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ON THE WATCH-TOWER

A Noble Example

ALL who know the currents of English thought respecting India have been glad to see one of her sons standing in the coveted position of Senior Wrangler, showing that an Indian can come to England and outstrip its natives on their own ground. As the world counts success, Mr. Raghunath Purushottam Paranjpe is a most successful man. But far dearer to the Indian heart will be the example set by this successful man in the very midst of his triumph. He was educated in India at the Fergusson College, Poona, and he now with noble gratitude and self-abnegation pledges himself to teach mathematics there for twenty years at a salary of not more than seventy rupees a month. In this shines brightly out the old Indian ideal that the duty of the learned man is to teach, not to turn his learning into a means of gaining wealth; and Mr. Paranjpe has done more to raise India in the eyes of the world by his surrender of the prizes within his reach than by his brilliant University success. Every year brings forth a Senior Wrangler, but 1899 is the first year which has brought forth a Senior Wrangler who turns aside from the tempting openings to worldly wealth, and for love's sake teaches his young countrymen

on a pittance of fifty-six pounds a year. May India have many such sons!

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Rip van Winkle

Now and then, but with increasing rarity, an article appears in the London press that shows the old crass ignorance of all beyond the dense physical universe. The *World* has just distinguished itself by inserting an article that in the present condition of knowledge startles one as an anachronism, so far is it below even the humble level of every-day knowledge. It imagines that Spiritualism has faded away, and this in the face of the incontrovertible evidence offered by the whilom sceptical Dr. Hodgson from his experiences with Mrs. Piper—to say nothing of the steadily increasing number of careful and sane witnesses to the reality of its phenomena. It speaks of "old time alchemists," as though alchemy were an exploded superstition, despite the chemical discoveries that have shown its theoretical possibility, and open the way to its practical realisation. Needless to say that it has a fling at Theosophy as a "discredited cultus," at the very time when it is permeating English literature, moulding the preaching of the Churches, and winning respectful attention in the world of critical theology. These amenities lead up to a violent attack an "Christian Science," of which the following may serve as a sample:

> For the pseudo-religious quackery which impudently labels itself 'Christian Science" is not a new thing, and possesses not the vestige of a claim to originality, being nothing more than a clumsily palpable jumble of telepathy, hypnotism, and the doctrine of the little sect of anti-medical fanatics who elect to be known as the Peculiar People. Behind its jargon of offensive cant and the inevitable claim of a special revelation accorded to its high-priestess, nothing is to be found but an adaptation of the familiar theories of thought-transference, "influence," and cure by suggestion to the purposes of a competition with the medical faculty which has obvious and promising commercial possibilities.

Theosophists know that the Christian Scientists, the Mental Scientists, the Mental Healers, and others of that ilk, are persons who are utilising some of the forces in nature of which many people are ignorant. Many of us do not agree with their methods, and deprecate the employment of the higher energies for the

curing of physical diseases, but attacks on them such as the above show malice and ignorance, not insight and knowledge.

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A CHILDREN'S Society is being started in the United States by Mr. W. J. Walters, an earnest and energetic Theosophist, to whom was due the early success of the now widely-imitated Lotus Circles. The name of this Society is "The Golden Chain," a pretty conceit, and in this Chain every child-member is a Link. Each child on admission will sign the following:

Links of Love

THE GOLDEN CHAIN

I am a Link in a Golden Chain of Love that stretches round the world, and must keep my Link bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every Link in the Golden Chain become bright and strong.

The child will receive a card bearing these words, and will read it aloud every morning. He will thus be insensibly led towards the Good and the Beautiful, and his character will be sweetened and strengthened. He will learn to look on all that is harsh and impure in life as unworthy of a member of the Order to which he belongs, and will have the support of association with others in his efforts—the greatest of helps to a child. It is proposed that this Children's Order shall spread all over the world; Mr. Walters will himself be its head, and an officer will be appointed in every country to act as a national centre. In England Miss Willson—who organised and still teaches the Lotus Circle at Headquarters—has kindly consented to act in this capacity. May the Golden Chain be a success, and bind together the children of every land, of every people.

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WE have just sent over to the Hindu College, Benares, a contribution towards its Building Fund of Rs. 2,227 (£155 2*s.* 9*d.*). The sum is not a large one, but we trust many other contributions will come to aid in its good work. A Calcutta firm, Messrs. Jardine, Skin-

Brotherhood

ner and Co., have given Rs.600 worth of teakwood to the College for doors—a very timely and friendly gift.

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A FEW students of the *Secret Doctrine* seem to be a little disturbed by what, in the jargon of the press, is called "the Keely exposure," and by the positively expressed opinion of one of our contributors that the late Mr. Keely was a mere charlatan. It may be useful, therefore, to say a few words on the subject here. In the first place, contributors to this REVIEW do not speak on behalf of the Theosophical Society, or on behalf of the REVIEW, or with any authority; they merely express their own opinion, and what they say must be judged on its merits. Every number of this REVIEW bears on the second page of its cover the statement that the Society "is not responsible for any theories or statements put forward in this REVIEW, by whomsoever expressed," and further that the Editors are not responsible for, *i.e.*, do not necessarily agree with, any opinions expressed in signed articles. In the case in point, Mr. Glass's opinion is his own, and binds neither the Editors nor any member of the T.S., and no member should feel aggrieved because a view is put forward with which he does not happen to agree. We cannot re-establish in the THEOSOPHICAL REVIEW the dogmatic sectarianism of the organ of some religious party. The Editors welcome all clear and thoughtful expressions of opinion carefully and tersely expressed, and have not the smallest wish to either impose their own ideas on contributors, or to refuse to others the liberty of expressing views with which they themselves disagree.

Liberty of Expression

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REMAINS the question whether our revered Teacher, H. P. Blavatsky, blundered with respect to the late Mr. Keely's alleged discovery, and regarded a mere fraud as a fact. She stated that he had discovered a certain "Etheric Force," the "terrible sidereal force known to the Atlanteans;" that he "was, and still is, at the threshold of some of the greatest secrets of the universe;" that he had rightly grasped the idea of "a laya centre," called by him "a

Was H. P. B. mistaken?

neutral centre;" that the force could "work through wires," and that "if he succeeds" in making it do this, he would be "the greatest discoverer of the age in the present generation." But, H. P. B. declared, *he would not succeed*. "The etheric force . . . . is no hallucination. Notwithstanding his failure to utilise it—a failure prognosticated and maintained by some Occultists from the first—the phenomena exhibited by the discoverer during the last few years have been wonderful." Men like Keely, if left to their own resources "very soon fall victims to martyrdom or become the prey of unscrupulous speculators" —as was poor Keely. He was "a natural-born magician," but "was and would remain unconscious of the full range of his powers, and would work out merely those which he had found out and ascertained in his own nature;" "his failure to push his discoveries to their logical end seems certain to Occultists." His motive power was in his own nature, and he would not succeed in making a machine that others could work; on this she quotes a statement from a friend of Keely as to one of his machines working when he was in connection with it and not otherwise, and adds: "This fact, if true, settles the question;" the words "if true" show that she did not personally endorse the marvellous stories told, but, knowing the fact that the force existed, and that Keely had discovered its existence, there was to her nothing inherently incredible in the statements made. He had done some wonderful things, and might do more. (See *Secret Doctrine* i. 606-617; see also p. 275. Ed. 1893.) That was H. P. B.'s position, and it was a thoroughly sound one. Occultists know—whatever newspaper men may say—that the "etheric force" exists, that it can be manipulated, and that Keely had manipulated it to a small extent. That he became the prey of speculators seems to be equally certain, and his folly in forming a company and in trying to make a commercial success of his discovery is beyond dispute. It seems probable—*though not yet proven*—that, pressed by his shareholders, unable to satisfy them, and accused of making fraudulent promises he was unable to fulfil, he yielded to the cruel pressure, and supplemented his real discovery with fraudulent mechanism to produce effects he could not produce at will. He may have desperately tried to gain time

for completing his discovery by staving off his shareholders by means of fraudulent experiments, sure at heart that he had found a fact in nature, but baffled in his attempts to utilise it, and continually hoping to succeed in these attempts, if only he could gain time. No more unhappy fate can befall a man than to be an untrained magician in the hands of shareholders eager for dividends. That Keely broke under the pressure should be a matter for pity rather than denunciation.

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As this question touching H. P. B.'s testimony to the reality of Keely's discovery of an etheric force of tremendous power has been raised, it may be well to close these reflections on it with a word as to the *Secret Doctrine* itself. The attempt made by some ill-instructed Theosophists to set up this truly wonderful and splendid book as an inspired revelation dictated by the revered Masters, accurate in every detail, and free from any error, is ill-judged and mischievous. It contains an extraordinary number of occult truths, learned by H. P. B. from her great Teachers, and we can never be too grateful to her for the selfless and laborious efforts she made to present these truths accurately to the world. The more one learns, the more one wonders at the vast range of her knowledge, the clearness of her insight, and the strength of her grasp of profound and obscure truths. But she often, in her humility, buttresses her own true statements with a mass of rubbish from inferior writers, picked up haphazard; on minor points she often speaks hastily and carelessly; and further she confuses her teachings with excessive digressions. But as to these, even, we may remember her own saying: "It is only hoped that the desire to do so [to justify the Ancient Wisdom], which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up, without order or method, the various and widely-separated periods of history and tradition." (ii, 841.)

Is the *Secret Doctrine* Infallible?

And here is her own judgment on her great work: "No true Theosophist, from the most ignorant up to the most learned,

ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in *Isis Unveiled*, in *Esoteric Buddhism*, in *Man*, in *Magic Black and White*, etc., and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great Adept, if not by an Avatâra. Then only should we say, 'This is verily a work without sin or blemish in it.' But so long as the artist is imperfect, how can his work be perfect?" (ii, 676, 677.) Such is H. P. B.'s own opinion of her book. Greatest, strongest and humblest is she of the teachers sent to our age.

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Pictures of Four-dimensional Figures

THOSE minds who find in mathematical problems connected with a fourth dimension a line of research which fascinates even while it baffles them, can turn to some interesting speculations thereon in the *Mathematical Essays and Recreations* of Hermann Schubert, translated by Thomas McCormack (Open Court Publishing Co., Chicago), and they will learn with some interest that models of the three-dimensional "nets" of all the six structures which correspond in four-dimensional space with the five regular bodies of our space have been designed by Victor Schlegel. These models are constructed by Brill, of Darmstadt, and, presumably, can be had for the ordering. The question which naturally suggests itself is whether those persons who are able to function consciously in four-dimensional space would recognise, in these models, pictures or representations of four-dimensional objects. For, of course, the formation of these models bears to the objects themselves an exactly analogous relation to that which exists between the plane (or two-dimensional) representation of an ordinary three-dimensional object, and that object itself. Presumably such recognition, if it existed, would not be

necessarily instantaneous, because just as in the latter case (the two-dimensional representation of a three-dimensional object), a certain amount of training of the eye is necessary before its full significance is grasped; so in the present case there would seem to be equally good reasons for supposing that the models would not be immediately recognisable.

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Personal

THOSE of our readers who have long known and loved our junior Editor will hear with sympathy, and will answer with sincerest good wishes, the announcement that on the 12th of last month he was married to Miss Cooper, in whom, for the last ten years, he has found a devoted and helpful co-worker. Mr. and Mrs. Mead, with Mr. M. U. Moore and Captain and Mrs. Lauder, will form at 43, Tavistock Square, W.C., another centre for our theosophical work—our literary centre, we hope. The address of the Editorial Department of the REVIEW will be as above, from about the middle of September.

The European Section has not yet found rooms which are thoroughly satisfactory, and will not leave its present quarters until it can move into others completely desirable in every way. The private house at 19, Avenue Road, exclusive of the Sectional Offices, is being rented for the present by a few Theosophists, so as to relieve me from the heavy financial responsibilities hitherto connected with it. A striking proof of the readiness with which members answer to the needs of the expanding movement is being given by the voting now in progress in the Blavatsky Lodge. The Council advised the Lodge to raise its subscrip-scription, and sent to every member a voting paper containing three propositions: (1) To treble the present subscription; (2) To double it; (3) To keep it as it is. At the date of writing 148 answers have been received: 137 for (1); 10 for (2); 1 for (3). There are some 250 active members in the Lodge, so that there is already an effective majority in favour of trebling the subscription—a fairly practical proof of vitality.

A STUDY OF MAETERLINCK

Part I. Introduction

It is not my intention to make a critical survey of Maeterlinck's works. The newspapers have given us many details as to the life of this young Belgian writer, who is arousing so much interest amongst us. It is of his teaching that I would speak, what we gather of spiritual meaning from this last and youngest of the mystical writers.

Most of us are acquainted with Maeterlinck through the exquisite dream-poem of *Pelleas and Melisande*, lately produced at one of our theatres. In this, as in those strange little eventless plays, *L'Intruse* and *Les Aveugles*, one is struck with the startling suggestiveness, the poetical insight, the sense of the mystery and infinity of life. Of action in the ordinary sense there is little, though the play of soul upon soul, the psychological action, is intense, for Maeterlinck believes in the tragedy which works within, more than in that which is represented by special events without. "Are there not elements," he says, "of deeper gravity and stability in happiness, in a single moment of repose, than in the whirlwind of passion? Is it not then, that we at last perceive that the hours rush forward? Are not deeper chords set vibrating by all these things than by the dagger-stroke of conventional drama? Is it not then that the strange and silent tragedy of being and the immensities does indeed raise its curtain on the stage?"

In his plays, in his poetry, in all that he has written, Maeterlinck brings before us with a strange new meaning the working of the Inner Life. But it is in his essays that his teaching is best seen, in "Le Trésor des Humbles," and "La Sagesse et la Destinée."

It is with the latter, with "La Sagesse et la Destinée," that I particularly wish to deal. For here he brings before us

a new and beautiful philosophy, the philosophy of Happiness, and unfolds to us how, aided by this light upon our path, we may arrive at this blessed condition which is desired so ardently by all of us, but is realised by so few.

But first of all I should like to trace some of the various sources whence Maeterlinck has derived his inspiration, and to briefly touch upon the teaching of the mystical philosophy which impregnates his works.

From the most ancient periods it is derived. One finds it bound up with the religions of Brahm and of Buddha, and all Eastern thought. It runs like an underground current through Plato. Plotinus, his disciple, is one of its great expounders. A great many of the Catholic leaders and writers are imbued with it—Bernard de Clairvaux, Madame Guyon, Molinos. The Quietists (founded by Molinos) belonged to it. Many of the great German philosophers are full of it—Hegel, Schelling, Swedenborg, Boehme; Ruysbroeck and Novalis, whose works Maeterlinck has translated, are its expounders. Berkeley, amongst our philosophers, deeply understood it. Emerson, whose influence we see in Maeterlinck, has taught it. We find it through the history of the world like an underground stream—now apparent, now hidden, but never, even in the most sweeping epoch of secularism, completely lost.

It is evident that the word *mysticism* came originally from the *Mysteries*, those secret ceremonies of initiation into the higher life in ancient Egypt and Greece. The term is based, we are told, on the Greek word *muo*, to close the mouth, to be silent. The *mystæ*, those admitted to the mysteries, were not allowed to divulge what they were shown. The highest truths in all the great religions have been necessarily esoteric—revealed only to those who were ready for them.

What we understand by mysticism, in the modern sense, is that which is related to the inner principles, the ultimate reality of things, quite the opposite of the popular idea which associates it with that which is unreal and contrary to reason. It strives after the knowledge of the soul of man, freed from dogma and systems, the soul of man as it has been and ever will be. It strives after a knowledge of the hidden source of our being—

the soul of the whole, and our relations to it and the invisible world.

And what do we gather from the mystical teaching, a teaching which has so profoundly entered into the lives of a vast number of the deepest thinkers of mankind from the remotest ages, and which, taken broadly, we must perceive has made, in those who have realised it, for that which, as the Buddha tells us, is not change and hurry and discontent, but peace—the Great Peace? What is the doctrine of the inner life?

"Look not upon the things which are seen," says S. Paul, "for the things which are seen are temporal, but the things which are not seen are eternal." Herein is the heart of the mystical idea, *the things which are unseen*—the unseen which alone is real, that real which lies beyond the shadow which we call reality, beyond that which our senses reveal to us, beyond our subjective and limited impressions, the reality which lies upon the other side.

The illusive nature of the visible world is an essential article of belief with all mystical writers. "Natural objects exist as a sort of divine visual language, addressed by the Creator to His children," says Berkeley, in his essay on "Vision." "The temporal world is an image only of the Intelligible," says Plotinus, "a vast transparency through which the Eternal shines. Everything around us is but a symbol of the unseen, of that which alone is real, the universal Consciousness, that unconditioned Highest, the One in all—God."

