possibilities of limitless development because of his outcome from Deity, and will not judge his destiny complete till he is restored again to Deity's bosom. For, in the Theosophic view, the consummation of human evolution is in re-absorption into the Divine essence, not in any sense as to obliterate the individual consciousness but to expand it to the fulness of the universal consciousness—some such idea as that St. Paul expressed to the Corinthians when he said that when all things are subdued unto Him, then shall the Son Himself be subject unto Him that put all things under Him, that God may be all in all. In the presence of so sublime a destiny every lesser interest withers away. The dignity of human nature uprises, touch with the Divine thrills and ennobles it, separation is felt a degradation, there is a rush of sentiment aloft. He cannot dwell contentedly in the mire who feels that his true home is in the skies.

(*e*) But the spiritual provision exists also in the copiousness of aid. We are very weak, very halting, very imperfect. If the gigantic work of revolutionising our natures rested on our unassisted selves, the humblest prophet could foresee the end. It is very true that this work is ours, and that if we do not perform it nobody else will. There is no saviour to assume other people's duties for them, to relieve them from the consequences of their indolence or perversity, to confer upon them rewards which they have not earned and for which they are not fit. If they are to conquer the lower nature, to unfold the possibilities in their complex being, to give the spiritual principle its fullest expres-

sion—as St. Paul expressed it, to "lay hold on eternal life," they are obliged to do it themselves. But it is *not* true that there are no helps, or that those helps are difficult to reach. So pervasive is spiritual force, so everywhere diffused like the electricity of our earth, that it can throb at any moment in the soul which will put itself in the proper condition for its entrance. And there are more embodied aids. There are the recorded suggestions of holy men, sages rich in experience of the Wisdom Religion, generous in exposition of its teaching and course. There is the unseen presence of more highly evolved beings, intent to foster every longing and every struggle, near at hand when any aspirant grapples with an importunate lust or stretches after a distant strength. And there is, above all, the One towards whom the sense of dependence is felt, and is never felt in vain.

In the *third place*, Theosophy makes religious development scientific. I mean by this that it does not make religion an isolated section of human experience, exempted from all law and the domain alone of pious sentiment, but considers it as under law no less truly than are other spheres of life, and to be just as much systematised and regulated. Indeed, even more than this; for its predominating stress on the highest of all principles will not tolerate imperfection either in it or in the lower with which it is associated. And as perfection comes by no spurt or fantasy, but by sustained effort on ascertained lines, Theosophy regards only him as a religious man who is a disciplined man through and through. Religion which is but an emotion and not a main spring, is not merely unreliable, it is flimsy. Religion which does not make a man honest and truth-telling and moral, is of course worth nothing. Nor is it worth much if it does not make him generous and charitable and considerate and just and kind and forgiving. And its quality is still very poor if it leaves him full of prejudices and littlenesses and self-remembrances and fancies and suspicions. If it does not purge him of all unworthiness as a man, making him discontented whenever he finds himself guilty of a shortcoming or an aggression, exciting restlessness over every narrow view or small defect, giving satisfaction only as he thinks fine thoughts and does fine deeds, it is but a slim religion, very meagre and inadequate to its mission.

The Theosophic ideal is far different, it is the exact reverse. It insists on rounded character, on intelligent perception, on the loftiest aims. Every form and grade of littleness has to be extirpated, and the double process of purification and of upbuilding has to go on under laws as definite as those of agriculture or mechanics. Each department of our composite being needs the strictest treatment, and no man can be a perfect man while an imperfection remains. How true is this representation may be seen from such outlines as have been given of the training through which pass disciples of the Theosophical Masters. The whole process is strictly scientific, both in the sense that it is the outcome of long knowledge, and in the sense that it comprehends all sections of the being. We read how mind and body are disciplined into the best results, how dormant faculties are wakened up, how weakness is watched and cured, how powers of various kinds are steadily acquired, how duty is persistently pursued, spirituality ever kept in sight. A mean disciple, a careless disciple, a Godless disciple, is a contradiction in terms. And if we wish a concept of what Masters understand by a true evolution of man as Supreme Wisdom designed him, we can get an approximation by reading of the course to which their pupils are assigned.

If Theosophy roots itself in the analytic ultimate of religion —the sense of dependence—if it gives the most copious provision for the satisfaction of the religious principle, and if it makes religious development scientific, its claim to be a religion would seem to be established. But this aspect of it is strange to many who do not know it well, and doubts of various kinds are sure to be expressed. Some say, "How can it be a religion when it dispenses with a God?" But does it? As it makes God the source, centre, aim of the whole universe which emanated from Him; as it holds that only He is self-existent and everlasting, all else being within limits, however vast; as it pictures the return to Him as the consummation of the human pilgrimage; how can anyone truly urge that it denies His existence? It does, indeed, deny that any human conception of Him can be adequate. It protests that a God who is merely an enlarged man, emotional and jealous and fickle, responding accurately to the various

moods of His worshippers, capriciously taking up favourites among nations and individuals, making promenades in the cool of the day and accepting invitations to dinner, preparing a fish to swallow a prophet who was disobedient, a God who is argumentative and fitful, always exacting of respect, but not always careful of dignity—such a God cannot have the reverence of a universal humanity. For such a being it substitutes One who is infinite and perfect, free from all limitation, and therefore not within the ken of His creatures. Yet He may be sensed in His greatness and His goodness. Very little speculation soon brings us to the border of our powers and perhaps we do not need to frame a definition. Oliver Wendell Holmes beautifully said that his creed was summed up in the first two words of the "Pater noster."

Some men urge that Theosophy cannot be a religion because it discountenances prayer. But does it? It certainly holds that we have not the power by supplication or any other means to bend the Deity to our purpose. We cannot expect to modify the seasons or the weather, or selfishly change the course of universal law. We have no right to suppose that a well-ordered system expressive of Divine Wisdom is to be suspended whenever our immediate wishes go counter to it. It is more rational that we should conform to law than that law should conform to us. But, in truth, petition is only one aspect of prayer. It has many other aspects—contrition, desire for sympathy or consolation, reverent homage, yearning after perfection, wish for truth, filial affection—all of which may be summarised in the phrase "aspiration after the Infinite." Thus understood, prayer is the very essence of religion. In various tongues and modes and words the Theosophic spirit has uttered it through countless centuries. "Grant," said Socrates, "that I may be inwardly pure, and that my lot may be such as shall best agree with a right disposition of the mind." Jesus reverently asked, "Not my will, but Thine be done." Here is another prayer from the East: "Unveil, oh Thou Who givest sustenance to the world, that face of the true sun which is now hidden by a vase of golden light; so that we may see the truth and know our whole duty." And here you will observe that this is a direct petition to a Being who presides over

the universe—not to ourselves or to the God within us, but to the God without and above us, the God who will respond to our sincere effort to learn His truth and fulfil His will. They then —if such there are—who fancy that Oriental sages recognise no God apart from and above His works and His creatures, no God who can hear prayer and respond to prayer, no God who is the author of spiritual Law and invites us to perceive that Law and develope under it, have their answer here.

And some men, too, will say that Theosophy has no Bible. Yet it has, and many of them. The spiritual instinct, world-wide as humanity, has voiced itself in the richest tones through the centuries and the continents. Is only that "Bible" which was written in Hebrew or Greek, and published 1800 years ago in Syria? Has the cry of the human for the Divine been hushed during all time except for a brief period at the beginning of the Christian era? Far from it. True religion, Theosophy, has recorded its hymns and prayers and aspirations in all languages and lands. Varying in expression, weakened sometimes by error or mistake or misconception, fallible, imperfect, they yet are tuned to a genuine spirituality, witness to a genuine inspiration. "I know they are inspired," said one who had encountered certain of them, "because they inspire me." Tried by that test, what an opulence of Bibles has a sensitive Theosophist. Old books and new, books so old that we know not their origin, yet new to hemispheres and tongues, give out the same clear note and thrill with the same exhilaration. Have you ever read *The Voice of the Silence?*

Believing that Theosophy is a real religion, that it would be of very little moment if it were not, that it enshrines within itself the panacea for all human ill, a forecast of its future is not amiss. This is an age of deep unrest and of pungent criticism. Nothing that is merely traditional or which cannot face the closest examination has any hope of endurance. Nor is it to be supposed that this temper is transient. Everything suggests the contrary. The human mind has lifted itself from repose and is alert for satisfaction. Nothing will satisfy but truth. As truth is better perceived, as hoary falsehoods are toppled down and later ones ruthlessly probed, the canons of real discernment will become more clear.

