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ON THE WATCH-TOWER

THE following is from a paper by Mr. Stephen Phillips in the February number of *The Dome* :

A Subject for the Poet The revelation of the life after death, which is slowly filtering into the intellect and imagination of the modern world, is, as it seems to me, filled with tremendous possibilities of vision and melody. . . .

The general picture of a world beyond the grave, which is gradually usurping the modern imagination, would seem at first sight to be not far removed from the scheme of Dante. In communications made through trance, or by the governed hand, we are again permitted to view realms of darkness, of ice, of twilight, of glory. But there is this essential and transcendent difference between the mediæval and the modern conception,—that whereas Dante imagined a definite place of darkness, or fire, or beauty, to which the soul repaired, we are now shown that the soul creates its own atmosphere, environment, and scenery. The grandeur and truth of this idea is at once apparent; for where a soul is living in night, he is residing in a darkness emitted from himself, his only proper and possible atmosphere; or where a spirit is starving “in thrilling regions of thick-ribbed ice,” we are now given to see that his wintry selfishness has naturally frozen a world about him, in which he inevitably exists. Amid dazzling bergs and brilliant snows repines the self-wrapped king or statesman, for his intellect has reduced the world

to a December bareness. So is the lecher or the drunkard the author of his own night, the murderer or the fanatic the kindler of his own flame. Can any bound be set to the influence of mind over what we call matter? Here, at least, is a conception capable of infinite variety of treatment, with all the fascination of scientific truth. We are even shown whole cities built again on the void, house by house, room by room, by the furious act of the inhabitants, who after death transported into space the "scenery of their sins." Another fixed characteristic of the picture presented to us is the continuity of existence; that the madman is no less mad from the fact that he has died, but raves on there as here; that the adulterer still sighs; that the drunkard haunts the familiar tavern, and, incapable of physical gratification, seeks a borrowed delight in urging to excess those who are still in the body. Death there is no sudden change, but the spirit, divested of the corruptible, is, in the most tremendous sense, himself at last. Behind and above all these phenomena is the central idea of evolution, a process inevitable in every case, full of pain and difficulty, which may be delayed by the individual for centuries of time. In a grander and nobler sense are interpreted the words of Virgil:

"Facilis decensus Averno.
Sed revocare gradum, superasque evadere ad auras,
Hic labor, hoc opus est."

The darker side of the conception has been mainly glanced at, for the reason that this is nearer to us, and grips the imagination more swiftly, but, applying the law of evolution to this new Hell and Purgatory, it will be seen that the possibilities of bliss exceed all that we can conjecture. We watch the human spirit by his own will emerging from a self-created night to a self-created Elysium; the surroundings and atmosphere of his soul continually changing and corresponding to the soul itself, and so an eternal progress upward from beauty to beauty, splendour to splendour, bliss to bliss. To those who object that such a meditation as is here hinted at has no present interest, and brings no newer gleam into the life we are now leading, I would reply that such a conception illumines this present existence to a degree hitherto unconceived. For just as astronomy has taught us that our star, so far from being the centre of creation, is but a drop of light in an abyss, so this spiritual knowledge reminds us that this life is but a passing phase in an uninterrupted and everlasting existence. Here, at least, tentatively stated, is a subject for poetic art, both novel and profoundly significant.

Mr. Phillips has evidently been reading some of our Theosophical literature and sensed the beauty of the inner facts of nature with which it deals. A little Theosophy would certainly go a long way to enliven the monotonous inanity of the general run of our modern minor poets.

WE have several times of late quoted from the columns of *The Christian World* to show the rapid progress of theosophical ideas in the more liberal literature of the Church.

Theosophy in the Church

We now append the following from an admirable article on "The Soul and Health," by J. B., in the issue of March 16th :

An attentive study of ourselves reveals the fact that the mind is incessantly playing over the whole region of our physical constitution, and with immense results. There is not a secretion, nor a nerve condition, nor a digestive process that is not directly affected by mental states. Anger in a mother has been known to poison the milk her child drew from her. Here is a direct translation of the spiritual into a material equivalent. The question immediately arises, If anger, terror and other malign soul-states play thus immediately on the innermost structure of the body, what may be the effect upon that structure of the daily action of love, joy, aspiration and the whole range of the higher spiritual states? There must be effects, and potent ones, could we only trace them. There can be no question that the soul distributes its force through every channel of the body, working there so subtly, interweaving itself so intricately, that it seems impossible to say where the sphere of the one ends and where the sphere of the other begins.

The result to which all this seems to lead is becoming more and more established in thoughtful minds, and is opening in them an immense and inspiring prospect for our race. The truth that is dawning on us is that body is everywhere the organ and creation of soul, and that as the human soul-type becomes higher the body-type will mount with it to new powers and perfections. This is more than conjecture. It is a matter of present observation. What is going on in this sphere is illustrated, for one thing, by what may be called the spiritualisation of feature. What we read concerning St. Vincent de Paul, that "his naturally ugly features were transfigured by the sublime goodness that beamed through them," is a bit of natural history of which examples are everywhere around us. Holiness creates its own facial outline. It works towards an ever higher expressional beauty, just as evil materialises into physical ugliness and deformity. On both the up and the down line here we see the soul at work, creating a body appropriate to itself.

The same truth can be approached from another side. As we look back over history we realise that from the beginning the world has been under a process of moral absorption from without. As our planet has for untold ages been drinking in light and heat from the sun, so the human moral world has from the beginning been rayed upon from a sun behind the sun. Out of an unseen source influences have perpetually poured in upon man, making him ever less of an animal and more of a soul. But of all these in-

fluences the human body is the one receiver, the one reservoir and organ of expression. The forces from the unseen pulse in upon brain and nerve, upon muscle and tendon, at once using them for the present purpose, but always moulding them for something higher. The human frame at present is as the body of a growing boy, where the powers within suffice not only for the day's work and play, but for a constant silent development towards larger things. Everything points to the fact that as man's spiritual training progresses, his body, which is but the reflex and shadow of the spiritual, will become at each stage more potent and flexible, more capable of quick response.

* * *

THE Feuilleton of the *Hamburger Nachrichten*, November 25th, 1898, gives a comprehensive review of some of the wonderful and

“miraculous” events chronicled in antiquity,
 The Secret Science of the Ancients and points out that a large number of ancient myths, figures and pictures are explained, according to the late Professor Schweigger of Halle, by a knowledge of magnetism and electricity in primitive times, guarded by the priests as pertaining to divine powers. Götte, in *The Delphic Oracle*, Leipzig, 1839, says: “Wonderful, even incredible, is the rapidity with which the oracle received news of all remarkable events. If we could not cast doubt upon the truth of some information we might almost explain the wonder by an arrangement similar to the telegraph.” Speaking of the victory of Marius over the Cimbrians (101 B.C.) being known the same day in Rome, the writer exclaims: “So the temple of Vesta, built by Numa, the great master of electrical knowledge, resolves itself into a priest and state telegraph bureau, with women officials.”

After a brilliant survey of ancient authors, and many quotations, which lead us from the remark of Cedrenus about the antique picture of the god in the Serapeum at Alexandria being held suspended by magnetic power, through the notes upon the subject by such serious writers as Livy, Pliny, Lucius Piso, and Pausanias, the writer points out that the figures of the Dioscuri were evidently symbolical of the positive and negative forces of electricity and ends with the wise remark that although Professor Schweigger may have sometimes carried his point too far, yet after an unbiassed weighing of the facts there remain questions from which we cannot escape. “Here still reigns an

astonishing mystery, whose full explanation will only be put in the right light by the development of humanity.”

Much the same question puzzled the audience at a recent meeting of the S.P.R., where Miss Kingsley in her able paper showed that the West African negroes often know what is passing at a great distance. As the telegraph, even in the form of the Dioscuri, was out of the question, communication by the tapping of drums was put forward as a possible, if not a probable, explanation !

* * *

THE earliest form of Christianity knew nothing of a Trinity. The doctrine of the Trinity was a later elaboration to suit dogmatic tendencies. By a curious misuse of terms the British Churches which retained the original doctrine of the identification of the Spirit with the Son and the Logos—the terms being merely synonyms—are now called “heretical.” Thus we read in the Sunday Edition of *The Daily Mail* for April 16th :

Pretrinitarian
Christianity

“ Was the early British Church heretical ? ” Such is the startling question put to us in the paper by Mr. F. C. Conybeare, which has just been privately printed among the transactions of the Cymmrodorion Society.

The suggestion is made that that early Church founded in this country in the Roman Period, with the remnant of which St. Augustine came in conflict on the banks of the Severn, did not recognise the Trinity, but only a Duality. It is certainly a fact, as Professor Rhys has pointed out, that no mention of the Three Persons has yet been discovered in any of the Welsh inscriptions, and the formulæ on some of them are a little more than suspicious. Take, for example, the following :

“ In the name of the Father and of the Son the Spirit.”

Here, if language means anything, there is a distinct identification of the Second Person of the Trinity with the Third. Mr. Conybeare’s conclusion is that the Welsh Church, or at least some considerable section of it, was hazy as to the separate personality of the Spirit.

In this way he accounts for the otherwise incomprehensible fact that the Church founded by St. Augustine sometimes treated Welsh orders and baptism as invalid, the Welsh being regarded as not merely schismatical, but scarcely Christians at all.

The case against the early British Church is considerably strengthened by evidence of a similar state of belief in the cognate Churches founded by Celtic Missionaries in Germany, with regard to which St. Boniface, the

Rome-sent apostle of that part, stood in much the same relation as St. Augustine did to the Welshmen.

We find the Pope informing him in answer to his questions that baptism in the name of two Persons of the Trinity is insufficient, and such questions were evidently not asked at random, but with regard to immediate circumstances.

Improbable as the new hypothesis appears at first sight, it certainly improves on examination. There can be no doubt whatever that in the second century the distinction of the " Spirit " from the " Logos " was, in the minds of many Christians, non-existent.

Thus we find several writers, Justin Martyr for example, interpreting Luke i. 35, of the " Logos," not the Spirit—or rather, of both combined. In no patristic utterance is the Third Person of the Trinity ever spoken of as Father of the Second.

His individuality was, and has always remained, indistinct. And most people feel with regard to the very few prayers addressed to the Spirit, either in our own Book of Prayer or the Missal, that they are there because logic required it, rather than naturally.

* * *

It is interesting to notice how one by one the old time-vaunted virtues of alcohol turn out on scientific investigation to be imaginary. Doctors Notter and Firth, the Professors of Military Hygiene at Netley, have already told us that it is " beyond question that alcohol tends to lower the natural resisting power of the body against cold; . . . there can be no doubt . . . that quite as hard, if not harder work, can be done without it than with it, . . . it should never be taken during working hours with the idea that body and brain are likely to do more work after it than before it." It must be remembered that these are not the words of temperance orators, but of scientific authorities still uncertain whether in dietetic doses alcohol may not be useful. In April the following appeared in the official journal of the Incorporated Society of Medical Officers of Health :

Dr. Epstein in 1897 startled the world by alleging as the result of his observations that though alcohol in 50 per cent. dilution had some bactericidal power, weaker and stronger solutions alike were feebler, and absolute alcohol or 90 per cent. dilutions and upwards were quite inert; while the most approved antiseptics in alcoholic solutions were practically useless. Statements so opposed to the universal belief of mankind were naturally received with incredulity, but they have been completely confirmed by the

careful experiments of Dr. Rafael Minervini, assistant to Professor Morisani of the Institute of Clinical Surgery and Pathology at Genoa, published in the *Arch. f. Hyg.*, xxxiv. 2. . . . His observations show that alcohol is a very feeble bactericide, and that its power is greatest in 50 per cent. dilutions, but that the sporiferous bacilli of hay and anthrax are absolutely resistant to it under any conditions. . . .

(Corrosive) sublimate 1 in 1,000 of water, or of 25 per cent. alcohol, invariably killed the non-sporiferous bacteria in five minutes and the sporiferous in ten to fifteen minutes. In 50 to 70 per cent. alcohol only . . . two species . . . died in five minutes . . . the remainder requiring from a quarter of an hour to an hour. But in 80 to 99 per cent. alcohol the non-sporiferous were often still living after thirty minutes, and the sporiferous always so at the end of twenty-four hours' immersion. The relative efficacy of the several alcoholic solutions of chromic acid and nitrate of silver were similar to those of carbolic acid and sublimate.

Thus it appears that not only is alcohol itself useless as a killer of noxious germs, but its presence actually destroys the efficacy of the most reliable and powerful of the ordinary anti-septics.

* * *

WHILE Messrs. Kensit & Co. are stirring up an anachronistic Devil's chaldron of sectarian strife in the Church of England, the bases of all the sects are being slowly undermined by the steady progress of what have been called the "historical sense" and the "higher criticism," and the way is being cleared for a view of Christianity which makes such "clapper-clawing" as the present crisis grotesquely puerile. The "danger" which threatens the Church of England—no danger in reality but a most healthy purification—is the collapse of the whole structure of Protestant dogma in any fashion in which it has been previously formulated. The position is summed up by a writer in *The Family Churchman* of April 14th, in the following words :

A conference is announced at Cambridge for the 18th and 19th inst., and as it is to consist of Divinity professors, examining chaplains, and heads of theological training colleges, there is little doubt but that some proposals will be submitted for making such alteration in the Ordination Services as may embody the theories of the New Theology within the terms of Ordination vows.

It is plain that such a proposal as that of altering the religious instruction to be imparted in future by the clergy, is one chiefly affecting the

laity, for whose guidance the clergy are ordained; the laity, therefore, are the principal people concerned.

It may therefore seem unfortunate that the public mind, distracted by the acute strife on ritual, is intently engaged in another direction; it is all the more important then, if the New Theology is to find place in the Church's Ordination Services, to record some of these new theories as expounded by leading New Theologians.

As to the Old Testament. The principal persons and events are regarded as mythical, and our Lord's detailed references to them are accounted His mistakes—mistakes to be explained by means of the Kenosis theory, which reduces him to a fallible man. "He held and taught quite erroneous views on the Old Testament." (Sabatier.)

As to the New Testament. The Holy Trinity, and the Incarnation. The teaching of the New Theology on both of these subjects is now claimed by Unitarian ministers as identical with Unitarianism.

The Miracles. Chiefly effects upon persons under hysterical or ecstatic mental conditions; they have become the subject of apology.

The Atonement. Mythology, unethical, unverifiable. (Hulsean Lectures, 1898-9.)

The Crucifixion. It is doubtful whether Christ suffered on a Cross at all; a necessary climax to a life of self-sacrifice, but nothing more.

The Resurrection. Unhistorical; may be accepted as the change from evil to good during our present life.

The Ascension. Geometrical impossibility.

The object of all this is stated with perfect candour to be: (1) The removal of all "accretions" by which the Church has "obscured" our Lord's character; (2) The substitution of "the Christ" born into the world conformably with Darwin's animal-ape-man theories, a pattern man, one of the leaders of the human race, though "inferior to Buddha perhaps in winning personality"; and (3) Moral ideals, that is, ideals which current opinion deems moral.

THE HEAVENLY KINGDOM OF THE HOLY GRAIL

AND like a flying star
Led on the gray-haired Wisdom of the East.
I saw the spiritual city and all her spires
And gateways in a glory like one pearl—
No larger, tho' the goal of all the Saints—
Strike from the sea; and from the star there shot
A rose-red sparkle to the city, and there
Dwelt, and I knew it was the Holy Grail,
Which was an image of the mighty world.

—*The Holy Grail and The Passing of Arthur*, TENNYSON.

THE founding of the City Spiritual—the Kingdom of the Holy Grail* or San Gréal—is so interwoven with myth and super-added tradition that to trace its origin is as difficult as to see through a dense fog the delicate outline of some fair gothic spire whose lofty head towers beyond the mists towards the blue heights above. But as we gaze with straining effort, slowly through the gloom line upon line reveals itself, and finally the whole structure takes form most definite before us. Thus is it with the priceless “Legend of the Holy Grail,” and as we trace it back from Western lands to its Eastern home, gradually from the mists of time’s obscurity there stands revealed once more the glorious tradition of the Wisdom Religion, another messenger from East to West bringing the ancient mystic teaching from the old worlds to the new.

Now the gracious message is vested in another guise, not in religious forms as is usual, but veiled in garb of chivalry, so that it may, perhaps, in this new form more readily touch the hearts of men, and draw them to seek for the Kingdom Spiritual, the “house not made with hands, eternal in the heavens.”

* See THE THEOSOPHICAL REVIEW, xxiii., pp. 9-16. Hardcastle (Miss A. L. B.), “The Secret of the Holy Grail.”

Gathered round the "Secret Doctrine" are the Knights of the "Grail Kingdom"—its guardians—led by Titurel,* the mystic King, him to whom is entrusted the charge of the Holy Teaching. Then later we find the Knights-Templars taking up the sacred mission.† But everywhere and always is there the inner doctrine for the few who seek the Holy Grail, for it is invisible to all but those who form the "Ingesinde"‡ (inner circle).

The chief function of the Grail Kingdom was to supply a constant type of a divinely governed Society, a Society ruled from the inner and spiritual planes, to train leaders in "the kingly art of ruling" for such communities as needed them. It was destined to be a practical civilising power as well as a Palace Spiritual, not a passive force only, but active and powerful for the suppression of all evil on earth. Titurel§ is the type

* Hammer-Purgestall (Baron J. von.), *Fundgruben des Orients*, vi. 24., n.33. Vienna; 1812.

† See Naef (F.), *Opinions religieuses des Templiers*, p. 36. Nismes; 1890. "The cult with which this mysterious chalice is surrounded far surpasses in grandeur and exaltation the worship paid by the Church even to the most sacred relics, and it is just this exaltation of mystery and of holiness which unveils so clearly the symbol and the allegory." And again p. 38, "In the Grail does one not see the striking symbol of Mystic Wisdom (*Sagesse mystique*) and of the communion which is established between God and man?"

‡ J. Rutherford writes (*The Troubadours, their Loves and Lyrics*, p. 43. London; 1873): "The body of the learned in the Middle Ages—or the inner circle of that body—seems to have formed a secret society, whose purpose was to keep as much knowledge as possible confined to itself, after the manner of the Druids, or of the Egyptians and Chaldean Sages; when compelled to put the more occult portions of their scientific acquirements into a more permanent form, they adopted one perfectly unintelligible to the vulgar. Some wrapped up their more valuable secrets in parables, others threw them again into the shape of illuminations, and others again adopted the device of Roger Bacon, who, giving the name of an important ingredient of gunpowder in an anagram, rendered the whole receipt for the composition of the substance a complete mystery to the uninitiated.

"Our reading shows us that much more was known to the few, six or seven hundred years ago, than modern *savants* are inclined to think. Strange and startling glimpses of this knowledge flicker over the pages of the poets and romancists of the Middle Ages. Selecting but two examples from many, we may remark that no one could have written that passage in the *Inferno* of Dante (Canto xxxiv., lines 70-84), descriptive of the transit of Virgil and his follower through the centre of the earth, who was not well acquainted with the leading principles of the theory of gravitation, as elaborated by Newton. Nor could any one have evolved from the depths of his internal consciousness a passage so singularly anticipative of the discovery of America as that contained in Stanzas 228-230 of the twenty-fifth Canto of the *Morgante Maggiore*—precisely the Canto in which it is said that the author, Pulci, was aided by the erudite Marsilio Ficino." See Cantù (Cæsare) *Gli Eretici d'Italia*, i. 178. Torino; 1866.

§ There are two Titurels; the poem *Titurel* of Wolfram von Eschenbach; and, later, *Der Jüngere Titurel*, by Albrecht von Schaffenberg, written about 1270. An interesting notice on the subject is given by Vilmar (A. J. C.), *Geschichte der deutschen National-Literatur*, i. 147. Marburg; 1875.

and ideal leader round whom revolves the whole of Mystic or Celestial chivalry.* The Grail kingship is indeed the paradigm of the highest perfection, "the goal of all the Saints," but the goal cannot be reached except by the conquest of the lower nature; every human being must struggle and must suffer ere he sees

those shores
Where tideless sweep the waves of time
Hard by the city of the Saints of God.

Let us now trace the origin of this time-honoured tradition, the stock from which developed all the "Arthurian" legends, all the "Graal-sagas" of Germany, and the "Romans" of Provence. Two dominant variants of the earliest traditions have come to us.

1. The Grail as a Secret Gospel† or Tradition.
2. The Grail as a Mystic Cup‡ with miraculous power.

All variants are of vital interest to the Theosophic student; we must, however, confine our attention within the following limits:

I. To trace the earliest sources of the Grail Legend, whence it comes.

II. To trace the history of Titurel, the type of divine kingship and spiritual knighthood.

III. To find the links which prove this popular mystic legend to be part of the Great Wisdom Tradition which is guarded by the "Masters of Wisdom" yet on this earth.

* Chivalry was divided into Heavenly and Earthly orders during part of the Middle Ages, especially in Spain.

† Aroux (E.), *Les Mystères de la Chevalerie*, p. 166. Paris; 1858. Paris (A. P.) *Les Romans de la Table Ronde*, Addenda to p. 102. Paris; 1868. *Helinandi Op.*, Ed. Migne, *Patrol.*, vol. ccxii., col. 814. Fauriel (C. C.), *Histoire de la Poésie Provençale*, ii. 326. Paris; 1846.

‡ Burnouf (É) writes as follows: "La vraie légende du Vase Sacré est celle qu'on peut suivre dans le passé en remontant d'aujourd'hui même par les textes Chrétiens, Grecs, Perses et Bouddhiques jusqu'aux hymnes du Vêda, où elle trouve son explication." *Le Vase Sacré et ce qu'il contient*; dans l'Inde, la Grèce, et dans l'Eglise chrétienne avec un appendice sur le Saint-Graal, p. 189. Paris; 1896.

‡ THE THEOSOPHICAL REVIEW, xxiii. pp. 12-15. London; 1899. Hammer-Purgestall (Baron J. von), *Fundgruben des Orients*, xi. p. 24. Rio, *L'Université Catholique*, i. p. 241.

I.

The Origin of the Tradition.

This can be definitely followed through Arabia to India; for according to a large number of authorities,* the tradition is entirely Eastern in origin, especially that of the Gral-king and Founder, but linked most intimately with him are Parsifal and Lohengrin. Rosenkranz divides them as follows:—Titurel is Oriental in its inception; Parsifal is Gallic (from Anjou); and Lohengrin† is Belgian.

The most sympathetic and interesting version perhaps is given by Görres‡ in his introduction to the translation of the oldest MS. which is in the Vatican Library. This manuscript was seen by von Hagen,§ who gives an interesting account of it in his letters; another sketch of the Gral-saga, but less sympathetic, is given by Dr. Bergman in a small pamphlet printed in 1870. From all these various sources must be gathered the important fragments which will help us to find those details which are a necessity to the student for a clear understanding of the real meaning of this grand old legend.

