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ON THE WATCH-TOWER

A glad Commemoration.

WHITE Lotus Day, 1899, will remain memorable in the annals of the Theosophical Society for the unveiling at Adyar, by the President-Founder, of the statue of H. P. Blavatsky, for love of whom the day is celebrated all the world over. The statue is life-size, and represents the Teacher sitting, with her cheek resting lightly on her right hand. The face is admirably modelled, and the likeness is exceedingly good; H. P. B. faces the spectator in most life-like fashion, the deep-set steady eyes looking straight outwards. The statue is placed in the central hall at Adyar, on the platform from which the Anniversary Lectures are delivered, and it is fitting that she who made such lectures possible should hold the place of honour at their delivery. The account of the unveiling of the statue—the gift of the President-Founder to the Theosophical Society in memory of his great colleague—will reach England too late to be recorded here, but many white thought-flowers must have been heaped round the statue amid the white lotuses of Ind.

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How different was May 8th, 1899, from May 8th, 1891. Then

sad hearts gathered round the cast-off body, wondering what would hap after the Teacher's home-faring, sure only that all must be well alike with her and with her work, whether the world saw in both success or failure. Jeered at and derided by the world was she, and all, save those who believed in her mission, thought that Theosophy was cremated with her. Now her statue is unveiled in a world echoing with theosophical thoughts, and some of her teachings are being justified by science and by scholarship. The Society she founded with the aid of her colleague is strong and well-organised, at peace within and winning respect without; its literature is spreading, its roll of membership is lengthening, and the teachings committed to its care are permeating modern thought. Verily, her true statue is her work; but it is well that the material statue should also be raised in her honour, for we enlarge our own natures when we render homage to the great.

From 1891 to 1899

* * *

A VERY pathetic letter reaches us from Russia, recounting the sufferings of the people from starvation, followed by scurvy and typhus fever—the grim jackals of the famine-tiger. The absolute famine only began in 1897, but the harvests between the famine year 1891 and the famine year 1897 were very poor, so that famine has succeeded scarcity, and has found the people prepared to become its victims. Further, in the famine of 1891 the peasants sold their horses, cattle and sheep, and the poor harvests have left them unable to recover their lost possessions. This again has brought additional trouble by making it more difficult to till the ground, and land has gone out of cultivation, still further diminishing the grain supply. The animals that still remain have grown feeble by starvation, and can do but little work. The Government try to distribute monthly about a pound (French) of grain and flour per head, but the work is carried on under many difficulties, and in some places more is given, in others none. Bread is distributed to the women and children, sufficient to last for from ten to fifteen days out of a month, and this insufficient supply is shared with the men of the family, who are

A Cry for Help

starving and workless. When scurvy supervenes, the unhappy victims cannot chew even this bread, and more suitable food is unattainable. The Government, the Red Cross Society and the Zemstvos are straining every nerve to surmount the difficulties, but in vain. The time of sowing is here, and the peasants have neither seed to sow nor strength to labour. Such is the cry of human misery that sounds out from Russia; may it reach some hearts able and willing to help.

* * *

ANOTHER kind of help is being prepared for Russia, over which our revered teacher, H. P. Blavatsky, would have rejoiced much.

The Dawn in Russia

Theosophical books and pamphlets are now being translated into Russian, and the light of Theosophy is dawning on her dearly loved Russia. Colonel Olcott's *Buddhist Catechism*, Mrs. Sinnett's *Purpose of Theosophy*, *Light on the Path*, *The Voice of the Silence*, some of the Manuals and other works are already in their new garments. May they carry light and life to the vast nation in whose hands will lie in days to come so much of the moulding of the world's destiny.

* * *

IT is sad to see the prevalence of a tendency to use the higher forces of nature for selfish purposes, and to carry on base trading

Pseudo-Occultism

in the sanctuary of occultism. In the United States especially has sprung up a mushroom growth of "occult societies," with professors who teach "occultism" at so many dollars down, and who seek to win pupils by advertising the advantages of their systems when applied in business and trade. There lies before me a circular which offers books and instructions, declared to be occult, to anyone ready to pay certain fees; "special occult helps in times of illness, business troubles, etc.," can be had for ten dollars a month, and there is a magazine which "shows how to utilise your occult powers of mind in all business and art." The practical working of this form of "occultism" is seen in one of the appended testimonials, which gives three letters, the first asking for the "special occult helps" needed, and the second and third

expressing gratitude for their successful employment. They are as follows :

"*February* 19*th*, 1897.

"As one of the members of the Brotherhood, I am prompted to write to you in my needs, which are ———

"C. E.

"LATER. (*March* 4*th*, 1897.)

"I want to tell you that I think your special thought in my behalf has done me a great deal of good. I was led to rush around until I got two of the notes renewed, and then the *sweetest peace* that you can imagine settled down over me, and I was without a *particle* of fear or doubt. Even the thought of Mr. ——, who sold out the stock on which I had the mortgage (for —— hundred dollars), who then went away, and who won't even answer my letters, didn't cause me the slightest uneasiness. Oh ! if I could just learn to live that way all the time, I would be so glad, etc., etc.

"LATER. (*April* 14*th*, 1897.)

"I have just received a letter from Mr. ——, who sold out that mortgage stock, and who is one of the parties I am trying to collect money of. He has sent me —— hundred dollars this month, but wants to keep the remainder six months longer."

Comment is surely not needed on the spectacle of the gentleman who, aided by "special thought" from Chicago, rushes around till he gets his notes renewed and then feels "the sweetest peace."

The same firm which offers these "occult helps" is prepared to supply boots, shoes, carpets, pianos, hats, etc., "at prices which are guaranteed to be as low or lower than those offered by the largest, oldest, and cheapest houses in Chicago." The curious thing is that people are to be found who buy their carpets and their "occult" instruction at the same shop; so long as there are people willing to seek the mastery of occult forces in order that they may gain business advantages, there will certainly be traders willing to sell. Happily the Sacred Science itself cannot really be thus profaned, for it can neither be bought nor sold for dollars. But the powers of the mind may thus be prostituted with the saddest results, and it is

the duty of Theosophists to warn all whom they can influence of the dangers incurred by those who practise "the occult arts" for gain. We were much concerned to hear that an advertisement offering occult instruction for money appeared in the copies of the REVIEW bound in America, and have taken steps to prevent the recurrence of such an outrage.

* * *

The Hindu College, Benares

OUR readers have more than once heard of the foundation of the Hindu College at Benares, at which it is hoped to unite, for the benefit of Hindu youths, the advantages of western education and eastern religion. To win for this institution the interest of the educated public, I am just now delivering a course of six lectures on the great Indian epic, the *Mahábhárata*, and there was a very crowded audience to listen to the first of these expositions. We all feel that India is best served in England by making her known as she exists in her literature, and that by presenting her clothed in her own poetry, philosophy and religion, we may win respect for her, and raise her dignity in western eyes. So two good objects will be served, we hope, by these lectures—a monument of Indian literature will become better known, to the raising of Indian credit, and a good Indian institution, the Hindu College at Benares, will be financially benefited. Any of our readers who would like to take a part in this good work, in this message of love from Englishmen to India, might send their contributions to me, to be forwarded to Benares with the proceeds of the lectures. And there is one other way in which help might be given; any good stories for boys, clean and well-bound, might be sent to the editorial address for the School Library, and any standard works in good condition would also be very welcome. We hope gradually to gather a fine collection of books for College and School, and the giving of books is a charitable act of a very valuable kind.

* * *

Relics of the Past

WE read in a South African paper an interesting article on the district called Monomatapa, south of the Zambesi and north of the Limpopo, forming part of the modern Rhodesia, and identified by many savants with the ancient land of Ophir, "where there is

gold." Some of the mines date back to B.C. 2000, and they seem to have been extraordinarily rich. They were worked by the Phœnicians, who were famous as metallurgists, as all the world knows. Says our journalist:

> Here, in the Dark Continent, comparatively within the last few years, we are just engaged in the re-discovery of what was patent to the world long ages ago. Scattered throughout this country are colossal ruins of fortresses, temples of distinctly Phœnician origin, identical with the ruins now seen in the land of the Phœnicians, and built by the same race as erected Stonehenge on Salisbury Plain, and later built the rounded towers of Ireland. Here is the herring-bone style of building as in Arabia, Sardinia, and the British Isles. Here, too, are the gigantic monoliths, cloven stones, and stone circles, with altars and sacred enclosures, erected, as in Stonehenge, on strictly geometrical and astronomical principles, with their openings clearing the sun's passage to the altar in the centre of the arc, fixed to the rising and setting of the sun either in the winter or the summer solstice, and clearing, too, the passage of the sun's rays to altars through other apertures in certain festive seasons. The gold ingot moulds discovered in Rhodesia are identical with the tin ingot moulds discovered in the ancient workings of Cornwall and Leinster. These strongly built temples were also the fortresses for the ancient gold prospectors, where they could seek shelter from the warlike tribes of south-east Africa, and they were more, they were the storehouse for the "gold dust" of the Old Testament, and yet contain the crushing holes and smelting furnaces of these adventurous miners. Round about each of these ruins are to be found innumerable ancient workings for gold, and evidences of successful operations abound to an extent in some cases of 100 feet.

Strange how this yellow metal has always fascinated the heart of man, and how he has preferred it to ease, love and knowledge. Rare indeed is the sage "to whom a lump of earth, a stone and gold are the same."

* * *

Mâyâ

THE European Section of the T.S. is now well out of its infancy, and we may expect to see it develope fresh energy and march forward along new lines of work in the coming century. The four of us who, since the passing away of H. P. B., have served as a nucleus round which the Sectional activities have clustered, feel that the Section is strong enough now to hold its own centre, and that we can serve the common cause better by surrendering the

burden—financially a very heavy one—that we have been bearing, and using along other lines the energies thus set free. The Countess Wachtmeister, after her long journeyings all over the earth, will spend a year among her English friends, bringing to them the fruits of her richer experience and ever increased devotion. Mrs. Cooper-Oakley will take her turn in travelling, and will spend the coming months on the Continent, aiding the different lodges. Mr. Mead will continue to carry on the REVIEW with me, but he will surrender the *Vâhan* to the Hon. Otway Cuffe, so that he may give himself unhampered to the great work he is doing so admirably—the tracing out of Christian Origins, a work which is bringing the Society much credit in the world of scholarship, and which bids fair to be, when completed, the standard authority in English on this question, so vital to the West. Mr. Leadbeater's admirable articles will still delight the readers of the REVIEW and the *Vâhan*, and we hope to induce both him and Mr. Mead to take up more lecturing work in London than they have hitherto done, and to give courses to which the public will be admitted during the coming autumn, winter and spring. Mr. Leadbeater's services are urgently demanded in the East, whither he had hoped to go—according to old arrangements—in 1898, but he will remain for some little time longer in England. For myself, while retaining no home in London, I shall hope to be here year by year, working the more freely when relieved from the heavy responsibility of 19, Avenue Road. All the new arrangements will be in full working order ere the next Indian journey falls due, and glad at heart am I to see growing up around us younger workers, earnest, devoted and capable, giving sure promise of the future progress of the movement, and ready to take their share of responsibility in shaping the ever-increasing departments of its work. How happy would H. P. B. be to see the increasing strength and stability of the work to which she gave her life.

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A New Departure

ANOTHER important step is being taken with regard to THE THEOSOPHICAL REVIEW, no less than the appearing of an American Edition thereof, to be printed and published in the United States, and to have a

certain number of pages devoted to American matters. Advance sheets of forthcoming articles will be sent to America, so that they may appear simultaneously on both sides of the Atlantic. *Mercury* merges itself in the REVIEW, and the latter will become the standard American Theosophical magazine. The inception and working out of the idea is due to our most earnest Hindu colleague, Mr. J. C. Chatterji, with the aid of some devoted American workers, such as Mrs. Buffington Davis, Mr. Titus, Dr. Burnett, and Mr. Walters, the editor of *Mercury*. The American Section will issue, gratuitously to all members, a sectional sheet like *The Vâhan*. A proposal to establish an Australasian Edition of the REVIEW also reached us some months ago from our Sydney colleagues, and it is possible that this too may take shape. It seems as though the movement may be served by this concentration of literary effort, and all our readers will wish "God speed" to the new venture. All the omens for the Theosophical Society are favourable, and it seems as though A.D. 1900 would be entered under the fairest auspices.

* * *

The Sway of the Mystic

IN an article in *The National Review* on Father Hecker (whose life and personality have raised the whole question of "Americanism" in the Roman Catholic Church), entitled "An American Religious Crusade," Dr. William Barry does but repeat what we have so often stated in observing the signs of the times, when writing:

> Philosophers, on the whole, have long since given up the prospect of a new religion. But materialism, after a fair trial, is dying. Round us on every side a movement is perceptible, which neither Bentham, nor Comte, nor Huxley, could have foreseen. The mystic reigns in literature; he is preparing his assault on life.

Let us hope that ere long the mystic will also reign in science. The difficulty, however, has ever been to combine mysticism with exact observation and sound judgment, for the mystic has hitherto scorned the discipline of science and scholarship, just as the scientist and scholar have scorned mysticism. The aim of the Theosophist is to combine illumination with exact observation and patient study, for only in this way can a man sense the real "fitness of things."

THE TRISMEGISTIC LITERATURE

(CONTINUED FROM p. 231)

WE have now to consider the following interesting points:

The early Church Fathers unanimously accepted the Trismegistic writings as exceedingly ancient and authoritative, and in their apologetic writings quote them in support of the main general positions of Christianity.

In the revival of learning, for upward of a century and a half, all the scholars welcomed them with open arms as a most valuable adjunct to Christianity, and as being in accord with its doctrines, so much so that they laboured to substitute Trismegistus for Aristotle in the schools.

Finally, during the last two centuries and a half a body of opinion has been gradually evolved, infinitesimal in its beginnings but now well-nigh shutting out every other view, that these writings are Neoplatonic forgeries.

The first point we will reserve for future consideration ; the second and third points require our immediate attention, especially the third, for we have endeavoured with great labour to become acquainted with all the "arguments" which have tended to build up this opinion, and unless we have to change all our ideas as to the time-frame of so-called Neoplatonism, we are still unconvinced; nor is our confidence in this opinion strengthened when we find that it has been evolved from unsupported assertions, and not one single work exists which ventures in any small measure to argue the question (most writers merely reasserting or echoing prior opinions) in which the arguments may not as easily prove the priority of the Trismegistic school to the Neoplatonic, instead of the reverse.

We will then proceed to give some account of this chaos of contradictory opinions, picking out the most salient points.

That the early scholars of the revival of learning were all unanimously delighted with the Hermetic writings, is manifest from the bibliography we have already given, and that they should follow the judgment of the ancient Fathers in the matter is but natural to expect; for them not only were the books prior to Christianity, but they were ever assured that Hermes had been a really existent personality, like any of the biblical worthies, such as Enoch and Noah (as was unquestionably believed in those days), and further, that he was prior to, or a contemporary of, Moses.*

Thus in the *editio princeps* of Ficino we read: "Whoever thou art who readest these things, whether grammarian, or rhetorician, or philosopher, or theologian, know thou that I am Hermes the Thrice-greatest, at whom wondered first the Egyptians and the other nations, and subsequently the ancient Christian theologians, in utter stupefaction at my doctrine rare of things divine."

The opinion of Ficino, that the writer of the tractates was one who had a knowledge both of Egyptian and Greek, is of interest as being that of a man uncontaminated by the infinite doubts with which the atmosphere of modern criticism is filled, and thus able to get a clean contact with his subject.

Of the same mind were Loys Lazarel and du Preau, the first French translators, while the Italian Cardinal Patrizzi appends to his labours the following beautiful words (attributed by some to Chalcidius†), which he puts in the mouth of Hermes.

"Till now, my son, I, banished from my home, have lived expatriate in exile. Now safe and sound I seek my home once more. And when but yet a little while I shall have left thee, freed from these bonds of body, see that thou dost not mourn me as one dead! For I return to that supreme and happy state to which the universe's citizens will come when in the after-state. For there the only God is supreme lord, and He will fill his citizens with wondrous joy, compared to which the state down

* The question as to who "Hermes" was, and concerning the author or authors of the Trismegistic works, will be treated later on. For a list of those who thought Hermes was prior to Moses, and even identical with Joseph, or even Adam, see Harles, p. 49 *sq.* and notes.

† A Platonic philosopher who lived probably in the 4th century A.D.

here which is regarded by the multitude as life, should rather be called death."*

Patrizzi thought that Hermes was contemporary with Moses, basing himself upon the opinion of Eusebius in his *Chronicum*,† and thought that it would be to the greatest advantage of the Christian world, if such admirable and pious philosophy as was contained in the Trismegistic writings were substituted in the public schools for Aristotle, who he regarded as overflowing with impiety.

And that such opinions were the only ones as late as 1630, is evident from the favour still shown to the voluminous commentaries of de Foix and Rosselli. Nevertheless some fifty years previously, a hardy pioneer of scepticism had sturdily attacked the validity of the then universal Hermes tradition on one point at least—and that a fundamental one. For Patrizzi (p. 1*a*) declares that a certain Jo. Goropius Becanus was the first after so many centuries to dare to say that Hermes never existed! But the worthy Goropius, who appears to have flourished about 1580, judging by an antiquarian treatise of his on the race and language of the "Cimbri or Germani" published at Amsterdam, had no followers as yet in a belief that is now generally accepted by all rationalistic scholarship. But this has to do with the Hermes-saga and not directly with the question of the Trismegistic works, and so we may omit for the present any reference to the host of contradictory opinions on "Hermes" which are found in all the writers to whom we are referring, and none of which, prior to the decipherment of the hieroglyphics, are of any particular value.

It was about the middle of the seventeenth century that the theory of plagiarism and forgery was started. Ursin (Joh. Henr. Ursinus), a pastor of the Evangelical Church at Ratisbon, published at Nürmberg in 1661, a work, in the second part of which he treated of "Hermes Trismegistus and his Writings,"‡ and

* *Op. cit.*, p. 3*a*.

† In which Patrizzi did but echo the opinion of his predecessors, such as Vergicius, the editor of the first edition of the Greek text, Flussas and many more.

‡ *De Zoroastre Bactriano Hermete Trismegisto Sanchoniathone Phœnicio eorumque Scriptis, et aliis contra Mosaicæ Scripturæ Antiquitatem; Exercitationes familiares*, pp. 73-180; a book now very scarce

endeavoured to show that they were wholesale plagiarisms from Christianity, but his arguments were subjected to a severe criticism by Brucker some hundred years later.*

This extreme opinion of Ursin was subsequently modified into the subsidiary opinions that the Trismegistic works were composed by a half-Christian (semi-christiano) or interpolated by Christian overworking.

The most distinguished name among the early holders of the former opinion is that of Isaac Casaubon,† who dates these writings at the beginning of the second century; Casaubon's opinions, however, were promptly refuted by Cudworth in his famous work *The True Intellectual System of the Universe*, the first edition of which was printed at London, in folio, 1678.‡ Cudworth would have it, however, that Casaubon was right as far as the treatises entitled *The Shepherd of Men* and *The Secret Sermon on the Mountain* are concerned; and that these treatises were counterfeited by Christians since the time of Iamblichus, a very curious position to assume, since a number of the treatises themselves look back to this very *Shepherd* as the original document of the whole "*Pœmandrês*" cycle.

But indeed so far we have no arguments, no critical investigation, so that we need not detain the reader among these warring opinions, on which the cap was set by the violent outburst of Colberg in defence of orthodoxy against the Alchemists, Rosicrucians, Quakers, Anabaptists, Quietists, etc., of which "fanatici," as he calls them, Hermes, he declares, was the Patriarch.§

One might almost believe that Colberg was an incarnation of a Church Father continuing his ancient polemic against

* Jacobi Bruckeri *Historia Critica Philosophiæ* (2nd ed., Leipzig, 1767), i. 252 *sqq.* Lib. ii., cap. vii., "De Philosophia Ægyptorum." See also Meiners' *Versuch über die Religionsgeschichte der ältesten Völker besonders der Egyptier* (Göttingen, 1775).

† *De Rebus Sacris . . . Exercitationes ad Card. Baronii Prolegomena*, i., n. 10 (London; 1614).

‡ See his dissertation on Hermes and the Hermetic writings in the edition of 1820, vol. ii., pp. 128-155.

§ Vol. i., p. 89, of the following amply entitled work, *Das Platonisch-Hermetisches* [*sic*] *Christenthum, begriffend die historische Erzehlung vom Ursprang und vielerley Secten der heutigen Fanatischen Theologie, unterm Namen der Paracelsisten, Weigelianer, Rosencreutzer, Quäker, Böhmisten, Wiedertäuffer, Bourignisten, Labadisten und Quietisten*, by M. Ehre Gott Daniel Colberg, 2 vols., Frankfurt and Leipzig, 1690-1691.

heresy; in any case the whole question of heresy was now revived, and the eighteenth and nineteenth century criticism of the Trismegistic works invariably starts with this prejudice in mind and seeks (almost without exception) to father the Trismegistic writings on Neoplatonism, which it regards as the most powerful opponent of orthodoxy from the third century onwards. Harles (1790) gives the references to all the main factors in the evolution of this opinion during the eighteenth century;* but the only argument that the century produced, indeed the only argument that has ever been adduced, is that the doctrines of the Trismegistic writings are clearly Platonic, and that too of that type of mystical Platonism which was especially the characteristic of the teaching of Iamblichus at the end of the third century B.C., and which is generally called Neoplatonism; *therefore*, these writings were forged by the Neoplatonists to prop up dying Paganism against the ever more and more vigorous Christianity. We admit the premisses, but we absolutely deny the conclusion. But before pointing out the weakness of this conclusion of apologetic scholarship, we must deal with the literature on the subject of the present century. The eighteenth century produced no arguments in support of this conclusion beyond the main premisses which we have admitted. Has the present century produced any others so as to justify the position taken up by the echoes of opinion in all the popular encyclopædias with regard to these most valuable and beautiful treatises?†

If our encyclopædias deign to rest their assertion on authority they refer us to Fabricius (Harles) and Baumgarten-Crusius; we have already seen that Harles will not help us much, will the latter authority throw any more light on the subject?