Science will in time be actually a synonym for "Knowledge," and religious doctrine will change from speculation to certainty. Several factors will be potent in bringing this about. There will be an enlarged conception of the field of knowledge. Already there are intimations that the learned are convinced of a much more extensive range of truth than is covered by mere physics, and are preparing for psychical researches and a scientific treatment of the unseen world. When materialistic notions abate, so will abate hesitancy to enter every explorable region, and the assurance that all regions are under law will give confidence to the explorer. Then, too, sources of information now discredited will be appealed to. The treasures coming from times when religion and philosophy worked fraternally together will be unlocked, a vast flood of verified fact thus pouring out in healthful abundance. Local and national conceit will be impatiently waved aside if it seeks to obstruct the progress of a fresh thought, fresh from the antique storehouse eternally young. All the tests of truth will alter. The unintelligent and indiscriminating worship of a book cannot endure, for bibliolatry and epeolatry will have had their day. Assertion will count for nothing, tradition have weight only as it embodies fact. Inquiry will be fearless, minute, rational, with no other purpose than to ascertain reality; hypothesis have no other value than as a tool. And through all the process of a rigorous investigation will be the animating conviction that this spirit is in accordance with the design of God, who formed our faculties with a view to their exercise, and never inspired the notion that reverence dictates sloth. Genuine devotion prompts to exhaustive search for fact. As the motto of the Theosophical Society puts it, "There is no religion higher than Truth."

With the progressive disclosures which this temper of mind is sure to effect will come an astonishing diminution of social ill. Thus far governments and societies have legislated and administered on a set of principles of which some were wholly erroneous, and from which others of the utmost importance have been completely absent. What wonder that the results were distorted and mischievous! But when the constitution of humanity and of states is understood, when the fact of solidarity is perceived

and selfishness as the aim in civil affairs is destroyed, the conduct of all social interests will be adjusted to their inherent laws. Thus will come harmony and peace and a wide prosperity. War and aggression will end, education appropriate the funds now wasted on troops and fleets, jails be vacant and colleges full. There cannot be an exact equality of goods, and there may be poverty as there is now, but the causes producing it will be enormously decreased, and the mitigations to it enormously enlarged. Sickness will lessen, not merely because sanitation will be regarded as a sacred duty, but because apprehension of the law of karma will have enforced temperance and discretion. In all directions a liberated intelligence, discharged from fancied obligations and welcomed into the broadest, sunniest paths, will be for ever purging mind and life of error, and ministering to all the interests of man.

And what of the future of religion? Surely it is inspiring. The three great doctrines which concern humanity, that is to say, the fact of a Supreme Being, and the facts of our relation to Him as expressed in karma and reincarnation, inevitably knit all men to each other, and these are the doctrines which will be universally perceived and continuously operative. Personal preferences may lead to associations for various modes of worship, for men differ in tastes and in methods of edification, but all will be avowedly on the ground of mere preference, authority or revelalation being disclaimed. In such there is nothing segregating, for they assert no objective validity and no mutual exclusiveness. It may almost be said that mankind will form one vast Theosophical Society, not, indeed, under that name, but virtually so because really a unit in the conviction of a universal brotherhood, and free otherwise to believe whatever in the universe they may consider to be proved. And as groups in our Society form themselves of those who sympathise in some line of study or effort, the integrity of the whole being in no wise affected, so may it be then. Present denominational zeal, having no longer a sect and a dogma to maintain, will be transformed into charitable endeavour, and so poverty will be mollified and ignorance made less. Standards of right are to change. All pretence that a man can be religious while doing irreligious works will be indignantly repudiated, and

the principle so clearly stated by the old prophet, Micah, be relentlessly applied, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Then must be the end of humbug in religion, of cant and hypocrisy and whited sepulchres. The spiritual instinct will tolerate nothing but what is real, vital, spiritual. Character will be the gauge of merit, for insincerity and masquerade can no longer deceive.

And all this, you say, will be consequent on the prevalence of Theosophy! It will indeed. Anything short of it means an inadequate application of Theosophic principle. If men are not united in devotion to God and to each other, it must be because they have not realised the Theosophic ideal. Theosophy will not rest content while an error remains, a suffering afflicts, or a selfishness impels. Truth and happiness and duty are its perpetual emphasis. These will not be accomplished solely by a philosophy, since a philosophy only appeals to the intellect and does not move the soul. A religious emotion by itself will not accomplish them, for emotion, however devout, needs an intelligent framework to brace it. But a philosophic religion is equal to the task, since it gives both the facts and the motive needed. And such is the system called Theosophy. Firm in the consciousness that it rests on the demonstrations of unnumbered ages, vivified by the most urgent longing for the amelioration of human lot and the amplification of human hope, it will never pause till all men are brought back to true knowledge of God and of themselves, and thus started on a new path which shall conduct steadily upwards to the Divine.

ALEXANDER FULLERTON.

THE SYNTHESIS OF TRADITION

> NEVER is there one result among many chances. Whatever is found to be one and the same among many persons is not an error but a tradition.
>
> —TERTULL., *De Praescr.*, c. 28.

IN looking over many ages of civilisation it is not the vast variety of systems and philosophies that strikes us, it is not the conflicting notions, the multitudinous methods of mental analysis by which man eternalises himself, and solves the problem of his diviner self, but the unity where there should have been diversity, the great consensus where we might have expected chaos, parallelisms where there has been no collusion and unanimity of verdict where there has been no consultation; and seeing this we must conclude that we are coming upon the traces of a living ultimate science, underlying yet dominating all others.

We look therefore to tradition that it may suggest the biological curve of this science in its evolution out of the unseen behind us, and beyond us again into the unseen, that it may register the rapidity of this rising tide of thought and name for us the tendency of the times. And we look above all to tradition, that it may refer us again and again to insight, telling us that all Wisdom is of to-day, not an accumulation of hoarded facts, but an eternal rebirth in the "everlasting now."

If the "storied past" may be sometimes the dust-heap of discarded error, it is also true that the knowledge of to-day may be out of all touch with its mother wisdom. And in so far as tradition *is* "storied insight" it can hardly be over-valued. It is like the unstrung bow that hung in the castle of the king, men looked at it and wondered and spoke much of it, but only the heir when he came could bend it. So the literary tradition of all past history is not only a token of forgotten glories but an earnest of the coming of the heir and the things that he shall do. You may give the bow to an alien, but it remains in his hands

a useless relic. You may give the whole world tradition, but you can give no man insight. You can give him evidence that spiritual insight is his birthright, and must be fought for and won by each individual for himself.

Whether the records of past seers are coherent and illuminating or obscure and apparently useless, does not detract from the value of the fact that thinker after thinker has gone out from the world alone along a silent way, and has persisted in a search after that which serves no worldly purpose, and is hardly to be expressed in any known language.

The man who seeks after the kingdom that is within becomes *ex-officio* obscure, and his utterances will often be paradoxes. Not that he conceals himself, but that he cannot reveal himself if he would. The mind seems almost to lose sight of him in the world of space and time, and has to dive into the infinite inner depth of a metaphysical world of thought to find his real essence. "Those who know do not speak," says Lao-Tsze. We come continually, historians say, on a company of the finest intellects of the day; again and again they baffle research, they become enigmatical at the critical moment.

They seem to have lost their hold on the world and their sense of the importance of the things that are Cæsar's. They are the students of a living science, rooted so deeply in human life that it has never required a proselytising organisation, it has never yet been dwarfed into any truncated system of creeds and canons, dogmas and doctrines. And to obtain glimpses of this ultimate science and its methods we must have recourse to tradition, which will show it to us, even though in fugitive pictures, as choosing for its enduring fulcrum the human heart, expressing its complexity through the infinitely elastic medium of spontaneous speech in the mouth of prophets, who arise as isolated thinkers laying down the law to the king and to the priest alike.