Every religion has its seers, its mystics, those who see through the outward forms to the essential behind them. In a way all religions are the same. It is only the forms which differ. It has been said that the test of the breadth and spiritual comprehensiveness of any human mind is the view which it takes of symbols. To the hard secular mind they are nothing; to those who cannot rise above the concrete they are empty and meaningless. But to the mystic they are otherwise. There is no whisper of the trees, no form which meets his vision, which does not uplift him towards the real and eternal. He can see through the symbol—through to the idea behind. It is consecrated to him, not for itself, but for that which it shadows forth, the divine power, truth, beauty, love, it represents—the

suggestion which has made it beloved, and which remains for all time, "a face of faces" dimly seen through the shifting shadows, but never altering the character of its perfection.

To gain spiritual consciousness ever in a higher and wider sense is the aspiration of every mystic. The consciousness of his oneness with the Eternal, the consciousness of the divine Spirit within the soul, that breath of the Eternal which is in each one of us, to be conscious of which is to *be*, and which alone constitutes our individuality. This spiritual consciousness, the knowledge of that which alone is real in man, once attained, there is given unto him the inextinguishable light which will illuminate his path, now and in eternity.

Some find their way to this spiritual consciousness by one way, some by another. Many paths lead to the mountain top. Through many forms, through divers symbolisms, it may be reached. The soul may be awakened, drawn upwards, raised above this material world and its fret and worry, the lust of the flesh and the pride of life, and may come home—to God.

It may be that this spiritual pilgrimage, as Carlyle calls it, leads through strange, steep ways. It may be that through the "divine depth of sorrow" we are guided thither. It may be otherwise. A flash of spiritual consciousness may come to us, if we are ready for it, in our ordinary daily lives. From some small insignificant thing it may come. It may give eyes to see, ears to hear, the unheard, the unseen; may illuminate, reveal; and, upon the pathway of our lives, it may cause a new peace to shine.

Part II.

In his writings Maeterlinck has apprehended with a profound comprehension all that is most essential in these mystical ideas, and has put them into concrete form for our daily use. With a perfect simplicity, with the serene confidence of one who knows, who has "arrived," yet without the air of a teacher, or of saying more than the simplest thing, he tells us of deep and hidden things, of that strange mystery—ourselves.

And it is no new doctrine that he preaches. He only gathers up and presents these old ideas in new and beautiful forms. He only reminds us, recalls to us that which we had

forgotten, but which we know to be true; opens unto our dulled perceptions that "river of our life," which in the stress and hurry of things material is too often unregarded.

He makes no efforts to convince us. Those who are ready to hear him may hear him, for others their time is not yet. He heeds not outward things. His thoughts are centred upon that life of life, the soul-life, which may be quite apart from the life of action.

"We possess," he says, "a self more profound and more incomprehensible than the self of our passions and our intellect. Below our conscience, that plant of the surface, deep down below, lies this great central fire of our life. We may do great deeds, commit crimes, without a flutter in the smallest little flame of that fire. On the other hand, a glance exchanged, a thought, a moment of silence, may raise an overwhelming upheaval of those inmost depths of the soul. We must find out what raises the soul upwards, the soul which may be drawn heavenwards by a breath, which a tempest may not move. Every possibility is there—for there are we."

We must tend this Inner Light, this ray within us of the universal Light, this unity which makes us one with all other; this "common heart," as Emerson says, of which all sincere conversation is the worship, to which all right action is submission; we must realise it, recognise it, this power of infinite enlargement of the soul to the infinity on every side—this light of light.

He tells us, as another great Teacher has told us, that we can be born more than once, and each birth may bring us nearer to God. The skies indeed may not open for us, nor may our darkness be illumined by any transcendent radiance. But if our eyes are trained to see it, in all that comes to us there may be light! And in spite of that which we inherit, of the dead which never die, but which live in us, in our thoughts, our gestures, in all that we do; in spite of heredity, destiny, of all these irreconcilable forces which apparently hold us; in spite of all this, there is the silent star within us, *ourselves*, the breath of the Infinite which reigns supreme, that can meet destiny and turn it into good.

He tells us of the language of the soul, of those *active silences*

which reveal the soul to itself. The silence which explains, understands, translates; the quality of the silence by which the quality of our soul is determined; the silence which those who love most profoundly know best. He tells us of "*la bonté invisible*," that mysterious something which unites us with our fellow-souls, which a man whose life is filled with kindness and good works may never have; while another, whose life appears not good as yet, is recognised by our souls as possessing this inward grace.

Here we are blindly groping, passing each other and re-passing, neither seeing nor touching. We see nothing but the outside in which each being is encased, we touch only the cold bronze and iron of his armour. But some small circumstance, heaven-born, for an instant may cause this armour to fall asunder, and we see perhaps some tears, or the smile of a child, behind the misleading, concealing helmet.

Our souls are always waiting for the secret sign from each other; that touch of the soul-love, a memory maybe from the mysterious past, our original oneness in the source of life; that strange unseen touch which penetrates all barriers, all deluding words, that touch of the soul by which we reach through to each other, and like children who for an instant going through the dark have held each other's hands, so we are comforted, for we have understood *la bonté invisible* together. We must look for and love the divine in other souls. We must learn to *see* in order to love. For we may live for twenty years with a person and have never seen him once. But to do this we must find out the divine in ourselves; and as our inner life, the thoughts of our hearts become more generous, more pure, so will the thoughts of the hearts of those around us become uplifted also. Without any outward sign or knowing it himself, a person may awaken that in another soul which will never die.

That which before everything is important is the sincerity, the quality, of our thoughts, our sentiments. It is better to love and serve loyally a great error, than to serve a great truth narrowly and feebly. The doubts of one man may rest on thoughts and sentiments larger and purer than those which animate the belief of another man. That which is important is

the depth of the reason for which one believes, or for which one does not believe; one may love the God in whom one believes so narrowly and meanly, that the unbelief of a large and sincere and noble character may lead nearer to God than the belief of the believer.

There is a great deal I should like to dwell upon in this beautiful essay—"Le Trésor des Humbles"—but my space is limited. Also there is in it much that is abstract and somewhat obscure, and a great deal which is, as it were, too intimate to discuss or to take out of its setting in detached portions. I will therefore turn to "La Sagesse et la Destinée," to this beautiful and possible doctrine of Happiness which he unfolds to us therein.

Part III.

Do not let anyone be alarmed. It is no epicurean vista of self-indulgence that he opens out to us. The path of true happiness is not the broad and easy way.

I forget who it was that said: "Be good and you will be happy, but you will not have a good time"—therein differentiating the quality of happiness. Unfortunately the doctrine of Happiness is a good deal misunderstood. It is looked upon with grave suspicion by many persons. The very fact that they feel happy is enough to provoke a pricking of conscience with some persons, just as the fact of feeling miserable convinces them that they are closely following the path of virtue. I think it was Drummond who said that God's forbearance with sinners is very wonderful, but His long-suffering with disagreeable saints is still more wonderful. The duty of being happy and of ordering their lives with this high object in view appears, unfortunately, to be quite ignored by many saints, excellent and admirable no doubt, but sadly disagreeable, whose lives are filled with good works, but who quite forget, as Herbert Spencer says, that: "By a display of overflowing happiness a man may add to the happiness of others more than by positive efforts to benefit them, or may decrease their happiness more by his presence than he increases it by his actions." We all know numerous persons who spoil all the good they do by their depressing personalities—persons of whom we are inclined to say with Mrs. Poyser: "There are

many we know less worthy, but a deal pleasanter to live with." These are the sort of people that Walt Whitman no doubt had in his mind, when he apostrophised the cheerful companionship of the animals :

> They do not sweat and whine about their condition,
> They do not lie awake in the dark and weep for their sins,
> They do not make me sick discussing their duty,
> Not one is dissatisfied,
> Not one is respectable and unhappy over the whole earth.

One reason why there are so many depressing saints in the world is no doubt because their whole duty seems to lie in making other people good, and therefore they have not sufficient time to improve themselves. The importance of what one *is*, even more than of what one *does*, has not struck them. The temptation to make others good, as Louis Stevenson says in his wonderful Christmas sermon, is a temptation to be peremptorily resisted. One person we have to make good—ourself; our duty to our neighbour is more nearly expressed by trying to make him happy—if we may.

In " La Sagesse et la Destinée," Maeterlinck tells us much about this philosophy of happiness. He tells us that we can for the most part choose for ourselves happiness or misery. We make our own heaven or our own hell. We are the forgers of our own fetters, we are the lights of our own feet. Unnumbered are the opportunities for happiness, and destiny cannot affect these opportunities ; but we must know how to meet destiny, we must be wise.

As a rule it is not happiness that is wanting, it is the science of happiness. It is possible to learn to be happy, and in learning this we make others happy a thousand times more than by anything we can do for them. A smile is more contagious than tears. If we live with happy people, happy with the inner happiness, we become happy ourselves.

So many people think that happiness is something apart from themselves, from what they possess. Those who have the true happiness must show that they possess no more than that which all possess in their hearts, if they only knew it. We imagine that a little more of something or other would make us happy.

But we all possess in our hearts the elements of happiness. The happiest people are those who understand the most profoundly that happiness is only separated from misery "par une idée haute, infatigable et courageuse." We have, it is true, small influence upon outside events, but we have an all-powerful influence upon how these events re-act upon ourselves, upon our spiritual selves. For the inner life can illumine all circumstances that arrive. Events become beautiful or sad, sweet or bitter, death-or life-giving, according to the quality of the soul that meets them. Thousands and thousands of events which appear charged with possibilities are arriving to ourselves and to those around us, but nothing arises from them. Christ met upon His way a troop of children, an adulterous woman, or a Samaritan, and by these ordinary and commonplace encounters humanity mounts towards God.

Do not forget, he reiterates, that nothing comes to us save as it partakes of the same nature as ourselves. "Whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk round your house, none but yourself shall you meet on the highway of fate." Every event which presents itself comes in the form of our habitual thoughts, and we can only act heroically if we have been heroes, silent and inward, during the years of our past lives. Like bees, events swarm around us. They wait for the mother-idea to come to our souls. Lie, and lies rush towards us; love, and love is all around us. All good and all evil only await the inner signal to come to us. Even our tears are coloured by ourselves. They reflect the past of our souls. What they reflect is our punishment or our recompense, and the angels that come to wipe our tears take the form and the visage of all that we have said and thought and done before the hour of sorrow. There are different kinds of sorrow; the more we love the more we offer a surface to noble sorrow, but those who are wise desire to enlarge, not to diminish, that surface. Even the sorrow of losing those we love is happiness compared with the absence of sorrow of those who do not know how to love. If you love, he says, it is not altogether that love which transforms you; it is the consciousness of yourself

which you have found in the depths of that love that modifies your life. If you have been betrayed, it is not the betrayal that matters; it is the pardon which has been born in your soul, and it is the nature—more or less elevated, more or less large, more or less considered—of this pardon which leads you towards that peaceful and luminous side of life, where you see with clearer eyes than if your friend had remained faithful to you. And so it comes to pass that we each have the happiness we are capable of, that we can understand. The happiness of one man has no connection with that of another. There are countless undiscovered lands in happiness—undiscovered for the one but known to the other.

When we put unhappiness into one side of the balance, we each put into the other our ideas of happiness. The savage puts in his animal pleasures, his food, his weapons, his feathers. The civilised man a little gold and a few hours of passion, what he calls pleasure. But the "beyond-man" puts in a thousand things which we cannot see, all his soul maybe, and likewise the sorrow which he has purified and transformed into happiness. People may have a very high intelligence without understanding happiness. They do not apply their intelligence to that which brings happiness, that which modifies, purifies, makes loving and generous their souls.

Then, too, there is the courage of happiness, just as there is the courage of unhappiness. And with the courage of happiness comes that power in the depth of our consciousness that makes us happy even in the bosom of sorrow. And we must remember that it is not in renouncing happiness we become wise; it is when we become wise and understanding that we renounce, without knowing it, those happinesses which do not come to us.

To be gay is not always to be happy; to be happy is not always to be gay. Sometimes happiness is as grave as a noble sorrow.

There are many reasons for being happy, but the one great reason why we must be happy is after all an altruistic one; it is that we may make others happy, and in doing this happiness acts back upon ourselves.

The gift is to the giver, and comes back most to him;
The love is to the lover, and comes back most to him.

I really find it difficult to know where to stop in selecting the good things in this book, but I must give some of his remarks upon the popular ideals of self-sacrifice, for upon this Maeterlinck has some very trenchant things to say. "The world is full of noble but weak persons," he says, "who imagine that the ultimate word of duty is found in self-sacrifice, persons who, not knowing what to do with themselves, seek to sacrifice their lives as a supreme virtue. No, the supreme virtue is to know what to do, and to learn how to spend one's life. It is no doubt fine to know how to sacrifice oneself simply, when such sacrifice really means happiness to others; but it is not wise nor useful to consecrate one's life to the search for self-sacrifice, and to regard this search as the most beautiful triumph of spirit over flesh. The beauty of a soul is not in its avidity for self-sacrifice, but in the consciousness of elevation and power in its life. There are many people who only feel they are fulfilling their life if they are sacrificing themselves, but it is often because they have not the courage to climb the more difficult path of moral elevation. It is often more easy to sacrifice oneself—that is to say, to abandon this strenuous moral life—for the good of the first person who comes our way, than to fulfil to the utmost the destiny that nature has intended for us. It is often easier to die morally and physically for others than to learn to live for them. It is good to give oneself, but to do so successfully one must have something more than the desire to give oneself. Before giving it is well to acquire. Wait for the hour of sacrifice; wait, in working for something else. It is sure to summon you, sooner or later."

"Of course there is sacrifice and sacrifice; and we are not speaking now of fine, great self-sacrifice like that of Antigone, when destiny demands the abandonment of happiness and life for the happiness and life of others. We are speaking of weak and inadequate self-sacrifice, which to some people becomes really self-indulgence. We are told to love our neighbour as ourselves, but if we love ourselves in a narrow, timid, puerile manner, we shall love our neighbour in the same fashion. Learn

therefore to love yourself wisely, healthily and completely. It is not so easy as one thinks. The egoism of a soul with clear vision is strong, and is more beneficial than blind weak devotion. Before living for others we must live for ourselves. Before giving one must acquire. The duty of our souls is to be as complete as possible, and we must sacrifice to this end even our passion for self-sacrifice."

In conclusion, I think we may gather up Maeterlinck's teaching, and say that the master-thought which runs through everything he has written is the importance of what a man *is*, in contradistinction from what he does. It is what we think about and what we love that matters most and that makes us what we really are, as opposed to what we appear to be. It is the secret life of our heart which makes or mars us. A man may be infinitely better than his actions, or worse than his actions, and so we can never judge by the exterior and the apparent. Where we see defeat there may be victory; where we see victory there may be defeat. And, therefore, that which is of supreme importance—that which, though hidden and unseen, is unconsciously influencing those around us in wider and ever-widening circles—is the bent of our minds, the direction in which our face is set, and this matters more than where we are upon the road, or than the extent of our success.

GEORGINA M. SYNGE.

IT were not hard to suffer by His Hand,
If thou couldst see His Face;—but in the dark!
That is the one last trial:—be it so.
Christ was forsaken, so must thou be too;
How couldst thou suffer but in seeming, else?
Thou wilt not see the Face nor feel the Hand,
Only the cruel crushing of the Feet,
When through the bitter night the Lord comes down
To tread the wine-press.—Not by sight, but faith,
Endure, endure—be faithful to the end!

The Disciples. MRS. HAMILTON KING.

THE PHILOSOPHY OF PLOTINUS

(CONCLUDED FROM P. 419.)

WE must now turn to the doctrine to which I have already alluded as the central feature of Plotinus's system of philosophy —the doctrine of the three Hypostases, or substantial principles; since, without some acquaintance with this doctrine, no clear understanding of his teaching is possible.

In order to arrive at the First Principle of all things we must recur to that which is absolutely simple. Otherwise we have two alternatives: the first, to assume that there is no single First Principle, but that there are two or more, producing independently of one another; the second, to suppose that the First Principle is itself composite. It will be at once apparent that neither of these suppositions brings us to that which is really First. The hypothesis of two or more independent First Principles would base the universal manifestation on disunion instead of unity. But this is impossible; for it is evident that not only the universe as a whole, but every particle which it contains, exists merely by virtue of the unity of which it participates. Without unity each thing would no longer be any *one* thing: that is to say, it would be nothing. If, on the other hand, we suppose these principles mutually dependent, or producing in conjunction with one another, it will be necessary to postulate another principle at the back of them, which shall cause their conjunction; and this will be the First Principle. Similarly, if we conceive the First Principle as a composite—that is, a whole produced by the union of parts—we shall need, beyond this principle, a principle of unity, in order to effect the union of those parts. We are reduced, therefore, to our original statement: that the First Principle of all things is that which is absolutely simple, absolute unity, without attributes whatsoever.