Our attention must therefore be directed to what may be termed the “setting” of the tradition, that is to say the channel by which it comes to the Western world. The record of Titurel was first made known by Wolfram von Eschenbach, a Troubadour of a noble but poor family; born within the last thirty years of the twelfth century, he died about 1220; his monument was still existing at Eschenbach in Bavaria in the fifteenth century. He was one of a brilliant circle of Troubadours or

* Rosenkranz (Dr. Karl), *Allgemeine Geschichte der Poesie*, ii., '84. Halle; 1832. Hagen (F. H. von der), *Heldenbilde aus dem Sagen Kreise*, iii. 8. Breslau. Simrock (Dr. K.), *Parzifal und Titurel*, p. 796. Stuttgart; 1857. Bergmann (Dr. F. G.), *The San Gréal; an Enquiry into the Origin and Signification of the San Gréal*. Edinburgh; 1870. Bartsch (Karl), *Wolfram von Eschenbach—Parzifal und Titurel*, pt. i., p. 24 Leipzig; 1875. Vilmar (A. F. C.), *Geschichte der Deutschen National-Literatur*, i. 129-130. Marburg and Leipzig, 1875.

† The history of Lohengrin, or Garin-le-Loherain was first treated by Hugo Metullus, in 1150.

‡ Görres (Joseph), *Lohengrin, ein altd deutsches Gedicht nach der Abschrift des Vaticanischen Manuscriptes, von Ferdinand Glöckle herausgegeben*.

Koberstein (A.), *Grundriss zur Geschichte der Deutschen National-Literatur*, p. 50 Leipzig; 1830.

§ Hagen (F. H. von der), *Briefe in die Heimvath*, ii. 305. Breslau; 1818.

Minnesänger* who at that period were gathered at the then famous Court of Herman, Landgraf of Thuringia. Wolfram began a history in verse of Titurel, the old Gral-king, which was however left in an unfinished and fragmentary condition at his death. Then about the year 1270, Albrecht von Schaffenberg wrote a poem upon Titurel which for long passed as the work of von Eschenbach. It was called *Der Jüngere Titurel*, to distinguish it from the original poem of Wolfram. Speaking of it San Martet† says: "Titurel—two fragments to which, according to the opening lines of the first piece, this title has been given, should according to Wolfram von Eschenbach's own assurances have formed part of a history of Sigune and Schiantulander, for it stands in close relation to Parzifal, the material having been drawn from the same source—remained unfinished. That work, however, and especially the sayings of the Holy Grail contained therein, aroused such excitement, that after Wolfram's death an unknown poet decided to write, in strophe form, the history of the Gral and its race of kings (Titurel), in accordance with the same source. . . . This also remained unfinished until about 1270, when a certain Albrecht completed it. This so-called *Jüngere Titurel* and the *Parzifal*, both of which come from the same source, contain pretty well the whole history of the Holy Grail and in many passages they supplement one another."‡

These are undoubtedly some of the most authentic treatises on the Gral legend, but there is another line of tradition written down by Chrestiens de Troyes, which eliminates the Oriental and gives the purely Christian version in the vision of Joseph of Arimathæa. Of this Wolfram was cognisant, for, as Nutt§ tells us, "he knew Chrestien's poem well, and repeatedly refers to it,

* *Trouvères* in Northern France; *Troubadours* in the South of France; *Minnesänger* in Germany; *Skalds* or *Scalds* in Norway; *Bards* in Wales and Ancient Britain.

† San Martet (A. Schutz), *Leben und Dichten von W. v. Eschenbach*, i. xxvi. Magdeburg; 1836.

‡ The fragments of "Titurel" written by Wolfram were first made known by Docens (1810). They are in Karl Lachmann's edition of Wolfram v. Eschenbach (1833). The only edition of the *Jüngere Titurel*, which exists in a good many MSS., is that of Hahn (1842).

§ Nutt (Alfred), *Studies on the Legend of the Holy Grail*, p. 67. London; 1888. See THE THEOSOPHICAL REVIEW, xxiii. 10.

but with great contempt, as being the wrong version of the story, whereas he holds the true version from Kyot* the singer, who found the tale of 'Parzifal' written in a heathen tongue at Dolêt (Toledo) by Flegetanis, a heathen, and who first wrote concerning the Grail, put it into French and after searching the Chronicles of Britain, France and Ireland in vain, at length found the information in the Chronicle of Anjou."

Later on we shall see why it was found more especially in these chronicles than in the others. The basis of the Christian legend is from the Gnostic tradition and said to have been founded on the Apocryphal Gospel of Nicodemus, which was translated into Provençale verse, a "mystical Gospel" in every sense, says Paulin Paris,† who in referring to the MS. in the Vatican further writes, "This later text was of great antiquity and evidently mystical, showing a profound knowledge of the Apocryphal‡ Gospels containing the secret teachings of the Eucharist."§ This of course refers to the Christian aspect, and had to do with the Christian arcane doctrines, but this aspect must be left for treatment at some future time.

A digression however must be here made, the subject of which is so intimately interwoven with the mystic foundation of the Grail that it is necessary to go into some important details in order to form a clear conception of the many forces which were at play during this epoch.

It has been said that Wolfram von Eschenbach,|| the writer of

* Many materialistic critics have tried to disprove the very existence of Kyot (or Guiot de Provins) and further have tried to prove that the tradition was invented by Wolfram. But research shows definitely that at this very period there was a *Jongleur*, or singer, of this name. He is mentioned by the Abbé de la Rue in his *Essais historiques sur les Bardes, les Jongleurs, et les Trouvères*, i. 216. Caen; 1834. In this passage is mentioned a Satire written by Guiot de Provins; Rosenkranz also mentions him in his *Allgemeine Geschichte der Poesie*, ii. 114. The same conclusion has also been arrived at by San Marte in an interesting article "Der Mythos vom Heiligen Gral," which appeared in the *Neue Mittheilungen aus dem Gebiet historisch antiquarischer Forschungen*. Herausgegeben von dem Thuringisch-Sächsischen Verein für Erforschung des Vaterlandischen Alterthums. (Vol. iii., pt. iii., pp. 1-40.) The author identifies the supposed mythical Guiot von Provence, with the historical character Guiot von Provins (the town in Brie?) which is called *Provîs* by Wolfram.

† Paris (Paulin), *Manuscrits français de la Bibliothèque du Roi*. Paris; 1836.

‡ "Books withdrawn from public perusal, or in other words, hidden or secret." See Mead (G. R. S.), "The Secret Sermon on the Mountain," THE THEOSOPHICAL REVIEW, xxiv. 26.

§ See Fauriel (C.), *Histoire de la Poésie Provençale*, iii. 5. Paris; 1846.

Mysticism was "in the air" at this epoch; in Calabria the Abbate Gioachimo di Flore was preaching his *Evangelio Eterno*. Educated at the Court of the Duca di

Titurel, was a Troubadour, and according to some authorities Guiot (or Kyot) de Provins was a Jongleur. Who, then, are these Troubadours and Jongleurs who played a part so important in the so-called dark ages? On another occasion we hope to take up this subject separately, forming as it does an important link between Eastern mysticism and Western development; it will be enough for the present to cite one important Catholic writer, who makes a very clear statement as to the hidden functions of these Troubadours.* Says Aroux: "The Troubadours, hostile to Rome, were, to say the truth, the journalists of the period; and in this way constituted one of the powers of society and took up sides for republican liberty in the towns of the south, for the feudal suzerainty and its patrons—that is to say chivalry—against the church or authority, . . . for chivalry itself had become a machinery of war on the side of the Albigensian† heresy."

And again, speaking of Paulin Paris, Aroux says:

"The eminent professor, whom we follow untiringly because he is an authority on the subject, had no suspicion when making researches into the elements composing the *personnel* of Provençal literature, that he was digging into the Archives of the Albigensian Church. So it is, however, as will be shown by a rapid estimate of these elements in the light of common-sense. One may believe with him that previous to the eleventh century there were in the south of France men who, under the name of jesters, *joculatores*, made it their profession to recite or to sing romantic fictions. But it was precisely because the apostles of the dissenting doctrine found this custom established in the countries

Puglia, a pilgrim to the Holy Land, a monk at Mount Tabor, he became a mystic and was according to Cantù deeply tinged with Buddhistic views (*Gli Eretici d'Italia*, i. 120-135. Torino; 1866). He had a large following. A quantity of important writings were left by this great mystic. His prophecies were known even in England, for we find an English Cistercian, Rudolph, Abbot of Coggeshall, coming to Rome in 1195, had a conference with him, and left an account of it (Martène, *Amplissima Collectio*, v. 839), and Felice Tocco (*L'Eresia nel Medio Evo*, i. 261-409. Florence; 1884) writes: "The works of Joachim were printed at Venice in the years 1517-19, and his life was written by a Dominican named Gervaise in 1745. A full summary of his opinions, and those contained in *The Everlasting Gospel*, may be found in Natalis Alexander's *Ecclesiastical History*, vol. viii., pp. 73-76."

* Aroux (Eugène) *Dante, Hérétique, Révolutionnaire et Socialiste; Révélation d'un Catholique sur le Moyen Âge*, p. 14. Paris; 1854.

† The Mystic doctrines of the Albigenses will be treated later. They believed in re-incarnation and other fundamental Theosophic doctrines.

where it had survived the Roman domination that they eagerly adopted it for the furtherance of their propaganda. . . . Thus they became minnesingers* in Germany, bards and skalds in Scandinavia, minstrels in England, *trouvères* in northern France, troubadours and jugglers in ancient Aquitaine. . . . The missionaries of the heresy certainly preached the religion of love long before the time when William of Poitiers spoke of them towards 1100 by the name of Troubadours. . . . At the time of the complete organisation of the sectarian propaganda, that is to say from 1150 to 1200, the most brilliant period of Provençal literature, Fauriel rightly distinguishes different orders of Troubadours and Jesters, . . . the one in fact addressing themselves more especially to social parties, singing only for courts and castles; the other appealing more to popular instincts, composed for public places, for the mercantile and working classes, for the country populations. We have said that the former were the dissenting bishops, combining the qualities of the Perfect Knights and the Perfect Troubadours. . . . These men often cultivated poetry, and used it to impress on the nobility, and still more on the *bourgeoisie*, ideas hostile to pontifical omnipotence. . . . If distinguished Troubadours are spoken of, and among others Giraud de Barneil, as always accompanied by two jesters, it is unquestionable that these troubadours were Albigenian bishops. . . . Besides the jesters attached to the person of the bishop or of the mere pastor were those who, having already completed their probation, went forth, furnished with the recommendation of the one or the other, to give instruction or carry consolation into courts and castles. It was these who were called *elder sons* (*filz majeurs*), deacons of the first class. The others, designated *younger sons* (*filz mineurs*), performed the same functions in towns and villages. . . . Just as episcopal mandates, days for the sermons of preachers, and the order of the officers, etc., are affixed to the doors of churches, so did the Troubadours give out their notices in the castles by a kind of practical programme. . . . Fauriel cites as a specimen a whimsical piece by Pierre Cardinal, in which the author, he says, 'envelopes himself in veils of allegory of

* *Meister-singers*, when they had mastered the art of singing.

the most fantastic kind till it appears to him unintelligible.' These veils would have appeared transparent to him, if he had understood the true composition of the balsam of Fierabras.

“As this famous balsam, the unguent proclaimed by the Troubadour knight and probably bishop, Pierre Cardinal, the unguent which *heals all kinds of wounds*, even the bites of *the venomous reptiles* (in the orthodox ranks, be it understood)—is in fact none other than the word of the Gospel; so also the *golden vessel* in which it is contained, the vessel adorned with the most precious stones, is none other than the *Holy Grail* itself, or *the book of the Gospels*, as the Albigenses had adopted and translated it; *the golden book*, the vessel containing the true light, visible only to the initiated, to the professors of the *Gay Science* [*‘der gay Saber’*].

“ . . . We have seen, on the one hand, that the Albigensian clergy, so skilful and so full of zeal, were recruited from the ranks of the priesthood as well as from those of the nobility and the *bourgeoisie*. . . . Like the other aspirants of the sectarian priesthood, they went into seminaries or lodges to receive instruction there; having become deacons or squires, having undergone tests, and given the required pledges, they were admitted to the ranks of Perfect Knights or Perfect Troubadours. Having thus graduated, they started in the character of missionaries or of *pilgrims of love* (*‘pellegrini d’amare’*), as Dante says, sometimes undertaking long and dangerous journeys.

And so we find traces of them everywhere, from the icy North and the depths of Germany even to the East, in France and the Low Countries, in England, Spain and Italy. Then it was that, in the symbolical language of the faithful in love, they were called by the name of Knights Errant. Preaching the doctrine of love, the true law of the Redeemer, their mission was to redress the wrongs of Rome, to take up the defence of the weak and oppressed; they were also represented and celebrated as the true soldiers of the Christ, the champion of the poor, attacking under all their forms the monstrous abuses of theocracy, as comforters of the *widow Rachel*, that Gnostic Church so cruelly tried by the pontifical Herod; as the

devoted supporters of the *sons of the Widow*,* those humble members of the 'massenie' of the Holy Grail."†

Strange and striking statements, but they can be tested and verified by testimony from all sides. Through these secret mystical channels came pouring the old teachings from the East, and Wolfram von Eschenbach and Guiot de Provins were but instruments or channels for that tradition.

A few words must here be said about Guiot, or, as Wolfram von Eschenbach calls him in his German tongue, Kyot. As we have seen from the Abbé de la Rue, he was a Jongleur, and Aroux has given a clue as to the real *métier* of the true Jongleur of that period. He appears to have been a native of the Duchy of Anjou, and was not a noble but a lay commoner, for Wolfram terms him simply *Meister*. Guiot studied literature and philosophy in the south of France in the Province of Saint Giles—a centre of Albigensian mystic tradition, and in constant communication with northern Spain, which was permeated, at this period, with Arabian mysticism. He also studied for some time in Spain at Toledo under the learned Arabian philosophers, to whom the Western world owes a heavy debt. Meister Guiot le Provençal found at Toledo an Arabian book compiled by an astrologer and philosopher named Flegetanis,‡ containing the story of the Holy Gréal. This volume was written in a foreign character, of which Guiot was compelled to make himself master. After reading this Guiot began to search the records of other countries, Brittany, France, Ireland, and he found the legends of this in some old *Chroniques d'Angevin* (Anjou). These he used as corroboration, and introduces the Western elements into his history, but, as Warton and Görres both insist, the scene for the most part is laid in the East, and a large

* "Among them originated that singular religious fraternity called the 'Bridge-builders,' a body which did so much by its labours and its example, towards improving the highways of the Middle Ages. Among them, too, the Freemasons found ample occupation." See Rutherford (J.), *The Troubadours, their Loves and Lyrics*, p. 19. London; 1873.

† *Massenie*, *i.e.*, fellowship, the retinue of a Prince; in this case the "Inner Circle" of the Grail cult.

‡ Flegetanis was both an astronomer and an astrologer. Both Görres and Warton (Thomas Warton, *The History of English Poetry*, vol. i., London; 1824) consider that Flegetanis is a corruption of the Arabic name Felek-daneh, an astronomer. The names of the planets mentioned in the poem on Titurel by Guiot are given in Arabic. So also Parsifal, Parseh-fal, *i.e.*, the pure—or poor—fool,

proportion of the names are of Oriental origin. Then, again, the Saracens are always spoken of with consideration; Christian knights enroll themselves under the banner of the Caliph,* and no trace of hatred is to be found between the followers of the crescent and the cross. Speaking of the widespread development of this mysterious legend, or tradition of the Holy Grail, Görrest† says:

“From the waters of the Ganeas (Ganges) in the land of Tribalibot, that is Palibothra‡ in Tricalinga, the Sanskrit name of the Ganges Provinces, it has spread itself over the Caucasus, or as the poem more correctly says, Kukkhasus, or again, as Titurel says, Kaukasus, where the red gold grows, from which the heathen weave many a beautiful coat (*Wat*) and over the mountains Agrimontin, where the warm Salamanders weave their glittering uniform amid the fire-flames’ dance, and where the Queen Gekurdille rules.”

Everywhere can be found the tradition of a sacred cup,§ and it is said by Flegetanis, who had carefully inscribed the result of his nocturnal studies at Toledo, that this mysterious cup|| with the name of the Graal emblazoned on it was left behind on earth by a band of spirits¶ as they winged their way to their celestial abode; this holy vessel is delivered by an angel to Titurel, at whose birth an angel had announced that God had chosen him to be a defender of the faith** and the guardian of

* It can be proved from various sources that there was a friendly interchange of visits between the Caliph at Cairo and the Templars. (King, C. W., *The Gnostics and their Remains*, p. 419. London; 1887.)

† *Lohengrin*, p. ix.

‡ “Pâtaliputra (Palibothra des Grecs) qui est aujourd’hui Patna.” Burnouf, *op. cit.* p. 109.

§ In the Persian tradition a similar miraculous and mystical vessel was given to Jemshad, the pattern of perfect kings, in whose reign the Golden Age was realised in Iran. He was the favourite of Ormuzd and his legitimate representative on earth; he discovered the “Goblet of the Sun” when digging the foundation of Persepolis, and from him it passed to Alexander the Great. It is a symbol of the world. See Burnouf (Émile), *Le Vase Sacré et ce qu’il contient. Dans l’Inde, la Perse, la Grèce et dans l’Église chrétienne*, p. 189., Paris; 1896.

|| In Grecian mythology Apollos, or Helios, rises out of a golden-winged cup.

¶ Blavatsky (H. P.) *The Secret Doctrine*, ii. 379: “The beneficent Entities who . . . brought light to the world, and endowed Humanity with intellect and reason.”

** The Gnosis, or Wisdom Mysteries.

the Sangrëal. He became, in fact, one of the custodians of that Secret Wisdom which has been left in the charge of the elect,* the group of humanity's perfected sons.

ISABEL COOPER-OAKLEY.

(TO BE CONTINUED)

SOCIAL UTOPIAS

No. II.

WHEN my previous article on this subject came out, a friend laughingly remarked that I had taken great care not to commit *myself* to any doctrine whatever. It was quite true; an old lawyer does not fling his "opinions" about at random, even if he happens to have any, which is not always the case. One of those troublesome writers who say all our good things before us (I forget who it is) writes something to this effect, "I have come to very few conclusions in the course of my life, and those few are sacred things which I keep religiously for myself." Besides—it is not my vocation to inculcate views, and defend them against all comers. I am no prophet, with a Revelation to deliver; my ambition (if I had any) would rather be to make myself, as Socrates, a gad-fly, with a sharp sting to stir up other people to think for themselves, or (if the parallel be too presumptuous) let us say my own "judicious nursemaid" to coax my charges into putting one thought before another, as the babies their feet, but anyway tolerably careless whether the result be that they think *my* thoughts or not.

Whether I have at all succeeded in this attempt I don't know; but I have at least stirred myself to think further on this matter of the new and noble struggle which in our Utopia is to replace the struggle for life as it is in the actual world around us, and (so far) with very unsatisfactory results. All I am able to offer is a series of doubts—hesitations—queries, which have

* Blavatsky (H. B.), *Ibid.*, ii. 294.

arisen in my mind upon many matters most of us are used to consider finally settled; and I ought in fairness to warn my intending reader that he will probably find himself, like the man in the play who takes the advice of all his friends, "much more uncertain than he was before," when he comes to the end.

In our dealings with the outside world we are in the habit of saying that our senses deceive us. This is an error—our senses do not deceive us; but we often draw wrong conclusions from what they tell us, and thus deceive ourselves. In matters of social science, philosophy, and the like, the weak point is usually the other way about. It is not often that our logical conclusions are seriously mistaken; our usual fault is that we hastily assume our premises, and—our arguments once fairly started—never examine whether they ever had any solid foundation or no, nor enquire whether circumstances may not have so far changed, that the foundation, formerly existing, exists no longer—a very frequent event in these times of change. Every science begins (like Euclid) with a set of "postulates," things which must be taken for granted before it can get started at all; and generally goes on bravely (again like Euclid) for a thousand years or so, before more careful thinkers venture to examine whether these postulates are, after all, part of the order of Divine Providence, or only unjustified assumptions of fallible men.

Now, I said in my last paper that it was evident that things as they are must be ended, and *not* mended—that the time for this was past. Why did I lay down this postulate to start with? That the present world is very unsatisfactory and requires a complete turning upside down, in the interests of Altruism, Humanity and a great many other abstractions with capital letters—*this*, at least, no one dare deny. If I were to venture faintly to hint a hesitation on this sacred assumption (*please* don't report to the authorities that I do!) I should one of these days see the Treasurer and the General Secretary at my door, solemnly presenting the cup of hemlock or the bow-string; and, as the children at my old convent used to sing,

Some people want to die—but that's not you nor I!

But why did I—a Theosophist—so quietly assume the Socialist position? It was not, at first sight, natural for me to

do so. For no two fundamental assumptions can be more completely opposed. The Socialist "postulate" is the familiar one that "all men are born free and equal"; that only education makes one differ from another; and that, at worst, but a generation or two is needed (to allow for the extinction of the hopeless failures of the present bad system) before all are equally fit for freedom. The Theosophist postulates his system, shortly, thus: "No man is born free, and *no* two human beings are born equal." To us, the equality which the Socialist believes he sees as an actual fact beneath the *Mâyâ* of a false civilisation does not exist anywhere in the present state of the world—is not to be hoped for in any Utopia we may conceive for the near future—is for us the goal and not the means of our evolution at all.

It would be an ungrateful task to enter into controversy on this opposition—to enquire in detail which of these contradictory hypotheses squares best with our knowledge and experience; whether the vast differences between individuals, and the still greater ones between families and races of mankind, can in truth be so easily bridged over as the Socialist assumes. At present, and for a long time to come, we both fight for a common cause, against a common enemy; our ground of dispute does not arise till we have gained the victory and come to construct our Utopia in actual fact. It will hardly come into "practical politics" in the days of anyone now living, and we may leave posterity to fight over it. Our present bond of union lies in this point, that they and we alike regard society as existing for the benefit of *all* the individuals who compose it; that, in all our schemes, we think of men—not of institutions and (most emphatically of all) not of property. Our common enemy is the present organisation of society, which cares absolutely nothing for men, only for property. And of society, regarded from this point of view, it is entirely true that it is past mending. It must be overthrown, simply because it has come to stand on its head, and nothing short of turning it upside down can avail to set it right way up again.

How has this come about? It is a curious study, and one which no social scientist has, as far as I am aware, discovered. We all have heard much of the Norman Conquest and of the

misdeeds of the wicked Norman Barons, who (after all) did not do so very differently from the Saxon Earls they displaced. But the most mischievous class introduced by King William were the Norman lawyers, and the harm they have done us remains in full force still. Students of Sir Henry Maine's books will remember his denunciation of the mischief of "legal fictions." Explanations, analogies, having once been used for the elucidation of a principle, are by the Norman lawyer's mind erected into facts of nature, and every possible logical consequence is deduced from them and also erected into a fact of nature, as regardless of the actual results in practice as Molière's doctors. I am not doing injustice to the Normans in identifying them in particular with this tendency; many a proverb in their native land fixes it on them, and wherever the Norman goes he takes his national tendency to seek a "rule of thumb" for whatever he does, and to escape by every possible evasion from the use of general principles. In the hands of the English and American lawyers of the last three centuries every social conception has thus hardened in a way one would scarcely believe.