This message of the prophet-sage is uniform, forming as it were the skeleton, the scaffolding of this unitive science. And, as the tide of biological development is setting in the direction of such a unitive science, that which has hitherto been in the arcana of these prophet-souls, uttered spasmodically, partially, received and remembered only by some who had ears to hear,

is being co-ordinated and vindicated, if not by positive methods at least by the tacit admission that there is in the scheme of things this convergence to a final unity. The ultimate aim is being now first dimly seen with the joining of hands of the inductive and the deductive, of the subjective and the objective, "when the spirit that has hitherto been driven out of itself may return to itself again, and win room and space wherein to found a kingdom of its own."

Our age is an age of syntheses; all departments of knowledge are looking after an identification of interest and a unity of scheme. Science is looking for ultimates; and insight, the unitive sense, is the only faculty which can pierce "the higher and more tenuous region of introspective thought," (Romanes, *Mental Evolution in Man*, chap. xviii., p. 406) which is the region *par excellence* of ultimates. And the work that tradition has done in giving us the scaffolding, as it were, of this unitive science by carefully preserving for our use the records of ages of cultured insight, is above all things valuable in such a period as this.

A. L. BEATRICE HARDCASTLE.

A SÛFÎ VIEW OF THE SPIRIT'S JOURNEY

FROM the void of Non-Existence to this dwelling-house of clay
I came, and rose from stone to plant:
But that hath passed away!

Thereafter, through the working of the spirit's toil and strife,
I gained, and soon abandoned, some lowly form of life:
That too hath passed away!

In a human breast, no longer a mere unheeding brute,
This tiny drop of Being to a pearl I did transmute:
That too hath passed away!

At the holy temple then did I foregather with the throng
Of angels, compassed it about, and gazed upon it long:
That too hath passed away!

I, even Ibn Yamin, from this, too, soaring free,
Abandoned all beside Him, so that naught remained but He:
All else hath passed away!

Translated by E. G. BROWNE, M.A., *from the Persian of* IBN YAMIN.

IDEALS—THEOSOPHIC AND CHRISTIAN

If my article in the February Review has achieved no other good purpose, it at least has had the effect of drawing from the pen of Dr. Wells a rejoinder which, like all his writings, affords much material for careful reflection, and which emphasises an aspect of our teachings that should not be forgotten. At the same time let me say that, though I have read his article several times, I really cannot see that our points of view are so widely apart as he appears to think. It was never my wish to do more in the way of appeal than to ask western Theosophists to "give more attention to the Christian aspect of our philosophy, seeing that our work lies in a Christian country, and that nine out of every ten of the people we come across can only be helped from the Christian standpoint." I had no thought of suggesting that any of us, save those to whom the figure of the Christ has an intense attraction, should take him, and him only, for their ideal. My suggestion was that we should try more than we do to help our Christian friends in their own way by showing them the bearing of Theosophy upon their own religion; thus opening out to them avenues of thought and development to which they were comparative strangers. I do not see that Dr. Wells has shown any reason why this request should be "sternly, though sorrowfully" refused. If I had set forward Jesus as the only Master, or had failed to recognise the mystery of the Christ lying behind the man Jesus, or had ignored the fact of his reincarnations, there would have been grounds for such refusal. The nature of the inner life of a Master, let me repeat, we cannot fully understand. We may use the names of Maitreya, Christ, Lord of Love, Master of Compassion; but the condition of unity with the Divine is one that must remain incomprehensible to us who are outside the portals of initiation. But to recognise such a one as a revelation of the Divine Love, a link between man and

God, is a view which is of material aid in the evolution of a large number of souls.

One must willingly admit the narrowness and foolishness of popular Christianity. But when there is earnestness and devotion a great deal may be forgiven; for the man who really consecrates himself to his Master is a growing soul, and the One that he follows will in the end lead him out of darkness into purer and clearer light. Few have pointed out more distinctly than Dr. Wells has done in the past, the fact that we men are at various stages of evolution; and I am firmly convinced that amongst those who feel no necessity for a Personal Ideal, there are a far greater number who are below that stage than above it. And earnest Theosophists are in a position to help those who have reached in a measure to this stage, and to point out to them that it is by no means a final one—as Dr. Wells has so ably shown, and as I did not omit to hint several times in my former article.

There is, perhaps, only one remark that Dr. Wells has made that I would venture to question. He says that "when we feel our hearts go out to some view, some line of action, and take it up enthusiastically, it is *always* because it flatters some weakness." I will only point out that this is a double-edged statement, and, if it were true, would apply equally to one whose interest was keenly aroused in the teachings of the Ancient Wisdom, and who set himself to work ardently for Theosophy.

Allow me, in closing, to concur with Dr. Wells in the wish that those who are able to consult the âkâshic records could see their way to giving us further information upon a topic which has so intimate a connection with the religious life of the West. Everything that helps us towards a realisation of the unceasing activity and constant compassion of the Great One who manifested himself in the person of Jesus of Nazareth will, in my humble opinion, be of incalculable help to the Theosophical movement in its work in Christian lands.

H. Ernest Nichol.

CORRESPONDENCE

Concerning the Master Jesus

Upon reading the article by Mr. H. Ernest Nichol on "The Christian Ideal," I was conscious of some confusion of teaching in my mind about a point I would be quite clear in respect to (if that be possible). You will be familiar with the following quotations:

From *The Vâhan*, November, 1898, Question CCCCLVI: "It is quite inconceivable that a man who had any sort of conception of the magnificent and far-reaching work done for evolution by the great Adepts on higher planes could dream of intruding his own petty concerns upon their notice; he could not but know that any kind of help that he required would be far more fitly given to him by some one nearer to his own level."

From The Theosophical Review, February, 1899: "Trying, then, to realise this aspect of the Christ, that not only did he live the life of a man on earth, but that he is still carrying on his work by his continual presence and help; that he is not far away in some distant sphere, but ever close at hand and approachable—not as a mere sentiment or figure of speech, but in very truth and actually."

Again: "When we read the writings of the various mystics of Christianity we are struck with the reality of Christ to them. . . . 'Self-delusion!' says the man of the world."

And again: "But our hearts go out in love and adoration to a Master when we see him as he is—and *no Master is readier of access* than he who said at one time: 'I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,' and at another: 'Lo, I am with you always; even unto the end of the world.'"

These statements coming, practically, from the same source, seem to be at variance on a vital point. The teaching of C. W. L., if I understand his teaching aright, would cast a considerable doubt upon the position taken up in the article referred to, and would be one with the "man of the world" in this case, and would give it that

there was a possibility and a probability that the personal presence of Jesus of Nazareth was a "self-delusion."

To have light thrown on such a point as this is (as it seems to me) of far-reaching importance; I therefore venture to submit the following question for consideration:

Can the following statement be accepted by Theosophists as final—That the Master Jesus of Nazareth is still carrying on his work by his continued presence and help, and that he is ever close at hand and approachable, in very truth and actuality?

CHAS. RIPPER.

The first point in the above letter to which I must ask to be allowed to take very definite and decided objection is the extraordinary assumption that the articles in THE THEOSOPHICAL REVIEW are to be regarded as "teaching." The papers to be found in these pages are of various kinds, and are written from many points of view. Some of the contributors are following up particular lines of Theosophical study, each in his own way, and from time to time they give to their fellow-students through the pages of this magazine some slight sketch of the results at which, so far, they have arrived.

Other contributions are not so much the result of definite study as the elaboration of some idea which has struck their writers—some idea which those writers have thought might be helpful to others whose minds are working along the same lines.

It is to this second class, I presume, that we should assign that article by Mr. Nichol which is under consideration. Its author was deeply impressed with the value of a particular and very partial presentation of the magnificent idea of the eternal Christ; he thought that his idea might be useful to others of similarly constituted mind, and therefore he wrote it down for publication in the REVIEW. Neither that article nor my own remarks quoted above from *The Vâhan* are to be regarded as in any sense "teaching" at all; they are simply expressions of our respective opinions, they have no weight beyond that which our individual knowledge may be supposed to give them, and are to be judged solely on their own merits.