This absolute Unity is the first of the three hypostases or substantial principles of Plotinus. Following Plato he distinguishes it by the appellations of the One and the Good. By the latter, however, he does not mean to imply that goodness is an attribute of the One, since it is beyond all attributes. By calling it the Good we indicate only something of the relation which the universe bears to the First Principle; that Unity is the Good which all things desire, and in which all things have their being.

The One, then, is simply One; it is not even Being. Nor, does it in any respect participate of Being; for in that case it would no longer be the One which is before all, but a dual principle, composed of Unity and Being. But whatever participates of another thing, is, to this extent, dependent upon that of which it participates: thus the One, did it participate of Being, would be dependent upon Being, and in that respect posterior to it. Nor is it Being itself, for Being is not the first cause. Being is not the cause of union. But the One is the cause of union, and of Being also; since without Unity, Being were impossible.

But if to the first Unity we deny all attributes, it is not from deficiency that it is thus simple, but from transcendency. It is *no thing* in itself, because it is the cause of all things. And if it be none of the things which proceed from it, neither is it all these things together; since, were this the case, it would no longer be that which is absolutely simple; moreover, the producing cause is of necessity superior to that which it produces. But it is the cause of all things by virtue of its transcendent power. For whereas productiveness is the natural consequence of superabundant power and perfection, as barrenness is the result of imperfection and deficiency of power, how should the First Principle, the source of all power and all perfection, fail to produce? It produces, therefore, inevitably, by its very nature, and not by will or choice; for will and choice are numbered among the things which depend upon it as the primal cause. And that which it produces is the first manifestation of itself, as nearly resembling itself as it is possible for the manifest to resemble the unmanifest. Thus the undifferentiated One produces the differentiated One: Unity itself gives birth to the manifold in unity.

This, the second principle of the triad of hypostases, emanates eternally from the first, and is distinguished by Plotinus by the name of Intellect, as we commonly translate the Greek word Noûs. It is not, of course, intellect in our ordinary acceptation of the word. What we usually mean by intellect is but the reasoning faculty of the soul. Universal Intellect, the second hypostasis of Plotinus, may be briefly defined as "Being, thinking itself." Considered simply as an emanation from the One, it is not yet Intellect; in that relation it is Being alone, the many-in-one. But regarded as the first *manifestation* of primal Unity, it has need of somewhat to which it may be manifest. And since, in all perception, that which perceives is either sense or intellect, and sense is active only in the world of phenomena; it is evident that that to which Being is manifest is none other than Intellect. In other words, Being is also intelligible. But again, since it is the first and most perfect manifestation of primal *Unity*, it is necessary that it should participate of Unity in the fullest degree. Consequently, that to which it is manifest, or intelligible, is not a separate principle, but itself alone. For if Intellect and the intelligible were separate principles, it would follow that the hypostasis which comprises them both—for in each the other is of necessity implied—would be a manifestation primarily of duality, and only secondarily of unity, so far as each of these principles is one. In this case, Intellect would not emanate immediately from the One, and we should need to seek elsewhere for our second hypostasis. Inasmuch, therefore, as Being perceives and knows itself, it is Intellect; and it is intelligible, inasmuch as it is perceived and known by itself.

Alone in Intellect, or, as it is also called, the Intelligible World, true Knowledge and true Being subsist. It has been said that we can know only what we are. True Knowledge—that is, absolute Knowledge—consists in the identity of that which knows with that which it knows. When our perceptions are occupied with that which is not ourselves, we cannot be said to possess true knowledge, inasmuch as we do not receive the thing itself which is the object of our perception, but only an impression of it. It follows that true knowledge is not to be attained through the senses; that our knowledge, so-called, of phenomena is not

true knowledge or true science, since we perceive them as something apart from ourselves. Yet at the back of this illusory knowledge there lies in each of us a knowledge which is stable and real. The phenomena which we perceive are not realities; they are the symbols, or conditioned manifestations, of realities; and these realities subsist in Intellect. Now whereas the soul participates of Intellect, it participates also of the realities which subsist in Intellect, and which *are* Intellect; for on that plane, essence and energy, being and thought, are one. And the soul's essential participation of these realities, or Ideas, as the Platonists call them, is the true source of all its knowledge—even of its illusory knowledge of phenomena.

Intellect, therefore, is absolute Knowledge; and, since absolute Knowledge is impossible unless that which knows and that which is known are identical, it is also absolute Being; the eternal and unalterable basis of all existence.

The third hypostasis is Soul, which emanates eternally from Intellect, as Intellect emanates from the One. Now as Intellect, although not simple unity, is yet, beneath the variety of ideas which it presents, always one and the same in essence; so also is Soul essentially one, whether we speak of universal Soul, or of the souls of planets, or of those which animate our own mortal bodies, or of Soul in any other of its manifestations: all are but various expressions of an essence which is one and indivisible. Let us consider it first as a universal principle. As the λόγος, or utterance, of Intellect, Soul is essentially intellectual and eternal. The function proper to it as an intellectual energy, is the contemplation of intelligible ideas. But as Intellect, emanating from the One, is no longer Unity itself, Soul emanating from Intellect is still further removed from the absolute simplicity of the First Principle. The ideas which subsist in Intellect, though distinct, are in the fullest sense united. For, as Plotinus says, in the intelligible world "every one hath all things in himself, and, again beholds all things in every other; so that all things are everywhere, and all is all, and each is all."* The development of Intellect is therefore, purely internal; it produces all things within itself, and beholds them as itself. Soul, on the other

* Ennead V., viii. 4.

hand, projects itself externally, and developes, in those individual souls which emanate from it as rays of light from a common centre, the faculties of sense, as organs whereby its own external manifestations may be perceived as apart from itself. Thus the energies of Soul, universally considered, are two: the higher, by which it contemplates Intellect and the ideas which subsist therein; and the lower, which we call Nature, by which it produces the matter of the sensible universe, and imparts to it life and movement, adorning it with forms which are the images, or reflections, of those which it perceives in Intellect.

Soul, therefore, is essentially intellectual, and, by its higher energy, always conjoined with Intellect and eternal. Time and space are not inherent in its essence, but modes of its activity. Herein it differs from Intellect, since the activity of Intellect knows neither interval nor succession. When it is said that Intellect is eternal, we must remember that by eternity is not meant endless time: it is a state which has no connection with time. Time is ever in motion; eternity is motionless. Intellect, therefore, being eternal, possesses itself in unvarying sameness both of essence and of energy. There is nothing in it which is latent or dormant, all is energy. And, although this may seem paradoxical, the energy of Intellect is without motion, in that it does not proceed to its object, but is itself its own object. Now Soul, on the contrary, moves itself, and in motion time is necessarily implied. Eternal in its contemplation of Intellect, whence it receives into its essence the forms of all things, Soul is temporal in its productivity, and evolves its powers in succession and with interval, under conditions of time and space.

Of this activity of universal Soul in time and space, the result is the sensible universe. Deriving the forms of all things from Intellect, wherein they subsist as intelligible essences, Soul manifests them as germinal principles, or reasons (*σπερματικοὶ λόγοι*), in matter, by the immediate agency of its lower power, the principle of generation and growth which we call Nature. This is the work of creation, "the externization of the Soul," as Emerson phrases it.* Nor does the universal Soul create from

* *Essays*—"The Poet."

choice or deliberation, but by its very nature; because it *is*, these things *are*. Hence it follows that the creation of the universe is not an act which took place at some particular period, but an act which is continually going on. There never was a time when the universe was not; there never will be a time when it shall cease to be.

By the Soul's manifestation of forms in matter is produced the phenomenon known to us as body. Whether it be the grosser kind of body, with which in this earthly life we are conversant, or body of a subtler nature, imperceptible to our ordinary senses, all that participates in any degree of corporeal existence is thus produced. Matter is known to us only by the presence of the forms which it reflects. In itself it is indefinable, or definable only as "the infinite and the indeterminate." Even in the intelligible world there is a matter in which ideas are manifested to Intellect. For, as Plotinus says, if the ideas there are many, there must needs be a something which is common to them all (*κοινόν τι ἐν αὐτοῖς*), as well as that which is peculiar to each, and distinguishes each from the others. Now that which is distinctive in each is its form; that which is common to all is the matter in which the form is manifested.* But although all matter is alike indeterminate in itself, there is a wide difference between the matter of the intelligible world and that of the sensible universe. The former is one in eternity with the form which it receives; the latter is indeed inconceivable apart from form, but the forms which it reflects are continually changing. Intelligible form, manifested in intelligible matter, is real Being; sensible form, manifested in sensible matter, is but the phenomenon or shadow of Being. Thus intelligible matter is one with Being itself; whereas sensible matter is non-being.†

Sensible matter—that is, the matter of the sensible universe; for, considered strictly in itself, matter is neither sensible nor intelligible—is identified by Plotinus with evil. The three hypostases, of which we have spoken, pervade the universe, constituting the substance of all that is substantial, and producing the appearance of all that is merely phenomenal. Only in

* Ennead, II. iv., 4. † Ennead, II., iv., 16.

evil the hypostases are not found, since evil has no substantial existence. Regarded universally, evil is but a term denoting the furthest possible remove from absolute Being, which is absolute Good in its earliest and most comprehensive manifestation. It is the nature of power to produce. The highest power produces the next high; this, again, produces a power inferior to itself; and so the process of production is continued, not by election, but by the mere nature of things, until the last stage of all is reached —that which is unable to produce. This last of things is Matter, and it is identical with evil; not, of course, with moral evil, but with evil as a universal condition.* So far, therefore, as it can be said to exist, the matter of the sensible world emanates from Nature, the lower energy of universal Soul. Plotinus says of matter that it is "a subject and receptacle of forms" (*ὑποκείμενόν τι καὶ ὑποδοχὴν εἰδῶν*).† Let us try to illustrate this by an example. Suppose some material object—a table, for instance. Now let us mentally abstract from this table every one of the qualities which render it perceptible by our senses; its shape, colour, hardness, smoothness, and so forth. These qualities are what the Platonists would call forms manifested in matter: not one of them is matter itself. Yet, these being abstracted, we shall find that there is nothing left of our table which is either perceptible by sense or conceivable in imagination; and this "nothing," which remains, is matter. Nevertheless, matter is not absolutely non-existent; for these forms could not attain sensible manifestation without something, other than themselves, in which to become manifest. Thus hardness, smoothness, and the rest, cannot be rendered perceptible to sense except in connection with something which is hard, or smooth, etc. Matter, therefore, is something which is inconceivable apart from form, and yet wholly independent of form; since matter is indestructible, whereas the forms of which it is the receptacle are subject to continual variation.

As in the universe, so also in every individual soul the three

* "Sin, seen from the thought, is a diminution, or *less*; seen from the conscience, or will, it is pravity or *bad*. The intellect names it shade, absence of light, and no essence. The conscience must feel it as essence, essential evil." Emerson, *Essays*—"Experience."

† Ennead, II., iv., 1.

universal hypostases are manifest. To the One itself we are related by that unity which is the basis of our being and the source of our individuality; to Intellect itself by that intellect which, proceeding as a ray of light from the universal hypostasis, is present within us for the guidance and illumination of our souls. And again, to universal Soul we are related by our own individual souls, which are one with that in essence, derived from the same intellectual principle. We are not *parts* of universal Soul, since soul is in its essence indivisible; but, although distinct, we are not, in reality, separated, or even separable, from it. Just as Intellect itself comprises in its unity all individual intellects, so does Soul comprise in its unity all individual souls. Thus, though it may be said that all souls together form a unity, generically considered, it is not true that they form also a numerical unity.

Plotinus recognises a triple division of the energy or activity of the individual soul. Its highest energy is intellectual, and consists in the identification of the soul itself with the Intellect from which it emanates. With universal Soul this energy is always consciously present. With individual souls, such as ours, it is also present, but we are not always conscious of it, inasmuch as our consciousness usually acts through the lower energies.* When we are conscious of it, we sometimes call it Intuition. The second energy is the Reason, and is the especial characteristic of those individual manifestations of soul which we term human souls. It is the rational soul—the soul, that is, considered with reference to its possession and employment of the faculty of reason—which constitutes man, distinctively. This faculty is derived from the intellectual energy, being, as it were, a discursive development of the Intuition. But whereas the pure Intuition looks always upward, or inward, to Intellect, and unites itself therewith, the discursive reason forms a connecting link between Intellect and sense, and has in its power not only to uplift itself to the former, but also to debase itself to the latter. The rational soul is therefore capable both of good and of evil, and thus the faculty of reason is not an energy of Soul universally

* "The consciousness in each man is a sliding scale, which identifies him now with the First Cause, and now with the flesh of his body; life above life, in infinite degrees." Emerson, *Essays*—"Experience."

considered—since universal Soul is always conjoined with Good—but of soul in its partial and individual manifestations.

The third, and lowest, energy of the soul is irrational. Universally regarded, it is the generative power which we term Nature, by which Soul immediately produces, or manifests itself as, the sensible universe. Individually considered, it is the faculty which correlates us with the sensible universe, that faculty which has sensation, but not, in itself, understanding. This energy is, therefore, inseparable from corporeal manifestation, and thus, although imperishable with regard to the universe, it is yet, as a faculty of the individual soul, in some sense mortal. For whenever a soul succeeds in liberating itself completely from the bonds which attach it to the body, its irrational faculty has no longer wherewithal to manifest itself, and exists only potentially in the soul in which it was before active. I have used the term "individual" especially with reference to the human soul, which is self-conscious and rational. But there is a kind of individuality which belongs to the lower manifestations. Brute animals, for instance, possess an individuality of feeling, just as rational animals possess, in addition, an individuality of reason. And lower yet, all form is individual; the material elements themselves possess a certain individuality. But behind all these individualities is the unity from which they all proceed, and of which they are all but partial manifestations.

Impelled by the need to create which is inherent in its very essence, the soul proceeds from the intelligible world which is its true home and fatherland. This procession, by which its lower faculties are developed, constitutes what is called, in reference to individuals, the descent of the soul. Universal Soul does not descend: the lower power in it is developed without any obscuration of the higher; it creates by illuminating the darkness of matter, being present throughout the universe as the sun's light is present in the air, with no diminution of the sun's own brightness. Each faculty of universal Soul fulfils without disturbance its proper function; the higher in contemplating the forms in Intellect, the lower in transmitting those forms to matter, and producing thereby the physical world. 'Tis thus that the Soul itself, through its lower energy, prepares vehicles for the mani-

festation of the individual souls, which descend from the intellectual sphere, at first into ethereal and aerial vehicles, and, lastly, into these terrestrial bodies, developing and modifying, according to their own individuality, the forms already produced by Nature.

The descent of the soul is not in itself an evil, but a part of the order of the universe. It descends, indeed, into matter, which is, in a certain sense, evil; yet without evil, good must remain for ever unmanifest, impotent to produce. There is much that we call evil in this world; yet, let us remember, so far as it *is* at all, the world is good. We know that evil is but the negation of good, as darkness is the negation of light. If we watch the light radiating from a lamp and penetrating the surrounding darkness, we are aware that the further the light proceeds from the lamp, the fainter it becomes: yet at the furthest remove that which is visible is still light, however feeble, and not the absence of light. So it is with the world which we inhabit. This world is, as it were, the last ray of the Good itself, projected into the darkness of matter. Far distant as it is from the light of eternal Being, it is still a manifestation of good, and not of evil. "The world," says Emerson, "is a divine dream, from which we may presently awake to the glories and certainties of day." Plotinus holds much the same view. This world, he says, is but an image of the intelligible world, but what more beautiful image could there be? He even doubts whether those who fail to discover and to admire the beauty which is apparent in sensible things, may not be too dull to discover and admire the truer beauty which belongs to things divine and eternal. We err, not in admiring the lower manifestation, but in allowing it to usurp the regard which is due to the higher reality. Sensible manifestation is a natural and inevitable energy of the soul. Universal Soul looks perpetually towards Intellect, and Intellect is perpetually revealed in all her workings; in the material world last of all, but as surely and as necessarily as in any higher sphere. We live rightly so long as we live in harmony with the universe; but when we turn away from Intellect, which is the source of our being; when the lower world is no longer our instrument, but our object; when we make of Sense our master, which should be

our servant; then arises that dissonance between the higher and the lower energies of the soul, which is moral evil. We, being essentially rational and responsible beings, choose to identify ourselves with our lower energies, and to withdraw our consciousness from our higher nature. Thus, through our own downward inclination, we become bound to these grosser bodies of earth, which serve, indeed, our grosser purposes, but impede and restrain our higher activity. And thus, through repeated earth-lives, we bear the yoke of fate which we have taken upon ourselves, until at last the concord which was broken is re-established, and we feel the great Soul pulsing through our consciousness with a life which is no longer partial and imperfect, but full and universal, "centre to centre joined," our own Self made one with the Divine Reality.