An example will perhaps make this clearer. In no country or civilisation whatever has slavery been so cruel a yoke as in England and America; and this because the lawyers have thus founded their exposition of the law solely on the legal fiction (it never was more) that a slave is the actual property of his owner—neither more nor less. In a familiar text-book of Roman Law a mediæval deed of emancipation of a slave is quoted, which runs in the original Latin rather singularly—that the man is freed *by the King, by the Bishop, and by the master*. The modern author has the curious habit of translating his Latin quotations not as they are written, but as he thinks the ancient author should have written, or would have written had he known better; and in this case he gives as the English that the man is freed *by his master with the approbation* of the King, and so forth. He, a modern English lawyer, cannot in truth conceive what the King and the Bishop have to do with the master's business; but all antiquity, and the Middle Ages too, lie in the absolute equality of all three in the original. A thousand years ago a slave was, first of all, a man—God had His rights in him as a

human soul, capable of heaven or hell, and for God the Bishop answered. Next, he was a subject of the King, not to be injured without the King too knowing the reason why. Last of all, his *services* were due to his master by right of his birth; that is true, but never was he thought of as his master's property, like his dog or his horse, until in later times God was thrust aside and the function of the State sank to the passing of Fugitive Slave Laws, and the like. And the crude form into which the English lawyers have thus reduced the whole complicated relation of slavery—the right of a man “to wallop his own nigger”—is merely an example of what every social relation has thus suffered at their hands.

Our present society then, as expounded by the lawyers, has no concern whatever with men and women, but solely with “Property.” This, and this alone, is sacred. Society exists in order that men who have inherited Property, or who have annexed it from others by any means short of physical violence or a very undefined “fraud,” may retain it without fear and deal with it at their uncontrolled caprice without reproach. In France there are certain limitations, of family councils and the like, by which a fool may be prevented from throwing his family's means of subsistence into the street; but in England the legal fiction of absolute ownership rules still in full sway, and a man may inherit two millions of money and beggar himself with betting, wine and women in less than two years, whilst the law has no remedy and society hardly so much as disapproves. Of the men and women who have no Property—the workers who make the Property—society knows nothing and cares less.

I am not here speaking of sentiment. Thus coarsely put the idea is revolting enough, but this *is* the legal view of things, whether we like it or not. In carrying it into practice it is found that certain modifications are indispensable. Property must be willing, not only to pay policemen, soldiers and sailors to defend it, but to submit to such other sacrifices as may be found necessary to keep the workers in condition to work. That is clear; but as time goes on there arises another necessity—vague, but threatening the more for being undefined—to keep the workers in the humour to work. Suppose they choose *not* to

work for you? Then, returns Property, they must starve, of course. But, once more, suppose they choose *not* to starve? Fifty years ago Property had a simple answer to this question also—I will call out the policemen and the soldiers and shoot them till the remainder submit to starve quietly! But (and here is the most important point) *now* you *can't*! Things have changed. You have given up a great deal in the last fifty years. The workers are not grateful to you for it, as perhaps you think they ought to be; they know quite well it has only been done to persuade them to go on working for you instead of for themselves. All the squabbling in Parliament, Whig and Tory alike, is (to one who hears with the inner ear) only “Do you not think they *ought* to be satisfied with *this*? Perhaps, if we give them *this* they will be quiet? Oh no, we can't give *that* up,” and so on. But now the police and the soldiers are in *their* hands, not yours. They have the absolute majority of the votes, and as soon as they can agree to use them (the time may be long first, but it will come!) they can make what experiments they please, and Property cannot hinder it. Very foolish experiments they may be—that is like enough; do much mischief—very true; but it is at *your* expense they will be tried, don't forget that!

It seems to me that the one chance of a safe and happy ending lies in the wise use by the monied classes of this breathing-space before the workers come to be conscious of their power. They will say to us when the time comes, “For centuries back you have had all the power and all the land, all the money and nearly all the education, and have kept them for yourselves.” If we can then reply, “It is quite true—we confess it—but at least of late we have learnt better (be generous enough to forget who has taught us!) and have been studying very carefully how best to share them with you. We feel sure (having studied it) that our way is better than yours”—why I think they will listen to us, and be generous, and things may go well after all. And I am inclined to think (for my own part) that the first manifestation of this desire should be a strict and stern limitation—by law—of the powers our lawyers have created by their “legal fiction” of a man's right to do what he likes with his own both in his life-time and after his death; a recognition of the

higher Right which forbids a man to pile up, like the Soudan Khalifah and his Hill of Dates, the daily bread of thousands of his fellowmen into a monument of his pride or foolishness. It is time that in society also the period of individualisation should cease and the Unity begin to dawn. In a higher sense than Proudhon's it must be recognised soon, and should be even now—“*La propriété c'est le vol.*” Property as now defined by English law, is theft; and the time is growing ripe for a new definition.

But this modulation brings us back to our due close in the original key. Until we get our new definition, is there any nobler struggle possible for the average Englishman than what he has? Our revelations of Devachan are suggestive enough. According to them, comparatively few of us get there at all. The worship, pure and unalloyed, of Number One finds its completion on the lower plane; it seems a great thing for us if we can rise to the *egotisme à deux* of forgetting ourselves for wife and family, even though we still treat the rest of the world with that unscrupulousness which the proverb says is the “note” of a pater-familias. We must not forget also that the desire to save one's soul is as purely material (in the occult sense) as the desire to feed one's body—as entirely selfish; and, like it, finds its completion on the astral plane. It is only indirectly, by such devotion and love as may be kindled in the soul to the Teacher from whom the benefit is expected, that the popular Christianity advances its votaries spiritually at all. I remember finding in Emerson what purported to be a quotation from Dr. Johnson to the effect that a man is seldom more harmlessly employed than in making money. There is much truth in it; and (though it makes nonsense of my own life) I am not without a doubt if it be not a more harmless employment than “saving souls,” as usually understood.

From this point of view, the demand for a noble struggle, to be provided by a new Utopia, seems somewhat absurd. Each one of us must have his own special one—to get on to his own special next step. One may find it, as I have said, in working for wife and bairns. Another worker may find it in the slightly extended limit of his Trades Union, working for it as selfishly

regardless of all outside as the other, but caring at least for a somewhat wider circle. And this extension gives to his struggle along with its hardness and frequent cruelty, a certain nobility not to be denied. The woman-question is similarly, in its most ordinary form, a question of Trades Union—of a narrowly limited sympathy, even where such a thing is least suspected; for the utter ruin which is inflicted upon an unmarried mother by her sisters (*not* by the men) has its true root much more in considerations of the marriage market than abstract worship of chastity. And so we may widen out our circle and rise by it; but the true altruism, which loves all alike, pure and sinful, good and evil, as the sun of heaven shines, is not within the reach of many in this generation.

Nevertheless, I doubt, I hesitate, still. I don't like to give up my hope of a common object in life—something which shall be for all of us, the goal set before us, as the "attaining a position in life" is now; but which shall lift us Heavenwards as that never can, and which we may gain with good conscience as well as good courage, without treading down our companions into the mud in our advance. I don't see it in the digging and planting, the spinning and the weaving for the bodily needs of any community, however unselfishly it may be done; for this is "of the earth, earthly." As I stay my pen to try in imagination more fully to realise how we should live in Utopia, there comes to me, not indeed a sight, but a suggestion, that the higher life I desiderate—the life which shall transfigure our Socialist Utopia into the true Earthly Paradise for soul as well as body—may possibly be found in the spiritual reality of which the fussy, foolish, modern English enthusiasm for doing everybody else good (neglecting our own selves in the process) is a distorted reflection. May it not be that when we become *worthy* to live as one great family, our perceptions may be so sharpened, our sympathies so enlarged, that we shall feel and recognise clearly the needs of the souls about us, and find full satisfaction for mind and spirit alike in helping forward the feeble, uncertain steps of our younger brothers and sisters towards the goal of our own efforts? It is certain that our best happiness in our present life must be looked for in this direction, marred as all our

efforts are by the lack of understanding the souls we would help, which comes from our defective sympathy, and the ignorance of how to help, which marks our own low station on the ladder of evolution. To do this same work—the Master's work—with the higher knowledge of means and the more divine love of souls which closer fellowship with our own Elder Brethren must bring with it—ever new heights of knowledge and new depths of self-sacrificing love opening before us to the world's end—have we not here enough to fill heart and soul, a “noble struggle” indeed? Yes; not only to live as the gods live—this were far too small for the aspirations of the Divine Spark within our breasts; but to love as the gods love!

And *this* is no Utopia!

ARTHUR A. WELLS.

If thou wouldst have aught of good, have it from thyself.

To fulfil the promise of a man's nature is no common thing.

Know that not easily shall a conviction rise in a man unless he every day speak the same thing, hear the same thing and apply it into life.

Every great power is perilous to beginners.

Thou wouldst do good to men? Hast thou done good to thyself, then do not chatter to them, but show them in thyself what manner of men philosophy can make.

EPICETUS.

THE TRISMEGISTIC LITERATURE

Was he one or many, merging
 Name and fame in one,
 Like a stream, to which, converging,
 Many streamlets run ?

Who shall call his dreams fallacious ?
 Who has searched or sought
 All the unexplored and spacious
 Universe of thought ?

Who in his own skill confiding,
 Shall with rule and line
 Mark the border-land dividing
 Human and divine ?

Trismegistus ! three times greatest !
 How thy name sublime
 Has descended to this latest
 Progeny of time !

LONGFELLOW, *Hermes Trismegistus*.*

FOUR eminently theosophical and exceedingly beautiful treatises which, in their superscriptions, claim the authority of the mighty name of Hermes the Thrice-greatest, have already been made familiar to our readers in these pages. That they contain doctrines of extraordinary value and bear the impress of a master mind must have made itself apparent even to the most casual Theosophical reader ; but that their full importance as a potent factor in the genesis of Christianity and the environment of the origins has been grasped by any but the most determined students, is more than we have at present a right to expect.

In order to explain this importance, therefore, our task will

* This poem is dated January, 1882. Chambers (*op. inf. cit.*, p. 155), in a note says: "It is noteworthy that the last poem of Longfellow was a lyrical Ode in celebration of Hermes Trismegistus."

now be to investigate the history and probable origin of these writings, and to endeavour to ascribe to them an approximate date, and, if possible, point to the circle of writers from whom they proceeded, while at the same time we shall attempt to give some idea of the host of contradictory opinions to which they have given rise from the revival of learning to our own time.

These four treatises have been selected because they belong to the earliest deposit of the cycle of Greek writings ascribed to Hermes the Thrice-greatest. They are, in my opinion, prior to Christianity. Others of the same cycle may also be prior to Christianity, or contemporary with its origins, and others are indubitably later; but with these we have nothing at present to do, except incidentally, and my whole contention is with regard to this oldest deposit, to which the four treatises known as *The Shepherd of Men*, *The Cup*, *The Secret Sermon on the Mountain*, and *The Key*, plainly and traditionally belong. The whole subject of the Hermetic writings requires an exhaustive treatment in a work of several volumes, but of this interesting subject I have in the present essay to deal with only one point—though perhaps the most important—the origin of the oldest extant specimens of this literary cycle.

First of all, however, we must have some idea of the extent of this literature; and here again we must limit our investigations and omit for the present any consideration of the innumerable writings ascribed to “Hermes” among the Egyptians, or of the writings preserved by the Arabs, or again of the mediæval Alchemical and Hermetic literature. Our present task will be a summary of the Hermetica preserved (with one exception) in Greek.

The only general list of these writings that has so far been attempted is that by Joannes Albertus Fabricius in his famous *Bibliotheca Græca*.* With regard then to the Greek Hermetic treatises which are still preserved:

A. Under the general title of *Pæmander*† Fabricius in-

* See the fourth and last edition (Leipzig, 1790), with up to that time unedited supplements by Fabricius and G. C. Heumann, and very numerous and important additions by G. C. Harles. The list will be found in Vol. I., Lib. I., cap. vii.

† *The Shepherd of Men*. The title is variously written *Pæmander*, *Pæmandre*, *Pymander*, *Pimander*, *Pimandre*, all of which forms are philologically unsound; it

cludes twenty treatises, the order of which is of course perfectly arbitrary. Later writers, however, such as Parthey and Chambers, reckon only fourteen treatises under the general title *Pæmandrês*; so also Ménard (1866), who calls this collection with greater accuracy *Book I*. The six remaining treatises of Fabricius' *Pæmander* are in reality fragments and not complete treatises. The fourteen tractates of the *Pæmandrês* collection, all of which are ascribed to Hermes Trismegistus, bear the under-mentioned superscriptions, and though the order of the three scholars above mentioned is followed, it should be understood that it is perfectly arbitrary and is not claimed to be anything else.

- i. *The Shepherd of Men.* (ποιμάνδρης.)
- ii. *To Asclepius: The Sermon on Universals.* (πρὸς Ἀσκληπιὸν λόγος καθολικός.)
- iii. *The Sacred Sermon.* (λόγος ἱερός.)
- iv. *To his own Son Tat. Sermon: The Cup or Monad.* (πρὸς τὸν ἑαυτοῦ υἱὸν Τὰτ λόγος ὁ κρατῆρ ἢ μονάς.)
- v. *To his own Son Tat. That though invisible God is most manifest.* (πρὸς τὸν ἑαυτοῦ υἱὸν Τὰτ ὅτι ἀφανὴς ὁ θεὸς φανερώτατός ἐστιν.)
- vi. *That the Good is in God alone and nowhere else.* (ὅτι μόνῳ τῷ θεῷ τὸ ἀγαθὸν ἐστιν, ἀλλαχόθι δὲ οὐδαμοῦ.)
- vii. *That the greatest Evil among Men is the Want of Knowledge of God.* (ὅτι μέγιστον κακὸν ἐν τοῖς ἀνθρώποις ἢ περὶ τοῦ θεοῦ ἀγνωσία.)
- viii. *That None of the Things-that-are perish, and Men are mistaken when they call their Changes Destruction and Death.* (ὅτι οὐδέν τῶν ὄντων ἀπόλλυται, ἀλλὰ τὰς μεταβολὰς ἀπωλείας καὶ θανάτους πλανώμενοι λέγουσιν οἱ ἄνθρωποι.)
- ix. *Of Thought and Sensation, and that the Beautiful and Good is in God alone, and nowhere else.* (περὶ νοήσεως καὶ αἰσθήσεως, καὶ ὅτι ἐν μόνῳ τῷ θεῷ τὸ καλὸν καὶ τὸ ἀγαθόν* ἐστι, ἀλλαχόθι δὲ οὐδαμοῦ).

should be *Pæmandrês*. Already Patricius (Cardinal Patrizzi) in 1591 pointed out that only one treatise could be called by this title; but in spite of this the bad habit inaugurated by the *editio princeps* of Marsilius Ficinus in 1471 has persisted to our own days, and the last edition of the text by Parthey (1854) and the last translation by Chambers (1882) still continue to include fourteen different pieces under this general heading.

* The characteristic of ideal Beauty and Goodness is true nobility (καλοκάγαθία).

- x. *The Key. To his Son Tat.* (κλείς, πρὸς τὸν υἱὸν Τάτ.)
- xi. *The Mind to Hermes.* (Νοῦς πρὸς Ἑρμῆν.)
- xii. *Of the Mind that is common to All. To Tat.* (περὶ νοῦ κοινοῦ πρὸς Τάτ.)
- xiii. *To his Son Tat on the Mountain. The Secret Sermon on Re-birth and the Promise of Silence.* (πρὸς τὸν υἱὸν Τάτ ἐν ὄρει λόγος ἀπόκρυφος περὶ παλιγγενεσίας καὶ σιγῆς ἐπαγγελίας.)
- xiv. *On the Nature of the All.* (περὶ τῆς τοῦ παντὸς φύσεως.)*

B. Under the general title *The Sermon of Initiation* (λόγος τέλειος) we possess a collection of fifteen pieces (according to the arrangement of Ménard), without titles, closely connected together. The original Greek title is cited by Lactantius, but with the exception of a few fragments preserved by Lactantius and Stobæus, the original Greek text is lost and we possess only a Latin translation traditionally attributed to Appuleius of Madaura, who lived in the first half of the second century.† It was formerly printed in the editions of Appuleius under the general title *Asclepius*, or *The Asclepius of Hermes the Thrice-greatest, or the Sermon on the Nature of the Gods* (*Hermetis Trismegisti Asclepius sive de Natura Deorum Dialogus*).

C. In close connection with this, we must take *The Definitions of Asclepius to King Ammon* (ὄροι Ἀσκληπίου πρὸς τὸν Ἀμμωνα βασιλέα.). Under this general title we have three treatises.

- i. *On the Sun and the Angels.* (περὶ ἡλίου καὶ δαιμόνων.)‡
- ii. *On the Soul in the Bonds of the bodily Passions.* (περὶ τῆς ὑπο τοῦ πάθους τοῦ σώματος ἐμπόδιζομένης ψυχῆς.)
- iii. *On Praise to the Supreme and Eulogy of the King.* (περὶ εὐφημίας τοῦ κρείττονος καὶ ἐγκώμιον βασιλέως.)

D. Besides the above treatises fully preserved to us from what we may perhaps call the initiation-cycle of the Greek Hermes-literature, or, more simply still, of the Trismegistic literature, we have a number of fragments, some of considerable length,

* Fabricius recovers this title from Cyril (*Cont. Julianum*, ii.). All known MSS. bear the words Ἀσκληπιῶ εὐ φρονεῖν, which shows that it was regarded as a letter addressed to Asclepius.

† Modern critics, however, are of opinion that it is not in the style of Appuleius.

‡ The oldest editions give a much more lengthy superscription, namely : *On God, Matter, Fate, the Sun, Spiritual Being, Man, the Dispensation of the Plenitude of the Seven Spheres, and the Man after the Type.*

excerpted by other writers from lost treatises of this cycle. The longest fragment is from *The Sacred Book called the Virgin of the World* (ἐκ τῆς ἱερᾶς βίβλου τῆς ἐπικαλουμένης κόρης κόσμου), quoted by Stobæus,* a Pagan scholar of the fifth or sixth century, who was an immense reader and made a most valuable collection of extracts from Greek authors, though studiously avoiding every Christian writer.

Chambers has collected together and translated all these fragments, and appended to them the proper references, Part II. of his book consisting of twenty-one fragments from Stobæus, and Part III. of quotations from nine Church Fathers and from Suidas; he, however, excludes the most lengthy excerpt from *The Virgin of the World* (which Ménard includes as one of the most important) on the arbitrary ground that "it is alien from the genuine writings of our Hermes."†

For the rest of the generally so-called Hermetic works, medico-mathematical, astrological and medico-astrological, for the alchemical works so sought after in the Middle Ages, and for a list of the many inventions attributed to the Thrice-greatest—inventions as numerous as and almost identical with those attributed to Orpheus along the line of Aryo-Greek tradition—I must refer the reader to Fabricius. All of this is outside our present subject of enquiry, though interesting enough in its own place, for the "Hermetic" school, whatever its right name may be, and under whatever names it continued its activities, survived the rack and ruin of Christian and Mohammedan persecution, and taught to certain picked spirits of the Muslîm conquerors some part of the old wisdom, and so gradually aroused that spirit of enlightenment among the Arabs which translated the masterpieces of philosophy out of Greek into Arabic, and thus made it possible for them to be brought back to Europe, in the disguise of retranslation from the Arabic, to pave the way for the revival of learning, after the black night of intolerance and ignorance in which Latin "Christianity" had shrouded the Western world for centuries.‡

* *Physics*, 928; see Meinike's ed. (Leipzig, 1855-1860), i. 281

† See his translation, p. 130.

‡ For the Hermes-writings and tradition among the Arabs, see Beausobre's

We will now proceed to give some account of the texts and translations of the Greek Trismegistic works,* a bibliographical labour which the general reader will most probably skip, but which the real student will appreciate at its proper value.

A list of the known MSS. is given in Harles' edition of Fabricius' *Bibliotheca Græca* (pp. 51, 52); Parthey also gives a note on them in the Preface to his text (pp. iv., v.), but it is generally believed that there are other MSS. hidden away in Continental libraries.

The best account of the texts and translations up to 1790 is also that of Harles, who has entirely re-written the account of Fabricius (*op. cit.*, pp. 52 *sqq.*).†

The *editio princeps* was not a text but a Latin translation by Marsiglio Ficino (Lat., Marsilius Ficinus) published in quarto in 1471. Both the name of the publisher and place of publication are lacking, but the British Museum catalogue inserts them in parenthesis as "G. de Lisa, Treviso," presumably on the authority of Harles. This translation consisted of the so-called "*Pæmandrês*," in fourteen chapters, that is to say fourteen treatises, under the general title, *Mercurii Trismegisti Liber de Potestate et Sapientia Dei* (or *The Book of Mercury Trismegist concerning the Power and Wisdom of God*). The enormous popularity of this work is seen by the fact of the very numerous editions (for a book of that time) through which it ran. No less than twenty-two editions have appeared, the first eight of them in the short space of a quarter of a century.‡

In 1548 there appeared an Italian translation of Ficinus'

Histoire Critique de Manichée et du Manichéisme (Amsterdam, 1734), i. 326; but especially R. Pietschmann, the pupil of Georg Ebers, who devotes the fourth part of his treatise, entitled *Hermes Trismegistos, nach ägyptischen, griechischen und orientalischen Überlieferungen* (Leipzig, 1875), to a consideration of the Hermes tradition, "Bei Syrern und Arabern"; see also H. L. Fleischer's *Hermes Trismegistus an die menschliche Seele, Arabisch und Deutsch* (Leipzig, 1870), and O. Bardenhewer's *Hermetis Trismegisti qui apud Arabes fertur de Castigatione Animæ Liber* (Bonn, 1873).

* These we shall henceforth designate as Trismegistic simply to distinguish them from the rest of the Hermetic writings.

† S. F. W. Hoffmann's *Bibliographisches Lexicon der gesammten Litteratur der Griechen* (2nd ed., Leipzig, 1839) simply copies Harles, while his appendix of "Erläuterungsschriften" is of no value.

‡ The dates of these editions are as follows, though doubtless there were other editions of which we have lost record: 1471, '72, '81, '83, '91, '93, '94, '97; 1503, '05, '16, '22, '32, '49, '52, '54, '61, '70, '76, '77; 1611, '41. They were printed at Venice, Paris, Basle, Lyons and London.

Latin version of the “*Pæmandrês*” collection, entitled, *Il Pimandro di Mercurio Trismegisto*, done into Florentine by Tommaso Benci, printed at Florence, in 12°. A second edition was printed at Florence in 1549 in 8°, with numerous improvements by Paitoni.