* *Op. supr. cit.*; the most "advanced" writer on the subject being Tiedemann to whose work we have already referred, but unfortunately we have not been able to procure a copy, and the British Museum is without it. Tiedemann thinks that none of the Trismegistic writings existed before the fourth century, while Fabricius himself, whose summary of prior opinion is overworked by Harles, assigns them to the time of Porphyry and Iamblichus, though Harles dates the earliest of them from the end of the first to the middle of the second century (p. 48 n).

† How the public is catered for may be seen from any popular "knowledge"-digest. The following will serve as a specimen, taken from the article "Hermes Trismegistus," in *The American Encyclopædia: a Popular Dictionary of General Knowledge*, ed. by Ripley and Dana, New York, 1874: "In the conflict between Neo-Platonism and Christianity, the former sought to give a profounder and more spiritual meaning to the pagan philosophy, by combining the wisdom of the Egyptians and the Greeks, and representing it as a very ancient, divine revelation."

We are afraid not, for instead of a bulky volume we have before us a thin academical exercise of only 19 pp.,* in which the author puts forward the bare opinion that these books were invented by Porphyry and his school, and this mainly because he thinks that Orelli† had proved the year before that the Cosmogony of Sanchoniathon was invented by the "Platonici." Moreover, was not Porphyry an enemy of Christ, for did he not write XV. Books against the Christians? All of which can scarcely be dignified with the name of argument, far less with that of proof.

The same may be said of the short academical thesis of Hilgers,‡ who first shows the weakness of Möhler's strange opinion§ that the author was a Christian who pretended to be a Pagan and inserted "errors" on purpose. Hilgers finally ends up with the lame conclusion that Christian doctrine was known to the author of the "*Pœmandrês*" cycle, especially the Gospel of John and Letters of Paul, but how it is possible to conjecture anything besides he does not know. Of the possibility of the priority of the "*Pœmandrês*" collection to the writings of "John" and Paul Hilgers does not seem to dream; nevertheless this is as logical a deduction as the one he draws from the points of contact between the two groups of literature. But Hilgers has got an axe of his own to grind and a very blunt one at that; he thinks that *The Shepherd of Men* was written at the same time as the *Shepherd of Hermas*, that simple product of what is called the sub-apostolic age, a document held in great respect by the early outer communities of general Christianity, and used for purposes of edification. Our *Shepherd*, Hilgers thinks, was written in opposition to the Hermas-document, but he can do nothing but point to the similarity of name as a proof of his extraordinary hypothesis. Let any unprejudiced mind, however, read the two documents side by side, and the only view of the matter he can hold will be that, *if there*

* Delivered before the University of Jena at Pentecost, 1827, by Lud. Frid. Otto Baumgarten-Crusius.

† J. C. Orelli, *Sanchoniathonis Fragmenta de Cosmogonia et Theologia Phœnicorum*, Leipzig, 1826.

‡ B. J. Hilgers, *De Hermetis Trismegisti Poimandro Commentatio* (Bonn; 1855), suggested by the appearance of Parthey's text in 1854.

§ J. A. Möhler, *Patrologie*, pp. 950-951—a brief note on Hermes. Ed. by F. X, Reithmayr (Regensberg; 1840).

be any connection at all between the two, then the Hermas-document was an attempt of an untrained enthusiast to oppose his own visions to those of the noble original, which he had not read, but only heard of.

As to the author of our *Shepherd*, Hilgers thinks he has shown that "he was not a follower of the doctrines of the Christ, but of the so-called Neoplatonists, and among these especially of Philo Judæus;" in fact he seems, says Hilgers, to have been a Therapeut.*

Here we have the first appearance of another tendency; the more attention is bestowed upon the Trismegistic writings, the more it is apparent that they cannot be ascribed to Neoplatonism, if, as generally held, Neoplatonism begins with Ammonius Saccas, Plotinus and Porphyry in the third century. Therefore, in this subject, and in this subject alone, we find a tendency in later writers to push back the Neoplatonists so as to include Philo Judæus, who flourished in the first half of the first century! Let us hope that before long we shall get *Neo*-platonism back to Plato and Pythagoras, and so be forced to drop the "Neo" and return to the old honoured name of simple "Platonici."

But already by this time in Germany the theory of Neoplatonic "Syncretismus" to prop up sinking Heathendom against rising Christianity had become crystallised, as may be seen from the article on "Hermes, Hermetische Schriften" in Pauly's famous *Real Encyclopädie der classischen Alterthumswissenshaft* (Stuttgart, 1844), where this position is assumed from the start.

Parthey, however, in 1854, in his preface, ventures on no opinion beyond expressing a belief that we may even yet discover in Egypt a *demotic* text of the "*Pœmandrês*," which shows that he considered the original to have been written in Egyptian, and therefore not by a Neoplatonist.

In France, moreover, the Egyptian paternity of the Trismegistic writings, and that too on very sensible lines, was asserted about the same time, namely, in 1858, by Artaud in his article on "Hermès Trismégiste," in Hoeffer's *Nouvelle Biographie*

* *Op. cit.*, pp. 16-17.

Générale, published at Paris by Messrs. Firmin Didot. Artaud writes:

"In the mystic sense Thoth or the Egyptian Hermes was the symbol of the Divine Mind; he was the incarnated Thought, the living Word—the primitive type of the Logos of Plato and the Word of the Christians. . . .

"We have heard Champollion, the younger, giving expression to the formal opinion that the books of Hermes Trismegistus really contained the ancient Egyptian doctrine of which traces can be discovered from the hieroglyphics which cover the monuments of Egypt. Moreover, if these fragments themselves are examined, we find in them a theology sufficiently in accord with the doctrines set forth by Plato in his *Timæus*, doctrines which are entirely apart from those of the other schools of Greece, and which were therefore held to have been derived by Plato from the temples of Egypt, when he went thither to hold converse with its priests."*

Artaud is also of the opinion that these Trismegistic treatises are translations from the Egyptian.

But by far the most sympathetic and really intelligent account of the subject is that of Ménard† who gives us a pleasant respite from the chorus of the German Neoplatonic syncretism theory. And though we do not by any means agree with all that he writes, it will be a relief to let in a breath of fresh air upon the general stuffiness of our present summary of opinions.

The fragments of the Trismegistic literature which have reached us are the sole surviving remains of that "Egyptian philosophy" which arose from the congress of the religious doctrines of Egypt with the philosophical doctrines of Greece. In other words, what the works of Philo were to the sacred literature of the Jews, the Hermaica were to the Egyptian sacred writings. Legend and myth were allegorised and philosophised and replaced by vision and instruction. But who were the authors of this theosophic method? This question is of the greatest interest to us, for it is one of the factors in the solution

* The whole of this article has been lifted without acknowledgment by M'Clintock and Strong in their *Cyclopædia of Biblical, Theological and Ecclesiastical Literature* (New York, 1872).

† *Op. sup. cit.*, 1866.

of the problem of the literary evolution of Christianity, seeing that there are intimate points of contact of ideas between several of the Hermetic documents and certain Jewish and Christian writings, especially the opening verses of *Genesis*, the treatises of Philo, the fourth Gospel (especially the Prologue), and beyond all the writings of the great Gnostic doctors Basilides and Valentinus.

Such and similar considerations lead Ménard to glance at the environment of infant Christianity and the various phenomena connected with its growth, and this he does from the point of view of all modern independent historical scholars.

"Christianity," he writes, "did not fall like a thunderbolt into the midst of a surprised and startled world. It had its period of incubation, and while it was engaged in evolving the positive form of its dogmas, the problems of which it was seeking the solution were the subject of thought in Greece, Asia, and Egypt. Similar ideas were in the air and shaped themselves into all sorts of propositions.

"The multiplicity of sects which have arisen in our own times under the name of socialism, can give but a faint idea of the marvellous intellectual chemistry which had established its principal laboratory at Alexandria. Humanity had set in the arena mighty philosophical and moral problems: the origin of evil, the destiny of the soul, its fall and redemption; the prize to be given was the government of the conscience. The Christian solution* won, and caused the rest to be forgotten, sunk for the most part in the shipwreck of the past. Let us then, when we come across a scrap of the flotsam and jetsam, recognise in it the work of a beaten competitor and not of a plagiarist. Indeed, the triumph of Christianity was prepared by those very men who thought themselves its rivals, but who were only its forerunners. The title suits them, though many were contemporaries of the Christian era, while others were a little later; for the succession of a religion only dates from the day when it is accepted by the nations, just as the reign of a claimant to the throne dates from his victory."†

* The *popular* Christian solution, Ménard should have said.

† *Op. cit.*, pp ix., x.

Ménard distinguishes three principal groups in the Trismegistic treatises, which he assigns to Jewish, Greek, and Egyptian influences. In them also he finds a link between Philo and the Gnostics.

"Between the first Gnostic sects and the Hellenic Jews represented by Philo, a link is missing; this can be found in several of the Hermetic works, especially *The Shepherd of Men* and *The Sermon on the Mountain*. In them also will perhaps be found the reason of the differences, so often remarked upon, between the first three Gospels and the fourth."*

Next, the direction in which that "link" is to be looked for is more clearly shown, though here Ménard is too precise when writing:

"It seems certain that *The Shepherd* came from that school of Therapeuts of Egypt, who have been often erroneously confounded with the Essænians of Syria and Palestine."†

But "instead of the physical discipline of the Essænians, who, according to Philo, practised manual labour, put the product of their toil into the common fund, and reduced philosophy to ethics, and ethics to charity, the 'monasteries' of the Therapeuts contributed to Christian propaganda a far more hellenised population, trained in abstract speculations and mystic allegories. From these tendencies, combined with the dogma of the incarnation, arose the Gnostic sects. *The Shepherd* should be earlier than these schools."‡

As to the *Sermon on the Mountain*, "it can be placed, in order of ideas and date, between *The Shepherd* and the first Gnostic schools; it should be a little earlier than the founders of Gnosticism, Basilides, and Valentinus."§

If Gnosticism be taken with Ménard to mean the Christianised theosophy of Basilides and Valentinus, from the last quarter of the first century onwards, the oldest Trismegistic treatises are certainly earlier, for their Gnosticism is plainly a far simpler form; in fact, so much more simple that we are forced to find room for intermediate forms of Gnosticism between them and the Basilidian and the Valentinian Gnosis. And of this

* *Op. cit.*, p. xliv. † *Op. cit.*, p. lvi. ‡ *Op. cit.*, p. lviii. § *Op. cit.*, p. lxv.

Ménard seems to be partly conscious when writing: "We can follow in the Hermetic books the destiny of this Judæo-Egyptian Gnosis, which, during the first century, existed side by side with Christianity without allowing itself to be absorbed by it, passing insensibly from the Jewish school of Philo to the Greek school of Plotinus."*

Ménard here used the term Christianity for that tendency which afterwards was called Catholic or general Christianity, the body to which these very same Gnostics gave its subsequent theology.

But if the Gnostics were Therapeuts, and the Hermetic writers Therapeuts, why should Ménard call them Jews, as he appears to do in his interesting question, "Where are the Jewish Therapeuts at the end of the second century?" Certainly Philo laboured to give his readers the impression that the Therapeuts were exclusively Jews, perhaps to win respect for his compatriots in his apology for his nation, but the Therapeuts were evidently far more catholic than orthodox Jews, though many Jews were doubtless in their ranks; and Philo probably knew as little about their inner circles as he did of those of the Essenes. Besides, are we quite sure that "the Therapeuts" will explain all the phenomena presented by these writings? was there no body back of the Therapeuts and the rest? Indeed, the very answer of Ménard to his question shows that the Therapeuts could not have been strict Jews, for the French scholar proceeds to surmise that, "some, converted to Christianity, became monks or Gnostics of the Basilidian or Valentinian school; others more and more assimilated themselves to Paganism."

And by "Paganism" our author says he does not mean "polytheism," for "at this period all admitted into the divine order of things a well-defined hierarchy with a supreme God at the head; only for some this supreme Deity was in the world, for others outside it."†

G. R. S. MEAD.

(TO BE CONCLUDED)

* *Op. cit.*, p. lxvii.

† *Op. cit.*, p. lxxiv.

ON SOME DIFFICULTIES OF THE INNER LIFE

(CONCLUDED FROM p. 268)

ONE of the most distressing of the difficulties which the aspirant has to face arises from the ebb and flow of his feelings, the changes in the emotional atmosphere through which he sees the external world as well as his own character with its powers and its weaknesses. He finds that his life consists of a series of ever-varying states of consciousness, of alternating conditions of thought and feeling. At one time he is vividly alive, at another quiescently dead; now he is cheerful, then morbid; now overflowing, then dry; now earnest, then indifferent; now devoted, then cold; now aspiring, then lethargic. He is constant only in his changeableness, persistent only in his variety. And the worst of it is that he is unable to trace these effects to any very definite causes; they "come and go, impermanent," and are as little predicable as the summer winds. Why was meditation easy, smooth, fruitful, yesterday? why is it hard, irregular, barren, to-day? Why should that noble idea have fired him with enthusiasm a week ago, yet leave him chill now? Why was he full of love and devotion but a few days since, but finds himself empty now, gazing at his ideal with cold, lack-lustre eyes? The facts are obvious, but the explanation escapes him; he seems to be at the mercy of chance, to have slipped out of the realm of law.

It is this very uncertainty which gives the poignancy to his distress. The understood is always the manageable, and when we have traced an effect to its cause we have gone far on the way to its control. All our keenest sufferings have in them this constituent of uncertainty; we are helpless because we are ignorant.

It is the uncertainty of our emotional moods that terrifies us, for we cannot guard against that which we are unable to foresee. How then may we reach a place where these moods shall not plague us, a rock on which we can stand while the waves surge around us?

The first step towards the place of balance is taken when we recognise the fact—though the statement of it may sound a little brutal—that our moods do not matter. There is no constant relation between our progress and our feelings; we are not necessarily advancing when the flow of emotion rejoices us, nor retrograding when its ebb distresses us. These changing moods are among the lessons that life brings to us, that we may learn to distinguish between the Self and the not-Self, and to realise ourselves as the Self. The Self changes not, and that which changes is not our Self, but is part of the transitory surroundings in which the Self is clothed and amid which it moves. This wave that sweeps over us is not the Self, but is only a passing manifestation of the not-Self. "Let it toss and swirl and foam, it is not I." Let consciousness realise this, if only for a moment, and the force of the wave is spent, and the firm rock is felt under the feet. Withdrawing from the emotion, we no longer feel it as part of ourselves, and thus ceasing to pour our life into it as a self-expression, we break off the connection which enabled it to become a channel of pain. This withdrawal of consciousness may be much facilitated if, in our quiet times, we try to understand and to assign to their true causes these distressing emotional alternations. We shall thus at least get rid of some of the helplessness and perplexity which, as we have already seen, are due to ignorance.

These alternations of happiness and depression are primarily manifestations of that law of periodicity, or law of rhythm, which guides the universe. Night and day alternate in the physical life of man as do happiness and depression in his emotional life. As the ebb and flow in the ocean, so are the ebb and flow in human feelings. There are tides in the human heart as in the affairs of men and as in the sea. Joy follows sorrow and sorrow follows joy, as surely as death follows birth and birth death. That this is so is not only a theory of a law, but it is also a fact to which

witness is borne by all who have gained experience in the spiritual life. In the famous *Imitation of Christ* it is said that comfort and sorrow thus alternate, and "this is nothing new nor strange unto them that have experience in the way of God; for the great saints and ancient prophets had oftentimes experience of such kind of vicissitudes. . . . . If great saints were so dealt with, we that are weak and poor ought not to despair if we be sometimes hot and sometimes cold. . . . I never found any so religious and devout, that he had not sometimes a withdrawing of grace or felt not some decrease of zeal." (Bk. II. ix. 4, 5, 7.) This alternation of states being recognised as the result of a general law, a special manifestation of a universal principle, it becomes possible for us to utilise this knowledge both as a warning and an encouragement. We may be passing through a period of great spiritual illumination, when all seems to be easy of accomplishment, when the glow of devotion sheds its glory over life, and when the peace of sure insight is ours. Such a condition is often one of considerable danger, its very happiness lulling us into a careless security, and forcing into growth any remaining germs of the lower nature. At such moments the recalling of past periods of gloom is often useful, so that happiness may not become elation, nor enjoyment lead to attachment to pleasure; balancing the present joy by the memory of past trouble and the calm prevision of trouble yet to come, we reach equilibrium and find a middle point of rest; we can then gain all the advantages that accrue from seizing a favourable opportunity for progress without risking a slip backwards from premature triumph. When the night comes down and all the life has ebbed away, when we find ourselves cold and indifferent, caring for nothing that had erst attracted us, then, knowing the law, we can quietly say: "This also will pass in its turn, light and life must come back, and the old love will again glow warmly forth." We refuse to be unduly depressed in the gloom, as we refused to be unduly elated in the light; we balance one experience against the other, removing the thorn of present pain by the memory of past joy and the foretaste of joy in the future; we learn in happiness to remember sorrow and in sorrow to remember happiness, till neither the one nor the other

can shake the steady foothold of the soul. Thus we begin to rise above the lower stages of consciousness in which we are flung from one extreme to the other, and to gain the equilibrium which is called yoga. Thus the existence of the law becomes to us not a theory but a conviction, and we gradually learn something of the peace of the Self.

It may be well also for us to realise that the way in which we face and live through this trial of inner darkness and deadness is one of the surest tests of spiritual evolution. "What worldly man is there that would not willingly receive spiritual joy and comfort if he could always have it? For spiritual comforts exceed all the delights of the world and the pleasures of the flesh. . . . But no man can always enjoy these divine comforts according to his desire; for the time of trial is never far away. . . . Are not all those to be called mercenary who are ever seeking consolations? . . . Where shall one be found who is willing to serve God for nought? Rarely is anyone found so spiritual as to have suffered the loss of all things." (Bk. II. x. 1; xi. 3, 4.) The subtle germs of selfishness persist far on into the life of discipleship, though they then ape in their growth the semblance of virtues, and hide the serpent of desire under the fair blossom of beneficence or of devotion. Few indeed are they who serve for nothing, who have eradicated the root of desire, and have not merely cut off the branches that spread above ground. Many a one who has tasted the subtle joys of spiritual experience finds therein his reward for the grosser delights he has renounced, and when the keen ordeal of spiritual darkness bars his way, and he has to enter into that darkness unbefriended and apparently alone, then he learns by the bitter and humiliating lesson of disillusion that he has been serving his ideal for wages and not for love. Well for us if we can be glad in the darkness as well as in the light, by the sure faith in—though not yet by the vision of—that Flame which burns evermore within, THAT from the light of which we can never be separated, for it is in truth our very Self. Bankrupt in Time must we be ere ours is the wealth of the Eternal, and only when the living have abandoned us does the Vision of Life appear.

Another difficulty that sorely bewilders and distresses the

aspirant is the unbidden presence of thoughts and desires that are incongruous with his life and aims. When he would fain contemplate the Holy, the presence of the unholy thrusts itself upon him; when he would see the radiant face of the Divine Man, the mask of the satyr leers at him in its stead. Whence these thronging forms of evil that crowd round him? whence these mutterings and whisperings as of devils in his ear? They fill him with shuddering repulsion, yet they seem to be his; can he really be the father of this foul swarm? Once again an understanding of the cause at work may rob the effect of its sharp poison-tooth, and deliver us from the impotence due to ignorance. It is a commonplace of theosophical teaching that life embodies itself in forms, and that the life-energy which comes forth from that aspect of the Self which is knowledge moulds the matter of the mental plane into thought-forms. The vibrations that affect the mental body determine the materials that are built into its composition, and these materials are slowly changed in accordance with the changes in the vibrations sent forth. If the consciousness cease to work in a particular way, the materials which answered to those previous workings gradually lose their activity, finally becoming effete matter and being shaken out of the mental body. A considerable number of stages, however, intervene between the full activity of the matter constantly answering to mental impulses and its final deadness when ready for expulsion. Until the last stage is reached it is capable of being thrown into renewed activity by mental impulses either from within or from without, and long after the man has ceased to energise it, having outgrown the stage it represents, it may be thrown into active vibration, made to start up as a living thought, by a wholly external influence. For example: a man has succeeded in purifying his thoughts from sensuality, and his mind no longer generates impure ideas nor takes pleasure in contemplating impure images. The coarse matter, which in the mental and astral bodies vibrates under such impulses, is no longer being vivified by him, and the thought-forms erst created by him are dying or dead. But he meets some one in whom these things are active, and the vibrations sent out by him revivify the dying thought-forms, lending them a tempor-

ary and artificial life; they start up as the aspirant's own thoughts, presenting themselves as the children of his mind, and he knows not that they are but corpses from his past, re-animated by the evil magic of impure propinquity. The very contrast they afford to his purified mind adds to the harassing torture of their presence, as though a dead body were fettered to a living man. But when he learns their true nature, they lose their power to torment. He can look at them calmly as remnants of his past, so that they cease to be the poisoners of his present. He knows that the life in them is an alien one and is not drawn from him, and he can "wait with the patience of confidence for the hour when they shall affect" him "no longer."

Sometimes in the case of a person who is making rapid progress, this temporary revivification is caused deliberately by those who are seeking to retard evolution, those who set themselves against the Good Law. They may send a thought-force calculated to stir the dying ghosts into weird activity, with the set purpose of causing distress even when the aspirant has passed beyond the reach of temptation along these lines. Once again the difficulty ceases when the thoughts are known to draw their energy from outside and not from inside, when the man can calmly say to the surging crowd of impish tormentors: "You are not mine, you are no part of me, your life is not drawn from my thought. Ere long you will be dead beyond possibility of resurrection, and meanwhile you are but phantoms, shades that were once my foes."