WILLIAM C. WARD.

A PRAYER

WHEN you are wearied sore and faint with pain
  Of all the world—that cries for help to you:
  When your deep heart is fain for rest to sue
Before the burthen be resumed again;
When, 'twixt the human hands that cling in vain,
  And those strong Hands that shape your path anew
  (Earth and its needs behind, yet Heaven in view),
Your spirit and its shrine are rent in twain:
Then may a Deva, Lord of life and King
  Of force omnipotent to help and heal,
Bring in that hour unto your strengthening
  My life, laid down to meet that mute appeal;
And, as some comet flames into the sun,
My light be quenched, and yours renewed shine on.

E. M. G.

THE STORY OF NANDA

THEY are the Great Ones that, overflowing with pity for all things living, descend into the world for the welfare of those that are frightened by Saṁsâra, and, soft with tenderness, bestow priceless gifts by force (even on those unwilling to receive them).

In time of yore, Nanda, the Shâkya-prince, went to see Buddha, the Lord, then staying in the Banyan-grove near Kapilavastu. After the day's teaching ended, tenderly the Lord addressed himself to Nanda:

"Do thou take Pravrajyâ" (the ascetic life).*

With much entreaty, Nanda said: "High though the gains of that pure life, still I like it not; permit me, O Lord! to minister to the daily needs of thy disciples (Sañgha)." With this Nanda bowed low and went home, eager to behold his wife, and with her sought love's joys in the pleasure-gardens, brooking not one moment's separation from her.

Then the Lord Himself, inclining by His very nature towards the meritorious, went with all his train of disciples to the palace of Nanda.

Beaming with joy, Nanda clasped His Feet and worshipped Him and said: "To remember, to hear, and to see the Great Ones—such are the priceless fruits of the plants of merit."

Accepting that affectionate worship, the Lord rose to go, and Nanda followed Him, bearing sweet things of worship on a tray of gold.

Seeing him so following the Lord affectionately, his lovely bride looked at him reproachfully, enduring not to part with him; and, unable to say anything in the presence of the Elders, by her low bending alone prayed him silently to go no further. Nanda saw her, and saying: "I shall come back shortly," went away.

* Literally, the wandering life.

Reaching the Lord at His abode, Nanda prayed for leave to go back home. But the Lord smiled and said: "Why such haste to go? Minds driven by the desire for delights of sense turn not towards Vairâgya. The sole adornment of life is Virtue; the sole adornment of virtue is Discrimination; the sole adornment of discrimination is Vairâgya; and the sole adornment of vairâgya is Peace. . . . Subdue thy senses, O Prince! and take Pravrajyâ. Take thou the vow of Brahmacharya, and give up thy obstinate clinging to the essenceless Saṁsâra of the household."

Nanda heard that speech of the Lord, full of compassion, and, bound by his old bonds, replied: "O Lord! Thy service is enough Pravrajyâ for me; I wish to remain in the household, in order to be able to serve thy train of disciples." So Nanda said; but unable to go against the command of the Lord, and unable also to break the bonds of his affection to his wife, his mind was greatly disturbed. And again and again the Lord spake to him. . . .

When Nanda, with his senses unsubdued, still failed to accept Pravrajyâ, then, at last, the command of the Lord took visible shape upon his person, and Nanda (all at once) shone forth with garment of Kâṣhâya (ochre-colour), and the beggar's bowl, and complexion of gold, and all the signs of the great person. . . .

Thus by the order of the Lord, Nanda became a Sannyâsin, but yet in his heart he bore his lovely bride—even as the moon, for all his purity, parts not with his stains. . . Pale with yearning, wearing yet the coloured cloth clinging about his frame, Nanda bore the beauty of the moon wrapped in the russet clouds of sunset. And he wandered in the jungles, therewith pining, losing all his self-control, but losing not, even for a moment, memory of his beauteous bride. And he sat in meditation on the rocks, but evermore his mind could picture nothing else than that moon-face alone.

"Alas!" he thought within himself, "even the Lord has been so strenuously kind to me, and yet my mind, passion-pervaded, attains not purity. . . . 'Soon shall I return to thee,' thus did I promise her; and this present life of mine, that

began with the omen, evil for itself, of that last glorious vision of her, is now one long continuance of faithlessness and violation of my promise. . . . I shall abandon my ascetic vows and go back to her. . . . As soon as I see the Lord absent from this forest, so soon shall I run away to my house. And in the meanwhile, on the face of this large slab of stone shall I portray her lovely features with the bright minerals of these mountains, thereby recovering all my lost control of mind. . ."

But some Bhikshus, from a distance saw the picture he had drawn and heard him talking to it, and they went and jealously reported all unto the Lord. They said:

"O Lord! out of mere tenderness hast thou bestowed Thy favours on this perverse thing, even as a wreath of flowers may be wasted on a dog. . . ."

Thereon the Lord called Nanda out of the woods and questioned him. . . . And he confessed. . . And the Lord Buddha closing as it were the full-blown lotus of his passion with the light of His moon-face, taught him: "O Sâdhu! it is not fit thy mind should wander thus. They that have set their mind on achieving the Good, allow it not to be led away by temptations. The transient pleasures of the physical life weigh not even as straws against the gains of Yoga. . ."

After having taught him thus for long, the Lord went forth commanding him to stay in that same place. But Nanda thought with joy that that was the right opportunity for running home to see his wife, and away he went. With difficulty he passed through the well-guarded outlets of the Vihâra, and came on the road to the city. But the Omniscient saw his purpose and appeared before him and enquired. Again Nanda confessed. . . . "I observe the vow of Brahmacharya, but with mind still full of passion, even as a bird that cannot leave its cage, but ever longs for liberty . . . . and so I shall go back." . . . . But the Lord tenderly dissuaded him: "Do not, Nanda! what is blamed by Scripture and the Sages . . . the deer that has once escaped from the net of the hunter runs not back into it again. Why wouldst thou do so?" . . . .

Fettered by the orders of the Lord, but thinking yet of his beautiful wife, Nanda re-entered the Âshrama; and once more

directing him to wash and clean the place, the Lord went out again. And as Nanda tried to cleanse the place the dust would not go off the ground, even as his own passion would not leave his mind; he then went to fetch some water to wash the dust away, but as he dipped the jar and filled it full and drew it up it grew empty as before, and this occurred again and again. Disheartened, Nanda left the jar, and started off again to see his wife. The Omniscient saw him and stood obstructing his ill-course. He taught him again . . . and took him to the Gandhamâdan mounts, and there He pointed out to him a little monkey, scorched by forest fires, reft of one eye, distorted and unhappy in every limb.

"Seest thou this creature?" asked the Lord; "bear in mind that love imposes beauty on its object, and then say impartially what difference there is 'twixt the beauty of this creature and the beauty of thy wife that thou rememberest so constantly. . . . . We, having no desires, see no difference; beauty, in common flesh and skin and bone, is only matter of convention."

To that question, seeming so improper to him, Nanda answered piteously, tongue-tied by veneration: "What is it that the Lord says? Why this mockery of my sorrow? How may I undertake to teach the Teachers of the world? All the beauty of the bride of Kâma (the God of love) is but a borrowed fragment of hers; and if Kâma were to see her, I am sure he would forget his wife. . . The moon being weighed against her face for beauty, was so light, he rose right up to heaven. . . . If vision of her face be not the result of all high Pûnya (meritorious act), what greater gain shall the endurance of all my present burden of ascetic vows bring me?" . . .

The Lord heard Nanda's passionate speech, and smiled, and lifted him into the Abode of the Gods; and there, in Indra's pleasure-gardens, He showed him the maidens of the race celestial, born out of nectar. . . Nanda saw those deep, black-pupilled eyes that must have been compounded of ambrosia as well as deadliest venom, for they both killed and vivified the beholder at the same time; and seeing them, Nanda was drowned in deep delight.

The Lord spoke to him: "Nanda, it seems that thou art

pleased with these! What is the difference between these and thy lovely dame? The whole of the excellence of these is clearly overpowered by that fragment (that thou spakest of)! Or does the beauty of these Apsaras exceed the beauty of thy wife? Then I shall make a present of all these to thee after some time, but, in the meanwhile, thou must with happy and unwavering mind observe thy vows of Brahmacharya." . .

And Nanda promised, all for greed of those Apsaras, losing all his old esteem for his married wife. Alas! there is no steadfastness in the love that weighs its price in (the) merits (of the objects loved). . . . The loves of transient youth, purchased with much wooing, are not true, not lasting, and not happy. . . . The Lord took Nanda back again to the Âshrama, and there, forgetting his wife, with mind intent on others, Nanda observed the vows of his ascetic life, with strong hope of gain.

But in his wanderings, Nanda once passed near that dread region of Naraka known as "the Land of the Kumbhi-bearers;" and, trembling and distressed at what he saw, he asked those that were engaged there the reason of those dire preparations for torment. And they said:

"This place, scattered over with a hundred burning jars, has been prepared for the Prince Nanda, who will not give up his greed for joys of sense. False is his Brahmacharya that is based on hope of gaining the joys of Heaven. They that observe not their vows truly, they that foster cupidity in their hearts, they that allow their minds to be stained by loves and hates, they that seek persistently after pleasures, must come afterwards to such pains also."

Nanda heard with horror creeping over him, and felt his body burning with remorse already. In that moment, by the knowledge of the pains that always follow close upon and ever balance pleasures, Nanda cast away all wrappings of desire from him and became a true Brahmachâri; and his mind, cleansed of its dense vapours, shone out tranquil as the waters after the departure of the rains. Desireless, full of peace, fixed in the high seat motionless, he went with purified intelligence to the Lord and said:

"O Lord! I have no more to do with Apsaras or lovely

wives. These splendours of sense fade away into deep darkness around. Step after step, as the corelessness of each object of sense is realised, the Being of the Unveiled shines out more and more distinct." . . . .

The Lord heard Nanda and knew that he had found the way that would end in Nirvâṇa.

The Bhikshus asked the Lord of what seeds of merit Nanda had reaped the great fruit . . . . . and the Lord explained how in previous lives he had well served a Samyak-Sambuddha, a Bhikshu-Sañgha, a Pratyeka-Buddha, and an Arhat, and so had in this life attained the Goal.

A Hindu Student.

A Bardic Prayer

Talhairan, described as "the Bard of Caerleon on Usk," and also as the father of poetry, was the Son of Garthnys and a saint of the congregation or College of St. Cattwg.

His residence was originally at Caerleon, where he was Chaplain to Emrys Wtedig, or Ambrosius, King of Britain.

Talhairan is worthy of being remembered as the author of a prayer which has always been the formula used at the Gorsedd or Bardic gathering of Morganwig, as follows:

" Grant, O God! Thy Refuge,
And in Thy Refuge Thy Strength,
And in Thy Strength, Understanding,
And in Understanding, Knowledge,
And in Knowledge, a Perception of Rectitude,
And in the Perception of Rectitude, the Love of it,
And in that Love the Love of all existences,
And in the Love of all existences the Love of God,
Of God and all Goodness."

This Talhairan is spoken of as the "last of the Learned Men of Caerleon," as owing to the Saxon incursion the College was removed from Caerleon and apparently faded out.—*Historical Traditions and Facts Relating to Newport and Caerleon*, W. N. Johns.

THE CHRIST

Historical, Mythic and Mystic

(concluded from p. 459)

The Mythic Christ

We have already seen the use that is made of Comparative Mythology against Religion, and some of its most destructive attacks have been levelled against the Christ. His birth of a Virgin at "Christmas," the slaughter of the Innocents, His wonder working and His teachings, His crucifixion, resurrection and ascension—all these events in the story of His life are pointed to in the stories of other lives, and His historical existence is challenged on the strength of these identities. So far as the wonder-working and the teachings are concerned, we may briefly dismiss these first with the acknowledgment that most great Teachers have wrought works which, on the physical plane, appear as miracles in the sight of their contemporaries, but are known by occultists to be done by the exercise of powers possessed by all Initiates above a certain grade. The teachings He gave may also be acknowledged to be non-original; but where the student of Comparative Mythology thinks that he has proved that none is divinely inspired when he shows that similar moral teachings fell from the lips of Manu, from the lips of the Buddha, from the lips of Jesus, the occultist says that certainly Jesus must have repeated the teachings of His predecessors since He was a messenger from the same Lodge. The profound verities touching the divine and the human Spirit were as much truths twenty thousand years before Jesus was born in Palestine as after He was born; and to say that the world was left without such teaching, and that man was left in moral darkness from his beginnings to twenty centuries ago, is to say

that there was a humanity without a Teacher, children without a Father, human souls crying for light into a darkness that gave them no answer—a conception as blasphemous of God as it is desperate for man, a conception contradicted by the appearance of every Sage, by the mighty literature, by the noble lives, in the thousands of ages ere the Christ came forth.

Recognising then in Jesus the great Master of the West, the leading Messenger of the Lodge to the western world, we must face the difficulty which has made havoc of this belief in the minds of many: Why are the festivals that commemorate events in the life of Jesus found in pre-Christian religions, and in them commemorate identical events in the lives of other Teachers?

To solve this difficulty we must study the Mythic Christ, the Christ of the solar myths or legends, these myths being the pictorial forms in which certain profound truths were given to the world. The hero of the myths is the Sun, represented as a God or demi-God, and his life-story pictures the course of the Sun from winter solstice till he reaches his zenith in summer.

The broad outlines of the story of the Sun-God are very clear, the life of the Sun-God being spanned within the first six months of the solar year. He is always born at the winter solstice, after the shortest day in the year, at the midnight of the 24th of December, when the sign Virgo is rising above the horizon; born in the sign Virgo, he is born always of a virgin, and she remains a virgin after she has given birth to her Sun-Child, as the celestial Virgo remains unchanged and unsullied when the Sun comes forth from her in the heavens. Weak, feeble as an infant is he, born in her Sign when the days are shortest and the nights are longest—we are on the north of the equatorial line—surrounded with perils in his infancy, and the reign of the darkness far longer than his in his early days. But he lives through all the threatening dangers, and the day lengthens towards the spring equinox, till the time comes for the crossing over, the crucifixion, the date varying each year. The Sun-God is sometimes found sculptured within the circle of the horizon, with the head and feet touching the circle at north and south, and the outstretched hands at east and west—"He was crucified." After this he rises triumphantly and ascends into

heaven, and ripens the corn and the grape, giving his very life to them to make their substance and through them to his worshippers. The God who is born at the dawning of December 25th is ever crucified at the spring equinox, and ever gives his life as food to his worshippers—these are among the most salient marks of the Sun-God. The fixity of the birth-date and the variableness of the death-date are full of significance, when we remember that the one is a fixed and the other a variable solar position. "Easter" is a moveable event, calculated by the relative positions of sun and moon, an impossible way of fixing year by year the anniversary of a historical event, but a very natural and indeed inevitable way of calculating a solar festival. These changing dates do not point to the history of a man, but to the Hero of a solar myth.

These events are reproduced in the lives of the various Solar Gods, and antiquity teems with illustrations of them. Isis of Egypt like Mary of Bethlehem was our Immaculate Lady; the Virgo of the Zodiac is represented in ancient drawings as a woman suckling a child; Devaki with the infant Kṛishṇa, and Isis with the infant Hoṛus are indistinguishable from Madonna Mary with her child. Mercury and Æsculapius, Bacchus and Hercules, Perseus and the Dioscuri, were all of divine and human birth. The relation of the winter solstice to Jesus is remarkable and significant; in the early writings several dates are given for His birth, one in May, one in July, one in December, and it was not until the eighth century that the 25th of December was fixed on —the birthday of Mithras, of Osiris, and of other Solar Gods. When the Master Christ became the Christ of the Mysteries, the legends of the older Heroes of those Mysteries gathered round Him, and the stories were again recited with the latest Divine Teacher as the representative of the Logos in the Sun. Then the festival of His nativity became the immemorial date when the Sun was born in the Sign of the Virgin, when the midnight sky was filled with the rejoicing hosts of the celestials, and

Very early, very early, Christ was born.

As the great legend of the Sun gathered round Him, the Sign of the Lamb became that of His crucifixion as the Sign of the Virgin had become that of His birth. As the Bull was sacred to

Mithras and the Fish to Oannes, so was the Lamb sacred to Christ, the Sign of the spring equinox in which He crossed the great circle of the horizon, was "crucified in space."

These sun myths, ever recurring throughout the ages, with a different name for their Hero in each new recension, cannot pass unrecognised by the student, though they may naturally and rightly be ignored by the devotee; and when they are used as a weapon to mutilate or destroy the majestic figure of the Christ, they must be met not by denying the facts but by understanding the deeper meaning of the stories, the spiritual truths that the legends expressed under a veil.