The first Greek text was printed at Paris in 1554 by Adr. Turnebus; it included the “*Pæmandrês*” and *The Definitions of Asclepius*, to which the Latin version of Ficino was appended. The title is: *Mercurii Trismegisti Pæmander seu de Potestate ac Sapientia Divina: Aesculapii Definitiones ad Ammonem Regem*; the Greek was edited by P. Angelio da Barga.

In 1557 appeared the first French translation by Gabriel du Preau, at Paris, with the lengthy title: *Deux Livres de Mercure Trismegiste Hermès tres ancien Theologien, et excellant Philozophe. L'un de la puissance et sapience de Dieu. L'autre de la volonte de Dieu. Auecq'un Dialogue de Loys Lazarel, poëte Chrestien intitulé le Bassin d'Hermès.*

This seems to be simply a translation of an edition of Ficinus' Latin version published at Paris by Henr. Stephanus in 1505, to which a certain worthy, Loys Lazarel, who further rejoiced in the agnomen of Septempedanus, appended a lucubration of his own of absolutely no value,* for the title of Estienne's editions runs: *Pimander Mercurii Liber de Sapientia et Potestate Dei. Asclepius, ejusdem Mercurii Liber de Voluntate Divina. Item Crater Hermetis a Lazarelo Septempedano.*

In 1574 Franciscus Flussas Candalla reprinted at Bourdeaux in 4° Turnebus' Greek text, which he emended slightly, with the help of the younger Scaliger, together with a Latin translation, under the title: *Mercurii Trismegisti Pimander sive Pæmander.*

This he followed with a French translation, printed in 1579, also at Bourdeaux in folio, and bearing the title: *Le Pimandre de Mercure Trismegiste de la Philosophie Chrestienne, Cognoissance du Verb Divin, et de l'Excellence des Œuvres de Dieu.* This we are assured is translated “de l'exemplaire Grec, avec collation de très-amples commentaires,”† all of which is followed by the full name and titles of Flussas, to wit “François Monsieur de Foix,

* The writer has painfully perused it, for, more fortunate than the British Museum, he possesses a copy of this rare work.

† These on perusal prove of no value.

de la famille de Candalle, captal de Buchs, etc., Evesque d'Ayre, etc.," the whole being dedicated to "Marguerite de France, Roine de Navarre."

Twelve years later Franciscus Patricius (Cardinal Francesco Patrizzi) printed a new edition of the text of the "*Pœmandrês*" (fourteen pieces), of the *Asclepius* with the fragments from Stobæus including the extract from the *Sacred Book* or *Virgin of the World*,* which Patrizzi strangely renders *Minerva Mundi*; to this he appended a Latin translation, in which he emended the versions of Ficino and de Foix, as he tells us, in no less than 1,040 places. These were included in his *Nova de Universis Philosophia*, printed at Ferrara, in folio, 1591, and again at Venice by R. Meiettus in 1593 as an appendix to his *Nov. de Un. Phil.*, now increased to fifty books.

This Latin translation of Patrizzi was printed apart, together with the *Chaldæan Oracles*, at Hamburg in 12°, also in 1593 under the title *Magia Philosophica*. The latter edition bears the subscription on the title-page, "jam nunc primum ex Bibliotheca Ranzoviana è tenebris eruta," which Harles explains as a reprint by plain Henr. Ranzou, who is, however, described in the volume itself as "produx." It seems to have been again reprinted at Hamburg in 1594 in 8°.

Meantime the Carmelite Hannibal Rosselli had been laboriously engaged for many years on an edition of the "*Pœmandrês*" with most elaborate commentaries. This was printed at Cracow by Lazarus in six volumes in folio from 1585 to 1590. Rosselli treats of philosophy, theology, the pope, the scriptures and all disciplines in his "immanibus commentariis," "inepte" as some say, while others bestow on him great praise. His title is *Pymander Mercurii Trismegisti*. This was reprinted with the text and translation of de Foix in folio at Cologne in 1630, under the title *Divinus Pimander Hermetis Mercurii Trismegisti*.

Hitherto nothing had been done in England, but in 1611 an edition of Ficinus' translation was printed in London. This was followed by what purports to be a translation of the

* This is the only separate text of this important work; though it is of course printed in the texts of Stobæus (Gaisford, Oxford, 1822-1850, and Meinike, Leipzig, 1855-1860).

“*Pæmandrês*” from Arabic* “by that learned Divine, Doctor Everard,” as the title-page sets forth. It was printed in London in 1650 in 8°, with a preface by “J. F.” and bears the title *The Divine Pymander of Hermes Mercurius Trismegistus, in xvii. Books. Translated formerly out of the Arabick into Greek [!] and thence into Latin, and Dutch, and now out of the Original into English.* There was a second edition of Everard’s version printed at London in 1657, in 12°. There are also reprints of the 1650 ed. by Fryar of Bath, with an introduction by Hargrave Jennings, in 1884,† by P. B. Randolph, Toledo, Ohio, 1889, and by the Theosophical Publishing Society, in the *Collectanea Hermetica*, edited by W. Wynn Westcott, in 1893.

To what Dutch translation Everard refers I cannot discover, for the only one known to me is that printed at Amsterdam in 1652 in 12°. It is a translation of Patrizzi’s text and bears the title: *Sestien Boecken van den Hermes Trismegistus. . . . wyt het Griecx ghebracht met eene Voorede wyt het Latijn von F. Patricius in de welcke hij bewijst dat desen Philosoph heeft gebleoyt voor Moyses, etc.* Harles says nothing of this edition but speaks of one printed at Amsterdam in 1643 in 4°, by Nicholas van Rauenstein, but I can find no other trace of it.

The first German translation was by a certain Alethophilus and was printed at Hamburg in 1706 (8°) under the title *Hermetis Trismegisti Erkäntniß der Natur*, etc., containing seventeen pieces; this was reprinted at Stuttgart in 1855, in a curious collection by J. Schieble, entitled *Kleiner Wunder-Schauplatz*.‡ The title reads *Hermetis Trismegisti Einleitung in’s höchste Wissen von Erkentniß der Natur und der darin sich offenbarenden grossen Gottes*, with an appendix concerning the person of Hermes, etc.

But why Schieble should have reprinted Alethophilus’

* It seems, however, that Everard translated from Ficinus’ Latin version.

† Of which only 200 copies were issued to subscribers as though forsooth they were to come into great “occult” secrets thereby.

‡ Part of the full title runs: *K. W.-S. d. Wissenschaften, Mysterien, Theosophie, göttlichen und morgenländischen Magie, Naturkräfte, hermet. u. magnet. Phil., Kabbala, u. and. höhern Kentnissen*, and much more in the same strain, but I have no doubt the reader has already had enough of it. From 1855 to 1857 fourteen parts appeared, mostly taken up with German translations of Hermes, of Agrippa’s *Philosophia Occulta* from the Latin, and of *The Telescope of Zoroaster* from the French.

translation is not clear, when in 1781 a new translation into German, with critical notes and valuable suggestions for emending the text, had appeared by Dieterich Tiedemann (Berlin and Stettin, in 8°), entitled *Hermes Trismegists Pœmander, oder von der göttlichen Macht und Weisheit*, a rare book which already in 1827 Baumgarten-Crusius* laments as almost unfindable in the republic of letters, and of which the British Museum possesses no copy.†

It is remarkable that of a work which exhausted so many editions in translation and was evidently received with such great enthusiasm, there have been so few editions of the text, and that for two centuries and a quarter‡ no attempt was made to collate the different MSS. and editions, until in 1854 Gustav Parthey printed a critical text of the fourteen pieces of "*Pœmandrés*," at Berlin, under the title *Hermetis Trismegisti Pœmander*, to which he appended a Latin translation based on the original version of Ficino successively revised by de Foix and Patrizzi. Unfortunately Parthey's promise to edit "*reliqua Hermetis scripta*" has not been fulfilled, and no one else has so far attempted this most necessary task.

In 1866 there appeared at Paris, in 8°, a complete translation in French of the Trismegistic treatises and fragments by Louis Ménard, entitled *Hermès Trismégiste*, preceded by an interesting study on the origin of the Hermetic books, of which a second edition was printed in 1867. This is beyond question the most sympathetic version that we at present possess.

Everard's version of the "*Pœmandrés*" being reprinted in 1884 by Fryar of Bath, the rest of the treatises were retranslated by Anna Kingsford and Edward Maitland from Ménard's French version (including his notes), and appeared in 1885 (in 4°), published by Fryar, but bearing a publisher's name in India, under the general title *The Hermetic Works: The Virgin of the World of Hermes Mercurius Trismegistus*. Meantime, in 1882, J. D. Chambers had had published (at Edinburgh in 8°) a crabbed and slavishly literal translation of the "*Pœmandrés*," together

* *Op. inf. cit.*, p. 10.

† I have, therefore, not been able to avail myself of Tiedemann's labours.

‡ The last edition prior to Parthey's was the reprint of Flussas' text, at Cologne in 1630, appended to Rosselli's lucubrations.

with the excerpts from Stobæus and the Notices of Hermes in the Fathers, with an introductory Preface, under the title, *The Theological and Philosophical Works of Hermes Trismegistus, Christian Neoplatonist*. Indeed, the loose and erroneous version of Everard is far more comprehensible than this fantastically literal translation.

So much then for the existing texts and translations of the extant Trismegistic works. It will thus be seen that we have so far a critical edition of only half the text. As to the translations, with the partial exception of Ménard, none of the translators seem to have really understood their subject, and Hermes has suffered grievously at the hands both of his avowed friends and of unsympathetic critics.

G. R. S. MEAD.

(TO BE CONTINUED.)

BUT to the Cynic instead of arms and spearmen his conscience giveth this power. When he knows that he has watched and laboured for men, and lain down to sleep in purity, and sleep hath left him still purer; that his thoughts have been the thoughts of one dear to God, of a servant and a sharer in the rule of Zeus—wherefore then shall he not take heart?

Think ye that I would have you show me the Zeus of Pheidias. . . . Nay, but let one show me a man's soul that longs to be like-minded with God, and to blame neither Gods nor men and not to fail in any efforts or avoidance, and not to be envious, nor wrathful, nor jealous, but . . . desires to become a God from a man, and in this body of ours, in this corpse, is mindful of his fellowship with Zeus.—EPICTETUS.

THE END OF THE KEELY MOTOR

THE death of Mr. Keely a few months ago was noticed widely in the papers here, and shortly after the announcement a somewhat incoherent statement was made as to alleged discoveries in his house and laboratory of hollow wires by which he worked his marvels—not a very intelligible method of working from the first reports, and a good deal of scepticism was naturally aroused by such a simple explanation. But later and fuller investigations have cleared up matters, and now that a complete description of the discoveries made after Mr. Keely's death has been published, no reader of it can have much question as to the nature of the wonder-working motor. The theories of Mr. Keely and the wonders told of him aroused much interest among enquirers into the occult and it seems to me only fair to them that they should if possible be made acquainted with facts which throw light upon his methods.

In *The Chicago Tribune* for Jan. 29th, 1899, appears what purports to be an official statement from the responsible persons in charge of Mr. Keely's affairs, including Mrs. Keely's attorney, Mr. C. J. Hill. Several illustrations are given in elucidation of the description, and no one with any knowledge of matters mechanical could fail to admire the ingenuity of the devices and to see how complete an explanation is given of some, at least, of Mr. Keely's performances. I have extracted from the lengthy statement the most important parts, and the rough diagrams may help to the understanding of the apparatus. It must not be supposed, however, that these represent in any way the actual appearance. They are merely intended to illustrate the mechanical structure.

The first discovery was made by Mr. T. Burton Kinraide, into whose charge Mr. Keely's laboratory was given. This discovery was made shortly before the annual meeting of stock-

holders in the Keely Motor Company, held on December 20th, 1898.

The first discovery was not as conclusive as could have been wished, and in view of the serious nature of the affair it was decided not to publish anything which would entirely demolish Mr. Keely's character (and his company) until a fuller investigation was held. The anxiety of the shareholders (presumably from a financial point of view) may be gauged from the fact that the traces of what had been found in the first investigation were removed, though it is stated that the evidence has been preserved. It was suggested that Mr. Keely, harassed by the requests for exhibitions of his motor, which he claimed could be given only at the cost of immense trouble, had utilised some discarded machines and provided mechanical means for giving an exhibition.

The report goes on to say:

"In addition to the three Boston witnesses, Mr. Kinraide, who had been selected by Mr. Keely to carry on his work, and two others, a New York member [Mr. J. J. Smith] of the Board of Directors was called in to view the facts. His written statement will be found in another column, also a statement from Mr. Hill, who was attorney for Mrs. Keely.

"Further and complete investigations have demonstrated that the whole truth, the last word concerning the secret of the Keely motor, should be told. It was agreed that the writer, one of the four witnesses, should write the report. That he has done at the earliest moment consistent with an accurate and impartial examination of everything connected with the matter. The result seems to justify Mr. Keely's honest reply to an intimate friend in Philadelphia, who, within the year, said to him: 'John, what do you want for an epitaph?' Mr. Keely thought a minute, and, looking his questioner full in the face, replied: 'Keely, the greatest humbug of the nineteenth century.'"

It is much easier to obtain Mr. Keely's theories on the nature of force, the universe, God, and other more or less metaphysical subjects than to get any intelligible history of his career or sketch of the wonders he was supposed to perform. The descriptions of the latter are wonderful enough, but depend

for their interest more on their glowing vagueness than on any reasonable precision of statement. Even the authorities for most of them are difficult to obtain.

A more perfect example of the way in which this wonder-worker was "boomed"—in perfect good faith, of course—it would be difficult to find, than the introduction by Mr. R. Harte to an essay of Mrs. Bloomfield Moore's, published in the first volume of the *Theosophical Siftings*. After an astounding story of how Mr. Keely made a tunnel eighteen feet long in eighteen minutes before twelve speculative—and unnamed—millionaires (who promptly made a "boom" in mining shares) there follows a note: "All these men bound themselves to secrecy; and this is the first time this incident has been made public." The discovery of the disintegration of quartz is if anything still better.

"How was the quartz disintegrated? That is one of Keely's secrets.

"The disintegration of rock is, however, a very small, an accidental effect of that tremendous force that lies behind the 'secret.' Indeed that particular application of the force was a chance discovery. One day the inventor was studying the action of currents of ether playing over a floor upon which he had scattered fine sand—the ether was rolling the sand into ropes—when a block of granite, which was used for fastening back a door, disintegrated under his eyes. He took the hint, and in a few days he had made a 'vibratory disintegrator.'"

From Mrs. Bloomfield Moore's incoherent book, *Keely and his Discoveries*, it is equally difficult to extract a comprehensible idea of what Mr. Keely was supposed to have done. What other people thought of Mr. Keely—whether they had ever seen him or not—and what they had written about him, fill up most of the pages. However, there are one or two passages in this book which are very significant in the light of the more recent discoveries.

In the report of *The Chicago Tribune* we are informed that the first public appearance of the Keely motor was in 1872, when Mr. Keely assigned to some speculative people the rights in an invention for "a hydro-pneumatic-pulsating-vacuo engine," and entered into an agreement to form a company.

The company has kept up an uncertain existence since that time. Mr. Keely at certain stages received a regular salary, besides various sums for the construction of his apparatus, but for several years his main support came from Mrs. Bloomfield Moore, but for whom both Mr. Keely and his motor would probably have gone into obscurity.

Exhibitions of the motor, however, were given at intervals, and as a consequence shares passed hands whenever any speculator was impressed with the performance. The company paid Mr. Keely a salary of \$250 per month from the middle of 1896 to his death, so that up to the end there was hope of something practical being done.

The kind of exhibition which was given can be gathered from the following description in the report:

“By special invitation the spectators would meet at the Twentieth Street laboratory on a day set by the inventor. If the guests were of special importance there would sometimes be an introductory exhibition, say the day previous, at which the dismantled machines would be shown and the functions of the different parts explained. By the next day Mr. Keely would have the parts together again, ‘graduated’ or ‘sensitised,’ and his motor ready for operation.”

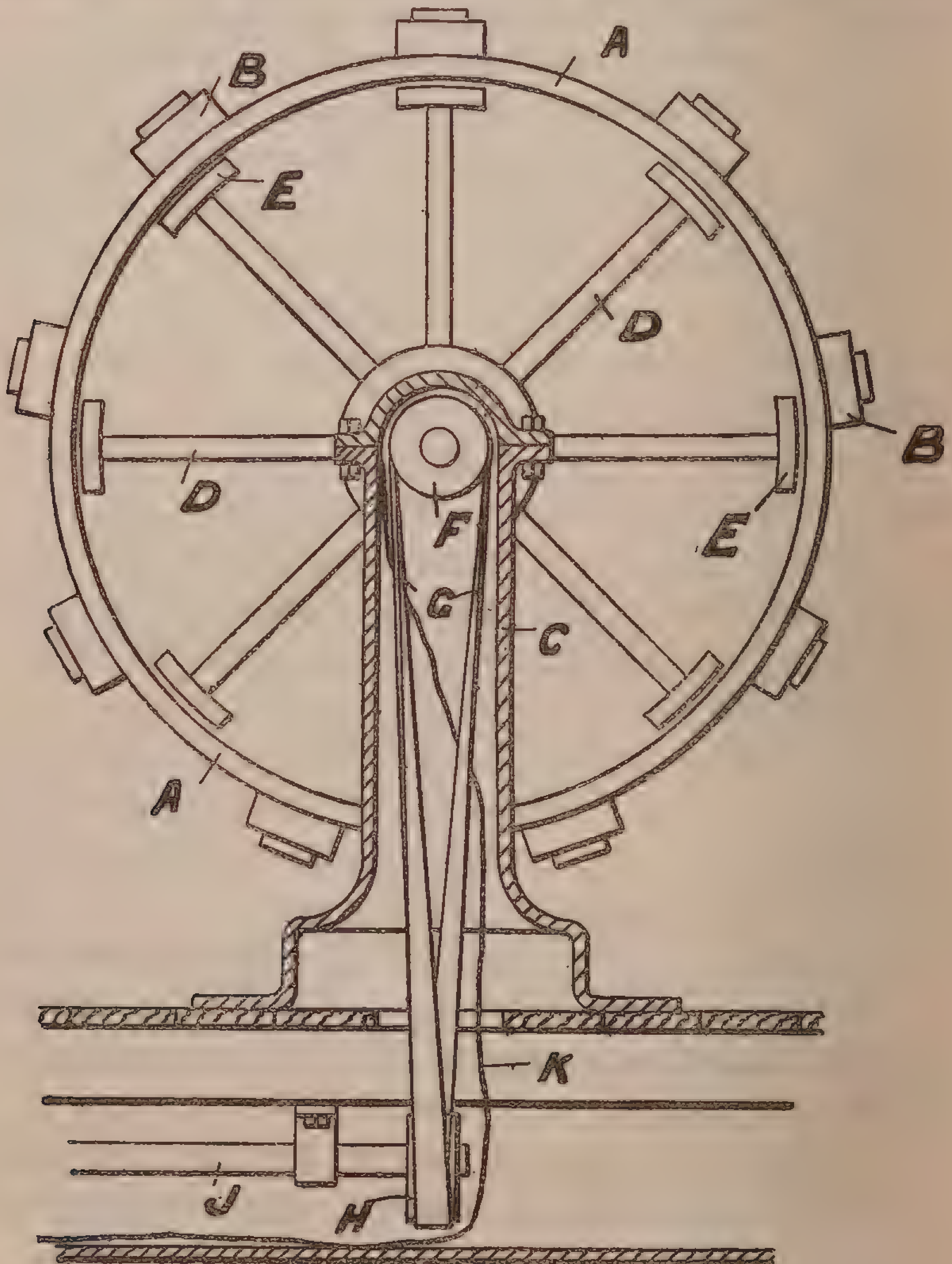
The motor once “graduated” was not open to detailed inspection, but the parts were pointed out to the spectators and were apparently the same as those they had already examined. That the investigation allowed was always of this ludicrously imperfect kind may be seen from a passage in Mrs. Bloomfield Moore’s *Keely and his Discoveries*, pp. 164-5:

“When Keely’s system of ‘sympathetic vibration’ is made known, it will be seen how sensitive Mr. Keely’s instruments are to the vibrations caused by street noises, to vibrations of air from talking in the operating room, to touch even, as well as why it is that, although he is willing to take apart and explain the construction of his instruments in the presence of investigators, he objects to having them handled by others than himself, after they have been ‘harmonised,’ or ‘sensitised,’ or ‘graduated.’”

But much more suspicious was the fact that, as told in Mrs. Bloomfield Moore’s book, p. 127, Mr. Keely “twice destroyed

his researching instruments, when harassed and threatened by the managers of the company, first in 1882, and again in 1887." Again, on p. 165 :

"Mr. Keely is his own worst enemy. When suspected of fraud he acts as a fraud; and in breaking up his vibratory microscope and other instruments which he had been years in perfecting, at the time he was committed to prison in 1888, he laid himself open to the suspicion that his instruments are but devices with which he cunningly deceives his patrons. Yet these same instruments he has, since their reconstruction, dissected and explained to those who approached him in the proper spirit. It is only when he has been subjected to insulting suspicions by arrogant scientists that he refuses to explain his



theories, and to demonstrate their truth, as far as it is in his power to do so."

The kind of explanation given, and the "proper spirit" required, can be gathered from the account of his exhibitions.

In the motor arrangement (only one of Mr. Keely's inventions, it must be understood) there were two main instruments, the motor proper and the transmitter, connected together by a wire. The motor, of which a very rough diagram is given, showing also the arrangement discovered by the company's officials, consisted of the fixed iron ring marked A in the drawing. At the outer side of the ring were nine series of resonators, B, and inside an equal number of "vitalised" discs. From a central hub, which appeared to rotate freely upon a fixed shaft supported at each end by a standard, C, projected eight spokes, D, on each of which was a "vitalised" disc, E.

The transmitter was a hollow brass ball on a base from which projected a series of steel rods, which, when plucked, sounded like tuning-forks. This was the "dominant scale." Inside the ball (the ball which was open to examination) were some chladni or vibrating plates and "a group of brass resonating tubes, looking like a bunch of empty brass gun cartridges. This collection of brass tubes was called the shifting resonator. From one side of the globe projected a small ball or knob called the graduating shift, which held the head of a long screw, which passed into the centre of the globe, and enabled the operator to shift the resonating tubes backward or forward."

The actual transmitter which was used (*not* open to examination) is shown in the drawing, p. 240, and the outer appearance of the device may be seen from that. As most people know, Mr. Keely was supposed to use the marvellous power of sound, which, according to the means employed, disintegrated rock, broke up water into ether, reversed gravity, or in some way utilised the exhaustless store of energy contained in etheric currents which circulated through the whole solar system. The following brief description may, however, render the system a little clearer.