Another fruitful source of trouble is the great magician Time, past-master of illusion. He imposes on us a sense of hurry, of unrest, by masking the oneness of our life with the veils of births and deaths. The aspirant cries out eagerly: "How much can I do, what progress can I make, during my present life?" There is no such thing as a "present life"; there is but one life—past and future, with the ever-changing moment that is their meeting-place; on one side of it we see the past, on the other side the future, and it is itself as invisible as the little piece of ground on which we stand. There is but one life, without beginning and without ending, the ageless, timeless life, and our

arbitrary divisions of it by the ever-recurring incidents of births and deaths delude us and ensnare. These are some of the traps set for the Self by the lower nature, which would fain keep its hold on the winged Immortal that is straying through its miry paths. This bird of paradise is so fair a thing as its plumes begin to grow that all the powers of nature fall to loving it, and set snares to hold it prisoner ; and of all the snares the illusion of Time is the most subtle.

When a vision of truth has come late in a physical life, this discouragement as to time is apt to be most keenly felt. "I am too old to begin ; if I had only known this in youth," is the cry. Yet truly the path is one, as the life is one, and all the path must be trodden in the life ; what matters it then whether one stage of the path be trodden or not during a particular part of a physical life ? If A and B are both going to catch their first glimpse of the Reality two years hence, what matters it that A will then be seventy years of age while B will be a lad of twenty ? A will return and begin anew his work on earth when B is ageing, and each will pass many times through the childhood, youth and old age of the body, while travelling along the higher stages of the path of life. The old man who "late in life," as we say, begins to learn the truths of the Ancient Wisdom, instead of lamenting over his age and saying, "how little can I do in the short time that remains to me," should say: "how good a foundation I can lay for my next incarnation, thanks to this learning of the truth." We are not slaves of Time, save as we bow to his imperious tyranny, and let him bind over our eyes his bandages of birth and death. We are always ourselves, and can pace steadfastly onwards through the changing lights and shadows cast by his magic lantern on the life he cannot age. Why are the Gods figured as ever-young, save to remind us that the true life lives untouched by Time ? We borrow some of the strength and calm of Eternity when we try to live in it, escaping from the meshes of the great enchanter.

Many another difficulty will stretch itself across the upward path as the aspirant essays to tread it, but a resolute will and a devoted heart, lighted by knowledge, will conquer all in the end and will reach the Supreme Goal. To rest on the Law is one of

the secrets of peace, to trust it utterly at all times, not least when the gloom descends. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only that in overcoming them we may grow strong, and they only who have suffered are able to save.

ANNIE BESANT.

MOTHER AND SON

A TRUE STORY

"No," said my grandmother, "my mother was not superstitious by any means, she was considered a very strong-minded woman, and never showed any sign of fear in her life. She had been well brought up, educated at a boarding school, and in the latter half of the eighteenth century, when she was a girl, poor folks didn't aspire to such things. Misfortunes, however, came upon her family, and in marrying my father she threw in her lot with a poor man, and became a hardworking wife and mother for the rest of her days. Yet I suppose if she had lived to-day, she would probably have become a properly qualified doctor in due course; for she spent much of what time she could spare from the cares of her family in poring over her favourite big volumes —medical works; and she was known about the district for miles for her skill in all kinds of sickness, and was regarded in the light of a secondary sort of doctor. The doctor himself accounted her his right hand in all surgical cases; he could rely upon her unflinching nerve as upon his own. Once in a severe case of croup, she held a little boy upon her lap while the surgeon removed an ounce of blood from his jugular vein.

"I mention these things to show that she was scarcely a commonplace woman in any sense, and very far from being an ignorant country woman, with her head teeming with silly stories and superstitious beliefs.

"She had nine children, one son and eight daughters. Tom, our only brother, used to say that he had eight sisters and each

of them had a brother. My mother was a stern woman, and never showed favour to one child more than another, yet all we girls knew well enough in our hearts that Tom was her idol. Tom was married when he was about twenty-five, and he went to live some dozen miles away. After his marriage his health failed; he fell into a decline.

"Now in those days all villages and small towns had what was called a 'feast' once a year. The time varied in different places, the date being fixed according to the day of the saint whose name had been given to the church. Our church was called after S. James, and so the feast came in the first week in August. Of course there was much good living, and all the usual merriment attendant on that sort of thing; and mother always used to pack a basket with her niceties and send it to Tom, who looked forward with boyish pleasure to tasting his mother's cookery.

"His disease grew upon him, however, in the insidious way in which that terrible complaint always works; but he gave no cause for any immediate anxiety, as he always went about as usual and refused to take to his bed.

"On the day of the feast, after my sister Mary was married, mother packed a basket in the customary way and sent it to Tom by the waggoner, who was going to the little town where our brother now lived. Our house and the one Mary occupied stood almost back to back, with only a narrow lane just wide enough for a cart between the two gardens; and so naturally there was constant coming and going between the two houses by way of the gardens and this little back lane. On this particular night, mother, between nine and ten o'clock, took a lighted candle—as she often did—and went away to Mary's to speak to her about something; and having finished her errand she prepared to return to her own house in the same way as she had come, carrying the candle to light her through the gardens and the lane. But within a few moments of her setting out from Mary's door she came back to the house with her candle extinguished. She merely lighted it and started once more. In another few moments, however, she returned again, the candle also again extinguished. She was a quick-tempered woman, and outspoken

to brusqueness; and this time as she entered the house she exclaimed irritably, 'That fool of a fellow has blown my candle out again.' So a third time she lighted the candle and went out; and Mary fancied there was somebody in the lane bent on a bit of mischief, it being feast time and everybody up to their nonsense. But still once more mother came back with her candle out, and this time she sank down pale and almost fainting. 'If my boy had been at home,' she said, 'I should have said it had been he.'

"That evening about seven o'clock, Tom, saying that he knew his mother would send him some of her good things to taste, insisted on going alone to meet the waggon. He could carry the basket himself, he said. However, after walking the short distance to the inn, and gaining possession of the basket, he found the task of carrying it was beyond his strength, so he gave a little boy a penny to walk back home with him and carry it. On arriving there he at once sat down and partook of some of the delicacies his mother had sent. About nine o'clock he went to bed. In a short time, feeling suddenly worse, he sent for his two little children and bade them good-bye. Before ten o'clock he was dead."

EMILY PEARSON FINNEMORE.

WARNED BY A DREAM.—A strange case of premonition is recorded by a *Westminster Gazette* correspondent, who received a private letter from a friend at Grisley, the Derbyshire colliery at which a fatal shaft accident happened on Monday.

A collier named Matthew Kirkland, employed at the pit at which the disaster occurred, dreamed on Sunday night that "he saw the cage dash down from the top to the bottom and smash all the men." He woke his wife and told her his dream, saying that it made him ill.

"Well, don't go, lad," she answered. He did not go; but had he done so he would have been in the very cage to which the accident occurred.

THE IRISH GODS AND THEIR WORSHIPPERS

THE early history of Ireland is wrapped in so much obscurity that it is a task of no small difficulty to arrive at any conclusions concerning the people, and the nature of their worship. One fact stands out as being tolerably certain and susceptible of proof, namely, that there was a system of oral teaching, which was handed down by the Irish Ollamhs, or Fili, who were the pupils of the Druids. It also seems to be clear that certain mysteries and religious rites were practised by them; likewise that they were held to be proficient in magic.

The importance of oral tradition is, I venture to say, much overlooked nowadays. The fact that the Druids committed nothing to writing, unless it be in the form of certain Ogham inscriptions, is no proof of their lack of learning. We should not be hardy enough to assert our written records to be absolutely reliable; but that which is "set down in black and white" is assumed to be a more careful statement of facts than is a mere tale, tossed from ear to ear, by tongue after tongue, voicing the impressions of a careless brain by no means trained to accuracy. This is most true when we are dealing with the majority of those tales which are daily repeated to us "on very good authority"; but it is not the case when we are dealing with some portions of the great body of oral tradition. Inaccuracy crept in when the legends were written down by those who but partially understood them; when they were copied by those who understood them not at all. Ancient oral tradition was careful and accurate in the extreme. This we can learn by noting the esteem in which such tales are held even among semi-civilised tribes, the remnants of the great nations of the past. The accuracy with which the legends are preserved seems almost unnatural in the uncultured.

It raises an interesting point of speculation as to whether it has not been impressed from without, branded upon the consciousness of the simple, rather than evolved from within their own souls. For of all human qualities accuracy is the least common among the uneducated; nevertheless, among semi-civilised peoples, the custodian of their songs and rhythmically chanted tales is compelled to observe a great exactness. His memory is wonderful; the poems and tales do not change in character from generation to generation; moreover they are generally linked with religious rites and mysteries; thus the tales of the Maoris are avowedly part of the esoteric instructions of their priests.

Let me, so far as lies in my power, give a rough sketch of some of the legendary kings and peoples of ancient Ireland, and of the points whereat legend and the reports of ancient writers appear to connect them with other countries; after which I will endeavour to give some imperfect account of the Irish Theogony, and the legends and rites of the Irish Druids and Fili (poets).

Irish history begins with "the Deluge." This is assumed to have been the Biblical Noachian Deluge; colonists are stated to have arrived in Ireland before and after "the Flood." Now if this flood be one of the cataclysms that finally completely submerged Atlantis, we, as Theosophists, shall probably be prepared to accept the statement. Putting aside these colonists, we find traces of four races; first, the Nemidians, who, being harassed by the Fomorians, went away after two hundred years of sojourn in Ireland. They are said to have gone forth in three companies: one band went to Britain, one to Thrace, and one to the North of Europe. The Thracian Nemidians were the ancestors of the second colonising race, the Firbolgs, who returned to Ireland, learned in the magic of Thrace. The Nemidians from the North of Europe were the Tuatha De Danann, who were also greatly skilled in magic. The fourth, or Milesian colony, sprang originally from the same source, but came directly from Spain. It must not be forgotten that this history is based chiefly on legend.* Mention is also made of an inferior "pre-Adamic" race, who became slaves to the Tuatha De Danann; these people are spoken of as the "half-souled race," and their descendants are said to be

* See Keating, and the *Annals of the Four Masters.*

still sparsely sprinkled along the West Coast, where they are yet called the "slave people." Thus it will be seen that there were, and are, conflicting elements in the Irish race; among these numerous colonists there was room for differing forms of worship, differing shades of belief, and different schools of magic and mysticism.

The legends connecting the ancient Keltic race with Greece are interesting because they link Druidic teachings with the Grecian schools. The harp of the Daghdae is the same as the quadrangular harp of Orpheus, which is also linked with Egypt. The Irish Fili are said to have visited Scotland and to have established schools of learning there; there is a legend that a Druid of Shetland, Abaris by name, journeyed to Greece, where he became the favourite pupil of Pythagoras, to whom he presented "Apollo's arrow."

The Rev. E. Duke* expresses a belief that the Druidic faith was purer than that of the Romans; he thinks that the Druids existed prior to the time of Pythagoras, and is of opinion that they and the great Greek teacher alike drew their wisdom from Egypt. It is a curious and interesting point that the name Pythagoras is asserted to mean literally (in Welsh) "explication of the universe."† With regard to the Druids of Gaul and Britain, it is said by Faber: "The religion of the Celts . . . . . is palpably the same as that of the Hindoos and Egyptians, the same also as that of the Canaanites, the Phrygians, the Greeks, and the Romans."‡ Mr. Duke, in the book to which I have already made reference, quotes a passage from *Gaelic Antiquities*, to the effect that the religion of the Druids is as ancient as that of the Persian Magi. Reuben Barrow§ says that the Druids were Brâhmanas; Pliny says that they were the equals of the Persians and Chaldeans in magic, so that one would think the Druids to have been the teachers of the Chaldeans. According to Lucian, Hercules Ogmius, who was venerated in Gaul, was stated by a Druid to mean force of

* See *The Druidical Temples of the County of Wilts*, Rev. E. Duke, M.A., F.A.S., F.L.S. London; 1846.

† See *The Celtic Druids*, C. T. Higgins. London; 1829.

‡ *Origin of Pagan Idol*, Bk. IV., ch. v., p. 360.

§ *Asiatic Researches*, vol. ii., p. 489.

eloquence, rather than force of muscle. This Hercules was connected by legend with Arabia, whence he was said to have come in order to civilise and instruct Europe. Mr. W. Stukeley* points out that Ogmius means *literatus*, man of letters; while Ogum, Ogam, or Ogham, is the Irish secret alphabet. The Druids of Ireland said that they inherited their secret mysteries of letters from remote antiquity. We can also link the religion of the ancient Irish with that of the Quichés, amongst whom we find the same symbols. By Lough Derg, Donegal, there is an ancient Druidic cell; it consists of seven tiny chapels round a central cave, the cave of the Tribe of Oine. The Quichés came "from the place of the seven caves," and so also did the Mexicans; while the seven islands of the Hervey group are said to be a copy of Savaiki, or Avaiki, the original home of Gods and men.

The modern wake orgies are a degraded relic of Druidism, and they have been compared with both the Egyptian and Grecian ritual for the dead; before the keening begins there is a three hours' silence in which the soul "stands before God," as in Egypt it stood before the Judges of the dead, and before Isis and Osiris. There are also many curious dances and games which are directed by the Teacher of Games, *i.e.*, the descendant of the officiating Hierophant of the Grecian and Egyptian Mysteries. Mr. Higgins, quoting Schedius, asserts that the Druids used the symbol of the Egyptian Tau. They cut the branches of their sacred oaks to form this symbol, carving upon the right arm Hesus, in the middle Taramis, on the left Belenus; over all, and again under all, they carved the name Thau.

The later Druids have been asserted to be Pythagorean monks, and Essene Christians. Henry, in his *History of England*, says that collegiate and monastic institutions were established by the Druids. There were in Ireland monks and nuns before the establishment of Christianity, and baptismal rites were certainly practised in Gaul, for Pope Gregory, writing to Boniface, gives instructions that his converts should be baptised in the name of the Trinity, if they have only undergone Pagan baptism. Roman writers, old Irish records, and also the Irish folk-tales, speak of the colleges of learning established by the Druids and

* *Abury, or Temple of the British Druids.* W. Stukeley. London; 1743.

Fili. There is one very curious legend which is worth quoting here. There is a symbolism used in the ancient Irish tales in which the pig is employed as a symbol for the initiate; the "swineherd's art" is the art of the magician. Now the Firbolgs and the Tuatha De Danann belonged to opposing magical systems, and we have a trace of the fact in the following legend.* In the time of the Firbolgs the country was over-run with pigs; the Tuatha De Danann rooted them out by magic arts, though one ferocious boar long withstood their efforts. Having swept them away, the Tuatha De Danann established at their former resting-place a secluded college for their youth. The Fili who were trained at these centres of learning were wandering troubadours; my readers will remember that Mrs. Cooper-Oakley has proved the troubadours of Europe, in later days, to have been bands of mystics who taught their secret systems in their wanderings from country to country.

Let me now attempt to set the Irish Theogony before my readers, and to draw some distinction between this system and the extraneous cults connected with the worship of elementals in which blood sacrifice played a part. Mr. W. Cooke† was led by his investigations into a belief that the Druids worshipped "the Ever-Blessed and Undivided Trinity"; that this was the case we cannot doubt, if we believe that the Druids were in possession of the ancient Wisdom. Let us, however, chiefly confine our attention to the Irish teaching, remembering only that the inner instructions of the learned Druids were the same, whether in England, Scotland, Wales, Ireland, or Gaul. Ireland was called *Insula Sacra* before ever St. Patrick arrived there; therefore from early times it must have been venerated as a great centre for the sacred science. Mr. Higgins maintains that the Druidic system of Irish divinities ascended from the lowest to the highest, until it reached the great First Cause. The Gods formed a connected chain. Upon New Grange the following inscriptions have been deciphered: "To Him who is the Universal Spirit"; "The House of the God"; "To the Great Mother Nature"; "The

* See *Folk Lore*, I. "Porcine Legends." W. Hackett.

† *An Enquiry into the Patriarchal and Druidical Religion.* W. Cooke, M.A. London; 1755.

Sepulchre of the Hero"; compare this last inscription with the theories put forward by Mr. Marsham Adams* as to the probable uses of the Great Pyramid of Egypt. There the Mysteries of the Life and Death of Osiris were shown forth, and we know that the life of Osiris is the life of the Logos in His world.

Pictet gives the Irish Gods and Goddesses as follows:

Gods	*Goddesses*
Aesar	Axire, Anu-Mather, or the 1st Ith
Ain { Moloch, Fan, Taulac	Eo-Anu, or the 2nd Ith
Cearas	Ceara
Lute, Lufe	Aedh, Aodh
Geamhar, Dins, Tath	Cann, Ceachal, Brighit
Neith	Nath

Baal, Aleim, Alla, Samhan, the Mediator.†

Aesar was fire, intelligent fire, creator and destroyer, for *easam* means to create. Though this first God was a mystic subtle fire, yet the Druids asserted the first principle to be water. According to Lady Wilde,‡ they taught that: "Fire and salt are the two most precious things given to man"; this fire, in its inner meaning, was probably no material flame; with regard to the second "precious thing" one is reminded of the saying, attributed to the Christ: "Ye are the salt of the earth." Axire, the 1st Ith, who stands at the dawn of evolution, is the Mother of the Gods, not the mother of humanity. Eire is another of her names, meaning night, darkness, desire. Ain, the triple God, is the first-born of Aesar, his "first breath." One of the aspects of Ain is Fan, and Fann, in the Irish tale of *The Sick Bed of Cuchulinn*, is represented as being the wife of Mannannan Mac Lir, the Lord of the Marvel Land of the West. Eo-Anu, the

* *The Book of the Master.* W. Marsham Adams, formerly Fellow of New College, Oxford. London; 1898.

† Compare this with the diagram on p. 63 of Mr. Mead's essay, *Simon Magus.* There are points of similarity, in view of which a legend quoted later, regarding the tonsure of Simon Magus, becomes interesting.

‡ *Ancient Cures, Charms, and Usages of Ireland.* Lady Wilde. London; 1890.

2nd Ith, or nature at a lower stage of evolution, corresponds with the Greek Persephone.*

All these Gods and Goddesses apparently represent the living and intelligent forces of nature at different stages of the great Unfolding, and descent into matter from the Darkness. For Cearas, like Aesar, is fire; his Power or Shakti is Ceara, Goddess of corn, and she has a daughter, Porsaibhean. Nath is Goddess of Wisdom, Nath being the Gaelic word for learning. Samhan was "Satan," but he is also the Mediator; he is likewise the Sun, or the "Image of the Sun." He is Lord of Death; he passes souls before him, sending them to Heaven or to re-birth; for reincarnation, if we may trust the evidence of ancient writers and legends, was taught by the Irish Druids. In Gaul it is said that the people would lend money to be repaid in a future life on earth. Samhan also corresponds with Mithra of the Persians; he is the Preserver. Brighit was a fire Goddess, and also the Goddess of wisdom; the Brighidine Druidesses are said to have been celebrated for their learning; they maintained the sacred and perpetual fire of Brighit, who is called Brighit of the large appetite, though she is represented as eating but one egg at a meal. I think that Brighit may represent the soul of the earth, whence all comes forth and into which all returns; hers is the fiery store-house of nature in which forms break up and are reconstructed.

Leogaire, King of Ireland, who was practising sacred fire rites when St. Patrick lighted the Paschal fire on Tara Hill, is said to have had two daughters, presumably Brighidine Druidesses, who disputed acutely with the Saint. The Irish Ainé was also a Goddess akin to the Egyptian Isis; she is represented as sowing peas and barley;† she is connected with the moon, and has power over the sea; her name is said to be derived from Aighne, meaning small ring or circle.

According to Lady Wilde, the Irish Druids worshipped a Trinity: Baal, Budh, and Grian; Grian is a name for the sun. The same writer translates the Irish name for the May festival, *Lá Budha na Baal tinne*, as, "The day of Buddha of the Baal

* Compare with the system of theogony in Mr. Mead's *Orpheus*.

† Beans and corn were emblems of the human soul.

Fires." At this festival the people dance a mystic snake dance, moving westward in the track of the sun.

There are two further points of consideration with regard to the ancient Irish worship: first the reverse side to the favourable picture drawn by ancient writers as to the wisdom and learning of the Druids; secondly, with regard to the offices of the Fili and the attitude of early Christianity towards them.

It has been asserted that human sacrifices, on a hideous scale, were offered by the Druids; that their cruelty even horrified the Romans. Now the Romans were not a sensitive nation in such matters; therefore it is said that if the Druids, whether in Britain or in Ireland, could manage to shock them by their cruelty and reckless bloodshed, they must have gained a "bad eminence" in the matter of slaughter. The Rev. E. Duke, who has defended the repute of the British Druids, believes them to have been Pythagoreans, and therefore averse to bloodshed. He tested a portion of a so-called sacrificial altar for burnt offerings, and found that it would not stand the fire, but was reduced to powder. Mr. Higgins quotes Dr. Smith, who states that in the Gaelic language there is no hint of human sacrifice. Sacrifices now offered in North Britain consist of flour, milk, eggs, and herbs; the Gaelic name for sacrifice is derived from *iob* or *uib*, a raw cake or lump of dough, and from *thoirt*, to offer. Personally, I see no reason why it should be denied that sacrifices, and even human sacrifices, were offered in Ireland; though assuredly they were never offered by those who preserved the pure stream of the ancient wisdom from pollution. There is certainly proof of the existence of many races in Ireland, and many grades of civilisation. Bodies which have been preserved in the Irish bogs show that the ancient inhabitants had reached different points of culture. A body clothed in exquisitely stitched skins has been found, while the woollen garments worn by a similarly preserved corpse did credit to the sartorial skill of the ancient Irish tailor. I am glad to find that my view with regard to the matter of sacrifices is held by Mr. Stukeley, who says that when we find praise of the Druids in classic authors, and in the same authors comments on the barbarous rites of the people, the

answer is obvious, for: "They speak of different times, or perhaps of different people, new successions from the continent, that drove out the former possessors, who performed these works* more northward and westward. The works themselves are an evidence of the genius of the founders" (p. 49). Mr. Stukeley is referring to the British Druids.