For my own part, I reassert most emphatically and unreservedly the statement which I made in *The Vâhan* answer above quoted; no one who really *knows* the great Masters and the work which they are doing could possibly think of asking anything from them for himself. I have never denied that there are many who ask: but they ask just because as yet they are ignorant and faithless, because they do not

as yet know enough of the great Power Who stands behind to be able to trust Him fully. They still cannot half believe in Him, they still think that He may be absent from them, that He may overlook them, or that *they* know better than He what is needed for their welfare or their progress, and so are in a position to offer advice or make suggestions to Him on the subject. So that prayer is always the result of ignorance.

Now of course I shall be met here with an indignant outcry from many worthy and vaguely-pious people to the effect that when they pray they *don't* ask for anything, but merely try to raise their souls into communion with the divine, and so on. Quite so; no effort could be more salutary; only that process is meditation or contemplation, and it is a gross misuse of language to call it prayer. I hold to the plain, ordinary, old-fashioned meaning of the word prayer, as signifying the asking of some boon, either for oneself or for another, and I maintain my statement that such prayer is and must be always the result of ignorance.

I am not for an instant denying that prayer has its place and even its use in connection with a certain low stage of man's spiritual evolution. A man who believes that there is a beneficent deity, and that that deity is conscious of the thoughts directed to him, is at any rate in a better position than the man who does not even comprehend that there is a deity at all; and as with advancing evolution the man's petitions to his deity become in process of time less material and less selfish, they must no doubt have a certain refining influence upon him. Many an unselfish "prayer" is in reality the pouring forth of a very earnest wish for the spiritual or physical good of another, and the strength of that wish may produce the most beneficial results, even though those results are simply the purely natural effect of the force set in motion by the hearty good-will of the suppliant, and not of the response from any deity. Such prayers are undoubtedly useful and good, both for the man who offers them and for the person on whose behalf they are offered; though naturally the same amount of force would produce much greater result for both of them if it were used intelligently and with exact knowledge of what was really being done.

Prayer, then, when once it has evolved sufficiently to become exclusively unselfish, is distinctly a good thing for those who know no better; but Theosophists, who are endeavouring to understand something of the working of the inner forces

of nature, ought at least to be beginning to use those forces intelligently; so that instead of praying for others they will send them helpful thoughts, and instead of endeavouring to further their own spiritual development by prayer they will work at it by means of contemplation. Those who wish to follow out this side of the subject will find it very beautifully and poetically treated in Mrs. Besant's recent article on "Prayer" in the pages of this magazine; here I am merely endeavouring to state clearly the plain facts of the case for those who are earnest enough to wish for them and strong enough to face them.

Our correspondent asks whether a certain statement can be accepted by Theosophists as final! Has he not even yet grasped the elementary idea that every member of the Theosophical Society is absolutely free to accept or reject what he will—that the Society demands no profession of faith from those who join it? Does he not realise that, with the exception of a few grand fundamental truths, *no* statement can ever be accepted as final by any intelligent student, because those who make the statements are themselves all the while evolving and gradually gaining new points of view and new faculties which enable them to add to or to modify their previous knowledge on any and every subject?

Perhaps, however, all that he really means (though it is not in the least what his words convey) is to ask whether, in the opinion of those who have some opportunity of knowing the facts of the case, the statement to which he refers is a true one. If this be his question, it has already been answered to a considerable extent by Dr. Wells in an admirable article in the last number of the REVIEW, which he should read with the greatest care; but the very form of the question shows so fundamental a misconception that one doubts whether the person who can ask it is as yet prepared to grasp all that is implied in the only true answer.

Once more let me repeat that anyone who wishes to make even an approach to comprehending the truth in this matter *must* altogether clear away from his mind the disastrous confusion which orthodox ignorance has made between Jesus, the great teacher Christ, and the second aspect of the Logos. This confusion is still clearly visible in the question which concludes the above letter, nor is even Mr. Nichol's article entirely free from the taint of it.

It may be said that this after all is unimportant, and that as long as a man's highest devotional feelings are stirred, and he is

thereby led to live a good and noble life, it matters little whether he has rightly understood the object of his devotion. This is profoundly true for the vast majority of men; the devotion to some high ideal is the great thing for them, and whether that devotion is called forth by Kṛishṇa or by Ahuramazda, by Allah or by Jesus, or by the far greater reality which lies behind all these, matters not at all. We are quite contented to leave the orthodox of all faiths to evolve along their own lines; so long as they are contented with their faith and it leads them to a good life, that faith is sufficient for their development; why should we seek to disturb them?

But when men appear to have risen somewhat above the serried ranks of orthodoxy—to be detaching themselves somewhat from "the flock of sheep" of whom Dr. Wells writes—and appeal to us for our opinion as to the truth of the matter, then it seems to me that if we answer at all we are bound to give them some portion at any rate of that truth as far as it is known to us. How then are we to reply to this enquiry whether "the Master Jesus of Nazareth is still carrying on his work by his continued presence and help, and is ever close at hand and approachable," otherwise than by telling the questioner that he must reconstruct the entire basis of his thinking, and try earnestly to let his mind open out to the grandeur and the wideness of the truth as the flower opens out to the sunlight?

Our friend speaks of the Master Jesus (quite wrongly described as "of Nazareth" by the way), as "carrying on his work"—obviously meaning thereby the work which commenced with the founding of the Christian religion. But this foundation was the work of the Christ, and not of the Master Jesus, so that here we have the first evidence of confusion. When he is spoken of as "ever close at hand," we have evidence that both these Great Ones are again being confused with the infinitely greater Logos, "in Whom we live and move and have our being;" and when in addition a suggestion is made as to his being "approachable," we surely have a taint of that selfishness that *wishes* to approach—for the purpose of course of asking something, for the true endeavour to approach the Masters is something very different from this, and consists in the effort to raise ourselves "out of our world into theirs," as was once written long ago.

Every Master is of course always "carrying on his work," and the Master Jesus is therefore assuredly doing so also; and it is quite possible that that work may not be unconnected with some of the ramifications of the great system founded by the Christ. Every

Master again is "approachable" in the sense that a thought directed to him will always reach him; but can we credit any occult student with such a depth of selfishness as would be needed to allow him knowingly to interrupt a Master in the great work which he is doing on higher planes for the good of humanity as a whole, in order to intrude upon him some petty little trouble or difficulty belonging to a single lower personality? Truly there is One who is ever close at hand—

> Nearer is He than breathing, closer than hands or feet—

but to pray to Him would be faithlessness, for it would argue that we could not trust Him to know and to do the best; to tell Him of our sorrow would be needless, since the sorrow of the meanest of His creatures is and must be His also; to speak of "approaching" Him would be folly, since He is within us and without us, and there is no escape from His presence; and though it is eternally true that the least thought or aspiration raised to Him meets instant response, that response is within the heart of the man himself, and does not reach him from without. But this Great One is not the Master Jesus, nor even the Christ who stands behind, any more than He is the Lord Buddha or any other of the world's great teachers; He is the Logos of our system, in Whom and of Whom and by Whom are all things and all men—those great teachers as well as we ourselves.

Thus the truth is ever grander than man's feeble travesties of it; and though one would regard only "with the most intense and affectionate sympathy," as Dr. Wells well says, those whose heredity and training lead them to take a lower and narrower view, one would yet gently urge them to try to bring their feelings and their preconceptions under the control of the higher mind, so that they may be able "to give a reason for the faith that is in them," because it will then be founded not upon mere emotion, but upon the impregnable rock of eternal truth. One would beg them to let their thought be precise and clear, even while it grows ever broader and more all-embracing, and to raise their standpoint ever higher and higher, so that their horizon may become steadily wider; one would say to them, in the words of a recent writer whom I quoted not long since, "Do not complain, and cry, and pray, but open your eyes and see. The light is all about you, if you would only cast the bandage from your eyes and look. It is so wonderful, so beautiful, far beyond what any man has dreamt of or prayed for, and it is for ever and for ever."

C. W. L.

THEOSOPHICAL ACTIVITIES

Mrs. Besant is back in Benares after her latest tour in the North of India, and is expected to sail for England about the 22nd of April.