"The transmitter was the generator or awakener of the vibratory etheric force which ran the motor. It was an acoustic device simply. By twanging the proper rods in the dominant

scale at the base of the transmitter, the various resonating tubes, 'phones and Chladni plates took up the vibrations, carrying the note up the musical scale with infinite rapidity, conserving, multiplying and intensifying it, reducing the wave lengths of the vibrations, until they became so rapid or fine as to be synchronous with the vibratory impulses of the magnetic currents flowing toward the north pole. Mr. Keely said this stream was of a triple nature, the result of sympathetic interaction among the planets of our solar system, and constituted an endless closed circuit. This vibratory impulse was carried from the transmitter by the wire to the motor, where, acting on the polar and depolar discs, it set the motor in motion."

And now for the actual discoveries made. On taking down the posts supporting the axle of the motor, they were found to be hollow and a hole extending through the floor below one of them attracted attention. The posts, it may be explained, appeared to serve only as supports for the axle or shaft, which was stationary. Under the floor and between it and the ceiling of a storeroom below, which was always kept locked, was a shaft with a pulley directly below the hollow post. The shaft extended to the side wall, where there was another pulley. Directly beneath this and concealed by a false floor was a second shaft, also with pulleys. In a small room at the side, filled with rubbish, was discovered a trap-door covered with a box and oilcloth. The door covered one end of the shaft, and on raising it, it was found that the shaft was connected to a small water motor of peculiar construction, supplied by a pipe coming from the outside of the building. Rubber tubing extended from this water motor alongside the shafting up to the Keely motor, and by attaching a rubber bulb to the tube it was found that the motor could be started and stopped by pressing and releasing the bulb. The belts connecting the pulleys had been removed but were discovered in the house.

Referring back to the rough drawing on p. 236, the hollow post or standard marked C may be seen, and over the pulley, F, belonging to the spindle or shaft motor is a belt, G, which ran down through the hole in the floor to the pulley, H, of the shaft, J. The further arrangement of shafting and belts leading to the real water

motor is easily enough understood without further drawings. The rubber tube, marked K, also passed through the post or standard, C, and was connected to the apparatus in the manner I will describe.

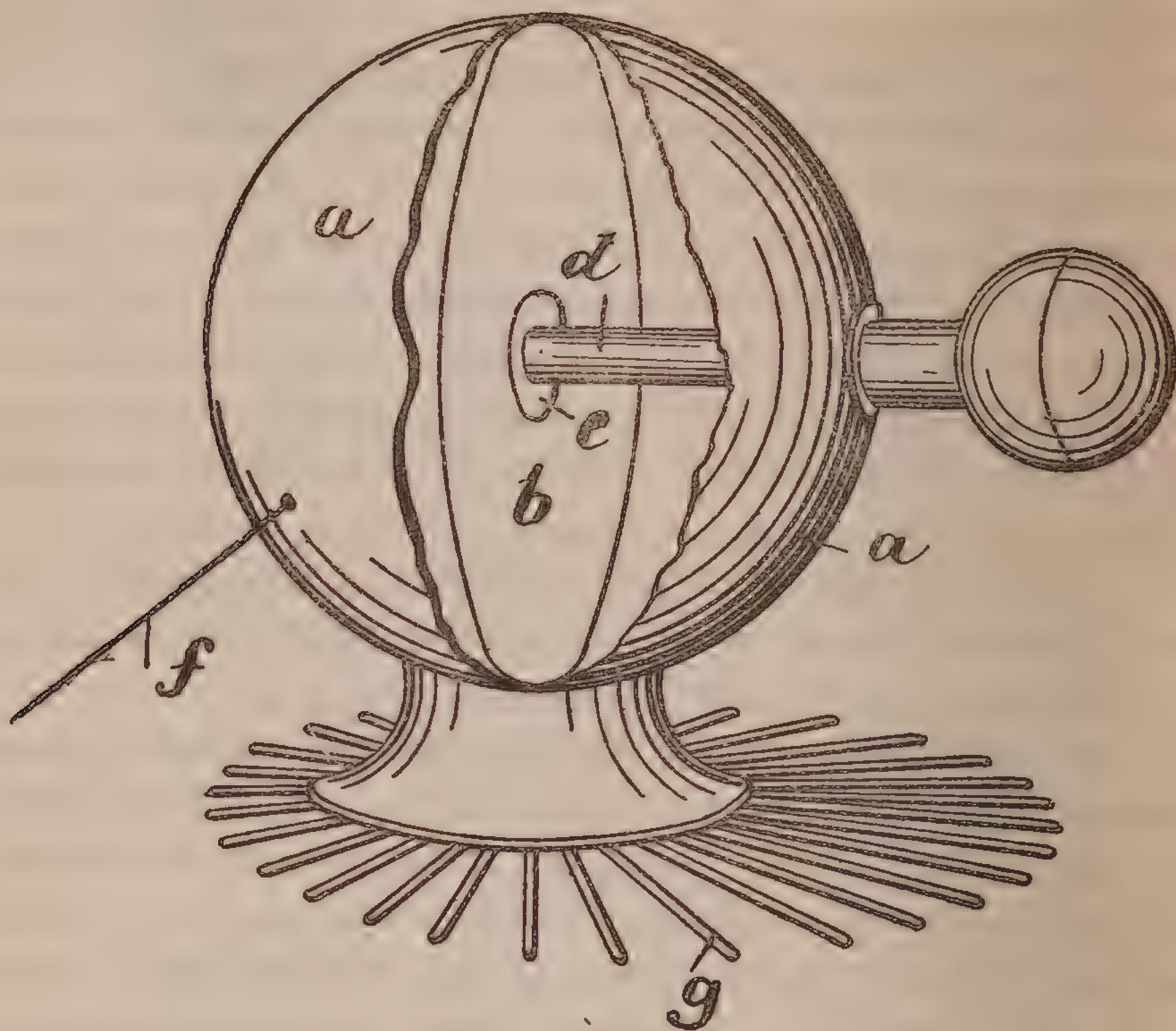
It was further discovered that the motor, instead of turning upon the fixed shaft, was really carried by a spindle which passed through the fixed shaft, this being hollow and secured in the top of the post. The pulley, F, was of course on the inner spindle and the fixed shaft merely stopped inside the hub carrying the arms, so that it appeared as though the motor turned freely upon a fixed axle. The air tube to the water motor terminated in the binding socket which received the "wire" from the transmitter.

The transmitter as it was explained by Mr. Keely I have already described. The real transmitter which was used was a very different affair. The report states :

"A duplicate, an exact copy in external appearance, was found of the latest perfected transmitter, 'the gradual perfection of years of patient study and improvement.' The duplicate exactly resembled its mate, but upon opening it the chladni plates and the resonators were lacking. Instead was a rubber diaphragm stretched across the sphere, dividing it vertically into two air-tight compartments. The long screw, with its head in the little bulb on the side of the sphere, and which in the exhibition transmitter regulated the position of the resonator, in the duplicate transmitter worked in a fine thread through a small brass plate clamped in the centre of the diaphragm. By turning the knob the diaphragm could be thrown backward or forward. By connecting the motor and the real transmitter by means of the hollow wire, then turning the knob in the proper direction, the diaphragm would be thrown forward, the air forced through the wire and down through its various connections to the water motor, releasing an automatic cut-off and setting the water motor in motion."

The sketch annexed shows roughly the real transmitter. The globe *a* is divided into two chambers by the rubber diaphragm *b* with the central plate *c* operated by the screw rod *d*, which could be turned from the outside by the small ball, so as to

compress the air in the chamber behind the diaphragm *b*. To show the internal parts the outer globe is broken. From this part of the ball led the hollow wire *f*, which passed to the binding



screw of the motor, and thus made connection with the air tube leading to the water motor in the cellar. At the base are the rods *g* forming the "dominant scale."

The wire arrangement employed by Mr. Keely shows much ingenuity. It suggests electricity, and consequently all sorts of methods were adopted to test for the presence of electrical action. It was not easy to see how the wire would play any part in trickery if electrical means were not used, but nevertheless the real nature of the wires was suspected by some of the scientific people who at times formed a part of Mr. Keely's audience. Compressed air, as we may learn from Mrs. Bloomfield Moore's book already quoted, was suggested as the method employed, but real investigation was carefully evaded by Mr. Keely, as we have seen from one of the quotations given above. How near on one occasion Mr. Keely was to being exposed may be gathered from the following account given on p. 247 of *Keely and*

His Discoveries. Mrs. Bloomfield Moore says, in the course of a paper reproduced in her book :

“ I know that the experience of Professor Rowland, as related by him, must have had the effect to prejudice you against Mr. Keely. Professor Fitzgerald writes me on this subject : ‘ I am sorry that Mr. Keely did not cut the wire, wherever Professor Rowland asked to have it cut, because it will undoubtedly be said that he had some sinister reason for not doing so, whatever his real reasons were ; but, of course, when one cuts a bit off a valuable string one prefers naturally to cut the bit off the end, as Keely did, rather than out of the middle.’ This very wire which Mr. Keely did cut at one end, twice, for, Professor Rowland, one of the pieces falling into my hand, is now in Professor Fitzgerald’s possession. It was the offensive manner of Professor Rowland when he seized the shears, telling Keely it was his guilty conscience which made him refuse to cut the wire, and that it must be cut in the middle, which put Keely on the defensive, causing him to refuse to allow Professor Rowland to cut it.”

In the laboratory were found by the investigators different sets of transmitting wire, exactly alike externally, but one of ordinary solid wire and the other hollow, forming a fine tube. All parts which were allowed to be cut were, of course, solid, but the reason for the refusal to allow cutting in the middle is now obvious.

A full account of the other discoveries is not possible within the limits of a short article, so I shall merely epitomise the statements regarding the other apparatus.

Mr. Keely’s “ test medium ”—a device by which a compass needle was rapidly rotated—was also found in duplicate. It consisted in one form of a brass tube on a base with a row of steel pins similar to those of his transmitter. The “ test medium ” actually used, instead of a collection of resonating tubes and sensitised powder supposed to be employed, contained a suspended magnet and clockwork. A brass hood fitted over the mechanism and acted as a brake, resting, however, on a rubber diaphragm forming an air chamber. A slight pressure of air, transmitted through the hollow wire, would raise the brake and allow of rotation, which stopped immediately the brake was allowed to fall. The needle of a compass placed on the device would of course rotate.

Mr. Keely's harmonica, which he sometimes used to start his vibrations, was found to have a rubber tube to which the familiar hollow wire was connected. On compressing the tube with the fingers while playing, a pressure of air was produced in the tube. Rubber bulbs were also concealed in the floor at various parts, and any one required could be connected to the mechanism, so that Mr. Keely was able to operate his machinery without any apparent contact. Presumably only one of these would be in use at one time.

The "globe motor" and "musical sphere" were found to possess a powerful coiled spring and a brake which could be raised by pressure. In one case the pressure was transmitted through the wall, which had a space behind the wall paper containing a pneumatic device which could bulge out slightly on air pressure being applied. A glass plate, against which a rod of the motor was fitted, was placed in front of this, and the plate was pushed slightly out to raise the brake. The coiled spring rotated the motor when released. The globe motor was also started and stopped by the hollow wire connection.

Perhaps the most ingenious device was that for floating weights. Duplicates as usual were employed, those used consisting of a hollow box with a diaphragm, forming an air-chamber, and a perforation. The "weight" was placed in a closed glass vessel filled with water. From the top of this went one of Mr. Keely's ubiquitous wires. It is obvious that on applying air pressure to and removing it from the surface of the water the air chamber in the "weight" would contract and expand. With suitable pressure the weight would lie at the bottom, and on releasing the pressure the air chamber would be allowed to expand and the "weight" to float.

The "disintegrator" had a clockwork device and a compressed air reservoir with hollow wire connections to the parts indicating the manifestation of power, but the description of this device is not very full. Other details, such as the "vitalised discs" and apparatus by which they were attracted, are described, but the substance of Mr. Keely's chief "experiments" is given in the above account.

It may be a matter of astonishment to many that a fraudu-

lent scheme such as is now apparent should have met with so much success and have deceived many capable people. With respect both to the amount of success and the standing and number of believers in Mr. Keely's discoveries there has probably been a good deal of exaggeration. It is most difficult to obtain any names which are known here. The most prominent person to show any interest was perhaps Professor Dewar, who, it was reported, intended to visit Mr. Keely's laboratory and spend some time in investigating the alleged force. So much of Mr. Keely's theories as were in any way intelligible had a certain plausibility. That there are probably stores of energy as yet untouched by human agency may be gathered from the various theories as to the constitution of matter and of the ether. The amount of energy locked up, so to speak, in the very nature of things may be enormously greater than that of the more obvious sources. Mr. Keely claimed to have tapped the secret stores, and there is nothing on the face of it impossible in such a claim. It is to be hoped, however, that the next alleged discoverer of a new force will adopt somewhat different methods.

A. M. GLASS.

ABSTINE FAVIS!

A RECENT number of the Vienna *Tagblatt* states that the authorities have forbidden a meeting advertised to take place in furtherance of the cause of vegetarianism, on the ground that it would constitute a danger to the well-being of the State.

DISCRIMINATION—A REPLY

WITH much that is put forward by the writer of the article on "The Uses of Discrimination" in last month's THEOSOPHICAL REVIEW no theosophist will quarrel. We cannot be too often or too emphatically told to "make haste slowly," or too forcibly warned to avoid those bye-paths of occultism which lead to nowhere. Nor shall we do amiss to realise once more that there are, or should be, no dogmas in Theosophy; that asceticism *per se* is not spiritual development, nor an appreciation of the beautiful in nature and art inconsistent with devotion to a higher life. But there are other statements included in the article which cannot be allowed to pass unchallenged.

In two particulars the teaching of the East is indicated as unfitted for the discipline of the West; and in both cases it is difficult not to believe that the writer, with the best intentions, has missed the inner truth of the doctrines and is prosecuting a vigorous crusade against the shadowy forms, with which, however, he is not alone responsible for confusing the realities. Indeed, with regard to the first in order, though not perhaps in importance, it must be admitted that its misunderstanding has wrought much mischief in the East, and been the source of much misconception in the West, possibly not least among members of the Theosophical Society. I refer to the doctrine of *mâyâ* or illusion. Is it not something of an impertinence to attribute to Eastern Sages and Rishis no profounder wisdom than that displayed by the dirtiest Indian fakir or the craziest Christian Scientist? Who can deny that both of these are clinging to a filmy thread of truth, which only because it *is* true can support such a dead weight of error? But surely, He who taught that "the unreal hath no being; the Real never ceaseth to be," was more aware than any modern psychological investigator

that the *permanence* of the external world is not in the objects themselves but in our stored sense-impressions about them. "Change and decay in all around we see," most of all in these physical bodies in which we dwell, yet do we not know ourselves? retain our self-consciousness? and believe that the permanent individuality we are building is in very truth but the indestructible, welded mass of untold billions of sense-impressions contacted since first, as naked essence, we floated free? We can recognise profoundest scientific truth under this doctrine of *mâyâ*, but the recognition should only make the permanent more real.* For no other end than that humanity might gradually learn the lesson of the reality of the Self, did the sages of old lay down the doctrine of the unreality of the non-self, and, ages before Prospero, teach that :

The great globe itself,
Yea all which it inherit, shall dissolve,
And like an unsubstantial pageant faded,
Leave not a wrack behind.

We cannot agree that the teaching is unfitted for the West, for never, surely, was a civilisation more saturated with a belief in the reality of the material than this nineteenth century one of ours. That very greyness, over which lament has been made in the pages of this magazine, I would fain attribute not to the so-called materialism of science, but rather to the practical materialism of daily life which, setting an exaggerated, a fictitious value on things temporal, wears out men's hearts in the struggle to obtain the Dead Sea fruit of which there is not enough to go round. It is the worry of ceaseless competition "for that which satisfieth not" which furrows the faces of men and makes the world look grey. If it be a verity that the East has taken this great teaching and distorted it, wrenched it from its natural place and function, it is no less true that the West stands in need of it to-day, and it may well be that souls with an Eastern past, incarnated in Western bodies, profiting by experience, shall do well to preach the eternal truth freed from the miasma of former error.

* For a very useful piece of reasoning on Shadow and Reality the earlier chapters of Karl Pearson's *Grammar of Science* are worth reading.

A more sustained and vigorous onslaught has been made by Mr. Ward on the practice of abstinence from flesh food, as being the outcome of what he calls "another favourite Oriental notion, the enormity of taking life," and it is in the course of this attack that his paper especially evidences hasty generalisation and lack of that very quality of discrimination upon which he is discoursing. It would, indeed, be difficult to find a passage more full of false premises than that in which Mr. Ward opens up this subject.

We need not, perhaps, quarrel with the use of the term "Oriental," for although the Western world claims Pythagoras and Plato, Porphyry and Plutarch, Clement and Chrysostom, and a host of smaller men who have preached humane diet, yet the civilisation of the Aryan root-race has moved from East to West, and philosophy and religion, science and ethic have moved with it; but in the first sentence we find the totally unwarranted assumption that the objection to taking life for food is equivalent to falling foul of the order of nature—regarding with "sadness the fall of the unfit." "Unfit"! Surely Mr. Ward was asleep when he made that slip. Does he *really* mean us to infer that it is the unfit we are to slay for food, the measled pig! the tubercled cow! the rousy chicken! that the fittest may survive and be "improved"? I imagine not, and yet, "far better for them to be slain at the first waning of their energy. . . . than to be left to dwindle slowly with disease and hunger." Can this be seriously meant? "First waning of their energy"!—when every butcher's shop is festooned with immature lamb and bleached veal, flabby carcasses whereof the energy had scarce begun to palpitate. Whence, one may ask, does the author derive his natural history? Disease and starvation are not mother nature's usual methods; tooth and claw if you like, occasional cataclysms if it must be, but disease and starvation are more man's handiwork than hers.

Then comes a still more monstrous assumption. "When the time comes we painlessly [!] extinguish them." "He jests at scars that never felt a wound." It *may* be possible to live all one's life in the West End of London and never hear of the horrors of Smithfield, the gore of Deptford. No doubt there were

good people a century ago who thought Clarkson a fanatic and the horrors of the middle passage a mere nightmare, as to-day there are thousands who never realise that a cattle ship is a veritable floating hell; but these assumptions put a heavy strain on our credulity, and I confess I see the special pleader rather than the innocent rustic in Mr. Ward's expressions. From dry reports and Parliamentary blue books, untinged by sentimental vapourings, it were possible to unfold a tale anent these things, "whose lightest word would harrow up thy soul"; but the argument must be followed further. "Like the opponents of Arjuna are they not already dead?" writes Mr. Ward. "We grow cattle in the paddocks as we grow cabbages in the garden, and use them as seems best indifferently." There is a strangely familiar ring about this argument. We have seen it issuing from the pages of a Jesuit theologian and seminarist,* and heard it last week, or any week this last thirty years, rolled forth with sonorous blast to bolster up the iniquities of vivisection. Oddly enough, the legislature of this country has taken upon itself to discriminate between the cabbage in the garden and the cow in the paddock, and "we" are not allowed to use them as seems best (or worst) indifferently; which is well, or, as Stephenson put it, it might be "the waur for the coo"—at least if the hearts of our gentle Æsculapians were not, for the most part, softer than their heads. But in any case it is a line of reasoning which Theosophists will be slow to follow.

The old fallacy which has been trotted out at every debate on vegetarianism within the memory of man, next comes on duty. Contrasting man's humanity with nature's barbarity, Mr. Ward writes, "They [the animals bred for the market] at least have life, and food, and care, and otherwise would never have existed." The nature of the treatment covered by the word "care" may be discovered, by those whose eyes are not already opened, on reference to the numerous publications of the Humanitarian League and kindred societies, or from the Parliamentary papers on the subject of the cattle trade, etc.; and it may be not unfairly concluded that if ante-natal choice

* Father Rickaby in his horrible text-book of Moral [?] Philosophy. See Note in "Watch-Tower," LUCIFER, vol. xvi., No. 96.

and vision were possible, no creature would select life at such a price. It would appear that Mr. Ward realises this, for in a self-contradictory suggestion a few sentences further on in his paper we read that, "if it is true that the life we crave is one long agony, is it not more so for the beasts that perish?" So, having argued that we confer a blessing on the animals by bringing them into existence, he proceeds to show that life is certainly not worth living for them, and we may therefore destroy them without remorse. I would respectfully point out, in the author's own words, that he "can't eat his cake and keep it." If the one argument is true, the other certainly is not.

Here it may be well to note an additional speciousness, which it is possible to import into the time-worn fallacy, derived from the Theosophical teaching about the monadic essence. How wrong to interfere with evolution and cease to afford opportunity for the manifestation of the essence in the animal kingdom by refusing to breed millions of sheep and oxen for the knife!—we have heard it whispered. What colossal impertinence and conceit! *We* interfere with the cosmic progress! Why we cannot even permanently stop our own, and, by the way, I cannot conceive of any better plan for temporarily doing so, than our savage treatment of the entities coming up behind us, whether human or sub-human. For the credit of Theosophy let us suppress that monstrosity at birth. It *may* be, in Their wisdom, that Those who guide the destinies of this planet, utilise the bodies of the short-lived cattle for the expression of a part of the monadic essence that under other conditions would be manifesting in the teeming hosts of wild creatures which man is slowly and surely sweeping off the face of the earth, but, were the purer ethic to prevail, these very creatures would be living longer, freer, fuller lives, and I maintain, against Mr. Ward's contention, that the stored reflecting power and resourcefulness which we term instinct would, under such conditions, ripen more readily and richly into reason than under the artificial herding which makes the "silly sheep." It is admitted that the case of the animals we do *not* kill is very different, that they develop more rapidly from longer and more intimate relationship with man. Mr. Ward seems to think it is for this reason we cannot

bring ourselves to eat them, and yet, we must remember, that these selections are largely local, and the creatures referred to as lower and “without reason” which we merely breed to eat, often display marked intelligence when given the slightest chance by circumstance—even the despised goose.

We have now to deal with our old friend the cosmic process argument. Times without number has the non-flesh eater been told that “Nature red in tooth and claw with ravine shrieks against his creed,” but it certainly does strike one as new and extraordinary that a Theosophist can be found to use that sophistry. “The stronger preying on the weaker”! “The survival of the fittest”! Imitation of the cosmic process—does the writer for a moment realise whither this would lead us? Back to the savagery through which we have come. No less. Even Huxley, the prophet of evolution, can teach us better:

“There is another fallacy which appears to me to pervade the so-called ‘ethics of evolution.’ It is the notion that because, on the whole, animals and plants have advanced in perfection of organisation by means of the struggle for existence and the consequent ‘survival of the fittest’; therefore men in society, men as ethical beings, must look to the same process to help them towards perfection. . . . Social progress means a checking of the cosmic process at every step, and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which exist, but of those who are ethically the best. The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. . . . It repudiates the gladiatorial theory of existence.”