We are dealing with legends extending over an immensely long period of time. Tighernmas, a legendary king of Ireland, is said to have "introduced the worship of idols." He was not an uncivilised monarch; he introduced gold smelting; the workmanship and profusion of the ancient Irish gold ornaments are noted—and mysterious. He also regulated the colours of his subjects' dresses, organising a system of caste, which was indicated by the hues worn. Nevertheless, if we may trust the *Dinnshenchas of Mag Slecht*,† Tighernmas offered human sacrifices to Crom Croich, or Cromm Cruaich, whose idol was made of gold. Professor Kuno Meyer has edited and translated the metrical version of the *Dinnshenchas* from the *Book of Leinster*;‡ this, in his opinion, and in that of Mr. Nutt, is the oldest form. In this poem the hideous slaughter in honour of Cromm Cruaich is described; Tighernmas himself is said to have fallen a victim to his bloodthirsty divinity, or elemental. But Cromm Cruaich, worshipped by the fighting turbulent tribes of Ireland, and by those who had inherited the tradition of Atlantean black magic, was not the Mystery God of the Druids, which kept alight the sacred flame of learning and pure wisdom. It is perfectly credible that true occult science and barbarous cults should have existed side by side; they have always thus existed, and they thus exist to-day. The latter was probably more *en evidence*, owing to the fact that the former was chiefly esoteric, and was also likely to attract fewer votaries, since it must be pursued from selfless motives, or for its own sake.

The Irish Fili were of the Tribe of the Duars, or Men of the Word; it was this mystic Word that was guarded so strictly amongst them; they were said to be inspired by the Leanan

* *The Druidic Remains.*

† Rennes. Dinn., *Revue Celtique*, xvi. 35, 36.

‡ See Appendix B., *Voyage of Bran*, vol. ii., p. 301 *et seq.*

Sidhe, or Spirit of Life; sometimes this Leanan Sidhe took the form of a woman, as in the case of Eodain, the poetess, who, by her wisdom, saved the kingdom of Eugene, King of the South. Druidesses are said to have been occasionally worshipped as divine; they belonged to the order of inspired women called in the Norse, Alirunæ. In Irish, the term Alarunaighe means wise man, one acquainted with secrets. Druidesses were divided into three classes, a rule which also applied to the Fili and the Welsh Bards. The first class of dedicated women were virgins, living apart from the world; the second were married women, who spent most of their time with the Druids engaged in offices of religion, visiting their husbands occasionally; the third class were servants in the temple.

In conclusion, let me draw my readers' attention to the attitude of the early Christian Church towards the Irish Fili. Welsh writers have asserted that the Bards secretly preserved and handed down the learning of the Druids, and these assertions have been dubbed "the Neo-Druidic imposture"; nevertheless it has been admitted that the God Hu, extolled by the mediæval bards, corresponds with an ancient Irish deity.* It is also quite certain that the Welsh Bards and Irish Fili were pupils of the Druids. St. Patrick forbade Druidic rites, but he did not suppress the Fili, who were held in great honour and supported by the State, being "enlightened," *i.e.*, clairvoyant. If tradition is to be trusted, they travelled much, save when they were attached to the court of some king, where the Ollamh Fili was lodged with the heir apparent. Their memories were elaborately trained, which is evidence that important secrets, that might not be written down, were entrusted to them. The Fili wore a tonsure, and it is a noteworthy fact that in early days the Irish priests were reproached with "wearing the tonsure of Simon Magus." Mr. Nutt has observed that in Ireland there are found indications of the blending of tradition, of the union between the old faith and the new: "In the Irish mind alone have the two worlds sought to kiss each

* Hu is Osiris, and Ceridwen his "wife" is Isis. According to Mr. G. Massey, Myfyr Morganwy, Arch Druid, asserted that Hu, the Sun God, was the "Saviour," and identified him with Jesus, or with the Christ; more probably Hu was the Second Person of the Trinity.

other; nowhere else has the Christian monk heard the wailing cry of the birds of Faery as they await the advent of the apostle."*

The ancient Irish kings and poets were always credited with the possession of secret wisdom, and magic arts: "The Irish people have always believed that their Kings, Brehons, Ollamhs and Bards were gifted with singular and peculiar intelligence and a mystic power of reading the secrets of the heart"† (p. 246), and this wisdom was preserved after the introduction of Christianity. The knowledge of herbs remains to this day, and the old Irish peasant women did not need Harvey to tell them of the circulation of the blood. Indications are not lacking that the Fili sometimes abused their powers; since we learn that "one chief went mad because of the poems they made upon him."

The Fili raised the Keltic language to high perfection, and the laws of Keltic poetry were most elaborate. Ten—according to some accounts, twenty—years of study were allowed, wherein the Fili gained perfection in their art and exercised their memories; they learned three measures in music, and the "Battle Hymn"; the poet was promoted through all grades till he reached the "Wisdom of the Gods"; the knowledge then acquired he is said to have kept secret.

One point must always be borne in mind by those who study these traditions, wherein we discern indications of contact with several streams of teaching. We do not know the precise meaning of the symbolism which is employed, though we may, and do, find points of similarity between the symbols used in India, Egypt, Greece, Gaul, Ireland, Britain and North America. A symbol has a twofold office: it illuminates, or it conceals. The Irish theogony and the symbols of the Tree,‡ the Boar, and the Serpent were doubtless illuminative to the Druids and Fili; they

* *Voyage of Bran*, vol. i., p. 218. The allusion is to the beautiful legend of the Birds of Cruachan Aigle.

† *Ancient Cures, Charms and Usages of Ireland.* Lady Wilde. London; 1890.

‡ See Tree symbol in the system of Simon Magus, and compare with the Druidic Tree, and the "Five Trees of Ireland." It will be remembered that on p. 83 of Mr. Mead's essay, *Simon Magus*, he states that in the "new birth" of the Mysteries, souls were typified as bees born from the body of an ox. The bull and cow are used as symbols in Wales and Ireland; the "white heifer of Ireland" vanishes in a cave. In Wales the bee is the symbol of an initiate.

are, perhaps, partially so for students of Theosophy, as such students trace from system to system the same teachings, the same great ideas and conceptions of Nature and of man as being summed up and contained in one Divine Nature, one glorious Consciousness, which we name God. Such traditions, such teaching, we follow from people to people, and from race to race as they grow, flourish, and die. But for the majority of those who examine legendary history, the symbols serve their second purpose; he who is interested in such matters has only to read the theories and statements of those who are deeply versed in legendary lore and Irish history, to realise how thoroughly and efficiently the symbolism, aided perhaps by certain preconceived opinions and a few prejudices, does serve to blind and mislead the greater number of those who approach it.

IVY HOOPER.

AN INDIAN YOGIN*

IN the year 1841 a child, known later as Pawhârî Bâhâ, was born in a village named Premâpura in the district of Jounpur. His father, Ayodhyâ Tewârî, was a Brâhmaṇa of high standing. He had an elder brother, Lachhmî Nârâyaṇ (Lakṣhmî Nârâyaṇa) by name, who, having renounced the world while yet a boy, led the life of a Brahmachârin, while Ayodhyâ, the younger, took to the life of a householder.

Lachhmî Nârâyaṇ built a hut in a solitary forest on the Bhâgîrathî (Ganges), near the village Kurthâ in the district of Ghâzipur. There he used to spend his time, devoted to the practice of Yoga and the higher spiritual life; while Ayodhyâ, in Premâpura, performed the duties of a householder with all the care and devotion of a pious man.

* This account is written by one well acquainted with the facts of this Yogin's life, and it may interest some of our readers to hear something of a real Yogin of the present day.

Ayodhyâ had three sons, Pawhârî Bâbâ being the second, and being known in his childhood as Râm Bhajan Dâs. As a child he was exceedingly beautiful, fair in complexion and well proportioned. From infancy he was calm and quiet in nature, and his words were gentle and sweet. His mother was extremely devoted to him, and he also was the most devoted to the mother of all her sons. Pawhârî Bâbâ, unlike other boys, never quarrelled with his playmates, nor did he disturb them in any way. So great were the gentleness and sweetness of his character that his parents affectionately and proudly called him Shukrâchârya.

Gentle like Shukrâchârya as he was, Râm Bhajan Dâs was a boy of strong and almost obstinate will. None could make him swerve from his determination to get anything he fancied. At that time his father was not very well off; but whatever Râm Bhajan demanded, in the way of clothes or anything else, must be procured by some means or other. And though the other members of the family would not pay any attention to his demands, his mother would not reject them, but endeavoured to fulfil his desires at any cost to herself. While quite young, Râm Bhajan suffered from a terrible attack of small-pox, which destroyed the sight of his right eye.

In the year 1850, when Râm Bhajan was ten years old, his father went to pay a visit to his saintly brother at Kurthâ in Ghâzipur. At that time Kurthâ was very scantily populated, and the place where the Âshrama (hermitage) of Lachhmî Nârâyaṇ was situated was surrounded by dense jungle, and there were hardly any human beings in the neighbourhood. In that silent and solitary forest, on the bank of the ever-flowing Ganges, Lachhmî Nârâyaṇ was absorbed in the contemplation of the Deity. For twelve years he lived entirely on fruit and roots, and that even in so small a quantity that people called him Pawhârî (or Pavanâhârî—air-eater), an epithet given later to his disciple and nephew also.

It so happened that at the time of his brother's visit Lachhmî Nârâyaṇ had lost both his eyes, and this deeply troubled Ayodhyâ; so he offered the services of his eldest son as attendant to his saintly brother. But Sâdhu Lachhmî Nârâyaṇ said he would not accept any one to take care of him unless it

were Shukrâchârya, and that if his brother insisted on sending one of his sons, he must send him Shukrâchârya or he would remain alone. Ayodhyâ accordingly sent his second son to the Âshrama.

A boy of ten years of age, beautiful and soft in nature, thus devoted himself to the service of his saintly uncle in that lonely forest, away from home and the love and care of his parents. At this time his actual education began under the guidance of his uncle, who treated the boy with all kindness. At this early age Shukrâchârya was fond of purity and cleanliness. Every day before sunrise he would bathe in the Ganges and then take lessons from his holy uncle, studying till about ten. Then he would go and cook the food, and after serving his uncle would eat himself. When he had leisure in the middle of the day he would stroll about in the forest around the Âshrama, or watch the dancing stream of the river, seating himself quietly and alone on the banks.

At this tender age, there appeared about the body of Shukrâchârya a divine glory, beautiful, exquisite and uncommon. When he chanted hymns of praises to the Deity after his bath before sunrise, standing yet in the waters of the Ganges, there would shine out from his body a glorious brilliancy which would lead one to take him for a shining Deva-Kumâra (Deva-youth) reciting a divine hymn.

About this time, while staying with the uncle, Shukrâchârya studied the scriptures and astronomy in Sanskrit with four Paṇḍits of Ghâzipur. When he had studied for six years his uncle gave up his body, and the nephew-disciple performed the funeral ceremonies according to what was right and proper.

Sâdhu Lachhmî Nârâyaṇ left as a legacy a few images of Gods and Goddesses, and Shukrâchârya now devoted himself to the worship of these Divinities and to study. Thus did his days glide away. But his heart could not find peace in such things, and he would look very careworn and full of longings. He would hardly cook any food, and would live either on a little milk or fast for three or four days together. When the sun was above the meridian he would sit alone in the deep of the jungle meditating and pondering. At midnight he would be seen walk-

ing or sitting on the sands of the Ganges. He could hardly sleep. If he ever fell asleep for a moment he would suddenly wake up startled and restless.

At the age of sixteen years, leaving the worship of the Divinities and the Âshrama in the charge of his disciples, Shukrâchârya started on a pilgrimage, whither nobody knew.

After about two years he one day suddenly appeared before the Âshrama, having visited many places of pilgrimage and sacred shrines. His humble attitude, tearful eyes, and yet dignified and majestic countenance, coupled with his tender youth, brought crowds from the surrounding villages, who prostrated themselves in profound reverence at his feet. Even the playmates of his childhood were forced by his majestic and spiritual appearance to bow down before him. Sages and learned Paṇḍits came to see him, and discovered a great revolution in the heart of the youth. His hut, from this early period of his life, thus became a place of pilgrimage, whither the people from surrounding villages came to have a glimpse of him.

While on his pilgrimage, Shukrâchârya visited Badarikâshrama Jagnnâtha-Kshetra, Setubandha Râmeshvara, and many other places, everywhere acquiring wisdom and knowledge. Westward he went to Dvârakâ, whence he bent his steps to the Girnâr mountains. There it was he came across a Mahâpuruṣha, and from that perfect being (siddha-puruṣha) he learned Yoga.

On returning to his Âshrama he resumed his duties there. Again he would sit alone in the deep of the forest when the sun was hot, absorbed in Yoga. Night after night would he walk away to the sandy beaches of the holy Ganges, solitary and silent, out of everybody's sight, there to practise the mysteries of Yoga. Whole nights would he spend in these practices, coming back to the Âshrama early, when the day was breaking.

From this time forth, Shukrâchârya would no longer take rice. For four or five months he would live on the juice of Bel leaves (Bilva-patra) and a little milk, and the rest of the year he would have nothing more than a lota-ful of a kind of drink made of fifty laṅkâs (red chili), and then a little milk.

After spending some time thus, he had a cave (guhâ) built in one of the huts of the Âshrama, and in this cave he began practising Yoga. At first for an hour, gradually for a whole day, and then from ten to fifteen days, he would remain in the cave absorbed in profound Yoga. At this time he felt neither hunger nor thirst, and all the organic functions remained suspended. As he would eat nothing, he came to be known as Pawhârî Bâbâ (the air-eating venerable father). During the first stages of his cave life he would leave the door of the hut open on feast days, such as the eleventh lunar day after the full and new moon (ekâdashî) and so on. But for the last fifteen years he did not open his door (to any human knowledge). Only now and then he would talk to his hearers from behind the shutters.

There was only one break in this continuous seclusion. In July, 1888, he opened his door for eleven days. At this time he performed a great sacrifice, to which he invited numerous holy men, Sannyâsins and Parama-haṁsas from the different places of pilgrimage (tîrtha) all over India. After that great assembly of holy men and the performance of sacrifice, he did not appear again outside his hut.

Pawhârî Bâbâ was exceedingly fair in complexion, and from his body there shone out a brilliant light on all sides. He had almost immeasurable strength in his stout and strong body. He shaved his head at the age of five, when he received the sacred thread, but after that he never shaved his head again. Long and luxuriant hair, dark as the storm cloud of the rainy season, hung down, covering his back. In the fulness of manhood, his long and dark beard added a hundredfold to the beauty and dignity of his countenance. Pawhârî Bâbâ, unlike ordinary Sannyâsins, never smeared his body with ashes or dust, nor would he carry a load of plaited hair on his head. He was always neat and clean, inside and outside. He dressed his hair with ghee, and then, combing it, he twisted it into the shape of a crest in front. He used to wear kaupîna (a small piece of cloth about the waist) and a long robe of malidâ (a kind of very soft woollen cloth), coming down to the feet. His head alone was left uncovered, and if by chance the robe slipped from his arms or

shoulders, the golden hue and glory of his body would at once shine out, to the admiration of the spectator.

Early in the morning, about 5.30, on Friday, the 20th of May, 1898, there were present in the Âshrama the elder brother of Pawhârî Bâbâ and three zemindars (land proprietors) of the neighbouring village. Suddenly they saw that a very thin column of smoke was issuing out of the roof of the two-storied hut of the Âshrama. But they took it for the smoke of the sacrificial fire, and thus remained free from anxiety. In a few minutes, however, the smoke-column took the form of a white cloud and spread all over the roof. Seeing this, everyone began crying aloud from the outer courtyard of the Âshrama, and addressing the sage said: "Mahârâj, if this fire be not lit according to your purpose, give us the order, and in a minute we will put it out." But no answer was heard, excepting that in a few moments the whole building burst into flame. Then three of the persons present, full of fear and awe, climbed to the top of another building and looked down into the inside court of the Âshrama. But, alas! what did they see? They saw a great fire, burning with a thousand tongues, and Pawhârî Bâbâ, standing in his pûja-room, with fixed gaze directed heavenward, his tall and stately body brilliant like sunshine and smeared with ghee. At this sight all the spectators were filled with fear and trembled from head to foot. But Pawhârî Bâbâ, calm and quiet, unshaken and unmoved, bent his gentle steps into the midst of the flames, and walking through the fire, he went to the other end of the house where he used to perform sacrifices. There he took his seat in a Yoga posture (padmâsana) on the fire-altar, and became absorbed in Yoga, with the fingers of the right hand raised to his face. Round about him were arranged the articles requisite for sacrifice (Homa), such as jars of ghee, camphor, incense, and so on. In a moment his body with all these things was ablaze. But even with his body blazing—people looked on with wonder—his fingers did not leave his face. The brilliant body of Pawhârî Bâbâ was erelong reduced to ashes in that blazing fire, and he entered into peace.

G. R.

TRACES OF THE EAST IN OLD SPANISH LEGENDS

Not long
Ago it happed me to behold
Upon a booke was written in letters old,
And thereupon a certain thing to lerne,
The long day full fast, I readde and yerne.
For out of olde bookes, in good faith,
Cometh all this newe science that men lere.
Chaucer's *Parlement of Birds.*

If we sympathise with the view that an unprecedented revelation was given in the year "one" by a single individual making a new departure in heathendom, bringing all past tradition to a focus and closing that page for ever, we should expect that the streams of tradition and legend would simplify and approach each other, becoming more synoptic in character, instead of more entangled and complex, as they are nearing the said year "one."

On the other hand, if we take the view that it is not a question of *one* origin at all, but of a phase or period of ferment, when a great impetus was given to an ancient Truth, we should find it easier to account for the fact that although the threads of religious literature may, and do, unite in leaving Europe and drawing us back eastwards, they do so only to suggest other buried links of a chain that leads onwards and outwards in many directions. The delightful simplicity of the "one man, one church" idea seems to evade us more and more, and we find, instead, forlorn echoes as from some infinitely distant land, floating snatches of song and verse, traditions of a "timeless wisdom"* from some antique region, where "the rivers wander

* See *Fables of Bidpaï* (The Merciful Physician), ed. by A. Galland; 1835. There are also stories of the search after eastern wisdom in *El Bonium: Bocados de Oro.* Toledo; 1502.

o'er sands of gold." While esoteric wisdom tends to converge and unify on a higher plane, the external history of it seems to spread out in an endless variety, as of prisms within prisms.

The Eastern aspect of Christianity was brought into the very heart of European culture by the revival of learning in Spain. Many a forgotten flower of mysticism is found in the early Spanish literature, and often in the delightful disguise of the old fabliaux, contes, autos, pastorils, apologues, ecloques or alegorias, of which there are a countless number, we come upon a point of view altogether *sui generis;* the echo of an echo, as it were, of some elaborate and cultured mysticism, which is very different from the somewhat barbaricly materialistic view of some of the monks of the same date. And is not this stream as well entitled to interest as that which was hemmed in to turn the wheels of Rome?

The oriental ferment in old Moorish Spain is "a lamp in which the light lies dead," and the spirit of those days is like memory of vanished music—

> Like aught that for its grace may be
> Dear and yet dearer for its mystery.

The old Muzarabic Liturgy, and the great day of the Feast of the Star with the curious miracle plays, which were really commentaries on the Liturgy, have been long suppressed.

The Liturgy was of purely oriental origin and had no Nicene Creed, and was chiefly remarkable for the number of the prayers of intercession for the dead. Conybeare says that many heresies, that of the Adoptionists among others, lay just under the surface of Spanish orthodoxy, and that he believes a careful search in the libraries of Spain might reveal some monuments similar to the *Key of Truth*,* purely Adoptionist in their tendency.

The Feast of the Star was celebrated by the miracle play of the Three Magi (*Auto de Reis Magos*),† and Warton says that there is a Harleian MS. in which the three Holy Kings are introduced as three Alchemists. There is an old Spanish poem,

* F. C. Conybeare, *The Key of Truth.* Oxford; 1898.

† A. F. W. Schack, *Gesch. der Dramat. Lit.*, vol. i., p. 163.

called the "Adoration of the Three Holy Kings,"* of the thirteenth century, found with two other curious scraps in a single MS. Another poem is "The Book of Apollonius," found also in Gower's *Confessio Amantis*, in the prologue to which he says:

> Do write of *newë* some matere
> Ensampled of the oldë wise, . .
> Which may be *wisdom to the wise*,
> And play to him that list to play.

Apollonius is here taken from the *Gesta Romanorum*:

> In God's name the most holy and St. Mary's name most dear,
> I will strive to write a tale in *mastery new* and clear.

(Ticknor says, what this "nueva maestria" was is not known, "maisterie" meaning art or skill, afterwards turned to "mystery.") The poem contains a curious sketch of a female jongleur or "juglaresas," or "of one who pretended to be such." The third poem is "The Life of our Lady, Saint Mary of Egypt," written in the style of the French fabliaux. Alfonso X., the Wise, tried to check the buffoonery which gradually crept into these plays, and he did all in his power to promote the study of Arabic and to preserve all the old Arabic literature. He himself translated his *Clavis Sapientiæ* from the Arabic into Castilian. The popular manual of the eleventh century, the *Disciplina Clericalis*,† is in an oriental form, and claims to be taken from the maxims of a dying Arab, instructing a pupil in seven arts, one of which is theurgy.