Why have these legends mingled with the history of Jesus, and crystallised round Him, as a historical personage? These are really the stories not of a Jesus but of the Christ; of a Man who symbolised a Divine Person, and who represented a fundamental truth in nature; a Man who filled a certain office and held a certain characteristic position towards humanity; standing towards humanity in a special relationship, renewed age after age, as generation succeeded generation, as race gave way to race. The Christ of the Solar Myth was the Christ of the Mysteries, and we find the secret of the mythic in

The Mystic Christ

We now approach that deeper side of the Christ story that gives it its real hold upon the hearts of men. We approach that perennial life which bubbles up from an unseen source, and so baptises its representative with its lucent flood that human hearts cling round the Christ, and feel that they could almost more readily reject the apparent facts of history than deny that which they intuitively feel to be a vital, an essential truth. We draw near the sacred portal of the Mysteries, and lift a corner of the veil that hides the sanctuary.

Go back as far as we may into antiquity, to the beginnings of the Âryan race, and beyond those into the Fourth, the Atlantean, we find everywhere recognised the existence of a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom. Such candidates were initiated into "The Mysteries"—a name

that covers in antiquity all that was most spiritual in religion, all that was most profound in philosophy, all that was most valuable in science. Every great Teacher of antiquity passed through the Mysteries and the greatest were the Hierophants of the Mysteries; each who came forth into the world to speak of the invisible worlds had passed through the portal of Initiation and had learned the secret of the Holy Ones from Their own lips: each who came forth came forth with the same story, and the solar myths are all versions of this story, identical in their essential features, varying only in their local colour. This story is that of the descent of the Logos into matter, and the Sun-God is aptly His symbol, since the Sun is His Body, and He is often described as "He that dwelleth in the Sun." In one aspect the Christ of the Mysteries is the Logos descending into matter, and the great Sun-Myth is the popular teaching of this sublime truth; as in previous cases, the Divine Teacher who brought the ancient wisdom and republished it in the world was regarded as a special manifestation of the Second Logos, and the Christ of the Churches was gradually draped with the stories which belonged to this Great One; thus He became identified, in Christian nomenclature, with the Second Person in the Trinity, and the salient events recounted in the myth of the Sun-God became the salient events of the story of the incarnate Deity. As in the macrocosm the Christ of the Mysteries represents the Second Logos, so in the microcosm does He represent the second aspect of the Divine Spirit in man—the principle Buddhi in theosophical nomenclature. The life of the Christ then is seen as the life of the Initiate, the life which is entered on at the first great Initiation. To make this quite intelligible, we must consider the conditions imposed on the candidate for Initiation, and the nature of the Spirit in man.

Only those could be recognised as candidates for Initiation who were already good as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, clean from sin, living without transgression—such were some of the descriptive phrases used of them. Intelligent also must they be,

of well-developed and well-trained mind. The evolution carried on in the world life after life, developing and mastering the powers of the mind, the emotions and the moral sense, learning through exoteric religions, practising the discharge of duties, seeking to help and lift others—all this belongs to the ordinary life of man. When all this is done, the man has become "a good man," the Chrêstos of the Greeks, and this he must be ere he can become the Christos, the Anointed. Having accomplished the outer, he becomes a candidate for the inner, and enters on the preparation for Initiation, the fulfilment of the Four Conditions (Viveka, Vairâgya, etc.). He thus becomes the prepared candidate. Now, the Spirit in man is the gift of the First Logos, the Supreme God, and contains within itself the three aspects of the Divine Life. As it evolves, it first developes the aspect of Intelligence, developes the intellect, and this evolution is effected in the ordinary life in the world. To have done this to a high point, accompanying it with moral development, brings the evolving man to the condition of the candidate. The second aspect of the Spirit is that of Love, and the evolution of that is the evolution of the Christ. In the true Mysteries this evolution is undergone—the disciple's life is the Mystery Drama and the Great Initiations mark its stages. In the Mysteries performed on the physical plane these were represented, and the ceremonies followed in many respects "the pattern" ever shewn forth "on the Mount," for they were the shadows in a deteriorating age of the mighty Realities in the spiritual world.

The Mystic Christ, then, is twofold—the Second Logos descending into matter, and the second aspect of the unfolding Divine Spirit in man. The one represents kosmic processes carried on in the past and is the root of the Solar Myth; the other represents a process carried on in the individual, the concluding stage of his human evolution. Both of these have contributed to the Gospel story, and together form the thread of the "Mystic Christ."

Let us consider first the kosmic Christ, Deity becoming enveloped in matter, the becoming incarnate of the Second Logos, the clothing of God in "flesh."*

* Mr. Leadbeater has worked out this very fully and beautifully in *The Christian Creed*.

When the matter which is to form our solar system is separated off from the infinite ocean of matter which fills space, the Third Logos—the Holy Spirit—pours His Life into this matter to vivify it that it may presently take form. Form is given to it by the life of the Second Logos, who sacrifices Himself by putting on the limitations of matter, becoming the "Heavenly Man," in whose Body all forms exist, of whose Body all forms are part. This was the kosmic story, dramatically shown in the Mysteries—in the true Mysteries seen as it occurred in space, in the physical plane Mysteries represented by magical or other means.

The Second Logos, the kosmic Mystic Christ, takes on himself the clothing of matter, entering in very truth the Virgin's womb, the womb of Matter as yet virgin, unproductive. This matter had been vivified by the Third Logos, the Holy Spirit, who, overshadowing the Virgin, poured into it His life, thus preparing it to receive the life of the Second Logos, who took this matter as the vehicle for His energies. This is the becoming incarnate of the Christ, the taking flesh—"Thou did'st not despise the Virgin's womb." Aptly does the period of infancy typify the early workings of the Second Logos in matter; to all the feebleness of infancy His majestic powers bow themselves, letting but little play forth on the tender forms they ensoul. Matter imprisons, seems as though threatening to slay its infant King, whose glory is veiled by the limitations He has assumed. Slowly He shapes it towards high ends, and lifts it into manhood, and then stretches Himself on the cross of matter that He may pour forth from that cross all the powers of His surrendered life. This is the Logos of whom Plato said that he was in the figure of a cross on the universe; this is the Heavenly Man, standing in space, with arms outstretched in blessing; this is the Christ crucified, whose death on the cross of matter fills all matter with His life. Dead He seems and buried out of sight, but He rises again clothed in the very matter in which He seemed to perish, and carries up His body of now radiant matter into heaven, where it receives the downpouring life of the Father, the First Logos, and becomes the vehicle of man's immortal life. For it is the life of the Second Logos which forms the

causal bodies of men, and He gives it that they may live through the ages and grow to the measure of His own stature. He sacrificed Himself to bring many sons into glory, and He is with us always, even to the end of the age.

The crucifixion of Christ, then, is part of the great kosmic sacrifice, and the allegorical representation of this in the physical Mysteries, and the sacred symbol of the crucified Man in space, became materialised into an actual death by crucifixion and a crucifix bearing a dying human form; then this story, now the story of a man, was attached to the Divine Teacher, Jesus, and became the story of his physical death, while the birth from a Virgin, the danger-encircled infancy, the resurrection and ascension, became also incidents in His human life. The Mysteries disappeared, but their grandiose and graphic representations of the kosmic work of the Second Logos encircled and uplifted the beloved figure of the Teacher of Judæa, and the kosmic Christ of the Mysteries, with the lineaments of the Jesus of history, became the central Figure of the Christian Church.

But even this was not all; the last touch of fascination is added to the Christ-story by the fact that there is another Christ of the Mysteries, close and dear to the human heart—the Christ in the human Spirit, the Christ who is in every one of us, is born and lives, is crucified, rises from the dead, and ascends into heaven, in every suffering and triumphant "Son of Man."

At the first Great Initiation the Christ is born in the disciple; it is then that he touches for the first time the buddhic plane, and experiences that marvellous change which makes him feel himself to be one with all that lives. At that birth the heavenly ones rejoice, for he is born into "the kingdom of heaven," as one of the "little ones," as "a little child." It is significantly said in some of the early Christian writers that Jesus was "born in a cave"—the "stable" of the gospel narrative; the "Cave of Initiation" is a well-known ancient phrase, and the Initiate is ever born therein; over that cave "where the young child" is burns the "Star of Initiation," the star that ever shines forth in the East when a Child-Christ is born. Every such child is surrounded by perils and menaces, strange dangers that befall not other babes, for he is anointed with the

chrism of the second birth and the Dark Powers of the unseen world ever seek his undoing. Despite all trials, however, he grows into manhood, for the Christ once born can never perish, the Christ once beginning to develope can never fail in his evolution; his fair life expands and grows, ever-increasing in wisdom and in spiritual stature, until the time comes for the second Initiation, the Baptism of the Christ by water and the Spirit. Then there descends upon him in rich measure the Divine Spirit, and the glory of the unseen Father pours down its pure radiance on him; but from that scene of blessing is he led by the Spirit into the wilderness and is once more exposed to the ordeal of fierce temptations. For now the powers of the Spirit are unfolding themselves in him, and the Dark Ones strive to lure him from his path by these very powers, bidding him use them for his own helping instead of resting on his Father in patient trust. In the swift, sudden transitions which test his strength and faith, the whisper of the embodied Tempter follows the voice of the Father, and the burning sands of the wilderness scorch the feet erstwhile laved in the cool waters of the holy river. Conqueror over these temptations he passes into the world of men to use for their helping the powers he would not put forth for his own needs, and he who would not turn one stone to bread for the stilling of his own cravings feeds "five thousand men, besides women and children," with a few loaves.

Into his life of ceaseless service comes another brief period of glory, when he ascends "a high mountain apart"—the sacred Mount of Initiation. There he is transfigured and there meets some of his great Forerunners, the Mighty Ones of old who trod where he now is treading. He passes thus the third Great Initiation, and then the shadow of his coming Passion falls on him, and he steadfastly sets his face to go to Jerusalem (*Luke* ix. 57), where awaits him the baptism of the Holy Ghost and of Fire. After the birth, the attack by Herod; after the baptism, the temptation in the wilderness; after the transfiguration, the entrance into the Way of the Cross. Thus is triumph ever followed by ordeal until the goal is reached.

Still grows the life of love, ever fuller and more perfect, the Son of Man shining forth more clearly as the Son of God, until

the time draws near for his final battle, and the fourth Great Initiation leads him in triumph into Jerusalem, into sight of Gethsemane and Calvary. He is now the Christ ready to be offered, ready for the sacrifice on the cross. He is now to face the bitter agony in the Garden, where even his chosen ones sleep while he wrestles with his mortal anguish, and for a moment prays that the cup may pass from his lips; but the strong will triumphs and he stretches out his hand to take and drink, and in his loneliness an angel comes to him and strengthens him, as angels are wont to do when they see a Son of Man bending beneath his load of agony. The drinking of the bitter cup of betrayal, of desertion, of denial, meets him as he goes forth, and alone amid his jeering foes he passes to his last fierce trial. Scourged by physical pain, pierced by cruel thorns of suspicion, stripped of his fair garments of purity in the eyes of the world, left in the hands of his foes, deserted apparently by God and man, he endures patiently all that befalls him, wistfully looking in his last extremity for aid. Left still to suffer, crucified, to die to the life of form, to surrender all life that belongs to the lower world, surrounded by triumphant foes who mock him, the last horror of great darkness envelopes him, and in the darkness he meets all the forces of evil; his inner vision is blinded, he finds himself alone, utterly alone, till the strong heart, sinking in despair, cries out to the Father who seems to have abandoned him, and the human soul faces, in uttermost loneliness, the crushing agony of apparent defeat. Yet, summoning all the strength of the "unconquerable spirit," the lower life is yielded up, its death is willingly embraced, the body of desire is abandoned, and the Initiate "descends into hell," that no region of the universe he is to help may remain untrodden by him, that none may be too outcast to be reached by his all-embracing love. And then, springing upwards from the darkness, he sees the light once more, knows himself again as the Son, inseparable from the Father whose he is, rises to the life that knows no ending, radiant in the consciousness of death faced and overcome, strong to help to the uttermost every child of man, able to pour out his life into every struggling soul. Among his disciples he remains awhile to teach, unveiling to

them the mysteries of the spiritual worlds, preparing them also to tread the path he has trodden, until, the earth-life over, he ascends to the Father, and becomes the Master triumphant, the link between God and man.

Such was the story set forth in the Mysteries, and dramatically pourtrayed in symbols in the physical plane Mysteries, half veiled, half shown. Such the Christ of the Mysteries in His dual aspect, Logos and man, kosmic and individual. The Christ of the human heart is, for the most part, Jesus seen as the mystic human Christ, struggling, suffering, dying, finally triumphant, the Man in whom humanity is seen crucified and risen, whose victory is the promise of victory to every one who, like Him, is faithful through death and beyond—the Christ who can never be forgotten while He is born again and again in humanity, while the world needs Saviours, and Saviours give themselves for men.

ANNIE BESANT.

. . MAN is always throwing his praise or blame on events, and does not see that he only is real, and the world his mirror and echo. He imputes the stroke to fortune which in reality himself strikes.—*The Sovereignty of Ethics.* EMERSON.

WHAT was it then you aimed at? why to do your best in your effort. Right! and this may be effectually done though the enterprise should happen to miscarry.—*Meditations of Marcus Aurelius.*

THE progressive evolution of the thought of God, of which our world is the visible manifestation, is unceasingly continuous.—GUISEPPE MAZZINI.

PHILOSOPHY IN INDIA*

An outline of the general contents of the work having been already given in the "Preliminary Notice" last month, it seems permissible to deal here rather with points of special interest, since a Review on ordinary lines would yield little beyond a *catalogue raisonné*, of small value or utility to the reader, and of none at all to the student, who cannot possibly dispense with a careful study of the book itself. To such special points, therefore, I shall in the main confine myself, and though I shall in consequence be compelled to apologise for offering the reader a somewhat disconnected series of remarks rather than a critical account of the work itself—which would indeed demand a volume rather than an article—I trust that more than enough will be brought out to attract both the student and the general reader, and to thereby pave the way for this most valuable work among a wider circle of readers than its somewhat abstruse and technical title would appeal to in ordinary course.

Among the many evidences of the great change which has come over the "spirit of our times" within the last ten or fifteen years, not the least striking has been the way in which that change has found expression through the mouth of some of those Nestors in the world of western thought, whom one would have expected to find far too rigidly crystallised into the thought-grooves of their powerful manhood to be capable of responding to the dawning influence of a new era of thought. In the ranks of science, Professor Huxley, in the very last public utterance of an honoured old age, gave articulate expression in his oft-quoted Romanes Lecture, *The Evolution of Ethics*, to the breath of that new life which is stirring amid those dry bones to which the

* *The Six Systems of Indian Philosophy*, by the Right Hon. F. Max Müller, K.M. Longmans, Green and Co., pp. 612, large 8vo. Price 18*s*.)

materialism in science seemed tending to reduce the world around us. And now in this, the latest work of Professor Max Müller, the observant student will not fail to notice a growth of sympathy with and power of understanding Hindu thought, a broader appreciation, a dropping away of some of the narrower bonds of clerical and orientalist orthodoxy.

Not, alas! that as yet the Nestor of English orientalism has been able so to assimilate the new life as to shake himself clear of his old fetters, with the bold, outspoken frankness of the Nestor of the Evolution doctrine. The bondage of clericalism, the fetters of court favour, the traditions of German philosophising and the Oxford schools are less easily broken, because they have a far longer and more powerful past behind them than those of a scientific negationism, itself rather the over-balancing of an ultra cautious agnosticism than a positive intellectual conviction. Nevertheless, we have reason to be thankful—those of us who love India and are drawn towards Hindu ideals and thoughts—for so much of softening and of growing sympathy in Professor Max Müller as comes to the surface in this book. For only by sympathy does understanding become possible, and hitherto the Professor's great learning and knowledge of Sanskrit has lost seven-tenths of its value through lack of that all-important quality, and through the cramping and narrowing atmosphere in which he had wrapped himself. But in his present book, the note of sympathy sounds out far more strongly than hitherto, and the reader finds himself in a comparatively warm and living atmosphere, calculated to attract rather than to repel, and by its gentle touch of kindly feeling to awaken response in the East, and among western readers to call forth a greater power of understanding and valuing these eastern treasures.