Commenting on the passage from Huxley’s *Evolution and Ethics* (1893), from which the above sentences are taken, Mrs. Besant wrote in *LUCIFER* (vol. xii., page 266): “These words sound as an echo of those of a Master, who declared that the struggle for existence was the law of progress for the brute, but the practice of self-sacrifice was the law of progress for the man.” If we really believe the teaching we profess, if we really hold that man

has passed the midmost point—is on the upward arc of the evolutionary circuit—is it not fundamental that we should recognise that the methods of the past are to be no longer our methods, that, sooner or later—and the sooner the better—we must begin to model our lives on a different plan? Sir B. W. Richardson, though no vegetarian, forecasts the day when all humanity must perforce adopt a non-flesh diet; beginning must always be made by the few—some time—why not *now*?

Here let me guard against the mistaken idea that we who hold the Pythagorean tenet, want to *force* our creed on mankind at large. It is not so. We recognise that it is a question for individual determination; but when the stage *is* reached, as reached it must be, that each for himself sees man's glory lies in giving and not in grasping, then the taking of highly evolved life for food becomes impossible. But knowing that this must be a gradual process for the race, a stage not reached simultaneously by everyone, we cease to distress ourselves with "lurid pictures of a world left shoeless by instantaneous conversion to vegetarianism, or the grievous wanderings of homeless herds who can find no kind protector to eat them";* and no imaginary complications on the Stock Exchange, or considerations of out-of-work cow-boys in Texas, or pig-stickers in Chicago, are sufficiently potent to wean us from the chosen way.

We now approach the last, and I am sure in Mr. Ward's opinion the most important, of his assertions. It is the one which would probably have the most weight with those who are wishful to "employ each shining hour" in the service of Theosophy, and for that reason must be the more fully and frankly met. It is, of course, the question of the maintenance of health on a non-flesh diet. There is an old saying which asks "When doctors differ who shall then decide?"—this is a case where doctors differ very seriously indeed. It would be possible to quote many extracts in favour of a mixed diet—nay, even in favour of the consumption of raw flesh—and to pit against them weighty opinions in favour of a non-flesh *régime*. Authority for authority can be cited, more than would

* H. S. Salt in "Humanities of Diet," in *Fortnightly Review*, September, 1896.

fill the issue of this magazine. I therefore quote none, but bring to the tribunal of the reader's common-sense some considerations which I think there has been a tendency to lose sight of in the discussion of this topic in Theosophical circles.

In the first place, it is assumed, rather than demonstrated, that vegetarianism is the cause of the not uncommon break-down which we have witnessed among some of the workers for Theosophy in the West. That is a question in which I should vote for the Scotch verdict "not proven." Then, it is certainly curious that within the circle of the Theosophical Society, consisting of a miscellaneous assemblage of people, there should be such a large percentage of, so-called, failures from the vegetarian point of view, whereas outside that charmed circle, among the number of equally miscellaneous persons who form the various vegetarian societies, we can find no such percentage. That circumstance alone would pre-dispose the scientifically-minded investigator to suspect some other cause than diet. Non-theosophical vegetarians are mostly drawn from two classes of persons: (*a*) those influenced solely by humanitarian motives, who may be of any constitution; and (*b*) those who have suffered from ill-health in some form or other, and found improved vitality and vigour in the vegetarian régime. Now in both these classes there is a strong conviction that what they are doing is right and wise for them, and they are not troubled with any misgivings as to the possible effect of so wild an experiment on their bodies. They do not eat their beans with fear and trembling or wonder if their porridge will give them indigestion. At the risk of being thought frank to unmannerliness, I am bound to say that I think that is a stage to which many of us in the Theosophical Society have not as yet attained, and herein I believe is *one* of the reasons for the heavy percentage referred to above. It would ill become me to prate in this REVIEW of the influence of mind on matter, the truth is an intellectual commonplace to us all; when it becomes something deeper than that—a practical conviction—we shall forge ahead with the control of these outer sheaths in which we live; but just so long as we adopt (adopt is a very good word to use here) vegetarianism because we have been told we ought, or that we shall make more progress if we do, exactly so long will

unspoken fear ride triumphant over intellectual acquiescence in the control of our physical vehicle.

But there is another point wherein the conditions of the Theosophical vegetarian differ from those of the non-theosophist. It may be conceded that it is among the more serious students that this step has been chiefly taken, and perhaps it is sometimes forgotten that the change of diet is only one, and that a minor manifestation, of a very complete change in habit of life, thought and feeling which is affecting the man's vehicles on all the three lower planes of being. It may well be that a sort of moral earthquake is shaking all the nature, and the vibrations of the evolving higher bodies re-act unfavourably on the lower. There is nervous strain and tension; there is mental wear and tear, and those things can well account for indigestion and disordered liver or palpitating heart. I would even go so far as to suggest that the stimulus of animal diet would be a greater evil in such a crisis, and the irritation of nervous centres be then more fully marked.

Have we taken due account in considering the causes of failure, of over mental work, late hours, want of physical exercise, relaxation and so forth? All these things are competent to produce injurious bodily effects on meat eaters, why must vegetarian diet alone be blamed?

The important factors of proper selection and preparation of food should not be overlooked. I opine that a large proportion of cases of non-assimilation of vegetable products arises from improper cooking. The non-robust stomach, accustomed to deal with animal tissues, may take unkindly to cereals and legumes, unless what may be called a preparatory digestive process has already been done by good cooking. Similarly the most nutritious parts of a vegetable may be wasted by the common English method of boiling in unlimited water and throwing away the products.

These are points which it is not the function of this paper to elaborate, but the discriminative faculty should indeed be brought into play, and all the possible contributory causes carefully revised and weighed before any Theosophist says of an ideal that has been set by the Great Teachers of the past, and is re-

echoed by the most advanced among us to-day, that it *cannot* be achieved.

In all this it need not be forgotten that, having more or less imperfect instruments to work with down here, we must use the means we honestly think best calculated to make them of most service in the life task we have to fulfil.

A certain illustrious example has often been quoted to us to emphasise this view, on which two comments may be ventured: firstly, that if the illustrious example had known something of physiology and food values, or happened on a physician who held, say, the views of Dr. Haig on diet, things might have been different and results no worse. The second is that when we have reached a stage when our work is that of commander-in-chief, when we are *one* and not one of many, then we may pay less attention to polishing our buckles and pipe-claying our belts—meantime mere privates are we, for the most part, and we shall find it easier to climb by the regulation drill.

To conclude. With all that Mr. Ward can say about the wisdom of making these bodies of ours as perfect as possible, we can heartily agree; but when he calls them the Temple of the Highest and associates them with the burnt sacrifice of roast beef, we pause and ask ourselves whether there is any consonance between the two ideas. The blood of beasts is rather a survival of the old tribal elemental worship, which stage we have outgrown. The long and short of it is that abstinence from flesh food is *not* asceticism and has no special connection with anæmia, which is common enough among flesh eaters, and every argument that can be put forward in favour of animal food on the ground of assimilability, or readiness of response to vibration, can be far more effectually applied to cannibalism—and what then? Well, if Mr. Ward's contention that the elimination of the unfit is one advantage of a flesh diet, there is just a possible solution for the problem of the "submerged tenth."

As for starving the ego and bringing down the karma of an unfit brain for another incarnation, that is one theory—I will offer another, and both being without authority the reader can take his choice. It is that the ill-health of the civilised world to-day is the karma of past infliction of physical pain. Are we going to

perpetuate this, life after life, or are we going to set our feet on the path, and step by step reach the level where the Great Ones stand, freed from bodily as from moral infirmities, strong minds, pure hearts in sound bodies, stretching out helping hands for the uplifting of the world? *That* is the ideal which Theosophy sets before us. "He worships the Gods who imitates Them," says Seneca.

EDITH WARD.

SCATTERED SCRAPS OF ANCIENT ATLANTIS

III.

WE have already observed that Celtic symbols are curiously similar to those of races separated from them geographically. We have noted traces of civilisation among those peoples who have passed like morning mist, of whom history knows nothing, save that which may be laboriously pieced together by means of the conclusions deduced from the study of such relics as they have left to us.

We have found hints at secret teachings; hints of wisdom difficult of attainment even by the earnest student, and for ever veiled from the careless and superficial.

The more closely we study the matter, the more obvious it becomes that initiatory rites have been practised, not only among civilised nations of the past, such as the Greeks and Egyptians, but that they linger yet, though in a distorted form, among present-day savages.

Let us now consider what evidence there is that the rearers of these ancient buildings and cairns venerated fire. Everywhere we find traces of reverence for this great symbol; traces of a belief in the efficacy of fire rites. Fire, water and corn are linked in a trinity in all traditions of ancient symbolism and ancient rites.

There is a legend, quoted by Mr. G. Petrie,* to the effect that when St. Patrick arrived at Tara Hill, Leogaire the king was celebrating fire rites; the saint gave great offence by kindling the Paschal fire at a time when all fire should have been extinguished.

Upon p. 6 of the same work an account will be found of the Beltein fire, which is kindled to this day in Ireland, through which cattle are driven.

It may be said that these are trivial things; but when we find this custom of extinguishing and re-kindling the fire among the Natchez Indians, as we find it in the Feast of the First Fruits, the matter gains in importance. In this Natchez harvest rite are comprised ceremonies of fasting, bathing, the drinking of a sacred drink by the chief and his wife, and the forming of the people into a crescent, while the priest kindles the new fire at dawn. All household fires have been previously extinguished, and they are re-kindled at the sacred flame, which is produced by friction. Sacred fire all over the world has been, and is, thus produced. The Scottish "need fire" is so kindled.

The Creek Indians also have their fire rites; these people are said to possess a common origin with the Natchez, Chickasaws and Choctaws.† In the account of them given by W. Bartram, it is stated that they also practise the Busque, or First Fruit Feast. The author, after noting that they are not the people who reared the pyramidal mounds, tetragon terraces and cubicon yards found in their country, mentions that they do homage to the sun *as a symbol*, and venerate fire with rites which he could not understand. He states that they keep an eternal fire in the Great Rotunda; while at the Busque household fire is extinguished and re-kindled by friction. Mr. Bartram proceeds: "The spiral fire on the hearth or floor of the Rotunda is very curious; it seems to light up in a flame of itself at the appointed time, but how this is done I know not" (p. 29). The method of making fire at the Busque is as follows: four logs are arranged

* G. Petrie, *The History and Antiquities of Tara Hill*, p. 30. Dublin; 1839.

† See *American Ethnological Society's Transactions*, vol. iii., Part I., Article I. New York; 1853.

in the form of a cross, which is placed in the centre of a square ; the new fire is then made in the centre of the cross.

If we leave the consideration of America and pass to Australia, we shall find that fire plays a part in initiatory ceremonies.

Each candidate takes some of the "magic fire" when he enters the bush, in order that he may kindle therefrom the fire of his probation.*

With regard to the driving of cattle through the Beltine fire, not only is the same custom found in Bretagne, but it is also practised among the Zulus.

The Breton rite deserves a little fuller consideration.

Among various objects unearthed in the excavations at the Bassenno, was a small bronze figure of an ox. Mr. Miln† believes the Gaul of the Bassenno to have combined Celtic and Roman worship ; he also holds the opinion that the bronze ox found in the mound was a representation of a sacred symbol common in Egyptian symbolism. It is therefore possible that a worship in which the bull was a symbol was once practised at the Bassenno. There is also some evidence that such symbolism was used in connection with Welsh Druidism, as for example the oxen of Hu. Now this worship has been Christianised in the Breton rite of St. Carnelys' ox ; St. Cornelius, or, as he is called in Bretagne, St. Carnelys, is the patron of cattle. At midnight the peasants lead a procession churchwards, obtain water from St. Carnelys' sacred well and pour it upon the beasts. The same people light the fire of the sun at the summer solstice and drive their cattle through it, as at the Irish Beltine, and in the Zulu rite.

The Rev. J. Lenigan‡ quotes St. Patrick as asserting that the Irish venerated both fire and sacred wells. Doubt has been cast on the very existence of the Irish patron saint ; but the legend has sprung from some source, whether that source be a saint or a mere sinner. Vallancey, who is also quoted by the above author, connects the Irish Dagh-dae with the sun ; he links Irish legends with the East, by asserting the Irish Ogh or

* See *Journal of the Anthropological Institute*, vol. xiii., p. 432 *et seq.* Mr. Howitt on Australian Initiations.

† *Excavations at Carnac*, J. Miln. Edinburgh ; 1877.

‡ *Ecclesiastical History of Ireland*, vol. i. p. 226. Dublin ; 1829

Occa to be identical with the Yoga of the Brâhmans. On the other hand, as we have seen, the Irish rites are also found westward; and the Iroquois name for the Supreme Essence, Mani-Tiou, has been compared with the ancient Irish Ti-Mor, or He Who Is.

There is a curious legend to be found in *The Book of Leinster*, a MS. of the twelfth century, to the effect that after the landing of the Nemidians, the second colony after the Deluge, a Druid, Midhe by name, lighted the first fire in Meath. The colony paid him and his successors tribute for the privilege of lighting their fire annually from the original flame. For a long time Meath is said to have held the prerogative of kindling this fire for the whole of Erin.

I question whether in this case the fire is not allegorical; whether this fire of the Druid was not the establishment in Meath of a centre of learning and initiatory rites.

Miss Beaufort, to whose work I am already indebted, makes special mention of the traces of Fire and Sun rites in Ireland. All Hallow's Eve is dedicated to Sahn or the Sun. We find also the Heap of the Sun, the Altar of the Sun, the House of Baal, the Hill of the Sun, and the Harbour of the Sun, the last being the ancient name for the Harbour of Waterford. The Beltein fires are still credited with the power of purifying and preserving. The fire of St. Bridget, in Kildare, is said to have been kept alight until 1220, when it was extinguished, to be afterwards re-lighted and tended until the reign of Henry VIII. Miss Beaufort speculates as to the personality of St. Bridget, advancing the theory that she was a Druidess who was converted by St. Patrick. There is also the possibility that the Bridgidine nuns were confounded with the *Breòghidh an Daghada*, or Daughters of Fire, women of high birth, who are said to have been venerated in Scotland and Ireland as the successors of the Druidic vestals. Their office was to tend the perpetual fire. This fire was, according to Cambrensis, kept burning night and day in the Kildare fire house. Among the tales collected by Mr. Campbell in the Western Highlands of Scotland,* occurs one entitled "The Rider of Grianaig," Grian being the sun. One of

* See *Popular Tales of the Western Islands*, vol. iii., p. 23.

Mr. Campbell's collectors, Dewar, an old workman employed by the Duke of Argyll, informed him that popular tradition asserted the Druids to have given the name of Beul to their god; another belief in the Highlands was to the effect that they sold "holy fire" to the people. The same tradition, it will be perceived, as that which is found in Ireland. Since most of these old Highland peasants could not read they certainly had not entered the library of Trinity College, Dublin, and there studied *The Book of Leinster*. To this day Scottish children play a game in which they stand circle-wise, singing and passing a lighted stick from hand to hand. Old Highlanders will raise their bonnets to the rising sun; boats are rowed round sunwise, and ropes coiled sunwise.

Beltane fires burn all over the Highlands on the first of May; in the islands of Skye and Mull the need-fire is kindled of oak wood and by friction. The number of persons employed to kindle this fire is three times three, or three times nine. That the fire is considered to be holy is indicated by the fact that if one of these persons is guilty of the crimes of theft, murder or adultery, the fire is said to be devoid of virtue. If kindled by those who are worthy, it is believed to change the nature of the strongest poisons—a hint at an alchemical process of the soul.

All over the continent of Europe kindred rites prevail among the peasantry; but space forbids entrance upon this subject. In the majority of cases the fire is produced by friction; in some places burning wheels or discs are whirled in the air; in Swabia this especially kindled fire is spoken of as "the fire of heaven."

A point to be noted with regard to all these ceremonies is the manner in which they are linked with the corn symbol. Corn was an emblem of the Welsh Ceridwen, of the Greek Demeter and of the Egyptian Isis. In Scotland cakes are made and broken at the Beltane festival, and corn is used in connection with most of the European fire rites; cakes and corn play a part in the Natchez and Creek ceremonies. The Zuñis use sacred flour and sacred ears of corn. Curiously enough they are said to attach a special meaning to *speckled* corn.* In Ireland fruit and corn are offered at the festival of the sun and also certain

* See *The Secret Doctrine*, vol. ii., p. 665, quoting the testimony of Mr. Cushing.

cakes called Barn-break cakes ;* these are made of flour, poppy and carraway seed, and stained with saffron. Saffron and poppy seeds are used in India and Persia; and the name "Barn-break" is derived by Miss Beaufort from Bairin-Breac, or speckled cake. At the ceremony whereat these cakes are offered the people dance with torches in their hand and drive the cattle through the fire, which is supposed to have the power of purifying and preserving.

Scanty and superficial as this sketch is, there is here some evidence of rites linked to each other in widely distant quarters of the globe. We find mounds, symbols and ceremonies which are akin in America, in Scotland, in Ireland, in Bretagne, all over Europe, and also in Africa, Asia and Australia. We find these things welded together by hints of a hidden learning and of initiations into a deeper wisdom. The initiations, however distorted they may be, exist all over the globe; secrecy is one of their features, as Mr. Cushing and Mr. Howitt testify; they also exercise a good moral influence over the people, even where the rites are obviously grotesque and degraded from their original standing.

Above all, we find strong evidences of former civilisation, of great architectural skill, apparently wielded by giants; and of a common religious worship which is even crystallised in some of the rites of the Christian Church, as in the case of St. Carnelys' ox, the fire of Bridget and the Paschal fire of the Catholics.

In the face of this evidence we are surely compelled to pause and re-consider some of the generally accepted theories as to our ancestors. If we do this, I believe we shall find ourselves to be confronted by difficulties which only the solutions offered by Theosophic literature can solve.

I. HOOPER.

* See Beaufort's *Essay*.

ON SOME DIFFICULTIES OF THE INNER LIFE

EVERY one who sets himself in earnest to the living of the Inner Life encounters certain obstacles at the very beginning of the pathway thereto, obstacles which repeat themselves in the experience of each, having their basis in the common nature of men. To each wayfarer they seem new and peculiar to himself, and hence give rise to a feeling of personal discouragement which undermines the strength needed for their surmounting. If it were understood that they form part of the common experience of aspirants, that they are always encountered and constantly overclimbed, it may be that some cheer would be brought to the cast-down neophyte by the knowledge. The grasp of a hand in the darkness, the sound of a voice that says: "Fellow-traveller, I have trodden where you tread and the road is practicable"—these things bring help in the night-time, and such a help-bringer this article would fain be.

One of these difficulties was put to me some time ago by a friend and fellow-wayfarer in connection with some counsel given as to the purification of the body. He did not in any way traverse the statement made, but said with much truth and insight that for most of us the difficulty lay more with the Inner Man than with his instruments; that for the most of us the bodies we had were quite sufficiently good, or, at the worst, needed a little tuning, but that there was a desperate need for the improvement of the man himself. For the lack of sweet music, the musician was more to blame than his instrument, and if he could be reached and improved his instrument might pass muster. It was capable of yielding much better tones than those produced from it at present, but those tones depended on the fingers that pressed the keys. Said my friend pithily and some-

what pathetically: "I can make my body do what I want; the difficulty is that *I* do not want."

Here is a difficulty that every serious aspirant feels. The improving of the man himself is the chief thing that is needed, and the obstacle of his weakness, his lack of will and of tenacity of purpose, is a far more obstructive one than can be placed in our way by the body. There are many methods known to all of us by which we can build up bodies of a better type if we want to do so, but it is the "wanting" in which we are deficient. We have the knowledge, we recognise the expediency of putting it into practice, but the impulse to do so is lacking. Our root-difficulty lies in our inner nature; it is inert, the wish to move is absent; it is not that the external obstacles are insurmountable, but that the man himself lies supine and has no mind to climb over them. This experience is being continually repeated by us; there seems to be a want of attractiveness in our ideal; it fails to draw us; we do not wish to realise it, even though we may have intellectually decided that its realisation is desirable. It stands before us like food before a man who is not hungry; it is certainly very good food and he may be glad of it to-morrow, but just now he has no craving for it, and prefers to lie basking in the sunshine rather than to get up and take possession of it.

The problem resolves itself into two questions: Why do I not want that which I see, as a rational being, is desirable, productive of happiness? What can I do to make myself want that which I know to be best for myself and for the world? The spiritual teacher who could answer these questions effectively would do a far greater service to many than one who is only reiterating constantly the abstract desirability of ideals that we all acknowledge, and the imperative nature of obligations that we all admit—and disregard. The machine is here, not wholly ill-made; who can place his finger on the lever, *and make it go?*

The first question must be answered by such an analysis of self-consciousness as may explain this puzzling duality, the not desiring that which we yet see to be desirable. We are wont to say that self-consciousness is a unit, and yet, when we turn our attention inwards, we see a bewildering multiplicity of "I's," and are stunned by the clamour of opposing voices, all coming

apparently from ourselves. Now consciousness—and self-consciousness is only consciousness drawn into a definite centre which receives and sends out—is a unit, and if it appears in the outer world as many, it is not because it has lost its unity, but because it presents itself there through different media. We speak glibly of the vehicles of consciousness, but perhaps do not always bear in mind what is implied in the phrase. If a current from a galvanic battery be led through several series of different materials, its appearance in the outer world will vary with each wire. In a platinum wire it may appear as light, in an iron one as heat, round a bar of soft iron as magnetic energy, led into a solution as a power that decomposes and recombines. One single energy is present, yet many modes of it appear, for the manifestation of life is always conditioned by its forms, and as consciousness works in the causal, mental, astral, or physical body, the resulting “I” presents very different characteristics. According to the vehicle which, for the time being, it is vitalising, so will be the conscious “I.” If it is working in the astral body, it will be the “I” of the senses; if in the mental, it will be the “I” of the intellect. By illusion, blinded by the material that enwraps it, it identifies itself with the craving of the senses, the reasoning of the intellect, and cries, “I want,” “I think.” The nature which is developing the germs of bliss and knowledge is the eternal Man, and is the root of sensations and thoughts; but these sensations and thoughts themselves are only the transitory activities in his outer bodies, set up by the contact of his life with the outer life, of the Self with the not-self. He makes temporary centres for his life in one or other of these bodies, lured by the touches from without that awaken his activity, and working in these he identifies himself with them. As his evolution proceeds, as he himself develops, he gradually discovers that these physical, astral, mental centres are his instruments, not himself; he sees them as parts of the “not-self” that he has temporarily attracted into union with himself—as he might take up a pen or a chisel—he draws himself away from them, recognising and using them as the tools they are, knows himself to be life, not form; bliss, not desire; knowledge, not thought; and then first is conscious of unity, then alone finds

peace. While the consciousness identifies itself with forms, it appears to be multiple; when it identifies itself as life it stands forth as one.

The next important fact for us is that, as H. P. B. pointed out, consciousness, at the present stage of evolution, has its centre normally in the astral body. Consciousness learns to know by its capacity of sensation, and sensation belongs to the astral body. We sensate; that is, we recognise contact with something which is not ourselves, something which arouses in us pleasure, or pain, or the neutral point between. The life of sensation is the greater part of the life of the majority. For those below the average, the life of sensation is the whole life. For a few advanced beings the life of sensation is transcended. The vast majority occupy the various stages which stretch between the life of sensation, of mixed sensation and emotion and thought in diverse proportions, of emotion and thought also in diverse proportions. In the life that is wholly of sensation there is no multiplicity of "I's" and therefore no conflict; in the life that has transcended sensation there is an Inner Ruler, Immortal, and there is no conflict; but in all the ranges between there are manifold "I's" and between them conflict.