The popular ballad of the "Conde Lucanor" is supposed to have been copied from this two centuries later.‡ In connection with the *Disciplina*, Leo Africanus speaks of "fiftie disciplines or sciences whereby a man may attaine to the nature of an angell," which he heard of among the alchemists of Fez; and "they have a learned man of their faction that described their religion in allegories of loue (love). They take all the heaven and fixed starres to be one God, and that no law or religion is erroneous. They have 40 elected, and 765 (of their members)

* G. Ticknor, *Hist. of Spanish Lit.*, vol. i., p. 22. 1863

† F. W. V. Schmidt, *Disciplina Clericalis*, 1827; and Alfonso X., *Liber Philosophiæ Occultoris et Clavis*. Figulus, B. (Pseud.), *Thesaurinella Olympica Aurea*, 1682.

‡ Abbé Blanchet, *Apologues et Contes Orientaux*. Paris; 1784.

who go unknown, ranging over the world in a beggarly habite."*

But it was chiefly through Alfonso X. that Castilian literature became the heir of ancient Arabian traditions. He revised the *Almagest*, "that Bible of Astrology," and the grand source of all Arabian divination, and used its contents in his *Libros del Saber*, a voluminous encyclopædia of astronomy.

He protected astrologers, though he made a law against alchemy. Some writers think it is therefore obvious that the King could not have had any belief in alchemy as a science, still less that he could have written a treatise to teach its principles, as his strange poem, *Del Tesoro*, is supposed to do. This work is an MS. of 1272 on the Philosopher's Stone, but the greater part is in an unexplained cipher, the remainder in prose and octave stanzas which are the oldest Castilian verse extant. Cornelius Agrippa speaks of him as a follower of the Hermetic Philosophy, and "sapientissimum Arabum." Rossetti says the *Tesoro* is one of the most ancient works written on the secret science.†

A copy of it was possessed in the fourteenth century, by the "magician" Don Enrique de Villena whose books were burnt, as they were too interesting. The poem was happily preserved, and is published by Sanchez.‡ Don Enrique also wrote moral plays, presumably to prove that he really was collaborating with the Evil One, and he owned a *Golden Book of Raziel*, which was given by an angel to Abraham, and had the most undesirable contents.

To return to the liturgical plays: it is hard to find any date as an earliest starting-point, but a Spanish Bishop of Barcelona in the seventh century was deposed for permitting plays with "heathen allusions" in his diocese.§ Nevertheless the plays continued to be enormously popular, especially the autos of the Nativity and the pastorils.

All these early plays are lost and we have only the echo of

* Leo Africanus, Hakluyt Society, vol. ii. 1896.

† *Disquisitions*, vol. ii., p. 193.

‡ *Poesas Anteriores*, tom. i., p. 148.

§ Mariana, *Hist. of Spain*, lib. vi., c. 3.

them in the drama of the sixteenth century to study and the hints dropped by those who are known to have been great students.

The moral play of Villena is said to have been played before Ferdinand of Arragon in 1414, and it may have been based on some legend from the great *Cronica* of Alfonso X., that precious storehouse of stories, legends, ballads, and chronicles. There are some hints left by the careful old chronicler of the Constable de Luna concerning "entremeses" or interludes.*

The eclogues of Juan de la Engina (1468) are the first available, and his follower Gil de Vincente (1502) is the author of a very curious auto called the *Sibyl Cassandra*. It is a strange mixture of the spirit of an ancient mystery and a modern vaudeville.

Cassandra is a sort of lay-prophetess of pastoral habits. She has three aunts, Cimeria, Peresica and Erutrea, who arrange with great forethought that she is to marry Solomon with all his obvious advantages; she refuses entirely. But Solomon remarks to her with great simplicity that he has arranged with her aunts that the marriage is to take place in three days and that everything is settled. Cassandra, nothing daunted, explains that she has unfortunately taken a vow of celibacy, so Solomon goes off to summon the Sibyls to help him. Meanwhile Cassandra sings this song:

They say, "'Tis time, go, marry! go!"
But I'll no husband! not I! no!
  For I would live all carelessly,
Amidst these hills, a maiden free,
And never ask, nor anxious be,
  Of wedded weal or woe.
Yet still they say, "Go, marry! go!"
But I'll no husband, not I! no!

So, mother, think not I shall wed,
And through a tiresome life be led,
Or use, in folly's ways instead
  What grace the heavens bestow.
Yet still they say, etc.

* Don Alvaro de Luna, *Cronica del Condestable*, Ed. Flores, Madrid; 1784. See Ticknor, vol. i., p. 231.

The man has not been born, I ween,
Who as my husband shall be seen;
And since what frequent tricks have been
  Undoubtingly I know,
In vain they say, "Go, marry! go!"

The aunts, who are in fact the Cumæan, Persian and Erythræan Sibyls, now come in with Solomon and endeavour to persuade Cassandra to consent. They set forth his merits and pretensions, his good looks, his excellent temper and his large estates. But, as they do not succeed, Solomon in despair goes for her three uncles, Moses, Abraham and Isaiah, with whom he instantly returns, dancing a sort of mad dance, and singing:

She is wild! She is wild!
Who shall speak to the child?
On the hills pass her hours,
As a shepherdess free;
She is fair as the flowers,
She is wild as the sea!
She is wild! She is wild!
Who shall speak to the child?

The three uncles first endeavour to bribe their niece into a more amenable temper; but failing in that, Moses undertakes to teach her, from his own history of the creation, that marriage is an honourable estate, and that she ought to enter into it. Cassandra replies, and, in the course of a rather flippant discussion with Abraham about good-tempered husbands, she intimates that she has heard of the prophecy concerning the Saviour who will be born of a virgin; the three Sibyls prophetically confirm the augury, and add that Cassandra will be the Saviour's mother. The uncles treat her as a crazed woman, and a theological and mystical discussion follows, till a curtain is suddenly withdrawn revealing the manger of Bethlehem, the Child, and four angels who sing a hymn in honour of His birth. The rest of the drama is devotional and concludes with a graceful "cancion" to the Madonna, sung and danced by the author and all the performers. This incongruous play was represented in a rich, old monastery at Enxobregas on Christmas morning.*

* G. Ticknor, *Hist. of Spanish Literature*, vol. i. Also Gil Vincente, *Obras*. Ed. Fejo and Monterio. Lisbon; 1843.

Then there are the famous "Books of Chivalry," religious romances of the sixteenth century: *The Celestial Chivalry*, *The Christian Chivalry*, *The Christian History and Warfare of the Stranger Knight*, *The Conqueror of Heaven*, and, lastly, *The Knight of the Bright Star*, or *Caballero de la Clara Estrella*.

The oldest and the most curious of these is *The Celestial Chivalry*, written by Hieronimo de San Pedro, at Valencia, printed in 1554. Who this San Pedro was is much disputed. His play, however, promptly appeared in the *Index Expurgatorius*, Madrid, 1667. In the preface to an Antwerp edition, the author says he is not a native Castilian, and that his object is to drive out the profane books of chivalry, presumably those which Luis de Leon found so very objectionable. His work is divided into three parts: I. "The Root of the Fragrant Rose" divided into "Maravillas" (Marvels), which contains all the stories of the *Old Testament* down to Hezekiah, described as adventures of knight-errants. II. "The Leaves of the Rose," which comes down with the same knightly stories to the time of Christ. Part III. was promised as "The Flower of the Rose," but it never appeared, perhaps because the subject was exhausted, or possibly because the author dared not appear to add to the revelations of Scripture.

The seventy-four "Leaves," or the chapters of Part II., represent Christ as the Knight of the Lion; His twelve Apostles are the twelve Knights of His Round Table; John the Baptist is the Knight of the Desert; and Lucifer is the Knight of the Serpent. The story is the warfare between the Knight of the Lion and the Knight of the Serpent. It begins at the manger of Bethlehem, and ends on Calvary, involving in its progress almost every detail of the Gospels, but forcing everything into the forms of a strange allegory. Thus, for the temptation, Christ wears the shield of the Lion of the Tribe of Judah, and is mounted on a horse called Penitence, given Him by Adam. He then takes leave of His mother, who is the daughter of the Celestial Emperor, and goes into the desert to look for adventures. Here He meets the Knight of the Desert, who prepares to attack Him, but, recognising Him, humbles Himself before his coming prince and master. The Knight of the Lion is then

received into the Order of the Knighthood of Baptism in the presence of a certain old man—who turns out to be the "Anagogic Master," or the "Interpreter of all Mysteries"—who, after the ceremony, holds an animated discussion with two women who appear on the scene, as to the nature of the rite they have just witnessed. The old man speaks at great length and explains it as a heavenly allegory.* The old woman, whose name is Sinagoga, prefers the ancient ordinance authorised by "that celebrated Doctor, Moses." The young woman defends the new institution, and the Knight of the Desert decides in her favour; consequently Sinagoga goes off in a rage.

The great Anagogic Master now follows the Knight of the Lion into the Desert, and there explains to him the true mystery and efficacy of Christian baptism. The Knight then engages in his first battle with the Knight of the Serpent, accompanied by Abel, Moses and David, and opposed by Cain, Goliath and Haman. The scene is on the pinnacle of the temple, and each of the remarks recorded in the Gospels is made an arrow-shot or a sword-thrust; the promises made there by the Devil are all brought in as far as possible, and the act ends abruptly with the precipitate and disgraceful flight of the Knight of the Serpent.

It is written in a formal and extravagant style, but there are passages full of a graceful imagination, which show that the author understood the resources of language when he chose to do so.†

Another popular romance was *The Invincible Knight Lepolemo, called the Knight of the Cross and Son of the Emperor of Germany*, the author of which, Pedro de Luxan, pretends that he translated it from the Arabic of a wise magician attached to the person of the Sultan. It was published in 1543, and translated into French and Italian.

Although the above are only scraps, they are enough to show that there is much to be done in this line of research, and we may conclude with the remark of Herschel: "The perfect

* J. de San Pedro, *Libro de Cavalleria Celestial.* Antwerp; 1554. Also J. de San Pedro, *Militia Celeste del pie della Rosa Fragrante.* Venice; 1544.

† See Don P. de Gayangos, *Bibli. de Autores Españoles* tom. xl. With important discussion on Books of Chivalry, and ample bibliography on pp. lxiii. and lxxxvii. 1851.

observer will keep his eyes open in all divisions of knowledge, that they may be struck at once by every event which according to accepted theories ought *not* to happen; for these are the facts which serve as clues to new discoveries."

A. L. BEATRICE HARDCASTLE.

THE HEAVENLY KINGDOM OF THE HOLY GRAIL

I.

(CONTINUED FROM p. 212)

THE ORIGIN OF THE TRADITION.

. . . THE Grail, throughout all Ages, may never by man be known,
Save by him God calleth to It, whose name God doth know alone.
And the tale shall be told in all lands . . . .

Parzival, translated by J. L. WESTON, i. 162.

WE must trace the history of the World-Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; for the Secret Doctrine is the Truth, and that religion is nearest divine that has contained it with the least adulteration. Our search takes us hither and thither, but never aimlessly do we bring sects, widely separated in chronological order, into critical juxtaposition. There is one purpose in our work to be kept constantly in view—the analysis of religious beliefs, and the definition of their descent from the past to the present.

BLAVATSKY (H. P.), *Isis Unveiled*, ii., p. 292.

AT the risk of being wearisome, it is nevertheless necessary to add some more important details to the question of the origin of the tradition of the Holy Grail. Too much care cannot be given by students to the most fundamental portion of this research.

It has already been said that many German* and French writers, in their zealous efforts to prove the Grail tradition to

* Laehmann (K.), *Parzifal*, xxiv., and Gervinus, *Deutsche National Literatur*, i., 358, 1835, are both of this opinion.

be a myth, have made efforts to disprove the existence of Guiot von Provins, but owing to the careful researches of San Marte* there is evidence about him so conclusive that no further doubt can exist; in the review from which we quote he gives a careful *résumé* of the evidence, and he has made a thorough study of Guiot's *Bible*, which was written as a denunciation of the priests of that period, and of the iniquities of the Roman Church: "He was, without doubt, a learned man, and had been a monk as well as a courtier," says San Marte. "He was present in the year 1184, at Mainz, at the great court day of the Emperor Frederick I., at which the French Nobility were also present in great numbers. He further assures us that he had seen the Hospitallers at Jerusalem; the information he gives us as regards the Knight-Templars in Syria will consequently rest likewise on first-hand observation. He saw in the East† King Amalrich of Jerusalem, who died in the year 1173, in the flower of his age and his glory. But in the year 1147 there was the second, and in the year 1190 the third Crusade . . . . it may be inferred that he journeyed into the Holy Land, not as a warrior, but in the retinue of a Prince or Baron. . . . . Guiot was also in the monastery of Clairvaux‡ . . . when he wrote his *Bible* he had already worn the black cowl for more than twelve years. . . . . Guiot shows himself, in this writing, to be a man of scholarly education, of penetrating mind, keen observation and full of biting sarcasm. His comparisons and examples are of incisive acuteness, he has an exact knowledge of the Bible, and brings forward passages from the Scriptures in confirmation of his judgment,

* San Marte (A. Schulz), "Wolfram von Eschenbach and Guiot von Provins"; *Germania*, iii. 445. Wien; 1860.

† This fact that Guiot von Provins was himself in the East, that he was, moreover, a Troubadour, gives us those links which were needed to prove the direct connection of this Grail Tradition with the Eastern Wisdom; as a Troubadour he was one of the Secret Society already mentioned both by Rossetti in his *Disquisitions* (see Rossetti (G.) *Disquisitions on the Anti-papal Spirit which produced the Reformation*, ii., 115. London; 1834), and by Aroux; see THE THEOSOPHICAL REVIEW, xxiii., p. 207. San Marte added a footnote stating that he was preparing an edition of Guiot's *Bible* and Lyric Poems, in French and German, to which Professor G. Wohlfart was adding notes.

‡ S. Bernard of Clairvaux was one of the Church Mystics of the twelfth century; he gave the first rules to the Order of the Knights-Templars, the regulations having been arranged at the Council of Troyes in 1118. The great Abbey of Clairvaux was one of the chief centres of education at this period. S. Bernard considered the contemplative life as the highest, and he was himself a contemplative mystic.

and in justification of his reproaches [of the clergy] . . . . His language is incisive and severe . . . . . pouring out his noble anger, galling blame and bitter sarcasm, over priests and nobles, higher and lower clergy, and over pretended erudition, he nevertheless loves to add that, of course, there are glorious exceptions. . . . . We perceive in him a mind which, formed in the school of life, has seen and experienced much; a man who with keen vision and solid judgment watched and weighed the crimes of all positions. . . . . He very clearly distinguishes genuine piety from the hypocritical appearance of holiness—the true faith from professional sanctity. . . . . Truth is for him beyond all else; it is his light."

Such is the judgment of this well-known German author upon the man through whom the tradition comes. "Such a man," says Miss Weston, to cite another authority, "would have been thoroughly familiar with the legends that had gathered round the early Angevin Princes, as well as with the historical facts connected with their successors; he would have come into contact with the Order of the Knights-Templars . . . he would be familiar with many a legend of the East . . . of precious stones, the favourite talismans of the East, and would know the special virtue ascribed to each. . . . In fact, if we will allow the existence of such a writer as a travelled Angevin might well have been, we shall find all the principal problems of the Parzifal admit of a rational explanation. Even the central puzzle, Wolfram's representation of the Grail, is explicable on such a hypothesis. We know how very vague Chrêtien's* account of the Grail is; how much in the dark he leaves us as to Its outward form, Its influence and Its origin. A writer before Chrêtien is scarcely likely to have been more explicit; what more likely than that a man long resident in the East, and familiar, as has been said above, with Eastern Jewel Talismans, and the legends connected with them, when confronted with this mysterious Grail, of which no definite account was given, yet which apparently exercised a magical life-sustaining influence, should have jumped to the conclusion of Its, at least partial,

* Troyes (Chrêtien de), *Li conte del Graal.* 1189.

identity with the precious stones of the power of which he had heard so much?"

Then later on the same writer says: "To sum up the entire question, the drift of the internal evidence of the Parzival seems to indicate that the author of Wolfram's Source was a warm partisan of the House of Anjou,* sometime resident in the East, familiar with the history of the House whose fortunes he followed, and with much curious Oriental lore, and thoroughly imbued with the broader views of life and religion inspired by the crusades. That he wrote his poem after 1172 seems most likely from the connection between England, Anjou and Ireland noted in Book IX.; . . . if we grant the correctness of the Angevin allusions to be found in the earlier parts of the poem, we must logically grant that these two first books, and as a consequence the latter part of the poem which agrees with them, are due to the French source rather than the German redaction; that it was Kiot (Guiot de Provins) who introduced the characters of Gamuret, Belakané, Feirefis and Lâhelein; that to Kiot is due the first germ of the ethical interpretation amplified by Wolfram. . . . It was probably in a great measure owing to the unecclesiastical nature of Kiot's teaching, and the freedom with which he handled the Grail myth, that his work failed to attain the popularity of Chrêtien's. When the Grail legend was once definitely stamped with the traditional Christian character which it finally assumed and retained, the semi-pagan character of Kiot's treatment would cause his version to be regarded with disfavour by the monkish compilers of his day."†

There is no difficulty in perceiving that the Christian version has become the most popular, almost to the extinction of the Oriental tradition, but the suggestion here made by the writer is of importance—for Guiot, having been in contact with the Secret and Mystical Societies in the East, would certainly bring that doctrine into his work, which accounts for what Miss

* He was in the retinue of Fulk of Anjou, who, in 1129, became the son-in-law of Baldwin, King of Jerusalem, and eventually became its King. There is, however, a much earlier connection of the House of Anjou with the East, for in 987 Fulk Nerra, or Fulk the Palmer, went to Jerusalem. See *Croniques des Comtes d'Anjou*, par M. Emile Mabille, p. 78. Paris; 1856.

† Weston (Jessie L.), *Parzival*, ii. 191, 197, 198. London; 1894.

Weston terms the "unecclesiastical nature of Kiot's (Guiot) teaching."

It is an important fact for the students of this tradition to bear in mind, that the Roman Church monopolised and adopted this Legend of the Holy Grail, laying stress upon the version given by Chrêtien de Troyes, eliminating its Oriental descent, and thus popularising the idea that the Legend was founded on a purely Christian basis; hence many of the contemporaries of Wolfram von Eschenbach were writing solely from the Christian standpoint; but we have also many writers who take a broader view, and who recognise that the tradition is descended from some earlier doctrine. In San Marte (A. Schulz), for instance, we have a German scholar of profound research adopting practically the same view as that of Eugene Aroux in his *Mystères de la Chevalerie*, to which book reference was made in the last number. We must now cite some important passages from this new source, relating as it does to the same view, namely, that the Legend of the Holy Grail is, in truth, part of the mystical tradition of those so-called heretical sects, the Albigenses, the Cathari, and others of that date, descendants of the older Gnostic Sects. Says San Marte: "The conflicts of the Hohenstaufen with Rome bear witness to the strength of this movement in Germany; princes, knights and poets accepted* it with fullest consciousness [of its significance]. Guiot's *Bible*, and other similar writings, the Provençal poets, the numerous heretical sects of Southern France, of Northern Italy and Spain prove the same thing regarding these countries. Among the Waldensians there even gradually arose, under the influence of the Provençal poets, a literature, the content of which was chiefly spiritual, and which, in a poetical form, made the peculiar principles of the sect current and familiar among the people.† We may mention

* The writer is referring to the enormous spread of these mystical and heretical teachers. See San Marte (A. Schulz), "Wolfram's Parzival und seine Beurtheiler," in *Germania*, vii., p, 60. Wien; 1862.

† This was the secret language to which Aroux refers so often. In one passage he says: "Let the Philologists make as much outcry as they will, our old *Troveurs* knew more about it than they do, and when they adopted certain names they thought far more of the hidden meaning than of the actual etymology, for which they cared very little"; again, referring to the well-known legend of Amadis, "the Knight of the Lion," he adds: "We may easily recognise him, by these various signs, as a 'Poor-man of Lyons.' Like his colleagues, this Apostle of the Albigensian Gospel leaves Aquitanian Gaul, his own country, to go into Spain and win over

the celebrated didactic poem, written about 1180, *La nobla Leyczon*, which leads up to Waldensian through sacred history, and other poems such as *La Barca*, *Lo novel Sermon*, *Lo novel Confort*, *Lo Payre Eternal*, *Lo Desprecza del Mont* (*contentio mundi*) and *L'Avangeli de li quatre Semenez*, which deals with the parable, Matthew xiii. 5, of the different seeds. They all possess peculiarly strong anti-papistic elements and belong to those products of anti-hierarchy, which transplanted the conflict against Rome from ecclesiastical domain to the ground of popular life. How wrathful is Bernard of Clairvaux against Abelard; * he says that, thanks to him, the street-boys of Paris are to be heard discussing the doctrine of the Trinity! It was a storm which raged through the whole of western Christendom in all strata of the population, a process of fermentation which, originally repressed by force, repeated itself in the Reformation and forced itself to the forefront. When, therefore, Reichel† reproaches me with having introduced far more theological elements than the poem itself justifies, into my interpretation of the oracle of the Grail and of Parzival's refraining from questions, I reply that, on the contrary, not nearly enough of the theology of the twelfth century has been applied to the understanding of our poem, and my attempt to examine it from that standpoint is only a first beginning on those lines.

"For that which we now after the lapse of centuries can only laboriously and yet imperfectly discover about the explanation of the external historical phenomena of those religious conflicts—all that surrounded the then existing world like a fiery atmosphere in which it breathed, and which penetrated all the

that country to the Religion of Love, as in other romances. What gives an account of his acts and deeds is the journal, the record of his apostolic feats, of his triumph over the agents of Rome. What could be easier to recognise? Amadis, the 'Perfect Knight of Lyons,' under disguise of person and language is enamoured of the beautiful Oriane. This name, derived from the East, also indicates the close connection established between the local Vaud-ism and the oriental Albigensianism typified by the beautiful lady, Flower, Rose, Star of the East. All light, all good, was in this literature reputed to come from the East." Aroux (E.), *Les Mystères de a Chevalerie*, p. 176. Paris; 1858.