India

Rai B. K. Lahiri gives an enthusiastic account of the work done by the Countess Wachtmeister while visiting the Lodges of the N.W. Provinces. We hear that France will be the scene of her labours in the near future. Mr. J. C. Chatterji is now in Brussels on his way back to America to resume his work there after his visit to India.

The President-Founder is delaying his active help to the Panchama (Pariah) Buddhist revival until he has been shown the ancient work of Ashvaghosha on which the Panchamas base their claim to have been originally Buddhists. The work of the Theosophical Society is, as he remarks, to put life into existing forms, but not to convert from one religion to another. Over Rs. 2,000 have been given to Colonel Olcott by a friend in Europe to help his Panchama education schemes and he has decided to form a "Panchama Education Fund" and in this way keep a proper distinction between his private help and his action as President of the Theosophical Society.

The course of Sunday Evening lectures at Avenue Road on the states of life after death was brought to a close on March 26th.

Europe

They have filled the lecture hall to overflowing, and Mr. Leabdeater's masterly expositions of the after-death conditions have been much appreciated. Five lectures were given in the Blavatsky Lodge during the month. Mrs. Cooper-Oakley took as her subject "Ideals and Types of Mystic Chivalry," Mr. Leadbeater spoke on "Theosophy and Darwinism," Mr. Mead on "Proclus on the Planetary Chain," Mr. Glass on "Scientific Speculations on Life," and Mr. Ward on "The Uses of Discrimination."

The General Secretary visited the West of England Branches during the first week in April, and lectured on "Theosophy and Religion" at Bristol, Bath and Exeter.

The Section Reference Library will be closed for the annua cleaning on May 1st, 2nd, 3rd.

Our Amsterdam correspondent writes: Our winter campaign is now mostly finished and only the quiet work in the Lodges themselves remains as the most important activity for the next few months. The public lectures during the month have been the following: Mrs. Perk-Joosten spoke in Haarlem on "Karma," and Mr. Hello on "Theosophy in Society." In Apeldoorn Mr. Fricke gave a first lecture on "Theosophy" which was much appreciated by the audience. The local daily paper devoted some five columns to an almost verbatim report. Mr. Fricke gave the same lecture in Leiden and thus introduced Theosophy at the seat of one of our four universities. The people of Hoorn were also lectured to. Mr. van Manen spoke on "Theosophy and Occultism" in the Helder and also before the Students' Centre in Amsterdam. New members flock in steadily and we clearly see the results of active propaganda in the increased demand for our literature. The Amsterdam Lodge has now 107 active members on its roll.

The great event of the month was the decision to begin publishing the Dutch translation of *The Secret Doctrine*. The necessary preparations are being made to bring out the first sheet in May next. The publication will be in monthly parts to enable everyone to subscribe. Printing, paper, etc., will be of the best. Dutch translations of Mr. Mead's *Theosophy and Occultism* and of Mrs. Besant's *Masters as Facts and Ideals*, by Mr. van Manen, have been published.

America

THE small booklet of questions on the subjects treated of in Mrs. Besant's *Ancient Wisdom* is likely to prove of value to solitary students as well as to classes formed for its study. It is published by the Theosophical Book Concern, Chicago, and shows that our members there have been busily engaged during the past winter.

New Zealand

THERE was not much business before the Convention (reported last month). The principal item was the General Secretary's Report, and the proceedings occupied only one day.

The General Secretary stated that the work of the branches during the year had been continuous and effective, and that in addition to the ordinary work, branches had formed groups for study in other places, thus extending the Society's sphere of influence. This, he explained, was very

necessary work, and he asked the branches to continue it. All through the country there were people ready for more advanced ideas, so there existed a necessity for carrying the Theosophical teachings into every town and district in New Zealand. The Section Library was growing, and would in time form a useful adjunct to the activity of the Section. The Book Depôt had been doing good and useful work during the year, and had distributed a large amount of literature. The number of members, however, had not increased to any appreciable extent, the new members being counterbalanced by deaths, departures, etc. The balance sheet showed the finances to be in a satisfactory condition. He concluded by urging members to do all they could, by working for their branch, by correspondence, literary or other work, to help the Society ; there was plenty of work in the Section for all, and if the desire to help existed, in time suitable work would come to hand. He then gave a short address on "What I can do for the Theosophical Society."

The Council and Executive Committee were duly formed and the General and Assistant Secretaries were re-elected, a vote of thanks being passed and other formal business transacted.

Greetings were formulated for transmission to other Sections, and it was decided to send a small donation to the European and Indian Sections for *The Vâhan* and *Prashnottara* so kindly furnished.

The Chairman, in his closing address, referred to the decrease of business as compared with other years, which in his opinion showed a desire on the part of members not to be hampered by too many rules. A vote of thanks to the Chairman and Secretary concluded the proceedings.

Other meetings were held in connection with the Convention, as ollows :

The delegates arrived in Christchurch on Thursday, December 29th. In the evening a reception was given to them at the rooms of the Branch.

On Friday evening a public meeting was held, at which the following papers were read :—"H. P. Blavatsky and the Theosophical Society," by the General Secretary (Mr. C. W. Sanders). "Theosophy and its Teachings," Mrs. Draffin (Auckland). "Unity," Miss Christie (Dunedin). "The Necessity of Brotherhood," Mr. W. S. Short (Wellington). The meeting was very well attended.

Branches have resumed work again, and the various classes and meetings go on as usual.

Mrs. Richmond, President of the Wellington Branch, is in Auckland, and will deliver a series of lectures.

The Dunedin Branch has begun to hold weekly public meetings, the course being inaugurated by Miss Christie; the subjects dealt with so far have been "Unity," "Leaves of Grass," and "Jesus Christ in the light of Theosophy." The branch has begun the study of Mr. Sinnett's *Growth of the Soul.*

Miss Edger is expected to arrive in April, and will lecture in as many places as possible. The year promises to be one of great activity throughout the Section.

REVIEWS AND NOTICES

A "Life" of Zoroaster

Zoroaster, the Prophet of Ancient Irân. By A. V. Williams Jackson, Professor of Indo-Iranian Languages in Columbia University. (New York: Macmillan; 1899. Price 12*s.* 6*d.*)

This is a useful but disappointing book. It is useful because of the wonderfully painstaking industry which Mr. Jackson has bestowed on the collection of his sources and the very full bibliography, references, notes and appendices, which make up the major part of the volume. In fact of the 312 pp. only 143 (inclusive of notes, introduction and conclusions), are given to the Life, the remaining pages consisting of seven appendices, a useful index, and a reproduction of Keith Johnston's map of modern Persia and Afghanistan instead of a map to illustrate the text.

It is disappointing because Mr. Jackson has tried to reconstruct the Life of Zoroaster from the chaos of fragments of later legend and tradition, on the supposition that Zoroaster lived in the seventh century B.C. In this he follows the conjectural chronology of West, who places the birth of the Prophet in B.C. 660, and his passing away in B.C. 583. This is of course a pure hypothesis and forces the life of

Zoroastrianism into a totally inadequate time-frame. It is, however, necessary to Mr. Jackson's task to make the date as late as possible, for otherwise there would not be the slightest chance of using the later legends, and so the Life would have to remain for the most part blank of detail. Mr. Jackson writes solely of the Zarathushtra of the Spîtâmas, and will have it that there was but one Zoroaster. But the Zarathushtra of the Spîtâmas, for whose reform Gushtâsp (or Vishtâsp) played the part of a Constantine, and who was the poet of the Gâthâs, the oldest deposit of the Avesta literature, is given a date of at least 1500 B.C. by Mills, who is the greatest authority on these five remaining Psalms of the oldest literature—a date, be it added, that agrees with the occult tradition. Here we have a thousand additional years in which to weaken the outlines of legend and tradition, and dim the clearness of Mr. Jackson's hypothetically reconstructed picture.

To say that Zoroastrianism had its definite beginning in a supposed Zarathushtra of B.C. 660-583 is a comfortable supposition that disposes of the endless obscurity of the origins of the Iranian faith which are lost in the night of time, for though the great Master who watched over that faith appeared 1500 years B.C., in the days of Gushtâsp as the Zarathushtra of the Spîtâmas, the *fravavshi* or "spiritual body" of the Master, as may be seen even from West's chronological tables, existed thousands of years before. He, the Master, took birth as the times required. Thus, as in other cases of a like nature, there was a number of Zoroasters who restored the Good Religion. But Mr. Jackson will have none of this.