Let us consider the life of sensation as found in the savage of low development. There is an "I," passionate, craving, fierce, grasping, when aroused to activity. But there is no conflict, save with the world outside his physical body. With that he may war, but inner war he knows not. He does what he wants, without questionings beforehand or remorse afterwards; the actions of the body follow the promptings of desire, and the mind does not challenge, nor criticise, nor condemn. It merely pictures and records, storing up materials for future elaboration. Its evolution is forwarded by the demands made upon it by the "I" of sensations to exert its energies for the gratification of that imperious "I." It is driven into activity by these promptings of desire, and begins to work on its store of observations and remembrances, thus evolving a little reasoning faculty and planning beforehand for the gratification of its master. In this way it develops intelligence, but the intelligence is wholly subordinated to desire, moves under its orders, is the slave of passion.

It shows no separate individuality, but is merely the willing tool of the tyrannous desire "I."

Contest only begins when, after a long series of experiences, the Eternal Man has developed sufficient mind to review and balance up, during his life in the lower mental world between death and birth, the results of his earthly activities. He then marks off certain experiences as resulting in more pain than pleasure, and comes to the conclusion that he will do well to avoid their repetition; he regards them with repulsion and engraves that repulsion on his mental tablets, while he similarly engraves attraction on other experiences that have resulted in more pleasure than pain. When he returns to earth, he brings this record with him, as an inner tendency of his mind, and when the desire "I" rushes towards an attractive object, recommencing a course of experiences that have led to suffering, he interposes a feeble protest, and another "I"—consciousness working as mind—makes itself felt and heard as regarding these experiences with repulsion, and objecting to being dragged through them. The protest is so weak and the desire so strong that we can scarcely speak of a contest; the desire "I," long enthroned, rushes over the weakly-protesting rebel, but when the pleasure is over and the painful results follow, the ignored rebel lifts his voice again in a querulous "I told you so," and this is the first sting of remorse. As life succeeds life the mind asserts itself more and more, and the contest between the desire "I" and the thought "I" grows fiercer and fiercer, and the agonised cry of the Christian mystic: "I find another law in my members warring against the law of my mind," is repeated in the experience of every evolving Man. The war grows hotter and hotter as, during the devachanic life, the decisions of the Man are more and more strongly impressed on the mind, appearing as innate ideas in the subsequent birth, and lending strength to the thought "I," which, withdrawing itself from the passions and emotions, regards them as outside itself, and repudiates their claim to control it. But the long inheritance of the past is on the side of the monarch it would discrown, and bitter and many-fortuned is the war. Consciousness, in its out-going activities, runs easily into the worn channels of the habits of many lives; on the other

hand, it is diverted by the efforts of the Man to take control and to turn it into the channels hewn out by his reflections. His will determines the line of the consciousness-forces working in his higher vehicles, while habit largely determines the direction of those working in the desire-body. The will, guided by the clear-eyed intelligence, points to the lofty ideal that is seen as a fit object of attainment; the desire-nature does not want to reach it, is lethargic before it, seeing no beauty that it should desire it, nay, is often repelled by the austere outlines of its grave and chastened dignity. "The difficulty is that I do not *want*." We do not want to do that which, in our higher moments, we have resolved to do. The lower "I" is moved by the attraction of the moment rather than by the recorded results of the past that sway the higher, and the real difficulty is to make ourselves feel that the lethargic, or the clamorous, "I" of the lower nature is not the true "I."

How is this difficulty to be overcome? How is it possible to make that which we know to be the higher to be the habitual self-conscious "I"?

Let no one be discouraged if here it be said that this change is a matter of growth, and cannot be accomplished in a moment. The human Self cannot, by a single effort, rise to manhood from childhood, any more than a body can change from infancy to maturity in a night. If the statement of the law of growth bring a sense of chill when we regard it as an obstacle in the way of our wish for sudden perfection, let us remember that the other side of the statement is that growth is certain, that it cannot be ultimately prevented, and that if law refuses a miracle it on the other hand gives security. Moreover, we can quicken growth, we can afford the best possible conditions for it, and then rely on the law for our result. Let us then consider the means we can employ for hastening the growth we see to be needed, for transferring the activity of consciousness from the lower to the higher.

The first thing to realise is that the desire-nature is not our Self, but an instrument fashioned by the Self for its own using; and next that it is a most valuable instrument, and is merely being badly used. Desire, emotion, is the motive power in us,

and stands ever between the thought and the action. Intellect sees, but it does not move, and a man without desires and emotions would be a mere spectator of life. The Self must have evolved some of its loftiest powers ere it can forego the use of the desires and emotions; for aspirants the question is how to use them instead of being used by them, how to discipline them, not how to destroy. We would fain "want" to reach the highest, since without this wanting we shall make no progress at all. We are held back by wanting to unite ourselves with objects transitory, mean and narrow; cannot we push ourselves forward by wanting to unite ourselves with the permanent, the noble and the wide? Thus musing, we see that what we need is to cultivate the emotions, and direct them in a way that will purify and ennoble the character. The basis of all emotions on the side of progress is love, and this is the power which we must cultivate. George Eliot well said: "The first condition of human goodness is something to love; the second, something to reverence." Now reverence is only love directed to a superior, and the aspirant should seek one more advanced than himself to whom he can direct his love and reverence. Happy the man who can find such a one when he seeks, for such finding gives him the most important condition for turning emotion from a retarding force into a lifting one, and for gaining the needed power to "want" that which he knows to be the best. We cannot love without seeking to please, and we cannot reverence without taking joy in the approval of the one we revere. Hence comes a constant stimulus to improve ourselves, to build up character, to purify the nature, to conquer all in us that is base, to strive after all that is worthy. We find ourselves quite spontaneously "wanting" to reach a high ideal, and the great motive power is sent along the channels hewn out for it by the mind. There is no way of utilising the desire-nature more certain and more effective than the making of such a tie, the reflection in the lower world of that perfect bond which links the disciple to the Master.

Another useful way of stimulating the desire-nature as a lifting force is to seek the company of any who are more advanced in the spiritual life than we are ourselves. It is not necessary

that they should teach us orally, or indeed talk to us at all. Their very presence is a benediction, harmonising, raising, inspiring. To breathe their atmosphere, to be encircled by their magnetism, to be played on by their thoughts—these things ennoble us, unconsciously to ourselves. We value words too highly, and depreciate unduly the subtler silent forces of the Self, which, “sweetly and mightily ordering all things,” create within the turbulent chaos of our personality the sure bases of peace and truth.

Less potent, but still sure, is the help that may be gained by reading any book that strikes a noble note of life, whether by lifting up a great ideal, or presenting an inspiring character for our study. Such books as the *Bhagavad Gîtâ*, *The Voice of the Silence*, *Light on the Path*, *The Imitation of Christ*, are among the most powerful of such aids to the desire-nature. We are apt to read too exclusively for knowledge, and lose the moulding force that lofty thought on great ideals may exercise over our emotions. It is a useful habit to read every morning a few sentences from some such book as those named above, and to carry these sentences with us through the day, thus creating around us an atmosphere that is protective to ourselves and beneficial to all with whom we come into contact.

Another absolutely essential thing is daily meditation—a quiet half-hour in the morning, ere the turmoil of the day begins, during which we deliberately draw ourselves away from the lower nature, recognise it as an instrument and not our self, centre ourselves in the highest consciousness we can reach, and feel it as our real self. “That which is Being, Bliss and Knowledge, that am I. Life, Love and Light, that am I.” For our essential nature is divine, and the effort to realise it helps its growth and manifestation. Pure, passionless, peaceful, it is “the Star that shines within,” and that Star is our Self. We cannot yet steadily dwell in the Star, but as we try daily to rise to it, some gleam of its radiance illumines the illusory “I” made of the shadows amid which we live. To this ennobling and peace-giving contemplation of our divine destiny we may fitly rise by worshipping with the most fervent devotion of which we are capable—if we are fortunate enough to feel such

devotion—the Father of the worlds and the Divine Man whom we reverence as Master. Resting on that Divine Man as the Helper and Lover of all who seek to rise—call Him Buddha, Christ, Shri Kṛiṣṇa, Master, what we will—we may dare to raise our eyes to the ONE from Whom we come to Whom we go, and in the confidence of realised sonship murmur, “I and the Father are One,” “I am That.”

ANNIE BESANT.

(TO BE CONCLUDED)

JOACHIM DE FLORE'S “AGE OF LOVE”

As Joachim de Flore knelt in the Church of the Holy Sepulchre on Mount Tabor, an angel came to him and expounded to his understanding the whole scheme of the Apocalypse and showed him the Church which is to come, “that great city descending out of heaven from God,” and there was no temple therein, “for the Lord God Almighty and the Lamb are the temple of it. And there shall be no night there. . . . I, Jesus, have sent mine angel to testify unto you these things. I am the bright and morning star.”

And as the angel unrolled for him the mystic tradition of the past, he sees unfolding before his mind the future of spiritual things, the fate of the temporal Church and the disintegration of the Holy See. He sees that the last times of the Church will find one Order alone remaining, the genuine “Contemplatives” after the Order of St. John, as it is written: “If I will that he tarry till I come, what is that to thee?” For the entire succession of St. Peter, who represents Faith, will have exhausted itself in the conflict with Antichrist. This order of the Contemplatives or “Spirituales” he sees prefigured by Jesus himself and already existing in the germ.

Joachim de Flore is the representative at the end of the twelfth century of the line of Hermit-Saints, who had lived for

at least four centuries before his time in Southern Italy and Sicily, and had kept up a constant connection with the monastic prophets of Arabia and Egypt, illustrating in their own lives the lives of the Fathers of the Desert.

Joachim was deeply versed in monastic lore, he had read Erigena and his version of *The Celestial Hierarchy*, he had studied *The City of God* and absorbed its spirit; he is penetrated with the mystic fervour of the early anchorites, for "of such was the Church of the first believers in Christ, as now the monks endeavour and desire to be," he says with St. Jerome.* "The hermit will reunite all men,"—and this is the keynote of his life and work.

He was afflicted with a veritable nostalgia of solitude—

*"O beata solitudo
O sola beatitudo,"*

and he pores over the works of Cassian, the great recluse, called Joannes Eremita, who had lived with the hermit monks in Egypt in the fourth century, and who collected the "Instructions" of the ancient Egyptian Abbots, Nestero, Piammon, Theodore and others, with the rule of St. Basil and the sayings and maxims of many "of whom the world was not worthy, wandering in deserts and mountains and in dens and in caves of the earth."

To these, and to such as these, he proclaims that the third revelation is given in advance, "*in primitiis contemplationis*," by the Holy Spirit, whose word is the Third Testament or Eternal Gospel, superior to the New as the New is superior to the Old Testament. When this Gospel is read as an open book by all men the Third Age of Love will have come, which is the Age of the Spirit, a timeless age, when symbols will be no more. It is the letter which killeth, he repeats, the Spirit giveth life. "It is the Spirit which quickeneth, and it shall come like a consuming fire."†

This third Gospel is already written, he says, and the Third Age is already with us. The Age of Faith is past and the time

* *De Script. Eccles.*

† "Et in aduētu spūs. s. clarificatus est ignis qui de celo descendit spūale significat intellectu. Ipse est enim ignis qui vorat et cōsumit hec oia," p. 103. *Divini Vatis Abbatis Joachim, Liber Concordie novi ac veteris Testamenti*, Venice; 1519. See also E. Gebhart, *L'Italie Mystique*. Paris; 1890.

is even now at hand when knowledge shall be born as a new day and the redemption of man shall come by the power of reason made perfect; then all men shall know the truth and the truth shall make them free. "What profits the name of Christ," he says, "where the power is wanting? The vicegerents of Christ care nothing in these latter times for the incense, they seek only the gold. The Church can and could retire into solitude, lead a spiritual life, abide in communion with Christ her bridegroom; and through her love to Him, she would become mistress of the world and perhaps no longer have to pay quit-rent!" He complains of the deification of the Church of Rome. "Their guilty mistake is in this, that they bid men visit the holy material temple, when the truth is that in every place every Christian is a temple of God if he leads a good life."

"For the priests who serve the Eucharist act impiously against the law of Christ, if they think that it is their prayer and not their life which makes the sacrament, and that the solemn ceremony alone is necessary and not the merit of the priest."*

The three epochs of the *Concordia* correspond with the three ages of St. Augustine, of Erigena, of Dionysius the Areopagite, and with the three stages of Plato, *i.e.*, purification, illumination and vision (*ἐποπτεία*).

The first age saw the shining of the stars, the second the whitening of the dawn, the third shall see the glory of the day. The first epoch is that of knowledge, the second of goodness, the third of perfect reason. The first is trial, the second action, and the third contemplation.†

The characteristic of the first is Fear, of the second Faith, of the third Love. The third age is the age of the Holy Spirit, who is Liberty, and who instructs the spiritual mind alone (that is the mystic mind, *mysticus intellectus*).‡

Compare this with Erigena, who considered himself the most faithful transmitter of the Johannine tradition: "The soul will only truly possess God by its communion with the Holy Spirit."§

* St. Jerome, *Comment. on Sophonias*.

† *Concord.*, Lib. v., cap. 84.

‡ *Concord.*, Tract. I., cap. viii.

§ *Comment. in Evangel. Joan.*

And again: "The new Church of the Apocalypse is the Eternal Church; and already in their earthly life Christians of the contemplative orders have penetrated into this higher Church and partake of the ideal spirituality of a heavenly life. . . . God opens to 'Contemplatives' the new Jerusalem, he raises them from the Church of the Word to the Church of the Spirit."*

Here, then, in the ideas of Erigena, "the subtlest metaphysician of the age," is the source of Joachim's *Concordia*, and "that most infamous book, *The Eternal Gospel*," and through Erigena we are led back to the agonies of the Apocalypse described in St. Augustine's *City of God*.

"For *this* is the Church of the Faith, and *that* shall be the Church of direct contemplation; the one is in the time of pilgrimage, the other of eternal rest; one is on the journey, the other in the fatherland. One is good but still unhappy, the other shall be better and blessed indeed.†

Here are the same expressions, the same dream: but who will venture to charge this Saint with the "deadly Manicheism,"‡ for which Joachim was condemned and which made Erigena unbearable to the later Church. Yet St. Augustine's Platonism was grafted upon his early Manicheism—that singularly charming heresy, "more condemned yet more vital than any other; Emperors have hunted it to death in vain, and it reappears in the Middle Ages menacing the Church at its moment of greatest power."

"Who can say it is dead to-day?" continues the Abbé Bongaud in his *Life of St. Monica*, "Who can say that there are not to-day secret societies who can trace their origin back in unbroken succession to Mani himself? Yet what is more ridiculous than to say that there are two principles that are eternal yet irreconcilable?"

What indeed, yet the Church complains that Erigena was so carried away by the beauty and charm of ancient Pagan learn-

* John Scot Erigena, *Exposit. sup. Hierarch. Eccles. S. Dionysii*, Lib. ii., Prol. (Migne).

† *De Civi. Dei*, xx., from Gebhart, p. 58.

‡ Brewer's *Monumenta Franciscana*, Preface. "Master of the Rolls" Series.

ing that "he lost sight of the fundamental truth [!] of Christianity, *i.e.*, the essential difference of Creator and creature, and that mind and matter are eternally two."* This appears to the unlearned to be painfully like Manicheism, which may after all be worth studying, for the Abbé Bongaud says it was "at once a philosophy, a theology, a religion and a cult, with the perspective of a perfect and complete reform. . . . To add to these qualifications it had the charm of a system of successive and mysterious initiations, for it was a secret society. . . . Thus, in advancing to these initiations the reason never lost its independence for none claimed authority over it, 'that terrible authority of the Church'; as St. Augustine used then to say, 'You need only believe, *as you liked*, step by step.'† So a thousand years before Luther the liberty of private examination had been made a dogma!"‡

But Joachim de Flore, the Apostle of Mystical Love, brushes away all such subtleties and discussions. "The truth which remains hidden to the wise, is revealed to babes; dialectic closes that which is open, obscures that which is clear; it is the mother of useless talk, of rivalries and blasphemy. Learning does not edify, and it may destroy, as is proved by the scribes of the Church, swollen with pride and arrogance, who by dint of reasoning fall into heresy."§

And the ultimate logical issue of all this science of mystical Love is the purest pantheism: "Our life is the Life of God in us," says Erigena, following Maximus the monk (called the Confessor), who is the link between Erigena and the Areopagite.

"It is further the most perfect work of Love and its activity to bring about such an habitual interchange of limits, qualities and names. Faith is the foundation, but Love is the fulfilment. Love is the experience of a transport towards God, the beloved object; it cannot rest until the *whole is united to the whole*, until the whole is loved in and embraced by the whole."||

* J. Alzog (M.D., Prof. Theol.), *Manual of Universal Church History*, vol. ii., p. 300 (Freiburg).

† Confessions, Lib., iii., cap. vi.

‡ *Histoire de Sainte Monique*, par l'Abbé Bongaud, p. 190. Paris; 1873.

§ *Comment in Apoc.*, P. Sabatier, *Life of St. Francis*. London; 1894.

|| Schol. on Gregory Nazianzen.

And in *The Celestial Hierarchy* we find this: "Every divine illumination goes forth lovingly under various forms and also unifies the things illuminated,"* for the origin of which ideas some writers refer to Plato's *Symposium*: "(Love) is the Mediator who spans the chasm which divides them, and in him all is bound together and through him the arts of the prophets and the priest, their sacrifices and mysteries and charms and all prophecy and incantation find their way."†

"As fire converts *into itself* those things upon which it has power, so our Lord as a consuming fire transforms us into his own likeness" (St. Dionysius.) These and such like quotations have no meaning except in the light of pantheism and in connection with the doctrine of absorption. They might be multiplied indefinitely from Catholic mystics of every century, and the principle underlying them is only execrated when it is amplified or derived in any way from a wider system of metaphysics, pointing to a definite expansion of the consciousness and the intensification of the individuality. St. Gregory Nazianzen, one of the four great Doctors of the East (389 A.D.), says himself: "From desire are we raised to purification and from hence further to likeness with God, and lastly we arrive to converse familiarly with God and know Him more perfectly by union. Then when we are *made Deiform* doth the true and natural God converse familiarly with those who by Grace are called Gods; infusing the Divine lightnings of His knowledge in us as every one is purified."‡

Speaking of the lives of the monks in his day, St. Gregory says: "These are they who live deliciously, by refusing delights; and meanly for the sake of heavenly things; who are out of the flesh yet in the flesh."§

The Order then of the Third Age will consist of the elect "who mount the last steps and descend to teach others,"|| and its Rule will be one which might well fire the imagination of any

* *Cel. Hierarchy.*, cap. i. Parker: London; 1897.

† Jowett's *Plato*, vol. ii., p. 54. London; 1875.

‡ Nicetas, *Comm. on St. G. N. concerning Divine Contemplation*, Orat. 42.

§ *Adv. Julian.*, Orat. 9.

|| *Cass., Collat. Pat.*, xix., cap. 9.

who seek for spiritual freedom. It will be the Rule of St. Basil, whose means of grace are simple and contained in one sentence. "Contemplation and the earnest doing of duty."*

A. L. B. HARDCASTLE.

"THE GOD WITHIN"

PROLOGUE

IT was characteristic of Esther that her pleasures always came to her in the form of temptation; not that evil was the desire of her soul, but rather that the desire of her soul became for her evil in the hour when it was within her grasp.

It had always been so. Esther well remembered how long it had taken to hoard her weekly penny till she had acquired the shilling necessary for the acquisition of a musical box with four tunes and a view of the Crystal Palace, which was the desire of her five-year-old eyes; and how upon the very day on which the twelfth penny had been added to the other eleven, Archie's lop-eared rabbit had been suddenly smitten by the hand of Death. And from that hour the acquisition of the musical box had become for Esther evil, the renunciation of the same her highest good! Not, be it understood, because in the presence of the rabbit's grim visitor she learned the vanity of earthly joys (indeed the musical box was highly necessary to the pomp and circumstance of the funeral), but because a voice within, that was more than five years old, though Esther did not know it, urged that Archie wanted another rabbit; and a voice from without, in the person of the greengrocer's boy, proffered one with pink eyes for the sum of one shilling.

The voices gained the day, and the defunct rabbit was interred decently if somewhat quietly; while his successor, wearing a large crape bow, struggled vehemently in Esther's arms

* *In Reg. Brev.*, clxxv.

against being forced to typify in person the truth of the old saying : “ *Le Roi est mort ; vive le Roi !* ”

And so Esther had grown up, and the inner voice had gone on speaking, and often she listened and obeyed, and oftener she listened and disobeyed, but always she listened ; and that, too, was characteristic of her.

To the voices that spoke from without, to unfamiliar creeds and catechisms, to prophecies and precepts, she was deaf and impervious, for the voice that her soul heard was the voice of her Higher Self, and in lives that lay behind her that Self had gained control of its vehicles of flesh and of brain-consciousness ; control partial indeed and incomplete, but such that in the child Esther it strove to do the same. All of which is a digression.

I.

Esther leaned back in her chair and looked from the blue legal document in her lap to her sister.

“ It is hard for you, dear. I wish . . . I wish that Aunt Mary had left you and Archie something too ! ”

“ Wishing is no good ! she *ought* to have ! she knew I was engaged and that father is too poor to give me a proper trousseau, or to send Archie to Cambridge, though he has a scholarship to help ! Oh ! Essie, what will you do with so much money, it seems a lot to spend on oneself, doesn't it ? ”

“ Does it ? ”

Esther's voice was dreamy and her eyes were gazing into the distance, where the pink and white tracery of the orchard stood out against the clear spring sky. The *voice* was speaking to her, and as Esther listened, Blanche's fretful tones blurred the harmony into discord, and a swift mutiny stirred like the spring *Sehnsucht* in her blood. She sat up and listened to her own words as she spoke quickly and decidedly.

“ It may be a lot of money, Blanche, but I am going to spend it on myself ; it is mine to do as I like with, and I am going to London to learn to paint. I have never had a chance in life, and my turn has come at last. You know how I have dreamed and longed and yearned to paint my picture, *the* picture of my vision, and how I have failed again and again for want of lessons

in drawing and anatomy. Now my chance has come, and cost me what it may, I will do it; I will paint my picture!"

Blanche was silent, struck dumb by the new note of defiance in her sister's voice.

"Cost what it may, I will paint that picture before I die," repeated Esther, but the challenge in her tones was not for Blanche.

II.

"Esther! you really are the most tantalising of beings! do you realise that we have been engaged for six months, and that I have never yet seen *the* picture?"