* One of the Scholastic mystics, a heretic, and condemned by the Pope about 1140; he opposed the view of those who extol the faith that yields an unreasoning assent, without examination, to whatever is heard. See Blunt, D.D., (J. H.), article, "Schoolmen"; *Dictionary of Sects and Heresies*, p. 530. London; 1891.

† Reichel, *Studien zu Wolfram's Parzival*, p. 6, Wien; 1858. San Marte A. Schulz), *Parzival Studien*, Heft ii. Halle; Waisenhaus; 1861.

pores of its life, the elements of religious discord which can now hardly be understood and methodically arranged by the scholars who make the subject their special study—was formerly in the minds and mouths of the masses and urged them on to action; and if the poems* of that period afford us in almost every other respect a faithful mirror of contemporary phenomena in action and thought, the same must be true of a work which has a predominatingly religious tendency, that finds expression even in the first two lines [of the poem].

"It is very desirable that the Church historians of to-day should, in their writings and academic lectures, pay greater attention than they do to the investigations and the treasures which have been brought to light in the ever-increasing study of the early German and French literatures. . . They would then find much which preceded and led up to the Reformation, and would recognise more clearly the forms taken by the dogmatic theses in the practical faith and opinions of the people, and the special expression which they there received. For there is a difference between the doctrinal formulation of an article of faith and its acceptance and transmission by the laity.

"The position taken up by Wolfram, whether Guelph or Ghibelline, Apostolic-Evangelical or Roman-Hierarchic, must determine the standpoint from which his poem must be judged and understood. And even if we condemn the poet as a heretic, we must not demand of his poem that it should teach what he rejects†, but in order to do it justice we must enter into his religious tendency, which it brings quite clearly and candidly to light. In view of the historical situation and the religious stream of tendency at the end of the twelfth century the intention of our poet can no longer be open to doubt. He wished, namely, to depict in the institution of the Templars a Christian brotherhood‡, a kingdom of the faithful and the elect of the

* The poems of the Troubadours, which contained the mystical teaching, as we have seen from Aroux, in his *Mystères de la Chevalerie*, and also from Rutherford in his *Troubadours, their Loves and Lyrics*, p. 43. London; 1873. See for quotation, THE THEOSOPHICAL REVIEW, xxiii., p. 202.

† This is precisely what the dogmatic Christian writers have tried to do by eliminating the Gnostic traces, and the yet more eastern sources of the grand old tradition.

‡ This is the true Christian Brotherhood open to every Soul, the Elect of Humanity, that "Communion of Saints" of which the Great White Lodge is the sole earthly representative,

Lord, without a Roman hierarchy, without a Pope and a privileged priesthood, without ban, interdict or Inquisition, where God Himself, through the revelation of the Grail, is, in the spirit of the pure Gospel, Ruler and Judge of His people. He considered the real priesthood to belong to the individuals struggling towards a true knowledge of God, not to an exclusive class, however highly he may have esteemed the latter; finally, he borrowed from the order of the Templars, at that time still flourishing and immaculate, the poetical symbol of the ideal constitution of this brotherhood.

"This idea, plainly heretical from the Roman point of view, necessarily implied that the Kingdom of the Grail, which alone led to salvation, stood in quite as sharp a contrast to Roman orthodox Christianity, as represented by the existing visible Church, as it did to paganism;* but it is a fine trait in the poet that he is neither led away into open polemic against the ruling Church nor into fanatical hostility to Paganism. There is, therefore, small ground for astonishment at the facts 'that no trace is to be found in the poem of any subordination of the Templars to clergy or Pope,' that Parzival attains to the kingdom of the Grail without any ecclesiastical mediation, and that he did not gain the crown of martyrdom in the conflict, as the fundamental thought of the poet logically demanded.†

"This fundamental thought, however, is not based on the Dictatus Gregorii VII. nor on the saying of Innocent III., '*Papa veri Dei vicem gerit in terra*,' but directly on the Gospel and on the saying of the Apostle: 'But ye are a chosen generation—a royal priesthood—an holy nation—a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light';‡ which saying is repeated almost literally in strophes 44 and 45 of Wolfram's *Titurel-fragments*. It is, therefore, inadmissible to regard the Grail as 'a Christian relic,' to make it the representment of the pre-cosmic genesis of Evil, and to speak of 'the spiritual side of the poem'

* Even San Marte, in spite of his frankly acknowledged change of position, is still bound by the obsolete views about paganism.

† See *Studies*, l.c., p. 20 *et seq.*

‡ 1 Peter, ii. 9, 10.

as 'weighed down by the fetishism of the impersonal relic'; this view could only arise through the introduction of evidence regarding Lucifer's fall and the Holy Grail much later than Wolfram's poem, or which—in the cases when this [evidence] is earlier, he does not himself introduce, and which, therefore, must be treated as non-existent in the criticism of our poem. Wolfram makes no special allusion to the dish of Cæsarea* used in the Lord's Supper, never speaks of Joseph of Arimathea, nor does he mention the Stone of the Grail having been originally in the crown of Lucifer; on the contrary, according to him, it is the *lapis exilis*,† the Stone of the Lord, which at the beginning of all things was with God. The poem does not represent it as a relic, least of all as the relic of a fallen angel, but as a symbol,‡ in which the threefold God of Christianity is present and effectual, and the Grail was given to men as a Christian saving relic, not as a fetish, just as God sent the Saviour to earth for the redemption of mankind." This writer takes a broader view than many other critics, but even with him we find symptoms of a limiting tendency. "The threefold God" is not confined to Christianity; and the Three Aspects of the One Supreme is a far older idea than the theology of the Christian Church. Then there is another version given by Miss Weston in her admirably arranged work, where she says: "The whole account of the Grail reads like a not too successful attempt to Christianise a purely Pagan legend;"§ but even here we find all religions outside our western form faith dubbed "Pagan."

Yet another link with the ancient Wisdom Religion is forged for us by another author, one perhaps more sympathetic,‖

* The "dish of Cæsarea" belongs to the other version, *Joseph of Arimathea*, by Sires Robiers de Borron, which was "englisht" in 1450, by Henry Lonelich. See *The Grand St. Graal*, from Furnivall's edition. Early English Text Society. Trubner, 1874.

† Writers vary in their spelling of the stone; *Lapis*, *Lapsit* or *Jaspes*, *exilles*, *exilexor*, *exillis*, and other variants are given. *Lapis Electrix* is given by William Hertz in his *Parzifal*, pp. 160, 528. Stuttgart; 1898. He draws attention to the fiery and life-giving properties of the stone. This to some students of Theosophy will be a valuable suggestion.

‡ In the old symbolism, "Man," chiefly the Inner Spiritual Man, is called a "stone." Christ is called a corner stone, and Peter refers to all men as "lively" (living) stones. Blavatsky (H.P.), *The Secret Doctrine*, ii. 663, 3rd edition. London; 1893.

§ Weston (Jessie L.), *Parzifal*, i., p. 326.

‖ Simrock (R., jr.), *Parzival und Titurel*, p. 776. Stuttgart und Augsburg; 1857.

and he connects the Grail-cult with that Gnostic body named "Mendæens" or the "Christians of St. John";* this is a point of extreme interest to students of Theosophy, for it makes a direct connection between the legend of the Holy Grail and the "Order of the Knights Templars," who were so closely allied with this body.

Mackenzie,† moreover, includes the "Johannite Christians," as he terms them, among other bodies connected with Masonry, and indeed many of the Masonic Lodges were dedicated to St. John the Baptist, and looked on him as their patron saint. Simrock builds his theory on the solid fact that Prester John, a mysterious Priest-King of the East (with whom we shall deal next time), was himself a leader of one of the Gnostic Sects, a heretic of course; but, as the author points out, the Grail Legend is too intimately interwoven with him, for him to be left out. It is to India‡ indeed, that the Grail goes when the western world becomes too cold for worship, too dead for ideals to stir it to a higher life. One more well-known authority on mystical subjects must be cited before ending this brief survey of the origin of the Grail tradition.

Writing on these "Disciples of St. John," Madame Blavatsky says: "All these sects have an immediate connection with our subject, for they are of Kabalistic parentage, and have once held to the secret Wisdom Religion."

Thus we find that the undercurrent of all these beliefs joins on to the one main stream of the great Secret Doctrine, which has its spring sheltered by that "Rock of Ages," the Great

* See Blunt (J. H.), *Dictionary of Sects and Heresies*, p. 307. London; 1891. He says: "An ancient Eastern Sect found in Persia and Arabia, but chiefly at Bussara . . . . who profess to be *Mendai-Ijahi* or disciples of St. John the Baptist! They are called 'Christians of St. John' by many European writers, and Sabians or Tzabians by the Mahometans."

† Mackenzie (R. R. H.), *The Royal Masonic Cyclopædia*, p. 386. New York; 1877.

‡ Weston (Jessie L.), *Parzifal*, ii., notes 184, line 589, p. 223. "The belief in a Christian Kingdom in the East, ruled over by a king who was at the same time a priest, was very widely spread in the middle ages, but it is very curious to find it thus connected with the Grail Legend. Simrock takes this connection to be a confirmation of his theory, that the Grail Myth was originally closely connected with St. John the Baptist. According to *Der Jüngere Titurel*, a poem which, professedly written by Wolfram and long supposed to be his, is now known to be the work of a certain Albert von Schaffenberg, the Grail, with its guardians, Parzival, Lohengrin, Konwiramur, and all the Templars, eventually left Monsalväsch and found a home in the domains of Prester John"

White Lodge of the Masters of Truth. And the legend of the Holy Grail is but one of the minor currents of mystic teaching, which through its wide-spread popularity has kept the mystical goal of the human race alive in the West.

ISABEL COOPER-OAKLEY.

ERRATUM.

THE THEOSOPHICAL REVIEW, xxiv. p. 211: *For* Queen Gekurdille *read* Queen Sekundille.

THE "FRIEND OF GOD OF THE OBERLAND"

GENTLE and loving are they, supernatural God-like men, seemingly of no account, but God dwelleth within them. Compassionate are they; they bear the weight of the world and are the pillars thereof.—TAULER (1300-1361), Sermon 19.

THUS does the celebrated Dominican preacher, Johann Tauler, speak of those whom he so repeatedly mentions in his sermons as the true Friends of God. It is clear that this name does not with him stand for the ordinary religious-minded man, however sincere, but is used to designate certain men, far exceeding their fellow-creatures in spiritual insight, men who, possessing certain definite qualifications and powers, were able to lead those who entrusted themselves to their guidance along a path unknown to the Church at large. Over those who tread this path, he declares, the Pope has no power, "for God Himself has set them free."*

Again and again he talks of them as the hope of Christendom (Sermons 19, 35, 37, 63, 75, 78, 91, 118). In Sermon 118 he says: "These are they on whom holy Christendom rests; were they not in Christendom, Christendom could not remain standing erect; for their existence, the fact alone of their *being*, is of far more use than all the work of the world." That these Teachers were not recognised teachers *in* the Church is shown in Sermon

* Sermon 131.

37, in which he says, speaking of the state of anarchy then reigning and of the sin and wickedness rife amongst priests and laymen alike: "It is well that these Friends of God are not confessors, that they do not need to hear all the sin and misery, for their hearts would break." And yet we find him—a priest, a Dominican monk—advising those who would lead the higher life to choose a Friend of God as guide: "It would therefore be most wise that those who would live for the Truth should seek out a Friend of God to whom to subject themselves, to be judged by him according to the Spirit of God."*

And again: "Desire, therefore, ask, and do all within your power, inwardly and outwardly (that the True Light may become a reality, and that ye may reach up to the Source of All), and beseech the beloved Friends of God to help you thereto, cleaving to God alone in full sincerity, and to the chosen Friends of God, that they may draw you together with themselves into God."†

So far we have seen how Tauler speaks of the "Friends of God" in general. In a treatise called the *Historia*,‡ we have the story of his own conversion and subsequent "subjection" to a certain layman, the "Friend of God of the Oberland." Although Tauler's name is not directly mentioned, it has been almost unanimously accepted for the past four hundred years that the "Master of the Holy Scriptures," whose history is given, was the famous Dominican. The few who questioned it as a fact, either objected that no certain proof could be offered that Tauler was the master, or refused to admit the possibility that such a great preacher should have submitted himself so entirely to the guidance of a layman at the age of fifty. This treatise is bound together with the sermons of Tauler as far back as 1498.

A most mysterious personage, this "Friend of God of the Oberland"! He is known to have wielded almost unlimited power over the minds and lives of those who came under his direct teaching, to have been in touch with brother mystics scattered all over Europe, and yet few were ever allowed personal inter-

* Sermon 127.

† Sermon 35.

‡ See K. Schmidt, *Nicolas von Basel, Bericht von der Bekehrung Taulers.* Wein; 1875.

course with him; and of those few, one only, Rulman Merswin by name, outside his own small circle of "Five Men," seems to have come into nearer contact with him.

Research has hitherto failed to give any clue to the real name and origin of the "Friend of God of the Oberland." Three well-known writers on German mysticism have sought to solve the problem, and before passing on to a sketch of his life it may be well to mention their views on the subject.

Karl Schmidt,* to whom we are indebted for the first detailed account of his life, together with an edition of those writings of his which have as yet been found, identifies him with a certain Nicolas von Basel, a Beghard heretic burnt at Vienna about 1409. This view was accepted by most critics until a few years back, when a more careful comparison of dates and a critical analysis of the doctrines taught by the two men proved them conclusively to have been two entirely different persons.

H. S. Denifle combats Schmidt's assertion in a pamphlet† but in no way prepares one for the startling theory put forward in a series of articles,‡ namely, that not only was the personality of the "Gottesfreund" a myth, but that the writings ascribed to him, the *Historia* included, were pure fiction, due to the pen of Rulman Merswin, and actuated by his overweening love of power! Denifle altogether loses sight of the fact that Rulman Merswin was entitled by birth and fortune to consideration under any circumstances, that he retired from the world to lead the religious life, and that his own writings, in themselves remarkable enough to have drawn attention to himself in the religious world, were found only after his death in a sealed casket.

The greater number of Denifle's arguments have been refuted by Preger.§ He proves that the "Meister" of the *Historia* was Tauler, and gives very valid reasons for believing the "Gottesfreund" and Merswin to have been separate persons,

* K. Schmidt, *Nicolas von Basel, Leben und ausgewählte Schriften.* Wien; 1866.

† H. S. Denifle, *Der Gottesfreund im Oberlande und Nicolas von Basel.* München; 1875.

‡ *Die Dichtungen des Gottesfreundes im Oberlande*, etc.

§ W. Preger, *Geschichte der deutschen Mystik im Mittelalter*, vol. iii. Leipzig; 1893.

standing in the relation one to the other of Master and disciple. He has, however, been unable to answer certain objections raised by Denifle, such as the similarity episodes in the lives of the two men related by each as having happened to himself personally; the remarkable likeness between the style and the expressions used by both, expressions found in no other writings of the time; and lastly, the striking similarity of the two handwritings, which lies more in the formation of the separate letters than in the impression given by the general look of a written page.

A third theory is offered by A. Jundt.* Finding it impossible to refute many of Denifle's arguments as to the identity of Rulman Merswin and the "Friend of God of the Oberland," yet feeling it impossible to accept Denifle's view of the case, he has tried to work out the problem on psychological lines. Starting from the researches of Féré, Azam, Warlomont, etc., he has come to the conclusion that Merswin was in the state of mind known as "Dual consciousness." Accepting this hypothesis, the matter stands as follows: Rulman was the writer of all the manuscripts, but wrote those attributed to the "Friend of God of the Oberland" in one state of consciousness, and those in his own name in another, which accounted for the simultaneous likeness and difference of the handwriting. Dr. Preger does not question the possibility of such a state of things, but remarks that a person could not suffer from this illness without drawing the attention of those around him to the fact, while mention is nowhere made of anything abnormal in Merswin's behaviour. Preger moreover questions the identity of the handwritings. He also points out that both Tauler and the nun Margaretha von Kensingen knew the "Gottesfreund" as a separate personality from Rulman Merswin. It seems almost incredible that there should ever have been any doubt upon this point. The whole character and bent of mind shown in the writings attributed to each is so entirely different that any ambiguity as to dates, similarity of style and expressions, etc., become of secondary consideration in judging the matter. Professor Schmidt sums up the characteristics of the writings of the "Gottesfreund" in

* A. Jundt, *Rulman Merswin et l'ami de Dieu de l'Oberland.* Paris; 1890.

the following words :* "Without great learning in the classics, and unacquainted with the teachings of the Church Fathers or Scholastics, he was familiar with the Bible and its expressions, knew modern languages, especially Italian, and possessed a readiness of speech and a large vocabulary exceedingly rare in a layman of his time. His descriptions are often long, and his repetitions tedious, but his writings are stamped by the vividness of his imagination, the continual attention paid to the workings of the spiritual life, a belief in the mysterious and miraculous, a deep moral sense, and the wish to influence the minds of his readers. They differ in a remarkable way from the majority of the prose writings of his time."

The same earnestness of purpose is to be found in the writings of Rulman Merswin, but his language is poor and lacking in point. He shows but little power of imagination ; the interest of his books lies wholly in the visions related, not in their presentment. In him we see a man capable of being led, in the "Gottesfreund" a leader.

Rulman Merswin was born in Strasburg in 1307. He belonged to one of the first patrician families of the town, and was rich and highly esteemed. At the age of forty he decided to break with the life he was then living ; he gave up his business, and with his wife withdrew from the world, in order to devote the rest of his life to the service of God. There is every reason to believe that he was already in touch with well-known members of the Society of the Friends of God, such as Heinrich von Nordlingen and Margaretha Ebner (in Medingen); he was very probably also in correspondence with the "Friend of God of the Oberland."†

Neither he nor his wife joined a religious order. They lived together, and led a life similar to that prescribed to the "Tertiaries." He took Tauler as his confessor, and for four years practised the strictest discipline. At the end of the fourth year, he says :‡ "God inspired a man in the Oberland to come down and visit me ; when he arrived it was shown to me that I might

* *Nicolas von Basel*, preface, p. xii.

† A. Jundt, *Les amis de Dieu*, p. 183.

‡ K. Schmidt, *Von den vier Jahren*, etc.

speak to him of all things. . . . He became my secret friend, and I submitted myself to this man in God's stead, and told him all the hidden things of the four years of my new life." From this time forth we find the "Gottesfreund" exercising unlimited power over Merswin. He commands him to write the story of his conversion and the four years of self-discipline, at the end of which he declares that he "reached a state of peace from which nothing earthly could shake him." Two copies of this book were made: one, Merswin hid away during his lifetime, to be found only after his death with the rest of his writings; the other was given to the "Gottesfreund" on the condition that none other should see it. In return, he received the story of the conversion of the "Gottesfreund," entitled the *Book of Two Men.* Merswin was also constrained by God to write books to help his fellow-men. The *Pamphlet of the Banner* and the *Book of the Nine Rocks* are written; both depict visions. In the first, we are given the picture of the warfare raging in the Church between the followers of Christ and those of Lucifer. The second, of far greater importance, was for a long time ascribed to Suso. The original was found however by Dr. K. Schmidt, and is in Merswin's own handwriting. The book is written in the form of a dialogue between "The Man" and Eternal Truth, generally spoken of as "The Answer." A curious detail is that throughout "The Man" looks upon "The Answer" as his crucified Lord, identifying Him with God, and speaks to Him in the second person; whereas "The Answer" speaks of God and of the suffering of Christ in the third person.

The book opens with a lengthy description of the struggle between "The Man" and "The Answer," as to the writing down of his visions. "The Man" objects, that of books and teachers there are many and yet Christendom seems none the better for them, that he has no learning and feels himself unworthy, that he fears to be tempted by the evil spirit to fall into the sin of pride. "The Answer" replies: "What honour takest thou unto thyself, poor miserable worm; give the honour to God, to whom it is due, and be thou but the instrument through whom He wills to work." "The Man" is then told to open his inner eyes. Several visions pass, two of which may be summed

up as follows: One is the vision of mankind following its normal course of evolution; the other is that of the more rapid development of those who would behold the Source of All whilst still in the body.*

"The Man," on opening his eyes, finds himself on the top of a high mountain and sees a great shining deep lake in which innumerable fishes are swimming. From one side of the lake the water escapes, falling in rushing, roaring torrents over nine huge rocks down to the valley below. The fishes are carried along with the stream, species by species, for as "The Answer" explains: "God has created this high mountain to be the source of life for these fish, and by instinct they know that when they have reached the goal of their nature; they have to gather together, struggle one with the other and fall down the water into the valley below." The waters flow on through the valley into the sea. Few of the fish reach the further end of the sea; most are caught in the nets laid down by men along their path. Those that do, turn back to struggle against the stream, leaping from rock to rock on their way back to the Source whence they flowed. Most are dashed to pieces against the rocks; the few which succeed in reaching the Source are "coloured" differently from their colour when they left it, are given another name,† and become of another nature as soon as they fall into its depths again. "The Man" is given to understand that that which he has seen is an image of the fate of mankind.

A procession then defiles before his inner vision: Popes, Kings, Priests, Nobles, down to the very peasant; he sees them all held back by their sins, and the sins of each particular class become clear to him.

Again he is bidden to look. The vision vouchsafed is that of the path to be trodden by those who would reach up to perfection. Once more the mountain appears before him; nine lofty rocks tower one above the other, the last being lost in space. He sees a net lying spread over the earth at the foot of the mountain and under it the souls of men are caught. The

* "Wer abber hie in der cit (in this life) dernoch wolte werben," etc.