As illustrations, take the way in which our author here speaks of the absence of the definite historical element in Sanskrit literature, so usually made a ground of reproach, when not of ill-natured sneers. Having spoken of this quite simply as a matter of fact, he continues:

> It is quite true that every literary composition, whether in prose or in poetry, presupposes an individual author, that no poem makes itself, and no philosophical system is elaborated by the people at large. But on the other

hand, no poet makes himself, no philosopher owes everything to himself. He grows from a soil that is ready made for him, and he breathes an intellectual atmosphere which is not of his own making. The Hindus [and one might add the Oriental peoples in general. B.K.] seem to have felt this indebtedness of the individuals to those before and around them far more strongly than the Greeks, who, if they cannot find a human author, have recourse to mythological and divine personages in order to have a pedestal, a name, and an authority for every great thought and every great invention of antiquity. The Hindus are satisfied with giving us the thoughts, and leave us to find out their antecedents as best we can.

Or again, take the following passage dealing with the oft-repeated idea that the ancients, the Easterns especially, habitually invented descriptions, fabricated chronologies, and forged documents, with the object of deceiving and imposing upon posterity:

In certain chapters of the Brâhmaṇas and in the Upaniṣhads we see a picture of the social and intellectual life of India at that early time, which seems fully to justify the saying that India has always been a nation of philosophers. The picture which these sacred books give us of the seething thoughts of that country may at first sight seem fanciful and even incredible; but because the men of ancient India, as they are there represented to us, if by tradition only, are different from Greeks and Romans and from ourselves, it does not follow that we have not before us a faithful account of what really existed at one time in the Land of the Five or Seven Rivers. Why should these accounts have been invented, unless they contained a certain verisimilitude in the eyes of the people? It is quite clear that they were not composed, as some people seem to imagine, in order to impose after two thousand of years on us, the scholars of Europe, or on anybody else. The idea that the ancient nations of the world wished to impose on us, that they wished to appear more ancient than they were, more heroic, more marvellous, more enlightened, is a mere fancy. They did not even think of us, and had no word as yet for posterity. Such thoughts belong to much later times, and even then we wonder how a local, not to say provincial poet like Horace should have thought so much of ages to come. We must not allow such ideas of fraud and forgery to spoil our faith and our interest in ancient history. The ancients thought much more of themselves than of the nations of the distant future. If, however, what the ancients tell us about their own times, or about the past which could never have extended very far back, seems incredible to us, we should always try first of all to understand it as possible before we reject it as impossible and as an intentional fraud. That in very early times kings and nobles, and sages of India, should have been absorbed in philosophical questions seems no doubt strange to us, because the energies of the people of Europe, as far back as we know anything about them, have

always been divided between practical and intellectual pursuits, the former, in ancient times, considerably preponderating over the latter. But why should not a different kind of life have been possible in a country which, without much effort on the part of its cultivators, yielded in abundance all that was necessary for the support of life, which was protected on three sides by the silver streaks of the ocean, and on the fourth by almost impassable mountain barriers, a country which for thousands of years was free from war, except the war of extermination directed against barbarous tribes, the so-called sons of the soil? After all, to thoughtful people, finding themselves placed on this planet, they did not know how or why, it was not so very far fetched a problem, particularly while there was as yet no struggle for life, to ask who they were, whence they came, and what they were intended for here on earth. Thus we read at the beginning of the *Shvetâshvatara-upaniṣhad*: "Whence are we born? Whereby do we live, and whither do we go? O, ye who know Brahman (tell us), at whose command do we abide here, whether in pain or in pleasure? Should time or nature, or necessity, or chance, or the elements be considered as the cause, or, He who is called Purusha, the Man, that is, the Supreme Spirit?"

Again, in noticing the charge of encouraging idolatry, at least by silence, often levelled against the Vedânta of Shankarâchârya, Professor Max Müller quotes with apparent approval and agreement a long passage from a lecture on Vedântism, by Diviyadâs Datta, of which the following is the most important part:

> Idolatry in the sense of religious symbolism—and I believe the most orthodox Hindus would take no other view—cannot be open to objection. Symbolism there must be, whether in words or things. Verbal symbols appeal to the ear, and the symbols of things to the eyes, and that is all the difference between them. Verbal symbolism is language. Who would object to the use of language in religion? But if the one is allowed, why not also the other? To my mind idolatry, apart from its attendant corruptions, is a religious algebra. But if verbal symbols, without the spirit, or in a corrupted spirit, are not objectionable [but are they not? queries the Professor], so, and to the same extent, formal symbols, or stocks and stones, are also objectionable. At one stage of its growth, idolatry is a necessity of our nature. The tender seed of a religious spirit requires to be carefully preserved in a soft coating of symbols, till it has required the strength to resist the nipping frost of worldliness and scepticism.

Do not quotations like these show that even among our western orientalists, with all their traditionalism and cold remoteness from the deeper life of the East, a new and more

living spirit is at work? Should not then the theosophical movement, as the immediate incarnation of that new life, recognise its presence with a warm welcome and seek to lead more workers and students to labour in the right spirit in these ancient mines of intellectual and spiritual wealth? For these quotations are no isolated and misleading samples, but reflect fairly the broader spirit in which our author deals with the various and interesting topics to which his General Introduction is devoted.

One of the most valuable features of this Introduction, it may be noted, is the sympathetic and clear picture which it gives of a state of society and of a civilisation which are so different from our own as to seem almost like a fairy tale in our ears. Thus in describing the extraordinary breadth and liberality, as well as the keen intellectual activity and deeply earnest religious spirit which pervaded Âryan India even as late as the middle of the seventh century of our own era, Max Müller quotes, in confirmation of the account given by Hiouen-Tsang, a description from the *Harsha-charita* of King Harsha's visit to a forest in which dwelt a colony of ascetics and sages:

> When approaching the abode of the sage, the king leaves his suite behind and proceeds on foot, attended by only a few of his vassals. While still at a distance from this holy man's abode, the king perceived a large number of Buddhists from various provinces, perched on pillows, seated on rocks, dwelling in bowers of creepers, lying in thickets or in the shadow of branches, or squatting on the roots of trees,—devotees dead to all passions, Jainas in white robes (Shvetâmbaras), with mendicants (Bhikshus or Parivrâjakas), followers of Kṛishṇa (Bhâgavatas), religious students (Brahmachârins), ascetics who pulled out their hair, followers of Kapila (Sâñkhyas), Jainas, Lokâyatakas (atheists), followers of Kaṇâda (Vaisheshikas), followers of the Upaniṣhads (Vedântins), believers in God as a creator (Naiyâyikas), assayers of metals (?), students of legal institutes, students of the Purânas, adepts in sacrifices requiring seven priests, adepts in grammar, followers of the Pañcharâtras, and others besides, all diligently following their own tenets, pondering, urging objections, raising doubts, resolving them, giving etymologies, and disputing, discussing and explaining moot points of doctrine! and all this it would seem in perfect peace and harmony.
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> Now I ask once more, is there any other country in the world of which a similar account could be given, always the same from century to century? Such a life as here described may seem very strange to us, nay, even incredible, but that is our fault, because we forget the totally different condi-

tions of intellectual life in India and elsewhere. We cannot dissociate intellectual life from cities, from palaces, schools, universities, museums, and all the rest. However, the real life of India was not lived in towns, but in villages and forests. Even at present it should be remembered that towns are the exception in India, and that the vast majority of people live in the country, in villages, and their adjoining groves. Here the old sages were free to meditate on the problems of life and all that is nearest to the heart of man. If they were not philosophers, let them be called dreamers, but dreamers of dreams without which life would be hardly worth living.

It is such true and kindly pictures as this, bringing out what is the really valuable and attractive side of Hindu life and thought which should always be chosen to introduce a new comer to this new world. For in that way his sympathy would be roused, his mind attracted, his understanding attuned to this new and strange form of the music of life, which thus would gain his ear and steal into his heart, widening, deepening and elevating his view of life, removing its crudely supercilious vanity, and leading him into fresh and fertile territories, where many a treasure awaits his gathering.

A point which is too often overlooked in the study of the growth of philosophic and religious thought in India is mentioned by our author in his Preface and elaborated later on in the third chapter—the fact of the existence from exceedingly early times of a great common fund of national or popular philosophy, from which all the schools and systems alike drew, and which formed in a very special sense the living atmosphere around them by which they were both conditioned and nourished.

The existence of such a common stock of philosophic ideas and conceptions in the possession of great portions of the people had already been more or less explicitly recognised, especially by recent workers in Germany. Richard Garbe, particularly in his invaluable work on the Sâñkhya system, laid special stress upon this important fact, and now that it has received at last its official recognition at the hands of our author, one may hope to find it gradually receiving its due weight from English writers. In the main Max Müller and Garbe agree as to the leading points of this common national philosophy, though in details and in their interpretation of some of the factors they diverge. The former specifies in particular: the ideas of Metempsychosis

(*Saṃsâra*), the Immortality of the Soul, Pessimism, Karma, the Infallibility of the Veda, and the Three Guṇas.

Speaking of the immortality of the soul, he remarks:

> This idea was so completely common property that we look in vain for any elaborate arguments in support of it. . . . . No doubt, the followers of Brihaspati (the Charvâkas or Materialists) would deny a future life, but all the other schools fear rather than doubt a future life, a long-continued metempsychosis; and as to a final annihilation of the true Self, that would sound to Indian ears as a contradiction in itself.

And he then proceeds to ridicule the notion, advanced by some scholars in surprise at this unwavering belief in a future and an eternal life, that the incoming Âryans had learnt it from the savage tribes whom they found in possession, since such a belief in immortality, arising from the ghost-shadow idea, is supposed by them to be universal among and peculiar to savages!

In reference to the question of pessimism, Max Müller very properly points out that such a charge, which is very often aimed against Indian philosophy, is by no means justified.

> People, who derived their name for good from a word which originally meant nothing but being or real, Sat, are not likely to have looked upon what is, as what ought not to be. Indian philosophers are by no means dwelling for ever on the miseries of life. They are not always whining and protesting that life is not worth living . . . . . Considering that the aim of all Indian philosophy was the removal of suffering, which was caused by nescience, and the attainment of the highest happiness, which was produced by knowledge, we should have more right to call it eudæmonistic than pessimistic.

And this conclusion remains true, though, as he goes on to show, a clear perception of human suffering and its causes formed one of the principal impulses to philosophical thought in India, for her thinkers were convinced that this suffering needed to be accounted for and ought to be removed.

His remarks on karma and the close connection of this conception with that of the soul's immortality are also very suggestive and interesting, but space forbids their quotation, while on the other two points there is nothing demanding special notice in his remarks. But there is one factor in this general philosophical atmosphere not noticed either by Max Müller or by Garbe,

which nevertheless seems to me of great importance, and to have exercised a deeper and more living influence in Indian thought than has yet been suspected. I mean the universal conviction, as widespread and unquestioned as that of karma, that man had and has within himself the power and the means of attaining direct and first-hand experience and knowledge with regard to the unseen worlds, and the further corollary that by special processes these higher powers and faculties could be developed and made practicably available. When this fact once becomes clearly recognised and its fundamental truth admitted, much that is now obscure and doubtful, not only in Indian thought but as regards that of Greece, Egypt, Asia Minor and Syria also, will become illuminated. In any case, regarded simply as one of the general formative factors in the thought-history of India, it would seem to deserve fuller recognition and greater weight than has yet been accorded to it, seeing that it maintained itself as an active, living conviction from the very earliest Vaidik times down to the present day.

Another point of some interest to close students is the question as to how the word "Brahman" came to mean *τὸ ὄντως ὄν*. Dr. Haug says that Brahman means prayer and was derived from the root Barh or Bṛih, to swell or to grow, so that originally it would have meant what swells or grows. From this, Haug says, it acquired the more abstract meaning of growth and welfare, and what causes growth or welfare, namely sacred songs. Lastly he assigned to Brahman the meaning of force as manifested in nature, and that of universal force as the Supreme Being.

This seems, to say the least, forced and artificial, but other scholars have mostly merely repeated his view. Professor Roth, however, maintained that Brahman expressed the force of will directed to the Gods: and gave as its first meaning: "*Die als Drang und Fülle des Gemüths auftretende und den Göttern zustrebende Andacht*"—a definition quite German and equally untranslatable. Professor Deussen, like Dr. Haug, takes Brahman to mean "prayer," and under the influence of his Christianised Schopenhauerianism interprets it as: "*der zum Heiligen, Göttlichen emporstrebende Wille des Menschen*; also, it would seem, rather a far-fetched view.

Max Müller, on the other hand, in his present volume, propounds the idea that the original sense of the word was "utterance," that which breaks forth, *i.e.*, word or speech; and hence it readily came to stand as a name of that universal force which manifests itself in the creation of a visible universe. It would take too long to cite at length all that he adduces in support of this conclusion; but certainly, on the whole, he seems to trace a more natural and simple course for the evolution of this all-important term than any other of our western scholars, and as he is thereby enabled to account also for the close connection of the idea of Vâch with that of Brahman, and for the important part which the conception of Vâch plays in several phases of Hindu thought, his theory is well worth close attention.

To theosophical students, familiar with the occult methods of historical research, the immense antiquity of both the Vaidik hymns and the great Upaniṣhads is so familiar that he will feel almost a shock of surprise when he finds that the Vaidik hymns are assigned by Max Müller to a period between 1,500 and 1000 B.C., while the period allotted to the formation of the Upaniṣhad literature is given as about 700 B.C. only. But even stranger will seem to him the repeated and positive assertion that writing, even for purposes of monumental inscription, only became known in India about 300 B.C., while it probably did not come into use for literary purposes till much later. Even on the most liberal reckoning, Max Müller tells us, writing cannot possibly antedate in India the rise of Buddhism. For he remarks:

> Even at the Buddhist Councils when their sacred canon, the Tripiṭaka, was settled, we hear nothing as yet of paper, ink, and reeds, but only of oral and even musical repetition. The very name of a Council was Saṁgîti or Mahâsaṁgîti, *i.e.*, singing together, and the different parts of the canon were not consigned to writing, but rehearsed by certain individuals. Whenever there arose a dispute as to the true teaching of Buddha, it was not settled by an appeal to any MSS., but an invitation was addressed to a member of the Sañgha who knew the text by heart. It is actually mentioned that the Southern Canon was not reduced to writing till the first century B.C. under King Vattagâmani, about 80 B.C. Nothing can be more explicit than the statement in the chronicles of Ceylon on that point: "Before this time the wise monks had handed down the texts of the Tripiṭaka orally; and also

the Aṭṭhakatha (commentary). At this time the monks, perceiving the decay of beings (not MSS.), assembled and in order that the law might endure for a long time, they caused it to be written down in books."

Here is a point to which it seems eminently desirable that some of our students should address their researches, and guide our Indian paṇḍits and fellow-students, so that conclusive evidence may be obtained, if possible, on a point so important and fundamental to all our conceptions as to the real course of development and history in India.

Leaving now the Introductory Chapters and coming to those dealing with the Six Great Systems, it may be said without fear of challenge that no equally useful and valuable book upon the general subject of these philosophical systems of India has yet appeared in English. There is so much of interest, so much that is comparatively new and fresh to non-Sanskrit-knowing students, that any detailed account is quite impossible. Each chapter tempts one to quote or write at length; the deeply interesting discussion of the Sphoṭa doctrine and of the relation between thought and words clamours for consideration on one side, while the curious and—from the occult standpoint—most suggestive atomic theory of Kaṇâda is equally importunate on another. Vedânta and Sâñkhya alike fascinate the reader in these pages, and to do them justice a whole series of papers would be needed. So I must conclude this already too long article with one last quotation, in which Prof. Max Müller focusses the outcome of his study of the Advaita Vedânta: "To sum up," he says; "the Vedânta teaches that in the highest sense Creation is but Self-forgetfulness, and Eternal Life remembrance or Self-consciousness. And while to us such high abstractions may seem useless for the many, it is all the more surprising that, with the Hindus, the fundamental ideas of the Vedânta have pervaded the whole of their literature, have leavened the whole of their language, and form to the present day the common property of the people at large."

BERTRAM KEIGHTLEY.

LIFE IN A BORDERLAND KINGDOM

In some late numbers of *Knowledge* there are to be found some papers—by the Right Hon. Sir Edward Fry, F.R.S., etc., and Agnes Fry, entitled the "Mycetozoa, and some questions which they suggest"—which might be hastily passed over as only suited to the attention of the technically informed reader and microscopist, but which, in reality, contain matter of the most suggestive kind. A slight account of the subject may be of interest to readers of this magazine.

The Mycetozoa who possess several long names derived from the Greek, but have no English designation—unless it be the repulsive one of "slime fungus," which is a translation from the German and altogether unworthy, in the opinion of the Frys, to be the cognomen of such beautiful little things—are a group of organisms of which it is impossible to predicate whether they are plants or animals or both—for even that does not seem too much to say in view of their peculiarities. "They are living things—and beyond that we will not go for the present," say the writers in question, and they present some interesting biological problems to the student for solution.