"No doubt that is a great hardship, but it is one which you share with the rest of the world; no one will see it until everyone does, and if that is not to be, it will never be seen at all. No, Lawrence, indeed you must not! let it alone please, unless you really want to make me angry!"

"Well, if you really mean that I may not see it! But, darling, don't do anything reckless if the picture is not taken; do you realise that the Hanging Committee are half of them fools, the other half awfully prejudiced, and the whole lot as antiquated as they make them? Of course they ought to take it if it is anything like your other work. Esther! *why* may I not see it?"

The March wind shrieked as it rattled the windows of the big bare attic Esther called her studio, the twilight crept about the room and left dark shadows in the distant corners, Esther shivered and looked round nervously before she answered irritably, "There is no 'why' in the case, my dear boy! *why* should there be? it is merely my whim, and that ought to be reason enough for you!"

Lawrence Copeland laughed indulgently. "Well, then, it shall be, Queen Esther! But remember if—I only say *if*—it should not be accepted by the Burlington, I claim the right to see it and discuss its future with you! Is that granted me?"

"Oh! if you like! I mean, we won't talk of its not being taken, it must and shall be, and then I can die happy."

Lawrence followed her with his eyes as she moved about

the room collecting and cleaning brushes and palettes, and a sigh escaped him. Her last words sounded ominously to him, though he knew that they were only the commonplace ending of her sentence. She looked so frail and thin, her eyes were so strangely bright, and her hands, as he had held them in his while begging to see the picture, so hot and dry that they seemed to throb in his clasp. “You are working too hard, dearest,” he said anxiously as he rose to go an hour later.

Esther lived at a boarding house in the dreary region of Bloomsbury, but its allurements were not such as to tempt her to quit her studio before nine or ten every evening. “I am quite well, dear, don’t worry about me.” Esther spoke gently, the love she so rarely expressed in words softening the brilliancy of her eyes and the worn lines round her mouth.

Lawrence stood looking at her, an undefined fear at his heart.

Suddenly he spoke. “Esther, are you sure it is worth it? Are you really happy in this life—are you strong enough to live it? You are so much alone, darling, shut up for hours in this big barn of a place, seeing visions and dreaming dreams, sometimes I am afraid. . . .”

Esther broke in passionately: “Afraid! what of?” she cried scornfully. “Afraid because I am a woman and you think I am too weak to do any real work? Afraid that my ‘visions’ are the delusions of my poor, hysterical *woman’s* brain? Oh! don’t try to pacify me by saying you don’t mean that, all you men are alike; but if you have the best of it in muscle and nerve-power, we have the pull when you come to the subtler faculties, those by which are discerned the things invisible.”

“I did not say or even imply that woman was inferior to man!” Lawrence met the brilliant, fevered eyes with grave disapproval in his own. “But equally I cannot grant that men are always so far behind as you seem to make out.”

Esther laid a penitent hand upon his coat sleeve. “Dearest boy! you needn’t be so cross! You weren’t a man always, you know. The Ego is sexless and puts on the *man* or the *woman* according to what it has got to do, as you put on Scotch tweed and waders, or frock coat and patent leather, according as you

are going salmon-fishing or meaning to walk down Piccadilly, and what the Ego has to do is determined by what it has done! *Viola tout!* so simple and yet so hard for the 'lords of creation' to grasp! There, I have made you laugh! and now you must go, for you have to dress and dine and go to the theatre and all the other *incubi* of the non-Bohemian male, while I who am 'only a woman' and dare to do as I like, shall stay here and dream! *Auf Wiedersehn!*"

III.

"THE STUDIO,

"8, WARMSLEY STREET, S.W.

"March 3rd, 189—.

"You have only been gone four hours, Lawrence, two hundred and forty minutes! such a little time and yet a whole life has gone to pieces in it! How can I tell you? how *can* I? and yet I must, for when you come to-morrow I shall not be here and you will never see me again in this life. Do not think that I am going to kill myself; *we*, who believe in something wider than the heavens and hells of the churches, do not seek freedom by escaping the mere flesh prison; no, I am going away to work and wait until I have redeemed the time and climbed again the steps that I have lost. And now for my story in all its mean, pitiful, naked truth, stripped of all that can even make you sorry for her whose history it is. I have painted a picture. You know something of what that picture has been to me though you have never seen it. I called it 'The God within.' The idea—to me it was a vision—came to me when I was quite a child and I made a vow then that I would live to give it to the world. I did not know then that one of our greatest painters had tried to represent the same subject, I doubt even if he had painted his picture when I saw mine first. We were poor—you know the old story—but at last money came to me, a small sum it is true, but enough to give me the power that was lacking to me. I took it all for myself and I came to London. You know the rest of the outer side of my story, but you do not know the inner truth that has shown me what I really am. For

months I worked, but the vision that had been with me often from my childish days till I came to London ceased to appear to me, and I feared that it had gone for ever and that I must paint my picture from memory alone. Imagine then my joy when, on the evening that I began my great work, I saw *a* figure clear and distinct against the background of the dark red curtain that hangs to the right of my easel. Day after day when I began to paint it was there, steady and immovable however long the hours through which I worked, and it remained with me until the day when my picture was finished. My picture! how can I bear the bitterness of those two words, now that my eyes have been opened and I have *seen* what I have painted.

“When you left me just now I turned as usual to uncover the object of my worship, for since the picture was finished I have done little else than gaze at it, trying dimly to read my own strange haunting thoughts about it. To-night I stood as usual before the easel, my eyes fixed upon the face that looked at me from the canvas, when suddenly the space before the red curtain, empty since I had finished my portrait, became filled with light, and there, radiant in the glory, was (not the figure I had painted, that I saw at a glance) but my vision—the vision I had lost so long, the inspiration of my life, ‘the God within!’ For some moments I gazed entranced, then the vision faded, and I turned to the picture on the easel! Lawrence! pity me, do not loathe me as I loathe myself, the thing that I had painted was a fiend, a devil, fierce with malignity, hellish with ever-burning desire. I saw it for one instant before I fell senseless by the easel.

“It is over now; I have no more to do before I leave this place for ever. The picture is ripped into shreds, and I have burned them all to ashes. My body is very weary, but my spirit is once more free. I go to keep it so. Do not say, as I can hear you saying, ‘Poor little Esther! so hard a punishment for only putting self before others, as millions do every day!’ Remember, *I* knew better, I have always known! Good-bye.

“ESTHER.”

E. M. GREEN.

THEOSOPHICAL ACTIVITIES

BEFORE the present number is in the hands of our readers "White Lotus Day" will have been observed all over the Theosophical world. This day is everywhere regarded as the occasion to keep before our minds the work done by H. P. Blavatsky as the devoted pioneer of the Theosophical movement, and after the passages from *The Gitâ* and *The Light of Asia* have been read, the simple function usually closes with a review of her work, and perhaps the personal recollections of any of her pupils who may happen to be present. At Adyar this year the President-Founder seized the opportunity to unveil a life-sized statue of Madame Blavatsky, "modelled," we learn from *The Theosophist*, "at the Madras School of Arts, under his supervision."

Mrs. Besant's lectures before the last Adyar Convention on *The Evolution of Life and Form* were published last month in India, and will shortly be issued in England. Our colleague's lectures on *Dharmah* and *The Mahâbhârata* are also printed and will be published in due course.

MRS. BESANT arrived in London on May 6th, and was warmly welcomed by our members after her eight months' absence in India.

Europe In the Blavatsky Lodge we have had three lectures during April. "Prayer" was Mr. Leadbeater's subject on April 13th; the lecturer drew a marked distinction between the stage of evolution in which a man asks from his god for his own personal benefit, and the higher stage wherein the man lifts up his whole nature in praise and contemplation of that which he recognises as worthy of his reverence. One of his most interesting lectures was delivered by Mr. Mead on April 27th, on "The Isiac Mysteries and the Doctrines of Hermes the Thrice-Greatest," and Mrs. Hooper, on April 20th, threw out hints of a fruitful line of research in Druidic lore and tradition in her

“Traces of Secret Teachings among Early and Primitive Peoples.” The published lecture lists of many of the other lodges show that our members are extending their Theosophical investigations in many directions, as well as following the more direct stream of teaching.

The next Annual Convention of the European Section will be held in London, on Saturday and Sunday, July 8th and 9th.

The Countess Wachtmeister, on her return from India, was extremely well received at Nice, Toulon and Marseilles; several new members have joined the Society and increased activity is manifest in France. Lyons, Grenoble and Clermont Ferrand were also visited by the Countess on her way to Paris, and both public lectures in French and private addresses were given wherever she stayed.

From the Marseilles Lodge we hear: “The Countess arrived here from Toulon accompanied by Mrs. Terrell (of Nice) on Saturday, April 15th, and remained till Wednesday, the 19th, when both ladies proceeded to Grenoble. Owing to a misunderstanding as to the Countess’ wishes, her sojourn here was not spoken of in the local papers till two days after her arrival. Nevertheless, more than a hundred people attended a lecture which was only advertised in the morning of the day on which it was given. This makes us confident that, should any of the prominent members of the Theosophical Society give a lecture here in French, we should be able to gather together an attentive and interested audience. Besides this more public work, the Countess held several private meetings.

The Rome Lodge continues its weekly meetings and the discussions are animated and interesting. Lectures were given during the month on “The Solar System and its Planetary Chain,” and “The Lunar Pitris and the Earth Chain.”

In the Copenhagen Branch, Mr. Sarsen lectured on “The Universality of Theosophy,” and during the month Mrs. Besant’s *Four Great Religions* was read and discussed.

MR. J. C. CHATTERJI has returned from his tour round the world, and will continue his work both amongst our lodges and in circles not hitherto open to our influence. Mr. Chatterji’s earnestness gains him friends in all countries.

America

The Branch in Philadelphia writes that it was much helped by the visits of Mrs. Buffington Davis, and that it is working on in the face of many difficulties.

DURING the past month a good deal of activity has been manifested, consequent on the presence at Auckland of Mrs. Richmond, President of the Wellington Branch, and Mrs. Aiken of New Zealand Christchurch. Both ladies have drawn large and enthusiastic audiences.

Mrs. Richmond gave a course of lectures on three successive Sundays. February 19th, "The Origin and Power of Thought in Man"; February 26th, "Man's Search for God"; March 5th, "Evolution and Reincarnation." Mrs. Aiken has taken the two Sundays following Mrs. Richmond. Her lectures have been, March 12th, "Thought a Living Force"; March 19th, "The Three Paths."

The meetings in Wellington and Christchurch are being well attended, the branch work going on as usual.

REVIEWS AND NOTICES

METAPHYSICS AND MYSTICISM

Essay on the Bases of the Mystic Knowledge. By E. Récéjac. Translated [from the French] by Sara Carr Upton. (London: Kegan Paul, Trench, Trübner and Co., Ltd.; 1899. Price 9s. net.)

MUCH of this book is beyond us. It may be that it is too deep for our comprehension, or it may be that it is badly translated, or it may be that it is owing to the obscurity of the writer's nomenclature; but in any case we must confess to a feeling of weariness when struggling with page after page of such pronouncements as:

"The facts which the mystic consciousness claims as its own, bear altogether the name of Inspiration. Now, if we can succeed in giving some precision to the idea 'Inspiration,' which participates in the indetermination of Freedom itself, we shall find the only intellectual thing in mysticism to be the analogical representations of the Absolute."

This is a very favourable specimen of M. Récéjac's general style, and even after carefully perusing his book and deducing from the context the meanings in which the author uses his terms, we confess that we are left with but a very blurred idea of his intention. In fact,

his whole treatment of the subject of mysticism, which in its nature is so instinct with light and colour, results in a very grey picture.

M. Récéjac's endeavour is to deal with mysticism in the abstract, and we find in his pages not the slightest reference to the historical side of the subject. In fact we should almost doubt whether the author is deeply read in any part of the enormous literature of the Mystic Way, with the exception of some portion of Christian Mysticism. Augustine and Thomas Aquinas are almost the only writers referred to.

The radical difference of point of view between ourselves and the author lies in the fact that M. Récéjac finds the root of mysticism in "Love" and denies that it has any contact with science, while we hold that the true Mystic Path is threefold, since the great Mystery may be approached by the ways of Love, Knowledge and Power. Again, the contention of Theosophy has always been that there is a *science* of life and of the soul, a true Gnosis. This is what we call occultism. But our author has quite a different view of the matter and confounds occultism with the occult arts. Thus he writes :

"Under the name 'Occultism' may be grouped all the systems which have a common tendency to seek in Nature for manifestations of the Absolute. The stars and the birds, removed from us in space, have long been tempting objects for this instinct of mystic Naturalism, and have given rise to the most obstinate forms of superstition." Presumably M. Récéjac is here referring to astrology and augury.

On the other hand our author is quite right in finding the only safeguard of mysticism in morals, though he nowhere defines what he means by "morals." But for Theosophists there is a real science of morals removed from speculation and system-building, dependent on the inner facts of man's nature. M. Récéjac, however, will have it that these facts are merely subjective impressions which are only valid for the individual. We on the contrary declare that these facts are objective and are as valid for all those who can experience them as are the facts of the physical plane ; and that it is the concomitant observation of these facts by a number of people in the same way which constitutes our science of the soul and places morals on a rigidly scientific basis of observation.

What then is the value of M. Récéjac's labours ? The value consists in this : that he has demonstrated the necessity and validity of mysticism and the insufficiency of physical science, or indeed of all that goes generally by the name of science, to explain the facts of

consciousness. Mysticism is the necessary complement of science, and in its own domain is as legitimate and dignified as science in her province. Thus, though *The Bases of the Mystic Knowledge* will be of very little use to the mystic, or theosophist or occultist, it will be of very great service in demonstrating to the empiricist, determinist and positivist that mysticism can not only hold its own in the battle of opinion, but that it has a fuller experience of life.

G. R. S. M.

GLIMPSES OF THE OTHER WORLD

Northern Lights, and other Psychic Stories. By E. d'Espérance.
(London : George Redway ; 1899.)

THE author claims for this collection of stories that they are not fiction but fact—that they are accounts of genuine experiences related to her by those chiefly concerned in them. In her preface she remarks: “Those contained in this volume are but a very small part of what have been related to me. I have chosen them because, in all cases where I have not myself participated in the recorded incidents, the narrators are known to me, as well as to hundreds of other people, as being both trustworthy and veracious. Where names have been used in the stories, they are the actual names of the people and places. When initials only have been used, it is because the persons most concerned are either still living themselves, or their near relatives are still on earth, and object to having any clue to their identity given to the public. In most cases where it has been practicable these stories have, moreover, been submitted to the actors therein or the narrators thereof, in order that no inaccuracy might inadvertently be published.”

They are good stories, most of them, and simply told. The opening story, which gives its name to the book, is the most unusual and the least comprehensible of the whole. It relates how the ghosts of a couple of Laplanders appeared on several occasions shortly after their death, but were visible only to two children. So far the circumstance is common enough; the peculiarity consists in the fact that these very prosaic spirits were constantly begging for brandy and tobacco, and appeared to be able in some way to partake of these abominations, but only when offered by the children. When these little mediums saw their spirit friends and held out towards them a handful of tobacco or a glass of brandy, that tobacco or that brandy would disappear even while the eyes of all present were in-

tently fixed upon it; but if the offering were made by anyone else it remained untouched. It is stated that this happened so often and in the presence of so many people that there could be no possibility of mistake about it.

The rest of the stories range themselves under very familiar heads, though most of them are distinctly good examples of their respective kinds. Two are tales of warning by earth-bound spirits, and two are examples of the fulfilment of promises to appear made during earth-life; two are cases of suicide, and show very clearly the terrible consequences of that rash act, and the slow amelioration of conditions which subsequently takes place; one which does not quite belong to any of these classes is "Benno"—a pathetic little story of a ghost who enabled a dying boy to be kept alive long enough to exonerate an innocent man who was accused of his murder.

Some interesting accounts are given of the excursions of the astral body during life, the most dramatic of them being "The Light of Pentraginny," in which the double first saves a vessel from destruction, and afterwards visits an island on which some of its crew have been shipwrecked. Altogether this is a very good collection of stories, and well worth reading for those who are interested in such glimpses of the other world.

C. W. L.

HOW TO BECOME A "DEIFIC BABE"

Zenia the Vestal; a story of Occult Life. By Margaret B. Peeke.
(London: George Redway; 1898.)

"IF the reader will delve deep into the spirit of this book . . . he will find himself no longer a worm of the dust, but a deific babe." This startling statement confronts us in the introduction to this work. I do not know what a deific babe is; I have never before heard of such a phenomenon; but I hand on the recipe for becoming one if anybody wishes to make the experiment. If, however, it involves the reading of these three hundred and fifty pages of wearisome vacuity, I can hardly conceive that the sensation can possibly be worth the trouble.

The authoress begins by disclaiming responsibility for the work, and informs us that "The Hierophant of the Order Egyptian; the Order of Alcantra of Granada; the School of the Prophets on Mount Hermon; the Illuminati and the Nameless One, over whom the

Keeper of the Lost Word presides—all these have given of their wisdom, and bid me say that some of the cult used in the Book has never before been put into English.”

A captious critic might suggest that it had not been put into English even now, for neither the grammar nor the spelling of the work are quite those to which Englishmen are accustomed. Whether the authoress invented the extraordinary list of imaginary names just quoted, or whether she was simply deceived by mischief-loving astral entities, it is impossible to say; the superhuman dulness of the book is on the whole rather in favour of the latter supposition. The central idea (if there *is* a central idea) seems to be to represent everything in heaven and earth in terms of vibrations—a view in favour of which there is much to be said, as may be seen from Theosophical literature. The words karma and reincarnation occasionally occur and there is much talk about Masters, though of course not the faintest gleam of comprehension as to what they really are.

If the effort to make a story of it with its wooden and impossible figures were abandoned, and the attempts at teaching were condensed so as to bring the whole thing within the limits of a four-page leaflet, it is possible that it might be of use; in its present form I fear one must regretfully say that it can provoke nothing but ridicule.

C. W. L.

MAGAZINES AND PAMPHLETS

THE most interesting part of Colonel Olcott's "Old Diary Leaves" in the April *Theosophist* is an account of the cremation of a Buddhist priest. The ceremony appears to have been a very picturesque one, and is vividly described. Dr. Marques contributes a paper on "The Auras of Metals," which will form the first chapter of a revised edition of his *Human Aura*. The author evidently proposes to go with some detail into the subject, but the present contribution is introductory. The statement that the denser aura of a body is "easily perceptible to ordinary vision, when once attention has been called to the fact of its existence, if one looks for it in a proper kind of light," is likely to be received with some doubt. "Supersensuous Consciousness" deals with the ecstatic state and with various abnormal psychic conditions. Some curious remarks are made by the writer in the course of the paper on the lack of superphysical experiences among his Indian fellow-countrymen.

The Prashnottara is rendered of greater interest than usual by a

report of conversations by Mrs. Besant on "The Building of the Individual." In the second conversation Mrs. Besant deals with the "planes" and the nature of the life upon them. The catechism of Hinduism is still continued.

In *The Journal of the Mahâ Bodhi Society* there is a severe criticism of Mr. Savage Landor's account of his Tibetan travels. The writer, Mr. Dharmapâla, expresses his intention of proceeding himself to Tibet, and if he does it is to be hoped he will have more success than his unfortunate predecessor. His great desire, he somewhat naïvely says, is to see the Grand Lama, as he is "still pursuing the object of my heart to see a personage whose sight will give me delight." The doctrine of the soul in Buddhism is ably dealt with by a Hindu writer who has studied Northern Buddhism. A series of original aphorisms has been running through the recent numbers of this journal, the originality of which is more striking than their wisdom. Here is a division of mankind: "There are two kinds of men. One has an eye. The other has it not."

The Theosophic Gleaner opens with a paper by Jehangir Sorabji on "Human Life and its Mission," dealing with the evolution of the soul. The writer comes to grief in introducing "vibrations" into his scheme, as he informs us that "sound travels only at the rate of thirty-two vibrations a second," and that the "Nadir point of our present materiality does not permit us, except in very, very rare cases, more than a hundred vibrations a second." The usual selected matter fills the remainder of the issue.

We have also to acknowledge the receipt from India of *The Light of Truth* and *The Astrological Magazine*, and from Ceylon of *The Buddhist* and *Rays of Light*.

The Vâhan for May contains some correspondence on a question and answers in a former number, dealing with the suffering inseparable from evolution and the purpose of the Logos in such a scheme. The subjects of the present "Enquirer" are a little less lofty and more practical. A. A. W. chats most entertainingly of the pleasure of being an innocent victim. The transferability of karma calls forth three lengthy answers. C. W. L. does not cover quite so much ground as usual, but is represented by a number of rather short replies.

Most of the articles in the April number of *La Revue Théosophique Française* are continued from previous numbers or are translations. Dr. Pascal, however, contributes a paper on "God, the Universe and

Man," with an introduction slightly apologetic for the loftiness of his subject. Mons. Courmes reports some lectures recently delivered in Paris by Mons. Carmelin and Mons. Jules Bois.

The opening paper in *Mercury*, for March, is on Theosophy and German Philosophy, by H. A. W., who gives a clear and interesting sketch of some ideas of German and other metaphysicians which bear upon Theosophical teachings. "The Higher Function of the Imagination" is continued from the last number, and the concluding article is an unsigned one, entitled "Love, the Greatest Force." The portrait in this issue is that of Mr. Leadbeater.

Theosophy in Australia contains a paper entitled "Free Thought or Dogma," which criticises very freely much of our Theosophical literature. The writer complains that ideas are often put forward with too much authority and are accepted by many as conclusive. This is followed by "Notes on the Duality of Nature" and the usual "Questions and Answers," the first one of which is our old familiar friend—Why did Parabrahm manifest? Other questions deal with the control of the mind and with the entering into the body at birth.

Sophia, for April, consists mainly of continued or new translations. The latter include Mrs. Oakley's "Incidents in the Life of Count St. Germain" and an old paper by Mohini M. Chatterji from *Five Years of Theosophy*. V. Diaz Pérez contributes "Notes on some Curious Works of Philosophy and Occultism," which are of interest. The subject dealt with in this number is the customs and beliefs of the Philippine Indians.

An editorial notice opens the April number of *Theosophia*, which concludes the seventh volume. With the next issue the magazine will be enlarged and improved in form. "Afra," the most regular of its contributors, takes farewell of the readers in this number, and her articles will no longer appear in their accustomed place. An excellent portrait of Mrs. Besant accompanies the magazine.

Our Roman journal, *Teosofia*, continues its account of the last Anniversary Meeting of the Theosophical Society. The translations are also all continued from the last number.

We have also to acknowledge the receipt of *Balder*, our Norwegian magazine; *The Arena*; *The Literary Guide*; *Light*; *The Agnostic Journal*; *The Herald of the Golden Age*; *La Lumière*, a Parisian Spiritist journal; *Humanity*; *The Metaphysical Magazine*; *The Journal of Psychology*; *Modern Astrology*; *The Tyranny of Custom*; *Depopulation, a Romance of the Unlikely*. A.