Nor will our author further have anything to do with the Greek traditions. They are swept on one side as useless, and far later oriental traditions preferred to them. And yet Greece was in the closest touch with Persia in the fifth century B.C.—was, indeed, clasped with her in a life or death struggle; in the fourth century Alexander broke up the Persian empire, and among his warriors were philosophers keenly eager to learn what they could of the religion of the vanquished. Greece was ever in contact with Zoroastrianism, and centuries later, in the sixth century A.D., after a contact of over one thousand years, the last philosophers of Greece sought refuge in Persia, after so many of their school had exhausted language in praise of the "oracles" of the same Zoroastrian tradition. Yet Mr. Jackson will have none of it.

The "oracles" preserved by the Greeks are characterised by

him as valueless forgeries. He seems to think that Porphyry proved that *all* these "oracles" were bastard, whereas that philosopher exposed the spuriousness of *some* collections in order to preserve the real "oracles" in their purity. And, indeed, many of those still preserved are wonderfully grand, and though of course translations, or even paraphrases, breathe the spirit of an archaic grandeur that no forger could imitate. Mr. Jackson, however, is to be congratulated on his careful collection of all the classical sources, and for this side of his labours he has our thanks, for it is the best work so far done on the subject.

Our author, although he rightly places the "miracles" of Zoroaster in the same category as those of other great teachers, is nevertheless tempted to explain one of them in a fashion which shows that he has no understanding of this side of the life of the Prophet. Referring to the legend which tells us that on a certain occasion the Master carried in his hand a cube of fire with which he played without its hurting him, Mr. Jackson writes: "We must remember that Zoroaster originally sprang from the country of naphtha wells; moreover, he may not have been wholly unacquainted with effects produced by chemical experiments, if we may judge from accounts of the scientific knowledge attributed to him!"

The point of interest, however, which is brought out is the fact that Zoroaster ever strove against the evil magic and sorcery of the times, which had its stronghold in Turân, north of Irân. Zoroaster wrought his wonders by prayer and the use of his spiritual powers, and his reform consisted just in the restoration of this higher and purer side of practical religion. This is the Persian account of their Prophet. On the contrary early Christian writers persist in calling Zoroaster a magician, a sorcerer! Not only so, but later on some of them trace the origin of idol-worship to Zoroaster, when on the contrary the sympathy between the best in Judaism and Zoroastrianism consisted just in their common detestation of idol-worship!

The present volume, however, has nothing to do with the doctrines of the Prophet; it is purely "biographical," if we can use such a word under the circumstances. Mr. Jackson promises us a future volume on the religion of Zoroaster, and though we cannot agree with his present conclusions, we shall look forward to it with interest, as he is plainly an enthusiast on his subject, in addition to being well equipped for the task with scholarship; unfortunately, however, he does not know how to lighten his pages by an agreeable style.

G. R. S. M.

Three Spiritualistic Reprints

Miracles and Modern Spiritualism. By Alfred Russel Wallace, D.C.L., LL.D., F.R.S. Third Edition. Revised and enlarged. (London: George Redway; 1896.)

Spiritualism. By Judge Edmunds and Dr. George T. Dexter. Australian edition. 2 vols. (Melbourne: W. H. Terry; 1898.)

The Spirits' Book. By Allan Kardec. Translated by Anna Blackwell. (London: George Redway; new edition, 1898.)

All who know the book will welcome a revised and enlarged edition of Dr. Wallace's collection of essays. Though it is exactly a quarter of a century since it first appeared, its arguments against hidebound scientific scepticism are just as useful and telling now as they were then. It is written, of course, from the spiritualistic rather than the Theosophical point of view, but nevertheless many a Theosophical student would find it a useful book to read himself in the first place, and then to lend to materialistic or agnostic friends. It marshals the arguments against the ignorant unbeliever very well, and it gives a good selection of authenticated examples of the action of non-physical forces.

The additional matter in this edition consists of a preface and two chapters on apparitions and phantasms. The latter consist largely of illustrative instances of appearances of the dead, and manifestations which seem to have been caused by them. One of these is delicious, not so much for the quite ordinary phenomenon which it describes, as for the way in which it incidentally illustrates the favourite attitude of the genuine Psychical Researcher. After an account of an awful howling and shrieking heard by several people, it is stated that three dogs which were sleeping in the various bedrooms of the haunted house were all found cowering down with fright, their bristles standing straight up—one of them, a bull-dog, hiding under a bed and trembling all over. The Psychical Researcher, however, soon disposes of all this; the sounds are summarily dismissed—"if not real natural sounds, they must have been collective hallucinations"; and as to the dogs, it is suggested that by a truly remarkable coincidence they might all at that moment have "been suddenly taken ill!"

In the new preface Dr. Wallace reviews the changes of popular opinion with regard to psychic phenomena which he has seen since he

first had his attention attracted to them in the year 1843. He is specially trenchant in his criticism of the theory which seeks to account for everything in heaven and earth by the action of a "subliminal self." He remarks: "The second or subconscious self, with its wide stores of knowledge (how gained no one knows), its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. To call this hypothesis scientific, and that of spirit agency unscientific, is to beg the question at issue" (p. xvi.).

Our veteran author remarks on p. 253 that "we do not yet possess sufficient knowledge to enable us to theorise on what may be termed the anatomy and physiology of phantoms." Surely here is a portion of his study in which Theosophical investigations might be of considerable assistance to him. But on the whole his book is distinctly useful and interesting.

Neither of these terms, I am afraid, could truthfully be applied to the second of these reprints. Mr. Edmonds no doubt deserves great credit for having perilled his reputation as Judge of the Supreme Court at New York by speaking out boldly in defence of the reality of spiritualistic phenomena at a time when to do so was to court a torrent of abuse and ridicule; but for all that his book is wearisome beyond expression. It consists chiefly of communications purporting to come from Swedenborg and Bacon, with occasional observations from Washington and Charlemagne; but none of these great people seem to have risen at all to the level of their earthly reputation, and their remarks do not differ appreciably from the deadly dulness of the ordinary trance address, while many of their statements are of course wildly inaccurate.

Somewhere between the two books which have been already noticed, we may class the third one. Allan Kardec's *Spirits' Book* is a remarkable production, containing as it does the answers given by various spirits through sundry mediums to over a thousand questions asked by its author on all kinds of subjects—the whole being supposed to constitute a system of spiritual philosophy. In the summary of its doctrines which Allan Kardec gives in the sixth section of his introduction we should find but little to object to, though it would need enormous additions and much greater precision of statement before it could be regarded as adequately representing the facts of evolution. The book could hardly be of much interest to any Theosophical student, but it undoubtedly marks a very great advance

from ordinary orthodox ideas. One might say, in fact, that it is by no means bad as far as it goes, only unfortunately it does not go half far enough. The point which should bring the followers of Allan Kardec so much nearer to us than are spiritualists in our country, is their firm advocacy of the great doctrine of reincarnation ; having so much of the truth, it seems a pity that none of them are ready to accept a little more, and come straight on to our platform.

The list of signatures appended to the prolegomena of this book, however, will serve to show that even this school of spiritualism has still a considerable gap to bridge over before we meet. It is as follows : "John the Evangelist, St. Augustine, St. Vincent de Paul, St. Louis, the Spirit of Truth, Socrates, Plato, Fénélon, Franklin, Swedenborg," etc., etc. One wonders who is covered by the mystic, "etc., etc.," and whether the other names were all that the communicating entity could think of at the moment !

C. W. L.

The Possessed

Demon Possession and Allied Themes. By the Rev. John L. Nevius, D.D. (London : George Redway ; 2nd ed., 1897.)

This book was first published in 1894, though its author died before it appeared. Mr. Henry W. Rankin has edited the work in each instance, and to the second edition has added "A Supplementary Chapter," and extracts from reviews of the first edition. Material has been added to the footnotes and Appendix II., and there are various corrections in the type and text.