† (Niederdeutsch) "Namme" = "Beschaffenheit-Wesen" (nature, quality of being).

souls as they fall from out of the Source on to the earth are glorious to look upon, shining with such exceeding light that "The Man" "can hardly bear the sight." Eternal Truth leads "The Man" from rock to rock. Each marks a stage of the higher life, temptations to be overcome, dangers to be conquered. Those men who live God-fearing lives and commit no deadly sins are able to raise themselves from under the net and climb on to the first rock. "The Answer" tells "The Man" that none may come to God unless he stand upon this rock. Those, however, whose aim it is to be allowed the sight of the Source of Life in "Time" (during their life on Earth), have to scale rock after rock until they reach the ninth, the very highest. On the second rock "The Man" sees those who in spite of hardships are firm of heart, learn self-restraint, and *will* to give up their personal will to the guidance of a Friend of God to whom the path is known. On the third and fourth rocks dwell those who work with greater earnestness, but still work for gain. They long for Heaven, hope to escape Purgatory. On the fifth, sixth, seventh and eighth are those who have surrendered themselves to the will of God in varying degrees, but are still separated from Him.

As "The Man" passes from rock to rock, he is more and more dazzled by the glory and beauty of those who overcome the difficulties of each successive rock. He sees with deep despair how few are able to keep their footing; they slip and fall back, till they are caught under the net.

On the ninth rock he beholds the Portal behind which is the Source of all created things in Heaven and on Earth. Those who dwell upon this rock have learnt entire self-renunciation. They are full of the grace of God and shine like Angels of Light, but they know it not, nor would they wish to know it. They know not even that the goal is so nearly within their reach. They desire nought but that God may be glorified; they have given themselves for Time and Eternity, and will only that which God wills, indifferent whether it bring them weal or woe. Unknown to the world, they know the world. Some there are of these who have beheld the Source while on the lower rocks, but great suffering has ever followed. Others are shown the vision

only after having dwelt some time upon the rock, some only when soul and body separate in death—a mystery of God, about which "the Man" is forbidden to question.

Then comes the vision of the Glorious Helper of Humanity.

"The Answer" spake: "Open thine eyes, look down and see that which is passing under the net spread over the world." "The Man" obeyed and beheld those bearing the name of Christ living in defiance of all His laws. He also saw two men wandering beneath the net, in and out amongst those caught within its meshes. One man was glorious with beauty, shining as an Angel of Light, the other dark and forbidding, like unto a spirit of evil in the image of man.

"The Man" spake: "O loving heart's love mine, what manner of men are these? what meaneth it that the one shineth so exceedingly, that the other is so dark?"

"The Answer": "He whom thou seest under the net so dark to look upon, is an evil spirit; the same man dwelt amongst the righteous here upon this rock."

"The Man": "Loving heart's love mine, what befell him?"

"The Answer": "Driven away and pushed below was he, like Lucifer. I tell thee, this man joyed in his wisdom, thought himself great in his own strength; most harmful is he, more so than any false teacher in Christendom; more greatly to be feared than any kind of evil spirit." . . . . . .

"The Man": "O loving heart's love mine; and who the other one, who too is wandering beneath the net, shining like an Angel of Light?"

"The Answer": "That also will I tell thee. Know then, he whom thou seest, glorious, shining like an Angel of Light, dwelt too upon this rock. To him it was given to gaze into the Source of Life whence he sprang, and know thou that this man, because of his great compassion and exceeding love towards his fellow-men, hath been permitted to return down to the struggling sinners caught beneath the net and peradventure raise them with the aid of God." . . . .

"The Man": "Tell me; those who have beheld the Source, do they still suffer?"

"The Answer" spake: "Yea, they still suffer, for they desire to tread in the footsteps of Christ unto their lives' end. Know thou, the heaviest burden they in their loving compassion have to bear, is, that they see and understand the state of Christendom. So full are they of the pure light of God, so clear of sight their eyes, that they do see those things to which men cling, which hold them back from their return towards the Source of Life. This is the cross these shining ones bear unto their death." . . . .

"The Man": "Tell me, heart's love mine, those who have seen the Source of Life, can they be sure of everlasting life?"

"The Answer": "Thou knowest of thine own self that they have given themselves in all, have been united unto God; say, since they are one with God, what would'st thou that God should do unto His own? Thinkest thou that God would give His own unto the evil spirits? Listen to that which happens unto them. When one of these shining ones dies, his soul but takes a step out of Time into Eternal Life." . . .

"The Man": "Tell me, heart's love mine, by what name are those known, who have beheld the Source of All."

"The Answer": "That also will I tell thee. Know then, that they have lost their names, and are nameless and have become God."

"The Man": O loving heart's love mine: it seemeth hard to me of understanding that thou sayest a man hath become God."

"The Answer:" "Let this not trouble thee, for know: he to whom it hath been given to gaze upon the Source of all, becometh God by grace, even as God is by His own nature."

"The Man" was also allowed to behold the Source of All. The gates were thrown open for the space of a moment. The vision of unspeakable glory ended, "The Man" bethought himself of THAT which he had seen. "Where hast thou been, what Wonder hast thou seen, that soul and body have been o'erflooded with such exceeding peace?" "The Man" sat long and thought. The more he thought, the less he knew. He strove to write, as he had been bidden, but words failed him; he sought expression in pictures, none answered, for "THAT which was" was far

beyond all shape and form. He turned to "Eternal Truth" for help, who explained to him that in the presence of the Creator, his soul had cast off all that was created and had become united unto Him. "And I say unto thee, thou wast in the sublime School in which the Holy Spirit is Teacher. When thy soul did enter that same School it found it full of 'Words,'* which were all filled with the differences of true Light,† and when thy soul did see these 'Words' she leaped for joy right in amongst the 'Words,' and turned and turned about until she too was filled with the differences of true Light.‡ And know yet more. When thy soul did come into the School, the Great Master did take thy soul and endow her with such wealth of love, that even thy lower nature did feel the overflooding." . . .

"And it happened that when this man had beheld all these wonders and this book was written, God withdrew from him all the gifts of joy (visions) and made him poor (of spirit), even as though he had never been visited by Him. And God laid upon him the heaviest trials, above all human thought; this man knows that he must suffer until his death, nor doth he desire aught else."

MARGARET CARR.

* "*Briefelin.*"

† "Die alle föl gewores lichtes underscheides annestunt."

‡ "Unce das si rehthe föl gewores lichtes underscheides wart."

THE YOGA VÂSISHṬHA*

Foreword

Two histories the Sage Vâlmîki wrote to teach the growing world he loved so well the way of virtue and of happiness. The one, intended for the younger souls, depicts the outer life of Râma, prince and king of Avadha, in the North, and tells of how he warred against and slew the evil king, Râvana, of the South. This ancient book is known to all the world as the *Râmâyaṇa*. The other, helpful at a later stage, is called the *Mahâ-Râmâyana*, the Greater Book, and it describes the inner life of Râma, telling how he triumphed over foes within himself, and so prepared to fight and conquer, for the helping of the world, the outer evil forces rampant at that time.

The story of this Greater Book is here essayed in brief.

Vairâgya Khaṇda
or
Section on Dispassion

I.—The Dying of Desire

Râma, in the first exuberant and beauteous bloom of youth, with the whole world around wearing its most attractive hues for him, eldest son of Dasharatha, overlord of all earth's kings, heir to the glories of the Solar Race of Rulers that abided on the earth only to teach to other kings the duties of their office—Râma, while engaged in going round the Tîrthas and the sacred places of the land, at the early age of sixteen years, suffered exhaustion of the outward-leading forces of Desire, and heard the call of the Eternal from whose presence he had wandered forth. He heard the call, and not yet understanding its full

* This is the first of a series of attempts to give English readers an idea of some great and very lengthy Hindu works in a concise and readable form. They are done by a member of the Indian Section, an admirable scholar and writer.

meaning, turned his face towards his home from his pleasure-wanderings and sports in the fair places of the earth.

There, in his royal home, the prince's large-eyed face grew daily larger-eyed with wistfulness and pining for he knew not what yet clearly; and he sat in sadness in his palace with no heart for anything; or if he moved, then languid and laborious, and only at much urging of his loyal kinsfolk, even for the doing of the daily duties ordered for his race by his great forefather Manu.

Then they told the king, his father, how his loved son's face grew paler and paler every day. And the king was full of care, and called the prince and asked him tenderly: "What is the longing, O my son, that so distresses thee?" And he asked him this repeatedly, but Râma always answered: "Nothing."

II.—The Coming of the Master

Then the king went to the Sage Vasishṭha, to him who was the Teacher of the Solar Kings, and to whom and to whose race has been assigned the work of holding and expounding on this earth, during this Kalpa, the Science of the Highest. And the Sage consoled the king, saying that wrath and sadness and rejoicing came not for small cause unto the good.

The king went back unto his halls and sat thinking upon those words, unsatisfied and doubtful. But even as he sat so lost in care the keepers of the palace-gates announced the Rishi Vishvâmitra standing at those gates. Hastening out to do due honour to the Sage, the monarch saw that grand and glorious form, casting forth light on all sides like the sun, and crowned with matted yellow locks like flames of fire, tinging the palace-guard, with all its flags and cars and elephants and horses, with a bright glow of gold, combining in one shining frame the Tejas* of the Brâhmaṇa with the Ojas† of the Kshattriya, looking like some large mountain-peak of snow, with head enveloped in a sunset-lightened haze of clouds; tranquil and all-gentle, yet inspiring awe; calm-fronted, happy, peaceful, yet disturbing the beholder's mind with new and vague emotions of reverence and humility and wonder; sprinkling the people, in sweet words and

* Splendour, lustre. † Energy, vitality.

gracious glances, with sprays of that compassion which o'er-filled his mind as limpid waters fill the mountain-lake.

The monarch saw and bent low till his forehead touched those holy feet, and meekly led them in, and, offering service, begged for task to do, and said he would perform.

And Vishvâmitra asked that Râma should be given to him for a space to help in the performance of high sacrifices wherein Kshattra's* help was necessary.

Then the king told Vishvâmitra how his son was listless with an unknown malady; and sent for him and placed him there before the Sage.

III.—The Questioning and Prayer

Vishvâmitra asked the prince, "What ails thee?" And the prince replied in words, slow with their weight of meaning, but flowing in a stayless stream of stores long-gathered:

"Bhagavan! since thou askest me I answer thee, for none, however mannerless, may dare gainsay the Great Ones. Here in my father's mansion was I born, and brought up here, and here I studied what was taught to me. Thereafter, following carefully the ways of truth and virtue, I travelled over all the ocean-girdled earth. And by the time I brought my travels to a close, reflection rose within me strongly and swept away my interest in the world, and ever since I take no pleasure in the things of life, and always I am pondering within myself—what is this that men call pleasure? what is pain? what is this expanse and series of Saṃsâra?

"The world is born to die, and dies to reappear, and everything but passes, nothing stays. And all the world is but the play of mind, and that we see is false. Who, then, is it that has cast this glamour on our eyes and made blind playthings of us? Always are we running as the deer run for the water in the desert, and always do we find that water turning into sand at near approach. And as I think of this and who I am and whence, I find no pleasure in these large dominions nor any in the enjoyments that they can supply.

"Do thou expound to me, O Sage! what is it, this that dies, this that is born again and grows? What is old age and death

* Kshattriya.

and evil fortune, and birth and riches, disappearance and appearance? How may pain cease? Such are the thoughts that haunt me night and day, and the great misery of the world weighs like a stone upon my heart, and often should I weep aloud except for fear of my own kinsfolk. Such are my ailments; such the malady that embitters for me all sweet things of life. Thinking of the many pains that hedge round every pleasure, my mind can find no peace, and frets unceasingly, like the wild forest elephant newly put in chains.

"O Muni!* men invented wealth to ease their pains. But Lakshmî,† fickle, grateless, gives not ease but ever breeds heart-burning, discontent and greed and greater misery; ever leaving man when most he wants her, ever paying back his love with laugh of scorn.

"And Life itself, for which we beg and crave so cringingly and piteously and meanly, Life is fickle as the droplets hanging from the edges of wind-shaken leaves. More sensible is it to try to bind the winds; more sensible is it to try to break up space; more sensible is it to try to wear the running river's ripples as a wreath; it is not sensible at all to place faith in our faithless lives! No love of life is left in me, O Muni!

"Men find enjoyment in the play of Pride. How may I speak out all its pettiness! The I, the I, ever the empty I! When I consider how from utter emptiness it takes its birth, and grows and flourishes therein, and how from its vicinity there flows full store of miseries and evils for all men, I have no heart to speak of I at all, and wish to give up even food and drink, and nourish not, but starve to death, this ever-yawning, all-devouring I.

"This mind that makes such willing slaves of us and flings us ceaselessly from place to place, itself not resting for a single moment in the heart—I have no wish to serve this tyrant any more, and yet know not how to subdue its giant strength. Easier it were to drink the ocean dry; easier it were to pluck up Mount Meru by its roots; far easier to eat the flames of fire; it is not easy to restrain the mind."

(TO BE CONTINUED)

* Ascetic; originally, an ascetic who had taken the vow of silence.

† Goddess of wealth and prosperity.

THEOSOPHICAL ACTIVITIES

"THEOSOPHICAL SOCIETY,
"PRESIDENT'S OFFICE, ADYAR,
April 17th, 1899.

"THE Executive Officers of Sections are respectfully informed that, according to the rule which has been observed from the beginning, their jurisdiction does not extend beyond the geo-
India graphical limits of their Sectional Charters, and that, consequently, they have no right to issue branch charters or membership diplomas to persons who live in other countries. Such applications should invariably be forwarded to the headquarters for disposal. Any fees received by them hitherto with such applications, in ignorance of this fact, belong to the Society as a whole, and should be sent to the Treasurer of the Society for acknowledgment in that officer's next published account. The names of such persons and groups should also be cancelled on their registers. The present notice is given to avoid such confusion as now exists with respect to members in South Africa and South America. This ruling does not affect the cases of members of branches in existing sections who may have emigrated to foreign, non-sectionalised countries, and may wish to preserve the connection until a local branch be formed and they join it. The conductors of Theosophical periodicals are requested to publish the facts above mentioned.

"H. S. OLCOTT, P.T.S."

The reports from the Branches of the Section show much activity, but Lucknow has suffered a grievous loss by the passing away of its President, Munshi Râjâ Bahâdur. He leaves behind him, as his legacy to the work, translations of some of the manuals.

The affiliation of the Hindu College, Benares, to the Allahabad University has been completed, and three new classes have been opened. Dr. Richardson, the Principal, has gone to the Himâlayas, to recruit his over-worked body, and we hope to hear that he has re-

turned well and full of energy. Mr. Harry Banbery, well-known to London friends, who has been doing first-rate work as Principal of the High School, Kandy, Ceylon, is to take up the Headmastership of the Collegiate School at Benares in July next.

Europe

The ninth Annual Convention of the European Section will be held in London, in the Council Chamber of the Westminster Town Hall, on Saturday and Sunday, July 8th and 9th. On Friday evening, July 7th, there will be in the Council Chamber a reception of the delegates to the Convention, from 8 to 10 p.m. Members who wish to invite friends interested in the objects of the Society can obtain cards of invitation by applying to the General Secretary. On Saturday afternoon there will be a reception at 19, Avenue Road, from 3.30 to 5.30 p.m., and, if the weather permits, the usual group photograph will be taken; in the evening at 8.30 p.m. a public meeting of the Convention is to be held in the Council Chamber, and another on Sunday, at 7 p.m., in the Small Queen's Hall.

Mrs. Besant's first lecture of the series of five, which she is delivering in the Small Queen's Hall, on Sunday evenings at 7 o'clock, was a distinct success. The Hall was filled, and Mrs. Besant treated her subject, "The Ascent of Man," with her own peculiar clearness, throwing new aspects of the process into prominence. The rest of the course traces man in his evolution up to the Christ state.

Four new branches have been formed in France during the month at Paris, Lyon, Marseille and Grenoble. This is chiefly due to the devoted work of the Countess Wachtmeister, building on the basis of the labours of Dr. Pascal, Commandant Courmes, and others. The Countess is still working in Paris, and contributed much to the success of Mrs. Besant's visit. This began on Monday, May 22nd, and lasted for four days. Enthusiastic accounts reach us of the success of the public lecture on Wednesday, at the Hôtel des Sociétés Savantes on "The Ancient Wisdom." Some eight hundred people were present, amongst whom the world of letters was well represented. The lecture was much applauded. Mrs. Besant further gave three drawing-room lectures and held three receptions, in addition to devoting every morning to private interviews. A large number of French sympathisers have lately joined the Society.

White Lotus Day seems to have been universally remembered by our branches. The Blavatsky Lodge was crowded for the occasion, and Madame Blavatsky's picture and the low lecture daïs,

upon which her chair stands, were adorned with the most beautiful flowers. After the usual readings from the *Bhagavad Gîtâ* and the *Light of Asia*, the President of the Lodge, who had only landed from India two days before, delivered a brief address. After reminding the members of Madame Blavatsky's life and work, and the value of those writings from which all students could learn so much, based as they are on a deep knowledge of occult laws, Mrs. Besant spoke strongly of the example of devotion to a high ideal which Madame Blavatsky had so strikingly held up to us in her own life's work.

The Rome Branch reports a crowded White Lotus meeting. Passages from *The Voice of the Silence*, and the Countess Wachtmeister's *Reminiscences of H. P. B.*, were read by the President, Signor Aureli, and by Signor Calvari.

The literary production of the month of the Dutch Section is a translation, by Mr. J. van Manen, of *Karma*, by Mrs. Besant, making the fourth Manual translated into Dutch. Our friends there are struggling with the proofs of *The Secret Doctrine*, the bringing out of which gives a great deal of work. In Amsterdam the course of lectures of the Students' Centre was closed by lectures from Mr. J. J. Nallo and Mr. J. W. Boissevain, both on "Theosophy and Social Problems," and a new series was announced for the following year. Some 600 people have attended this course. One of the leading local dailies has each time devoted a column to the report. Mrs. Perk-Fooster spoke in Rotterdam on "Theosophy at Home." Mrs. Meuleman lectured for the first time after her recovery from illness on "Our Archives" in Haarlem. In Nijmeyen, one of our members lectured before a private audience on Theosophy, thereby introducing the subject in that town. A sad feature in the month's events is the departure from this life of one of our oldest and most staunch members and co-workers. "Afra," Mrs. August Obreen, died suddenly at the end of April. She was a regular contributor to *Theosophia*, for which she wrote a monthly leaderette, and she supported the work morally and materially, in times of trouble as well as in times of sunshine.

America

The Report of the American Convention has not yet reached us, but from the draft of the speech of the General Secretary, which has been sent out in advance, it would appear that they are busy consolidating the movement, and establishing it on a firm basis. Mr. Fullerton speaks strongly on the necessity for help in the preliminary studies

of new branches, and the propaganda work of last year seems largely to have taken this most useful form.

Mr. Chatterji has visited New York, Buffalo, Toronto and Toledo on his way to the Convention at Chicago. He afterwards purposed to move on westward to California, calling at many places *en route*, and working with members.

New Zealand

The chief item of interest in connection with this Section is the coming visit of Miss Edger. She is expected to reach Auckland on April 24th, and will also visit Wellington, Christchurch, and Dunedin, delivering a series of lectures in each place.

On her way home to Wellington, Mrs. Richmond, the President of the Branch, visited Woodville, and on April 6th delivered a lecture. It caused an interesting discussion, was well reported in the local press, and has roused fresh interest in the district.

The Woodville Branch, though small, is doing very good work, thanks mainly to the energy of the Secretary, Mrs. Gilbert.

The Section Lecture Bureau is proving of service. There is a good selection of papers, and they are now being well circulated.

REVIEWS AND NOTICES

Useful for the Orthodox

Through the Mists; or Leaves from the Autobiography of a Soul in Paradise. By Robert James Lees. (London: George Redway. 1898.)

This again, like *The Sound of a Voice that is Still*, is not a book for the theosophical student; he knows, or should know, much more than it has to teach, and knows it with far greater precision and accuracy than it is given here. There is no idea here, for example, of the great doctrine of reincarnation, and the absence of that naturally cripples the thought suggested. On the other hand, the conception of the higher world given in this work is free from the gross materiality which so disgusts one in the other book to which we have just referred; the whole tone is reverent and tolerant, even though still not quite free from the influence of Christian limitations. Entirely inaccurate as it is in many of its details, it is yet unexpectedly intuitional in others, and one cannot but say that the spirit which it breathes is a beautiful and a noble one.

The writer has grasped the fact that sleep takes us temporarily into the world beyond the grave, and that for some at any rate it will be possible after death to pick up links forged in the time of sleep during the earth-life. He has also sensed something of the relation between colour and sound, and of the healing power of the higher music; and he gives us a description of what he calls a "magnetic chorale" which distinctly reminds one of realities. He has realised also that every man expresses his development through the colour of his aura, though he calls it a spiritual garment! Another glimpse of truth is contained in a terribly realistic account of the awful karma generated by jealousy; and the unreal appearance of this physical plane as viewed from a higher one is also well brought out.

The book is of the emotional rather than the scientific type, and it often confuses planes and presents impossible juxtapositions, but yet with it all it has somehow the right feeling about it. Although

that in it which is true is all an old story to us, it would be an enormous advance for the ordinary orthodox Christians if they could be induced to accept its positions. One would fain hope that it may appeal to some of these, and perhaps gradually bring them into a frame of mind in which more definite knowledge would be acceptable to them.

C. W. L.

Another Manual of Chiromancy

A Catechism of Palmistry; the Sciences of Chirognomy and Chiromancy explained in the form of Question and Answer. By Ida Ellis. (London: George Redway; 1898.)