These micro-organisms—we dare not call them fungi—are to be found chiefly on dead and decaying wood, and although varying considerably, in the different species, in details of colour and construction, they have all more or less the same life-history; into this cycle we must make an entirely arbitrary breach in order to find a beginning, for here, if anywhere, we are justified in propounding a version of the ancient biological riddle—which came first, the hen or the egg? At its most conspicuous stage then, we have bodies called sporangia, varying in form but having a characteristic structure of thread-like network resembling the interior of a long bone, and containing brown spores which

are covered with minute spines. Placed under favourable conditions of warmth and moisture there emerge from the spores "small translucent bits of naked protoplasm," which at once exhibit properties of life and motion. A portion, a filament of this living jelly, showing no cellular structure, unconfined by a cell-wall, is pushed out as a whip at one end of the substance (one cannot say *body*) and swimming with this in front, we read that "their motions are particularly amusing to watch; they swim, they wriggle, they revolve, they shake themselves, they are full of life and motion; they seem at once wilful and purposeless; they gambol with one another, and their frolics remind one of young lambs in spring. They are capable not only of motion but of digestion and of the capture of food." And these are creatures which have emerged from what is indistinguishable from a fungus! The spores of mosses or of ferns have no power of motion; these have. The spores of mosses or ferns again are capable by themselves of reproducing the plant from which they spring, but these Mycetozoa are only reproductive after fusion with others.

Their next life-process is normally that of increase by splitting, but occasionally they indulge in an additional transformation outside the legitimate, or at any rate the normal, cycle of their evolution, and become encysted with a hard coating which, however, finally breaks away and allows them to resume their frolics. But the days of their wild oats are numbered, for they now "gather together and fuse into masses of naked protoplasm, the swarm-spores losing their individuality in a common mass."

The mass thus formed is termed a *plasmodium*, and it rapidly grows in bulk by the assimilation of food, *i.e.*, bits of fungus and dead wood, and by fusion with other and smaller masses of the same species. Moreover, the power of motion is retained. In fact, the plasmodia exhibit two kinds of motion—one is a sort of circulation or rhythmic movement to and fro among the more fluid particles of the protoplasm; the other is mass locomotion, which enables them to change position on a log of wood to the extent of a foot or even more, and to shift, in the case of one species which lives on tan, from the top to the bottom of a heap of this substance, or *vice versâ* as change in temperature may

compel. They also have in some cases the faculty of retiring *into* the substance of the dead wood on which they may be located, and, more marvellous still, of *selecting* for their next life stage the most favourable position for its safe accomplishment. Here again the plasmodium exhibits the same power of temporary encystment, as in the earlier stage of the swarm-spores, but its manifestation appears to depend upon environment, to be, in fact, preservative in its action, and is brought about by drought or famine, either of which conditions may result in the plasmodium becoming dry and hard, but not losing vitality. It is in this condition termed a *sclerotium*, and only needs the restoration of suitable environment to return to its more active state and proceed with its normal development. The next stage completes the cycle of its life-history, for, in the words of the authorities we are quoting: "it seeks some spot on the surface of dead wood or leaves, sometimes a rather exposed and elevated position, at other times a sheltered one, and there forms sporangia, so that what was a mass of more or less amorphous protoplasm has differentiated itself into several parts, into delicate pedicels, the coating membrane of the sporangia, the hairs of the capillitium, and the spores—which in due time are to begin again the life-history." The colours of these sporangia vary much, the forms are also numerous in the different species, but the life-history is essentially the same, and it is the stages of this life-cycle which present such a puzzle to the naturalist.

The first point of interest is the question of deciding to which of the two great kingdoms of organised life (as recognised by science) the Mycetozoa properly belong: "their locomotion and rapacious youth seem to shut them out from the plants; their stationary condition and their production of sporangia from the animal world." They seem to be a sort of biological Mohammed's coffin or soul of Tomlinson, and the question presents itself to the student of Theosophy: are they the remnants of a missing link, the relics of an earlier cycle, or another proof of over-lapping and the slow, slow climbing of the evolving life? The authors of the papers under consideration point out that swarm-spores, which have been defined as "mobile, ciliated, asexual reproductive cells, destitute of all membrane," *i.e.*, bits of naked proto-

plasm capable of performing the marvellous functions of life and motion, are common to both the great divisions of organised life. There are swarm-spores of Algæ and Fungi on the one hand, of Monads and Amœbæ on the other ; to all appearance there is no essential difference between them although "in point of fact they are organisms as distinct as possible in their nature and future careers ;" but the Myxomycetes are marked off from all the others by the fact that their swarm-spores are reproductive only in conjunction. "This phenomenon of the union of a large number of individual swarm-spores into a new and larger individual which carries forward the course of life, is unique in the myxies, and distinguishes them broadly from all other organisms."

Another interesting point that arises has to do with the cell-theory of life. So firmly had the idea of the "cell" as the structural unit of life been rooted in the minds of biologists that it was with almost a shock that the naked condition of the myxies was recognised and described. Our authors quaintly remark that the scientific mind clinging to preconceived theories termed them "naked cells," which, in view of the real facts of the case, is something "like calling a man with nothing on a *naked great coat*." There are many organisms, it is now known, which commence life in the form of a bit of protoplasm, which, however, in most cases produces cell-walls in which it shelters and builds, as in the majority of plants, but in the Mycetozoa this does not happen and all the functions of life which they perform and "all the beautiful forms they assume, are reached without ever forming a cell-wall or constituting a true cell, except in the spore itself. In these actions and in these forms we see the capacities of simple and naked protoplasm. The *extreme simplicity of the mechanism seems to bring to mind more powerfully the inherent powers of the worker*." [Italics ours.]

These powers are still more suggestive when put in a tabulated form :—

(*a*) The power of motion.
(*b*) The power of seizing and digesting food.
(*c*) Capacity for rejecting what is not suited for retention by the organism.
(*d*) A capacity to perform chemical work.

(*e*) A capacity to assume and change colour.

(*f*) The power of attracting and being attracted by, and uniting with, other protoplasm of the same species.

(*g*) A converse power of avoiding the protoplasm of other species.

(*h*) A power to assume a definite external shape, and to divide into spores and non-spores.

(*i*) A capacity to enter into a state of suspended vitality.

It must be remembered that the power of motion and of assuming definite external shapes means the power of this naked protoplasm to lift itself *against the force of gravity*. This phenomenon, which we witness on such a stupendous scale each spring, in the vegetable world, is sufficiently startling in the case of cellular plants; in the case of the myxies it is suggestive indeed, of the "power of the worker," which unseen:

> Ever and ever fetching secrets forth . . .
> Maketh and unmaketh, mending all.

Our authors write:—"In the myxie lifting up its sporangia, we can see in the small and in its simplest and most primitive form, the existence of the same power which enables the sequoia or the eucalyptus to lift themselves to such enormous heights above the ground. But of this power, this impulse, this faculty, this gift of resisting the force of gravity and the attraction of the earth, what shall we say? What account can we give? We can only keep silence."

Lastly, and perhaps most interesting of all, is the question of the existence of species in these mysterious organisms. That true species exist, our authors consider beyond possibility of doubt—*how* they have been brought about is, indeed, beyond our ken, and the theories of natural selection and the survival of the fittest strain belief to breaking point in such a case.

That a particle of naked protoplasm should be endowed with power to recognise other particles of its own species from precisely similar particles of other species is indeed amazing, but the authorities are all agreed that such is the case. "Branches of different plasmodia crawl near one another, and mutually embrace one another, without showing the least trace of any fusion." (Cienkowski.) Similar phenomena have been ob-

served in the case of the spermatozoids of a low species of Algæ. Commenting on these cases our authors remark: "These instances impress the mind with the fundamental character of the fact of species; whether it has arisen from variation and selection or not, it is a fact that goes down to the very foundations and rudiments of organic life, and even there influences the life and habits of the organism. As we see it in the myxies, it precedes the origination of the sexual distinction, it precedes any differentiation of parts or organs, it precedes the development of the cellular tissue. It may, perhaps, be said to precede the division into animal and vegetable kingdoms. The distinction can exist in small, naked bits of protoplasm, and each of these, indistinguishable in structure as the protoplasts of some of the species are to any organs or instruments which we possess, has the power of distinguishing between these indistinguishable masses, of attracting and being attracted by those of its own kind, and of remaining indifferent and neutral towards those of other kinds. . . Is it possible, one inclines to ask, to feel sure that all the various species of myxies have been produced from one original form by the force of a natural selection? How can the doctrine of the fittest be applied as between two naked protoplasts, and if applied only to the later stages of growth, how has it reacted on the earlier stages?"

With these speculations we may conclude a brief summary of these interesting papers. Here we are face to face with a problem which our physical apparatus may well leave unsolved. That species should have originated in the survival of the fittest, down in these "beginnings of life," is all but unthinkable. Surely it is in the struggle with such problems as these that science will eventually learn to appreciate more truly the origin of "the inherent powers of the worker" of which our authors write—the differentiating value of the *Life* manifesting on these lowest rungs of the ladder the "I-making" quality of its third hypostasis.

EDITH WARD.

THE ASIATIC BROTHERS

Or, The Order of the Initiated Knights and Brethren of St. John the Evangelist from Asia in Europe

There exists no body of mystics who have suffered more malicious persecution than this arcane Association, sometimes called the *Asiatische Brüder;* its tradition is very largely Hermetic, and the links of this Society can be traced in various towns of the Danubian Provinces from the year 1604 onward. It has a close relation with Manichæism and its doctrines, and again a connection with the real Rosicrucian Order and its Founder.

In this brief sketch it will not be possible to do more than outline the picture; the details must be left for a future time.

The following points will be taken:

1. The organisation.
2. Some leading members.
3. A general sketch of its spread and work.
4. The doctrines and morals.

The latter section of the subject is by far the most interesting and the most important to the student of Theosophy, but the books from which the quotations are made can be read, and it is therefore hardly worth while to reproduce them in detail unless a definite translation of the whole work were desired. This is not the object now in view, therefore the sketches must be accepted in the light outline which follows.

I.

The few words about the organisation that are necessary we can take from the pen of an avowed enemy of Mysticism—the Marquis de Luchet.* He reviews various occult bodies, and

* Luchet (J. P., Marquis de). *Essai Sur la Secte des Illuminés*, note xv., p. 147. London; 1789.

some of his remarks may be summarised as follows: The governing body was called the small and constant Synedrion of Europe. The names by which those who served under this body were known to the Superiors were Hebrew. It was the rule that if one of the members died the name should be taken by another, so that the places were always filled, and no vacancy occurred in the perfect continuity of the organisation: the individuality was also shielded by this means from the adverse criticisms of the outer world, for the name being a fictitious one, the privacy was perfect. This arrangement was wise at a time when much disputing was going on about the Order.

The members wore an especial dress, somewhat Spanish in style; their mantles were black and white, black, or purple, according to the different degrees in the Order held by the brothers. Everyone could join who was honest and upright, who believed in God, and confessed his faith openly. It was only required that he should have passed the three lower degrees, or grades,* of Freemasonry, in a Lodge of S. John, or of Melchisedeck; this Order held the real secrets and the most moral and practical explanations of the most venerable Order of Freemasonry; it had six degrees with the following names:

1. The Seekers;
2. The Endurers;
3. The Probationers;

} or Sufferers.

These are degrees of tests and trials; after these are successfully passed by the candidate, then follow the principal degrees:—

1. The Initiated Knights and Brothers of S. John the Evangelist from Asia Minor.

2. The Wise Masters—or, Masters of Goodness.

3. The Royal Priests, the true Rosicrucians, the degree Melchisedeck.

Each probationary lodge consisted of not more than ten members, including the Brother of the first full degree who was placed at the head of it. These together formed a Mastership. Every ten Masterships formed a Decade, and this was placed under

* There is a striking resemblance between this organisation and that of the *Fratres Lucis*.

the control of a Chief-Mastership. At the head of the several Chief-Masterships of a Province was a Chapter of the Province with a Grand-Master, and Europe was divided into four provinces after the four quarters of the heavens. The whole Order in Europe was controlled by a general Chapter, with a general Chief-Master and twelve officers, and over these again the Chief Court of the Order, to which belonged the sole direction of the second and third full degrees—unlimited in the case of the former, but in the case of the latter confined to the seventy-two Brothers in Europe. This Court was the "Minor Perpetual Synod," consisting of seventy-two members, and at its head was the Chief Grand-Master of the Order. Many other details are given in their book—which was published in 1803*—as the reason for the use of the Hebrew names of office. It is also stated that a reform took place in their Order in the year 1541. But the chronology of the Order, according to the knowledge handed down to them, dates from the year 40 A.D. One important difference between this body of Masonic students and others is in the fact that they were the earliest Masons† in Germany who admitted non-Christians.

II.

We must now pass on to enumerate some of the members, and among a few of the names which have come out from this very secret body are the following:

The Graf Palffy von Erdöd, Provincial Grand-Master of Hungary; The Graf von Wallenstein, K. K. High Chamberlain; The Graf Kaunitz, Councillor and cousin of Prime Minister; Prince Karl of Hesse-Cassel (joined the Asiatic Brothers in 1786. His Order name was Ben Oni Ben Miriam); Ferdinand, Grand-Duke of Brunswick and Lüneberg-Wolfenbüttel; Graf Wechkowiz; Graf Attembs; Graf Wrbna (Rudolf), Oberst-Kammerer to the Emperor Franz-Joseph of Austria; Erlach Glerck; George Hagstings; Odorat der Schottländer; Hans Wühren, Meister of Halle, in the Inn Thal.

* *Die Brüder St. Johannis des Evangelisten aus Asien in Europa, oder die einzige wahre und ächte Freimaurerei*, p. 12. Berlin; 1803.

† *Latomia: Freimaurerische Vierteljahrschrift;* vols. xix., xx. Leipzig; 1862.

The two most energetic members, those who consequently became the most publicly known and the most strenuously vilified, are Hans Heinrich, Baron Ecker von Eckhoffen, *Conseiller-Privé* du Prince Hohenlohe-Waldburg, and his brother Hans Karl, Baron Ecker von Eckhoffen, who was *Chargé d'Affaires* at the same Court, and who afterwards lived at Hamburg. Both of these men were most intimate with the Grand-Duke of Brunswick and with Prince Karl of Hesse-Cassel. Professor Spangenberg of Marburg was also a most zealous student; he was known in the Order as Marcus Ben Bina; the kabbalistic studies were chiefly under his care. Then we have S. W. von Gähler,* the chief Resident in Altona, and the Superintendent, Dr. Schienmaier, in Lubeck, with several officers, lawyers and Hebrew merchants. Ferdinand von Braunschweig† and Prince and Landgraf Karl von Hesse-Cassel joined the Asiatic Brothers in 1786.

But none except the Grand-Duke Ferdinand has written publicly in defence of the Asiatische Brüder, as did the two brothers Freiherrn von Eckhoffen: no members have had more bitter suffering than they. From time to time allusion has been made to them in connection with other occult bodies; they were ubiquitous, and wheresoever work had to be done in connection with the arcane tradition, there were these two men to be found.

III.

Turning to review the growth of this Society, we find the scattered links are somewhat difficult to connect together, for they were, for long, a very secret organisation.

But among other places we find that the Asiatische Brüder were working at Prague in 1608, and before then they were in the Danubian Provinces, having a centre near the mouth of the Danube. They were closely connected with the Rosicrucians, and had been helped by Christian Rosencreutz from time to time; one of their traditions was that their work, as a body, was

* Gähler (S. W. von). Of the Hague; he was a member of the Templars, and was Master in the Masonic "Juliane of the three Lions" in Altona. His Order name in the Asiatic Brothers was "Jethra."

† Ferdinand, Herzog von Braunschweig-Lüneberg-Wolfenbüttel, was the General Obermeister of the society at one time. Lenning (C.). *Encyclopädie der Freimaurerei*, i., 132, 467. Leipzig; 1867.

to be continued until the head should return. Both at Cracow and at Prague there were centres of this Hermetic fraternity; their line of research and development was very largely Egyptian; these places above noted are still centres of the modern descendants of this tradition. It was somewhat changed by the process of time, and not perhaps so spiritual as of old—for the Asiatic Brothers had held an important position among the Secret Societies of all time, and during the later Middle Ages this Society was truly secret. It had nothing to do with Freemasonry publicly, but all the members had to be Master Masons. One writer* on this Society draws attention to a remarkable fact, namely, that hardly one Masonic writer during those centuries, and indeed up to the present, ever mentions this Society. Even Fessler,† who was so intimately mixed up in all Masonic arrangements, preserves a guarded silence about this association, although he states he was admitted to membership in the Asiatische Brüder by Graf Palffy von Erdöd. As a rule those who did say anything about it wrote with bitter animosity; its enemies made the organisation public, and travestied its teachings, while the faithful friends could not answer by reason of the fact that if they answered they would have told what they had no right to tell. For the stronghold of this arcane teaching in Europe, especially during the seventeenth and eighteenth centuries, we must travel to Austria and Hungary, and in searching the Masonic Archives of those countries it becomes evident that the real centres of mystic research are there.