The Rev. John L. Nevius was for forty years a missionary to the Chinese, and having in the province where his work lay, Central Shantung, come in contact with a great many cases of "possession," he devoted a good deal of time to studying the various manifestations. Dr. Nevius was finally quite convinced of the truth of "demon possession" in his own district, and he then sent out a circular letter asking for reports from trustworthy sources of similar cases in other districts ; he had a very wide response, the outcome being this work. The author has carefully tried to discriminate between cases of genuine possession and those of epilepsy, catalepsy and other nervous affections, and gives many curious and interesting incidents. The merit of the book lies in its being an honest admission by a Protestant missionary that such possession exists to-day, and though Dr. Nevius has but one interpretation—the devil, who must have been hard-

worked in flying from one victim to another—he has done good work in bringing these facts before the Western world.

L.

The Billow of Bliss

Ânanda Laharî with Yantras and Commentaries. Translated into English by R. Anantakṛishṇa Shâstri. (Palghat: T. S. Subramania and Co.; 1899.)

The *Ânanda Laharî* is the first part (41 shlokas) of a work of 100 shlokas on Mantrashâstra, which is attributed to the famous Shaṅkarâchârya. Some commentators, however, recognise only 35 shlokas as genuine, and others only 30. But as a matter of fact there is nothing in it to show any connection with Shâṅkara at all, and both the scholar and the occultist could bring forward many reasons for rejecting the traditional ascription of the *Ânanda Laharî* to the great Advaitin. The whole consists of praises of Devî, and we are at once introduced to a circle of Shâkta enthusiasm and Tântric practice. The subject is the rousing of the Kuṇḍalinî shakti, and it is, as usual, set forth with great extravagance and much mystery, which the fifty or so existing commentaries obscure rather than interpret.

The present translation, the first into any Western tongue, is by the paṇḍit of our Adyar Library, and in noticing the translation we must clearly distinguish between the subject and the work of our learned colleague, who clearly recognises the nature of Shakti worship in the Introduction.

The subject, as set forth in the *Ânanda Laharî* and the commentaries, can never be anything else than a curiosity to the Western world, and even among those who know the glorious simplicity of the great fact behind the verbiage of the commentaries, there can be but little sympathy for this mode of treating it.

Mr. R. Anantakṛishṇa Shâstri, however, is to be congratulated on the careful way he has done his work. Due care has been paid to transliteration, and though there are a number of printer's errors in the diacritical lettering, it is very creditable for a book turned out by Indian compositors.

Our paṇḍit quotes mostly from the commentary of Lakshmîdhara, and adds to every shloka the prayogâ or practical application of the mantra—in other words the talisman and the mantra for its consecration. This unfortunately puts the final straw on the back of the seriousness of the student who has been trained in healthier schools

of thought and practice, and he can only lay aside with a smile a book which ends with the incongruous words:

"Writing the letters *yaṁ hrīṁ* in the salt, this verse should be repeated on the same salt for thirty days at 4,000 times a day. By the use of this mesmerised salt all stomach diseases will be cured.

"Om Tat Sat."

It is a pity that our learned colleague should waste his time on this work; his scholarship is worthy of a better fate. And this we say in no spirit of empty fault-finding, but from a genuine love for the really great and noble and fair in the ancient theosophy of India.

G. R. S. M.

A Directory of Ghostland

The Haunted Homes and Family Traditions of Great Britain. By John H. Ingram. New edition, illustrated and enlarged. (London: Gibbings and Co., Ltd.; 1897.)

This is a new edition of a well-known work, but since the additional matter inserted has exactly doubled its original size, it may almost be regarded as a new book. It modestly announces itself as a mere compilation, but it is in reality somewhat more than that, for it is evident that in many cases trouble has been taken to obtain more detailed information than was given in the sources from which the various stories have been gathered. It is not of course a complete collection of British ghost-stories, for that would scarcely be possible; but it is a very large and representative assortment, containing no less than a hundred and fifty-five of them.

Its great merit is that it gives the tales in a convenient form, without interspersing any tedious comments or moralizings. In his preface the editor remarks in his most superior manner that "if he had ever entertained any belief whatever in supernatural manifestations, the compilation of this work would have effectually cured him of such mental weakness." To this remark his own book furnishes so capital an answer that it seems quite unnecessary to add any other, for the impartial reader, so far from agreeing with such a conclusion, cannot but be amazed at the extraordinary density and prejudice which must have prompted it. The illustrations are not, as one might have hoped, portraits of the ghosts, but only views of the houses in which they appear.

C. W. L.

An Amazing Medley

The Sound of a Voice that is Still. By Archie Campbell. (London: George Redway; 1899.)

This book is a real puzzle, as extraordinary a mixture of truth and absurdity, of knowledge and the grossest ignorance, as can well be conceived. If it represents the real views of its author—and from the modesty and earnestness of its preface I think we are bound to suppose that it does represent them—one cannot but wonder how he (or she) came by them.

It purports to describe the experience of a man who falls into a trance lasting two or three days, and spends that time in the world of spirits, finding there his departed relatives, joining temporarily in their life, and obtaining information from them about the hidden truths of nature. Chief among these truths are reincarnation and karma, and though the detail is often inaccurate (the period between incarnations, for example, is quite out of proportion), yet the arguments for these doctrines are by no means badly put. The author's spirit-friends have grasped the fact that the class differences on earth roughly represent differences in the age of the ego—various classes of pitṛis, as we should say; they know of the existence of the grand civilizations of Atlantis, and they have some by no means bad ideas on modern terrestrial politics.

Yet all this is inextricably intermingled with the wildest nonsense about twin-souls and spirit-guardians, with a system of spheres that does not seem to correspond with anything in nature, and with an after-death state in which people give dinner-parties, keep horses, dogs and yachts, and even smoke cigars and ride bicycles!

But where can the author have picked up this amazing jumble of fact and fancy? Not surely from our literature, or he would have avoided some of his grossest errors; though he seems to have heard of Theosophy, for he is kind enough to remark that it is a mere system of philosophy, and that "love is unknown and selfishness reigns supreme in the *régime* of the Theosophist!" Spiritualism, however, fares no better at his hands, for he observes, not without some show of reason, that no self-respecting spirit would attend a public *séance*. He propounds another marvellous theory that Saturn is the headquarters of the solar system; and though much Christian phraseology is used he of course exhibits a total misconception of the person and work of the Christ.

For a Theosophist the book is certainly not worth the trouble of reading; it might possibly give some useful hints to a person entirely ignorant of Theosophical teaching, but it is difficult to see how an enquirer could avoid being alienated by the gross materialism and frivolity of its conception of the life after death. C. W. L.

A Remarkable Autobiography

Shadow Land, or Light from the Other Side. By E. d'Espérance. (London: George Redway; N.D.)

This is by far the most interesting and useful book that spiritualism has given to the world for many a long year. It is the life-story of a medium—a medium apparently very much above the average level, for she takes an intelligent view of her abnormal faculty, and sets herself to study it with an earnest and loyal desire to arrive at the truth about it all. While heartily admiring the lady's courage and determination, one cannot but regret that it did not fall in her way to study Theosophical literature, which would have told her in the beginning every detail that she has slowly and in many cases painfully discovered, at the cost of much unnecessary suffering and anxiety. Indeed, she has not even yet learnt quite all that Theosophy could teach her, for in one passage (the solitary one, fortunately) she writes contemptuously of "spooks, shells, thought-forms, elementary spirits and other absurdities!" Perhaps in time she may come to realize that even in these matters the sages of old were wiser than as yet she knows.

Meantime for the book itself one can have nothing but praise. It begins with the pathetic story of a much-misunderstood childhood, and goes on to describe the years of mental struggle during which the medium slowly freed herself from the trammels of the narrowest orthodoxy. When her mediumship was fully developed it certainly seems to have been of the most wonderful and varied character, and some of the instances given might well appear incredible to anyone ignorant of the subject. I have myself, however, seen phenomena of the same nature as all those which she describes, and consequently I find no difficulty in admitting the possibility of all the strange occurrences which she relates.