Whether a subject of this nature is really made more readily comprehensible by being cast into the catechetical form may well be doubted; at any rate here is an honest attempt to facilitate by that method the acquisition of a working knowledge of a very complicated study. There seems nothing especially new in the meanings assigned to the various signs in the hand, so we must presume that the simplified arrangement is intended to be the principal feature of the work. Considerable pains seem to have been taken with the answers to these six hundred questions, though here and there a little more attention to grammar and to elegance of diction would not be amiss. The binding is tasteful, and there are nineteen illustrations; these latter, however, are very roughly executed, and many of the hands look absolutely deformed. Still, every effort is made to obtain perspicacity, and the book may certainly be recommended to those who happen to be interested in its subject.

C. W. L.

Mental Images and Scientific Psychology

The Psychology of Reasoning, based on Experimental Researches in Hypnotism. By Alfred Binet. Translated by A. G. Whyte, B.Sc. (London: Kegan Paul and Co. Price 3*s*. 6*d*.)

This little book of 188 pp. possesses for careful Theosophical students an importance quite out of proportion to its bulk, whether we regard it as a most striking confirmation and demonstration of some of those fundamental conceptions regarding the unfoldment of consciousness in evolution, with which the lucid eloquence and clear insight of Mrs. Besant have familiarised us during the last few years, or whether we take it on its own merits as throwing light upon the

real essential nature of the mental processes which, though so familiar, are generally so little known to us.

In this latter aspect it forms a refreshing contrast to the formal and artificial statements which are apt to bulk so largely in works on psychology, and usually leave the student with a wholly unsatisfactory feeling that, however ingenious the classifications proposed, however clever the analysis and acute the discrimination, he is just as remote as ever from the real root of things. Here, on the contrary, one receives the impression that at least real facts of conscious experience are being dealt with, and that one is brought face to face with the essential processes taking place in the mind, so far at least as the mind working in the brain is concerned.

M. Binet has taken a useful step in advance, if he has done no more, in clearly, explicitly recognising and proclaiming that the "materials," so to speak, with which mental activity deals, the "content of the mind" in technical phrase, consists of *Images*—using that word in a somewhat wide sense, so as to include not merely visual images, but tactile, auditory, muscular, and the remaining types of sense images.

This clear recognition that images form the content of the mind constitutes a very real progress in psychological science, though as remarked above, it is a fact with which all careful students have been rendered thoroughly familiar for the last three or four years at least. A further step is taken by M. Binet in proving that these images possess definite and specific properties, are capable of combination, fusion and mental interaction *by their own nature.* In short, that the so-called "Laws of Association of Ideas," which play so predominant a part in all psychological writings since Stuart Mill, are *not*, strictly speaking, laws of mind, but are simply the formulation of the fundamental properties *inherent in the images themselves.* Thus the well-known laws of similarity and difference, of association by contiguity, and so forth, are not to be regarded as activities of the mind itself, but as depending upon actual characteristics of the images themselves.

Of course for M. Binet, who seems to look at the world from a rather materialistic standpoint, this goes to support the conclusion that consciousness is no more than an "epi-phenomenon" as he terms it—a mere accompaniment of material processes, these processes being localised in specific brain-cells and essentially mechanical in character. It looks as if he held the view that man is a "conscious automaton," *i.e.*, that *all* which takes place in him is determined by

mechanical laws, while consciousness is merely a curious accompaniment wholly without influence upon what takes place, a merely passive observer or registering surface upon which a greater or smaller portion of these mechanical ongoings are, as it were, reflected. It may be, however, that in saying this, injustice is done to M. Binet, though certainly some of his phrases lend colour to the view here taken. But in any case, that does not in the least diminish the importance of his demonstration of the reality of mental images and of their independent existence and properties. He has given us a scientific corroboration of the theory of astro-mental images, although doubtless he would indignantly repudiate our interpretation of the results at which he has arrived.

It is somewhat curious, by the way, how very closely this current scientifico-philosophical conception in the advanced thought of our day reproduces upside down, so to say, the fundamental position of the very ancient Sâṇkhyan school of philosophy in India. According to that view of the Universe, the Soul or Self (that is the individual, separated Self) is a pure spectator, inactive, neither controlling nor controlled by any ongoings or happenings in the manifested Universe, but simply a witness, the seer, or beholder of all changes, itself changeless and eternal; while all change, all process, all happening and all *dynamical causation* are referred to "matter" or "Prakriti," which composes the various vestures or sheaths of the Soul, with which the Soul falsely identifies itself through ignorance, thereby seeming to itself to be an actor, an enjoyer, or a sufferer in connection with the ongoings in the manifested worlds. We shall also see later on, that M. Binet reproduces with curious exactitude another view of this same old Indian Sâṇkhya philosophy.

But indeed his book is so full of suggestive and interesting points that one is compelled rather to pick up here and there one or two of the most salient than to attempt a systematic analysis, which would mean almost a reproduction of his work, for M. Binet is one of those writers who, having really something to say, state it in the plainest and clearest words and abstain from unnecessary padding. Still the main thesis with which his work is concerned may be briefly stated. He first analyses "external perception"—the fundamental fact of our conscious life at present—and shows how largely the bare sensation which evokes it is modified and coloured by mental contributions. Incidentally he discovers that the mind is the real maker of all illusions—as H. P. B. puts it in the *Voice of the Silence*—and that it is not the senses but the mind which really deceives us.

He then analyses the nature and behaviour of mental images, and proves that perception is really reasoning and is strictly, accurately parallel even to the most formal, syllogistic reasoning. Eventually he works up to the conclusion that reasoning itself is, in reality, a process of substitution among images of greater or less complexity—a process by which a conclusion is arrived at through the mediation of a group of images which are called up by the law of similarity (*i.e.*, through the presence of identical or similar elements in both) when the first group, forming the premisses, is presented to the mind, and through this intermediate group the mind passes by the association of continuity to the last group, which forms the conclusion.

It is not, however, so much the conclusion—this psychological theory of reasoning—which makes M. Binet's little book so useful, but more his method and the facts regarding our mental processes which he brings to light *en route*. Personally, I am inclined to believe that he regards his conclusions as tending to support the automatic theory referred to above, and that he would seek in the cell-activity of the brain for the ultimate basis and active cause of the mental processes which he has so ably analysed; although he is far too clear and acute a thinker to imagine that he can find in the mechanism of cell-life an *explanation* of the facts of consciousness.

But still, it is pleasant to find him declaring that Wundt's paradox, "the mind is a thing which reasons," expresses in reality what is a bare scientific fact; and even more so to find him regarding reasoning itself as a "supplementary sense, having the advantage of being freed from those strict conditions of time and space, the two enemies of human knowledge. Reasoning is in turn the eye which sees, the hand which touches and the ear which hears."

This conception of the mind "or that which reasons," is curiously like the Sâṇkhyan view of Manas as the eleventh "Indriya" or organ, the synthetic unity of the other ten; and the fact that the latest scientific research has led one of our most advanced psychologists to a conclusion as to mind identical with that arrived at thousands of years ago in one of the oldest of Indian schools of philosophy, is a most striking and forcible testimony to the insight and knowledge which were then current in India. M. Binet of course, looking as he does exclusively at the material or form side of things, sees in the mind a result of evolution produced by gradual fusion of the senses and development from below; while our Indian thinkers, looking at things from above, or from the side of life and conscious-

ness, held that the senses were derived by differentiation from the mind, which was their primary and source. Now it seems to me that both views are true—each giving half a truth—though essentially the Sâṇkhyan view is the more fundamental and of greater vital importance than the other. M. Binet formulates, correctly on the whole, what seems to take place, *de facto*, on the *upward arc* of evolution, during the process of vitalising the various vehicles of consciousness and making them slowly and very gradually into fitting, obedient instruments of the Self. But, naturally enough, he knows and sees nothing of the descending arc, and hence his position lies open to fatal and destructive criticism from the standpoint of metaphysic, however accurate and unassailable it may be from that of empirical science, which so often takes for granted, quite unconsciously, the most astounding and self-contradictory metaphysical postulates, because it is too self-satisfied with so-called "common sense" to examine critically into its own presuppositions.

Such work as M. Binet's, however, must ever be welcome to the student of Theosophy, for it is honest, lucid and unbiassed, whatever the personal predilections of the writer may be. Moreover, it adds one more important step to the ladder up which science is now beginning to climb somewhat less slowly than was the case a few years ago, a ladder which must eventually lead to the experimental demonstration of the teachings of Theosophy with regard to man and the world about him.

B. K.

THE OLD TESTAMENT IN MANY COLOURS

The Polychrome Bible. Edited by Paul Haupt. (London: James Clarke and Co.)

The Book of Joshua. By the Rev. W. H. Bennett, M.A., Professor of Old Testament Languages and Literature, Hackney and New College. (Price 6*s*. net.)

The Book of the Prophet Ezekiel. By C. H. Toy, LL.D., Professor in Harvard University, Cambridge, Mass., U.S.A. (Price 10*s*. 6*d*. net.)

WE have before us two more volumes of the new translation of the Books of the Old Testament, to which we have already so often referred in these pages. *The Book of Joshua* requires not only eight colours to show the various strata of its literary make-up, but also a five-fold device of italicising; but with regard to this side of the sub-

ject we need add no more to what we have already written. We naturally turn with greater interest to the *Book of the Prophet Ezekiel* to see what the higher criticism has to say on the subject of the famous "Vision"; but it is just here that criticism in its present state of development breaks down. The scholars have nothing to teach the mystic, and the figure entitled "The Reconstruction of the Cherub-chariot," reproduced from Rilhm's *Dictionary of the Bible*, is a fantastic absurdity.

The winged figures and wheels which the seer Ezekiel saw in Babylon in the first quarter of the sixth century B.C. are of immense interest to theosophical students. As Dr. Toy writes: "He [Ezekiel] has always been wondered at: in the first century of our era it was a question among the [orthodox] Jewish doctors whether he should not be denied a place in the Canon on the ground that he contradicted the Law; and his opening vision (like the first chapter of *Genesis*) was thought too full of mystery to be read to any but mature persons." Indeed, the Theosophy of the Jewish mystics was based upon these two portions of scripture to a very large extent, and this because they reflected most clearly the ancient cosmogony and mystery teaching of ancient Chaldæa. The Vision of Ezekiel is only possible of explanation by one who has a knowledge of the mystery system of the sages of Chaldæa. Among the Jewish captives in Babylon there were many natural seers—a tendency to uncontrolled seership and prophecy being one of the most striking characteristics of the Israelitish tribesmen. Ezekiel's Vision was thus naturally cast in the mould of his psychic environment, and he set forth his utterances in a picture frame of what he saw with his inner consciousness—as far as he understood it. Unfortunately he did not see quite clearly, and confused some of the details. He saw the living symbols of the Heavenly Man and the Four "Beasts"—the Winged Spheres—but he did not see how the Four fell into the Twelve; and so confused the "Wheels" and the "Beasts" and their permutations, fourfolding instead of tripling them.

All this is of course at present outside the province of criticism, and it would be foolish to ask too much from men whose present work depends very largely on their ignorance of mysticism. We turn to criticism for help in historical and literary analysis, but not for instruction in occultism.

In *The Book of the Prophet Ezekiel* the multi-coloured device is rendered unnecessary, as it is generally held that the Book has come

down to us substantially as it left the hand of the original writer. "Here and there," says Dr. Toy, "a scholar has called some part of it in question, but the great body of expositors are agreed that, with the exception of errors of copyists and a few scribal additions, it is genuine."

G. R. S. M.

With Open Eyes

Clairvoyance. By C. W. Leadbeater. (London: The Theosophical Publishing Society, 26, Charing Cross, S.W.; 1899. Price 2*s*. net.)

Our readers will be glad to hear that the admirable papers from the practised pen of our well-known colleague, Mr. C. W. Leadbeater, on the ever-fascinating subject of clairvoyance, which have lately appeared in the pages of this Review, have just been published in book-form with large additions. No more competent theosophical writer could have been chosen for the task, and the work that lies before us is in the true sense of the word scientific. Mr. Leadbeater's essay deals with a subject which he has made peculiarly his own; he is a specialist on clear-seeing. But unlike the majority of specialists, instead of overloading his book with an infinity of technicalities and wearisome detail, he has chosen the better part of producing a thoroughly clear and interesting manual which will be of immense service, not only to the thousands of people whose superphysical faculties are beginning to wake to activity, and who are perfectly unable to understand their new expansion of consciousness, but also to all students of the latent powers in man.

The theories which our author advances have two advantages which are rarely met with in books of this kind. In the first place he is himself a first-hand investigator of numerous phases of consciousness beyond the threshold of physical sensation, and in the second he is a pupil in a School whose highest Teachers know all that our humanity can know of consciousness in the Solar System. But of course our author writes for himself alone without invoking any authority; *Clairvoyance* is an outline of the subject as far as he himself has seen or learned. This is all we can expect of any investigator of realms of consciousness which lie outside the normal range of sensation, and one of the most striking features of our colleague's treatise is the matter-of-fact way in which he deals with subjects which are the most emotional of all human experience.

In brief Mr. Leadbeater has laid theosophical students under yet another debt of gratitude, and given our colleagues on the Continent another subject for translation.

G. R. S. M.

Improved Mental Medicine

Spiritual Healing. By Horatio W. Dresser. (New York and London: G. P. Putnam's Sons; 1899. Price 2*s.* 6*d.*)

Of making books on mental healing there is, just now, no end, and one of the latest, and it is a pleasure to be able to add also, one of the sanest, is by the author of *The Power of Silence* and *In Search of a Soul.* While, as stated in the preface, Mr. Dresser has been observing the phenomena of the mental healing movement for fifteen years, he still writes as a truth-seeker, belonging to none of the numerous sects into which this movement is already divided, and with the purpose of stimulating thought and investigation rather than of giving advice concerning specific application of mental cure. This attitude of suggestive criticism is maintained throughout the book. Many of the thoughts and opinions expressed are exactly in accord with theosophical teachings in regard to man, his evolution and potentialities, and the work may be cordially recommended to all who are awake to the need for self-development, and wishful to achieve self-control. The recognition of a helpful line of thought under new conditions and with different terminology often brings with it a new light and stimulus.

An excerpt will be sufficiently indicative of the character of the book, to show the trend of Mr. Dresser's philosophy, which is broadly evolutionary in its method as distinct from the abstract assertion system of the Christian Science Schools.

"Instead of affirming that 'I rule the body,' 'I am free,' 'There is no evil,' the disciple of the New Thought would say: 'I will keep before me the ideal of freedom until, in the course of evolution and the discovery of the cause of misrule, the body shall be in every normal respect my servant. I long to be free. I believe freedom to be my right. I will therefore hope, aspire, believe, at the same time trying to discover where, through ignorance, I still deprive myself of freedom. I believe, too, in the goodness of things. I will that the good shall triumph. There shall be no evil. I will do my part towards its elimination by first becoming better myself, more unselfish, more loving, by becoming truly free, truly self-masterful, truly wise. . . . . According to the philosophy of progress, I find

an upwelling Life within me, which I believe is working for my good, for my perfection. I will therefore try to become more conscious of its moving, that I may learn whither it is tending . . . . . My present imperfection is not a shadow; it is an undeveloped portion of my real self. It is an aspiration, a hope. I will therefore take courage . . . . I will not waste time by claiming to be what I am not, but throw myself in line with evolution, begin where I am to-day and prepare for the morrow."

E. W.

Woman and the Future

The Awakening of Women, or Woman's Part in Evolution. By Frances Swiney. (London: George Redway; 1899.)

It is a pity that a great and good cause should so often be sorely damaged, if not ruined, by ill-balanced and injudicious advocacy. This sums up the impression left on the mind of a reader, sympathetic with the main thought of the writer, by a somewhat careful perusal of Mrs. Swiney's book.

In the first place her reading is more extensive than thorough, and what she has read is but ill-digested. Long quotations from all sorts of writers—having authority or destitute thereof—are flung at random on to her pages, giving the impression that she has printed her note-book rather than assimilated its contents. Had she devoted some years longer to study and to thought, assimilating and clarifying the results, and then given the outcome to the world in a lucid, maturely considered and weighty form, her book might have been of great value and contributed in reality to the success of the cause she advocates. As it is, it will do more harm than good, for its lack of balance, its obvious rawness and want of maturity, will evoke unfavourable impressions at the outset.

Of books like this there are far too many, on every subject, in the present day, and however important the subject matter with which they deal, however noble and good in itself may be the cause they advocate, it is the duty of every sincere reviewer, of every earnest well-wisher to the cause of human progress, to protest against the growing tendency to inflict upon an unhappy public such imperfect and unripe work as this, when subjects of vital and overwhelming importance to the race itself are concerned.

B. K.

Magazines and Pamphlets

Colonel Olcott in *The Theosophist* for May gives an unusually long chapter of his "Old Diary Leaves," which is as chatty and entertaining as ever, dealing with a great variety of topics, none however being of particular prominence. Dr. Marques continues his papers on "The Auras of Metals," illustrating his subject by a series of drawings of various geometrical and more or less regular forms, which one may presume are those seen by some clairvoyant or clairvoyants. These forms are divided into series, which the writer states are connected with different metals. Most of the other articles in this number are continued, but the editor contributes a second paper, a very short one, on "Real and Seeming Doubles."

The Prashnottara contains a continuation of the notes taken from conversations of Mrs. Besant on "The Building of the Individual." The development of the matter of a universe and the formation of the various kingdoms on the different planes are the subjects of the present section. The "Catechism of Hinduism" treats in this issue of the duties of a householder to his wife and family, and to the public.

A notice accompanies *The Theosophic Gleaner* for May intimating the intention of its manager to enlarge the size, beginning with the next volume. At the same time the price will be slightly raised. One may hope that with the enlargement a greater proportion of original matter will be included, the little journal up to now obtaining most of its material from its larger contemporaries. The opening paper in this issue is on "Conscience," which is followed by one on "Men and Institutions," dealing with social and educational matters.

The *Ârya Bâla Bodhinî* is largely supplied with stories in its April number, the greater part of its contents being made up of eastern tales. Miss Edger's lecture at the Convention of the Indian Section on "Education in the Light of Theosophy" is reproduced.

We have also received from India *The Light of Truth* and *The Journal of the Mahâ Bodhi Society.*

In *The Vâhan* for June two questions are continued from previous numbers, A. A. W. in one case desiring to add to his answer in the May issue dealing with the transferability of Karma from one person to another. The other continued question is also dealt with by the same writer, and relates to missionary enterprise. Both answers are

of course bright and entertaining, if not entirely convincing on all points. C. W. L. deals with the quickening of karma in the life of a disciple and the dissolution of physical atoms, and also provides for one enquirer a list of books from which ghost stories can be obtained. A. B. gives a very short answer to a much lengthier question respecting the mental plane, and G. R. S. M. provides some information regarding the Essenes. The "Enquirer" for the month is brought to an end by a clear and comprehensible answer to a question as to the ignorance of an infant with respect to such elementary things as fire, water and space, of which the ego must have obtained a good deal of knowledge in previous lives.

The translations in *La Revue Théosophique* of *The Christian Creed* and *Man and His Bodies* are continued, as is Dr. Pascal's paper, "God, the Universe and Man." Mme. Kolly contributes some "Impressions and Reflections" on certain religious aspects of Theosophy. Count Wachtmeister's "Meditation and the Power of Thought" is brought to an end, the concluding part dealing with Hindu rules and exercises, ceremonial and otherwise.

The opening article of *Mercury* for April is entitled "Thoughts on Limitation," and treats of the various limitations imposed upon the human consciousness by its physical surroundings, education and kârmic development. "Theosophical Studies in the Bible" takes "Faith" as its subject, and draws a few illustrations from the Old Testament. The Hon. Otway Cuffe appears in the portrait and sketch of the month.

A German translation of Mrs. Besant's manual *Karma* has just appeared, published in Leipsic. It forms a very attractive volume, and is excellently printed and bound. It is a valuable addition to the rapidly growing theosophical literature in Germany.

Two of the three translations in *Sophia* are concluded in the May issue, the third, "Clairvoyance," still proceeding. Two original contributions form the latter part of the magazine, one on the realisation of duty and the other on a curious old occult work. The book dealt with is entitled *La Philosofia Natural* and is derived from conversations with a mesmeric subject in the very early days of mesmerism.

Theosophia, our Dutch magazine, appears for the first time in its new garb, and the improvements promised have certainly been well fulfilled. There is a substantial increase in size as regards the number of pages, but the pages themselves have been reduced in dimension with great advantage. The cover is also made quite plain and

simple, as suited to a steady and substantial publication. We regret to observe a notice of the death of "Afra," Mme. Obreen, the constant contributor for so many years. An extensive account is given of "White Lotus Day," as held in various Branches. Besides several well-chosen translations, a lecture on "Theosophy and Folk-lore," and a short paper on Lotus flowers, *à propos* of "White Lotus Day," are provided.

Philadelphia opens with a Spanish translation of Mrs. Besant's lecture, "India, its Past and its Future," and follows with a short article by Emile Burnouf. The concluding papers are original, "Why deny the Invisible?" and "The White Lady," the latter being an account of some famous ghostly appearances.

Teosofisk Tidskrift for April and May contains several extracts from *The Vâhan* dealing with the Theosophical Society and sectarian tendencies, and with problems in Karma. Most of the matter is, however, original, a long paper on Christianity filling a large part of the issue.

L'Idée Théosophique, a small journal which appears at somewhat irregular and lengthy intervals, arrives from Brussels, and contains in its last number the end of Mrs. Besant's article on Prayer, and a series of extracts from various writings, chiefly from Dr. Pascal's *A B C de la Theosophie*, and one of Mr. Chatterji's lectures. The quotations deal with a variety of subjects, religious and ethical.

We have also to acknowledge the receipt of *Light; The Agnostic Journal; The Literary Guide*, with a biographical sketch of the late Dr. Büchner; *The Arena; Modern Astrology; The Metaphysical Magazine; Mind; The Herald of the Golden Age; Brotherhood; Humanity;* and *The Prison Record.*

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