Most interesting to us, however, are the numerous points in which her observations agree with the Theosophical teaching on the subject. When she explains her sensation just before a materialization as that of having "fine threads drawn out of the pores of her

skin," she describes with literal exactness a process which any trained clairvoyant can see taking place at such a *séance*. The statement of her exceeding weakness during the materialization, her loss of the power of exertion, and even the temporary disappearance of some of the physical substance of the body, and the further remark that if by great effort of will she did make some motion or even formulated a strong thought, the spirit-form at once had to return to the cabinet —all these are exactly what we should expect.

The intimate sympathy of the materialized form with the medium, upon which our theory so strongly insists, is brought out again and again, as when the narrator feels the embrace which is being given to the girl-spirit several feet away—feels the beating of the heart to which it is pressed, feels wet on her own cheek the tears which are shed over it and the kisses which fall upon its lips—or again when the spirit-form carries its arm as if in pain because the medium has burnt her own. The close connection and interchange of particles between the medium and the other sitters is shown by the fact that our author invariably experienced nausea and vomiting and showed symptoms of nicotine poisoning after a *séance*, whenever there had been smokers in the circle. Another interesting discovery which she makes is that the material of her own clothing is frequently drawn upon for the formation of spirit drapery; and her description of the horrible suffering and long illness brought upon her by the brutal action of a "spirit-grabbing" ruffian, shows what mediums sometimes have to endure at the hands of blatant self-conceit and besotted ignorance.

The most striking incident in the book, perhaps, is the occasion on which the author leaves her body and is shown a remarkable symbolical vision of her life; for in that one experience her eyes are opened to the doctrine of karma, of evolution and reincarnation, and to the absolute realization of the fundamental unity of all, however dimly and imperfectly it may be expressed. For karma is involved in the statement made by the spirit-friend as to the path of life: "It is the road you have made; you have no other." Evolution is taught when she is shown "that it is the same life which, circling for ever and ever through form after form, dwelling in the rocks, the sand, the sea, in each blade of grass, each tree, each flower, in all forms of animal existence, culminates in man's intelligence and perception."

As to reincarnation she remarks: "I could see that the fact of

the spirit first taking on itself the form of man did not bring it to its utmost earthly perfection, for there are many degrees of man. In the savage it widens its experience and finds a new field for education, which being exhausted, another step is taken; and so, step by step, in an ever onward, progressive, expansive direction, the spirit developes, the decay of the forms which the spirit employs being only the evidence that they have fulfilled their mission, and served the purpose for which they were used. They return to their original elements, to be used again and again as a means whereby the spirit can manifest itself, and obtain the development it requires" (p. 376). Most excellent doctrine, all of it, assuredly; but if the author had but studied Theosophical literature, she might have known it all before, and so saved herself much mental suffering

Altogether, a remarkable and interesting book. The binding is attractive, the illustrations useful and fairly numerous, and the type clear and good, though the proof-reading leaves much to be desired. C. W. L.

Magazines and Pamphlets

The Theosophist of March is enlivened by an unusually varied assortment of recollections by Colonel Olcott. Opening with a strange omen, which was no omen but the work of a harmless squirrel, "Old Diary Leaves" proceeds with an account of a scheme to suppress *The Theosophist* by buying it up, the progress in France and other topics, and concludes with an interesting account of telepathy or clairvoyance (either explanation can be taken according to our taste), Madame Blavatsky receiving a vivid but somewhat confused impression of a great fire in the neighbourhood of Adyar. About the same time (the exact dates are not given) three hundred natives lost their lives at a great fire in Madras. Mr. Mayers contributes the sixth section of his "Theosophical Maxims Illustrated," discussing the subject of political government. An Indian writer comments upon "Food and 'Science,'" with reference to a recent paper in *The Theosophist*, but his attitude cannot be gathered very easily from his remarks. Râma Prasâd translates a Sanskrit epitome of some Vedântic problems and contributes some comments. "Stone-Throwing" deals with phenomena attributed in the East to "djinns" and "bhuts" and includes a short story. "Angels and Helpers" is, as its name suggests, on the subject dealt with in *Invisible Helpers*.

The Prashnottara for January opens with a communication from a provincial secretary expounding a scheme of work for Southern

India, in accordance with a resolution at the last Convention of the Indian Section. The "Catechism of Hinduism" consists in this issue of an elaborate table of the different states of consciousness, the sheaths, bodies, elements, and so on. In *The Theosophic Gleaner* the third and fourth Root Races form the subject of the opening article, which is the conclusion of the "Beginning of Life upon Earth," a series of papers that have proceeded for some months. Other original contributions are a lecture, "Human Life and its Mission," by Jehangir Sorabji, and "The Delusioned (*sic*) World," by N. Bhattacharya.

We have also received from India *The Journal of the Mahâ-Bodhi Society*, *The Report of the Eighth Annual Convention of the Indian Section*, *The Light of Truth* and *The Sanmârga Bodhinî*, and from Ceylon *Rays of Light.*

Among the numerous subjects dealt with in *The Vâhan* for March are "conversion" (continued from last number, with a reply by A. A. W.), the Logoi, rounds and races, devas and elementals, and holiness—a most catholic collection. G. R. S. M. answers a very lengthy question on the nature of Christ, and a curious one as to the spiritual level of eastern and western nations, and missionary enterprise among the former. The longest answer is one by C. W. L., dealing with the somewhat personal question of the origin of Mrs. Kingsford's visions and communications from the other world.

Mercury gives in its February issue a portrait and brief sketch of Dr. Marques, who has been one of its most extensive contributors and who also in this number occupies the opening part with a paper on "Spiritualists and Theosophists." "The Higher Function of the Imagination" is a carefully-written article, followed by a short sketch of the symbolism of the egg and circle.

From Chicago we have received a very complete list of questions on Mrs. Besant's *Ancient Wisdom*, published by the Theosophical Book Concern. The questions occupy nearly thirty pages, and for almost every page of the book several questions are provided, so that any student who can answer the complete list may assure himself that he has pretty well exhausted his text-book. Some of the questions on the first chapter may stagger a few of the students. "Describe fully the relation of the Logos to the Universe" is on rather a large scale. When we descend a little, however, nothing can be seriously objected to, and the publication gives evidence of the greatest care in its preparation.

Dr. Pascal opens the March number of *La Revue Théosophique Française* with an editorial address to his readers, written from Benares. Our French review now begins its tenth year, and we can only wish it a success which may increase with every addition to its age. Besides an excellent series of translations the present issue contains a fairly lengthy answer by Dr. Pascal to a question submitted to him on the subject of infancy. The questioner is at a loss to understand why children should be children—that is, why an experienced soul should when incarnating as a child play over again the same little childish games which must have been repeated through many incarnations. The translation of *The Secret Doctrine* still continues, and a section accompanies the Review.

Theosophy in Australasia contains, besides the usual notes and answers to questions, two articles: "Theosophy and Christianity" and "Sense Perceptions and Spiritual Intuitions." The first of these takes as its text some remarks made in THE THEOSOPHICAL REVIEW a short time ago on Archdeacon Wilson's lectures on the atonement, and endeavours to give an outline, drawn from various Theosophical writers, of the Theosophical conception of Christian doctrines.

Theosophia, besides the continued translations, gives a Dutch version of Mrs. Besant's speech at Madras during the progress of the Anniversary Meeting of the Theosophical Society. The subject is "Theosophy and the Future of India." J. van Manen, who translates the address, also writes on the duties of membership in the Theosophical Society.

Our Roman journal, *Teosofia*, opens with an account of the position of the Society at the end of its twenty-third year, the information for which is extracted from the official report of the Anniversary Meeting. The translations are continued and the number concludes with the usual notes on the Theosophical movement.

Philadelphia contains as usual a well selected list of translations from English and French, including Mr. Chatterji's Paris lecture on religion from a scientific point of view. The opening paper is on "Charity," by Alejandro Sorondo.

We have also to acknowledge the receipt of *Light; The Agnostic Journal; The Review of Reviews; The Avena; Mind; The Metaphysical Magazine; Teosofisk Tidskrift; Research*, a new journal devoted to palmistry and character-reading; *The Herald of the Golden Age; The Literary Guide; The Anglo-Russian* and *Humanity*. A.

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