Some most virulent attacks have issued from the pens of Austrian Masons, and one writer in the *Latomia* gives the following details: "The Grand-Master of the country, Franz (Graf von) Dietrichstein, and his faithful Born formed the soul of the opposition against the ever more and more increasing Asiatismus, the notorious protector of which was the before mentioned Karl, Count Palffy, Provincial Grand-Master of Hungary. . . . Among the Asiatics also—far be it from us to deny it—we find men of talent and merit, of weight and consideration, of rich

* **Latomia**; *Freimaurerische Vierteljahrschrift*, vol. xxi. Leipzig; 1862.

† Fessler (Ignaz Aurelius). *Sämmtliche Schriften über Freimaurerei.* Freiburg; 1801. He was a most ardent Mason, and a reformer of Masonic methods. He tried to bring the mystical studies back into Masonry.

knowledge and great experience. A large number of them were penetrated with the conviction that by steadfast adherence and faithful devotion to the Asiatic Alliance they would be placed in a position to arrive at the highest ideal. . . . Among the best known in Vienna were Freiherr Otto von Gemmingen, Baron von Linden, Graf Szekely, Prince Carl Potztazky-Lichtenstein."* Many others of high position and morality also joined this body. In Hungary was its real stronghold, for the Hungarian nation is intensely mystic†, and the Masonic records tell us that in Vienna, in the Lodge *Zur Gekrönten Hoffnung*‡ nearly all the members belonged to this occult body; and it is said that the Hungarian members brought the mystic and occult aspect of these studies into this Lodge when they became members. And, indeed, at one period it is said that there were 10,000 members of various mystic organisations congregated together in Vienna. There was also—according to some authorities—a close connection with Warsaw, which theory is verified from internal evidences. The writer§ of this article says that in 1784 all the eight Vienna Freemason Lodges were penetrated through and through with what he calls the poison of "Asiatismus," but he is forced, also, to admit the merit and power of these members. "One of the houses in which their meetings were held belonged to a rich and respected Greek merchant called Naczko; after the abolition of this Society, consequent on the attack made on it by the Jesuits and Catholics, several Hungarian, Croatian, and Transylvanian magnates left the capital and retired to their own

* *Latomia, loc. cit.* There is a good account, with short bibliography of the development of this movement, in Lenning's (C.) *Allgemeines Handbuch der Freimaurerei*, ii., 508-521. Leipzig; 1865.

† Abafi (Ludwig). *Geschichte der Freimaurerei in Oesterreich-Ungarn*; xiv., 16, 265. In this work the author tells us: "Pressburg . . . has been of old the seat of Alchemists and Adepts. To what extent Alchemy flourished here may be seen from the fact that, amongst others, not less than three resident Archbishops in Pressburg may be reckoned as its zealous adherents, *viz.*, Nicolaus Otâh (1553-68), of whom the Hungarian National Museum possesses an alchemical manuscript; Georg, Graf Lippary (1642-66), who is said to have possessed the 'Primam Relationem'; and Nicolaus Csaky (1751-59) of whom there likewise exists an alchemical work. They were certainly not the only ones, and many a prelate and aristocrat will have striven to follow in their footsteps . . . the successors of the old Alchemists undoubtedly maintained themselves until the middle of the century, when the new Rosicrucians entered upon the scene; in 1761 we saw them make their appearance in Prague."

‡ "To the Crowned Hope."

§ *Latomia*, "Die Asiatischen Brüder in Berlin and Wien," vol. xxi. 1862.

castles in order to carry on their researches, and it is said that these associations still existed in Hungary, and in the adjacent countries, far into the first decade of the nineteenth century." Thus run the views of this particular writer, but there is no need to place this limitation of time, for the Order still continues in those parts, and will still last on, for though the name may change, and the organisation will differ according to the needs of the centuries, still that "Fire of Life" which gave the first impulse, and the Powers that have from time to time aided its work, they remain, and they are working still.

We will now pass on to some of the chief points and characteristics which stamp the Asiatische Brüder with the definite seal of their true origin. In the important little book on the order, written by Hans Heinrich, Baron Ecker von Eckhoffen, he says* :

"All our Order-names are significant and are taken from the Hebrew language, because this is eminently adapted thereto, for the name, in that language, denotes the character of the man to whom it is given, and he is reminded by it of his duties. Thus, for example, Rosch Hamdabrim means the head of those speaking." The Baron then proceeds to answer Herr Dr. Biester, one of the most virulent materialists in Germany, who had made a violent attack upon this Association; amongst other points he had insisted that the Asiatische Brüder were of the "mushroom" type, and had no historical evidence behind them. In answer to this charge the Baron von Eckhoffen says that he does not propose to give a dissertation on the true origin of Freemasonry, but that those grand old occult truths which are veiled in the hieroglyphics of the Freemasons constitute also the knowledge of his Order, and are the objects of their profound study; he adds that these teachings were in existence before the Masonic symbols were known, and "it may be with justice asserted that our knowledge is older than Freemasonry." Then the Baron proceeds to point out that just as in the Masonic world the knowledge has not always been presented in its present form,

* He was known in the Rosicrucian Order under the name of Nicheri Vekorth. He was supposed to have written (under the name of *Magister Pianco*), an attack on the Rosicrucians, entitled *Der Rosenkreutzer in seiner Blösse*. Amsterdam; 1781. This book was written by F. G. E. Weisse. See Lenning (C.), *Allgemeines Handbuch der Freimaurerei*, ii., 426. Leipzig; 1867.

so also the Asiatische Brüder have not always formed an organisation on the same basis as the one of which he then (1781) was a member. The inner details of the occult body he was not entitled to make public; but, he adds, that he can and will relate his own connection with it. It was in the year 1774 that he received, through his friend George Hagsting, information of the existence of this body of occult students, and in course of time, with his friend's aid, he entered the body; he thus learned the history of its ancient constitution; and amongst other facts he was told that, about thirty-eight years before, some of the Elder Brothers had already designed places to form definite Associations in various parts of Europe, but owing to the disturbed conditions of the period delays unavoidably arose. After the peace of Hubertsburg, the places were again arranged, and since then had been worked with some success, the organising and working having been largely in the hands of Graf Wrbna and Professor Spangenberg.

Associations of this kind could be traced as far back as the year 1510, for the documents in the possession of the Brothers could be traced and authenticated; others again belonged to the years 1638, 1752 and 1755. These documents were recognisable by experts as belonging to the various dates assigned to them; they could, morever, be seen by any responsible brother of the Order.

"Further," says Ecker von Eckhoffen, "I remember having heard from a Brother that various projects had been made by the heads of the Order as to how this ancient knowledge could be imparted to aspirants in Europe in a manner that was suitable. . . . Consequently they originated a plan of dividing into classes those who were seekers, and each applicant had to pass through these before he was actually admitted into the Order itself; but this plan was rejected because of the money payments suggested by the western people, this proposal being rejected by the Asiatische Brüder, for among them no such payments were customary, or permitted. Such a transplanting of the primordial knowledge of the East to European and western soil had naturally many difficulties, since the progress of western science and the different characteristics of the times and nations had to

be taken into consideration. Still, it seemed to us unpardonable, in view of the various catastrophes to which Freemasonry has been exposed in Europe, and in view of the crisis in which it is actually involved, not to admit at least some worthy men in our hemisphere to a share in these true and complete explanations of Masonry.* Those who are acquainted with the many efforts made by Freemasons to attain this goal and succeed in this aim will see this effort with different eyes from the ordinary public, and they should not blame this unselfish wish of ours." The Freiherr continues that this plan was carried out, and in the year 1780 the "Order of the Brothers from Asia" was made known to the general world, and became at once the object of virulent abuse from all the materialistic persons of the period. Nothing was too bad to say of them in the way of personal abuse; charlatans, thieves, swindlers—no term was sufficiently bad, and when the position of the member was too high for such phrases to be permissible—as for instance in the case of the Prince Ferdinand of Brunswick—then the chorus chanted pæons of pity over his unfortunate delusions.

One of the points which seems to have aroused the direst wrath of the sensitive critics was the statement that the Mother-Order in Asia consists of seven lodges or churches. Herr Dr. Biester first announces that the true seat of the Order is in the East, and then a few lines further in his pamphlet he states that Asia is only a cypher name, and that the seven churches are in reality only the seven principal provinces of the Austrian Monarchy. "Do you believe, my brothers," said the Baron von Eckhoffen, "that Masonry has its sources in the East? Did scientific knowledge first arise in the East, or in the West? . . . Is it impossible that the Masonic hieroglyphics are derived from that East whence Masonry itself originated, Masonry —the chief symbols of which still point to the East—which still names each of its regular assemblies and lodges the East? Is it impossible that there may still be seven unknown Churches (ecclesia, assemblies) in Asia, that possess these Masonic secrets, and is it impossible that the European brothers should be in

* Such opportunities are given in every century to those who are drawn to the mystic life. Ecker von Eckerhoffen is but re-stating an old truth.

association with them? . . . And why should a Society, of which the editor says on page xii. of his preface that it has spread from Italy to Russia, establish all its principal associations in the Austrian Provinces?"

The Baron may indeed ask why! but in prejudice there is no reason, nor can its judgment be accepted.

IV.

If the enemies of this Society had placed before themselves an ideal as high as did the members, they would soon have stopped their petty criticisms, for article 7 of the general rules of the Asiatische Brüder runs as follows: "The principles enjoined in all the laws are, uprightness, philanthropy, brotherly fidelity, sympathy and compassion for the suffering, silence, self-denial, obedience, humility and modesty, circumspection and watchfulness concerning heart and life, forgiveness of enemies, in short, the highest possible perfecting of oneself in one's position and calling, whether ruler or subject, master or servant, stranger or citizen of the State, father or husband, brother or son, friend, companion or neighbour; in short, every brother of our Order should be a worshipper of God, a reverer of Kings and Princes, a good, obedient citizen, a faithful friend of his brother, a benefactor of humanity, a noble-minded investigator of the truth—in a word, an honourable man in the strictest sense."

When we read such a programme of ideal development, it seems marvellous that the opposers could not have given this Society credit for even ordinary honesty.

The brothers did not court publicity, for the Freiherr expressly states in his opening paragraphs that he came forward only to protect from attack this association of "men who purposed to live away in retirement, without making any show, and consequently drew around them the veil of secresy:"* it is in fact "a Society of Freemasons, who believe themselves to be in possession of the complete explanations of all the hieroglyphs of the three Masonic degrees."

* Hans Heinrich, Freiherr von Ecker und Eckhoffen. *Abfertigung der Authentische Nachricht von den Ritter und Brüder Eingeweihten aus Asien.* Hamburg; 1788.

It has already been mentioned that a distinctive feature in this body was their reception of Jews, upon which important innovation a small book was written by the younger brother,* Hans Karl, Freiherr von Eckhoffen, under a *nom de plume*. It will be remembered by those who have studied the moral and social conditions of the Middle Ages that the Jews were ostracised in every country; they had no place, no reception even amongst the Freemasons for a long period; and as there was a markedly kabbalistic tradition in this organisation, it is not to be wondered at that a reform of this kind should originate with them. We will pass on to some of these traditions which show the line of origin, and which are translated from the authenticated book of the body; these extracts are necessarily brief, but they will indicate to students of Theosophy and mysticism generally the chain of tradition to which this Society belonged.

"This system accepts four creations: (1) the invisible creation, Aziloth, creation beyond time; (2) the first general visible creation, called Benia; (3) the Spirit-creation, Lezira; (4) the creation of the worlds, called Azia. The Endless One produced first homogeneous beings,† the enlightened holy Spirits. In the intelligible world ruled the Son of the Dawn, the first out-pouring of the Endless in the illumined creation. He was so illuminated, that the rays of the majesty of the Endless proceeded straight to Him and the whole spiritual world lay between the Endless and Him. Around the Endless were grouped seven glorious Spirits, who received ever the first out-pourings of the Endless One,‡ and who were the sole mediators through whom the majesty of the Eternal was manifested. The Endless ruled over those creations which were called the creations of the holy Spirits. But the Son of the Dawn ruled over millions unto the circles of the Sons of God.

* Carl Friedrich von Boscamps, genannt Lasopolski. *Werden und können Israeliten zu Freimaurer aufgenommen werden?* Hamburg; 1788.

† "The Swift and Radiant One produces the Seven Laya Centres." See "The Stanzas of Dzyan," *The Secret Doctrine*, i., 63. H. P. Blavatsky. London; 1888. See the "four bodies" of Brahmâ and the fourfold creation. *Ibid*, ii., 61-63.

‡ "The Sevenfold Logos having differentiated into Seven Logoi, or Creative Potencies (vowels) these (the Second Logos or 'Sound') created on Earth." *Op. cit.*, ii., 594.

The Son of the Dawn understood that the seven all-powerful Spirits were the means whereby the glory of the Endless was so solemnly manifested within Himself, and manifested Itself again through Him through all the circles into the Endless, and the Son of the Dawn understood that He and all His outpourings* were subject unto the Endless One, because they bore within them the image of the majesty of the Eternal, without whom no enlightenment had been possible, the Image of the Holy Self-Existent Fire."†

There is a distinct likeness between this teaching and that of the Secret Doctrine as restated by H. P. Blavatsky.‡ In the same introduction from which the previous quotation has been made the following very interesting details are given as to certain writings apparently in the Order.

"(1) Instruction from ancient times and the manner in which the Order was propagated. (2) A general idea of the Original Doctrine. (3) Explanation of the special and general utility of the Order. The Order is said to have appeared among the Chaldæans and the Egyptians, the Magi of the Persians and Syrians. Among the High-priests, Regents, Nasie (Nasien) and Essenes of the Jews. Among the Pythagoreans of the Greeks, the Gymnosophists of the 'Anthiogier,' the Brâhmaṇas of India, the Razzi Hinnos of the Etrurians, the Druids of the ancient western people, and the Bards of the Germans."

There is no question that a body of occult doctrines can be traced in very many of the systems enumerated, possibly in all, if we had the means of making the necessary researches; but to the ordinary investigator Etruria is—for instance—a silent land, and nothing material remains to tell us of that wonderful civilisation. Much of the great Atlantean knowledge could doubtless there be traced, but higher faculties are necessary for this, and the use of such brings but little testimony valuable to the ordinary mind.

* "The 'Builders,' the 'Sons of Manvantaric Dawn,' are the real creators of the Universe." *Op. cit.*, i., 83.

† *Die Brüder St. Johannis des Evangelisten aus Asien in Europa.* 2nd ed. Berlin; 1803.

‡ "The "Fire" has a dual meaning, it means the "Self" and also the "Higher Divine Wisdom." See *Secret Doctrine*, H. P. Blavatsky, ii., 598-599. "The 'Fire-Self,' which is no name, no action, but a spiritual, ever-living Power, higher even than the real 'invisible God,' as this Power is Itself." *Ibid*, ii., 602.

The writer of this book states that the Order of the Asiatische Brüder goes together with the Clericalism of the Templars, the Brothers of Light, and the Hungarian system. "Therefore as soon as one has studied this one, he knows all these systems."

This may be truly said of any one of those systems which proceed from the one eternal source of all true doctrines—the great guardians of the spiritual truths. All these various societies are but reflectors of the central light and truth, and reproduce the teachings accurately or falsely according to their own ideal of truth and purity. Hence the test of any body of teaching is in the moral and ethical standard; only there where truth, nobility, purity and faithfulness are inculcated as the basis, and strenuously insisted on as the practice, only there may we safely drink of the waters of knowledge.

ISABEL COOPER-OAKLEY.

CORRESPONDENCE

VIVISECTION OF HUMAN BEINGS

I AM surprised at the statement in your Magazine for July, p. 387, that "no such cases are recorded in England," as the inoculation of vile and dangerous diseases on men and women. I quote from a letter of Mr. Arthur Westcott to the *Echo* of September, 1891, and such practices, it must be remembered, do not usually decrease, they increase in number and vileness:

The same things are done at home. Poor little children inoculated with foot and mouth disease and glanders from a horse. Let them read the experiments recorded by Mr. Henry Lee, F.R.C.S., in his Hunterian lectures on "Syphilis" reported in *Lancet* No. 23, vol. i., and Nos. 4 and 5, vol. ii., 1875. The experiments were made upon young girls and children. Let me cite one case. A boy twelve years of age was inoculated with the matter taken from a syphilitic patient on the 6th of August. The matter was placed by means of a small piece of wood and lint on wounds made by a scarificator. At the end of four days the wounds had healed. On the 15th of August symptoms of syphilis showed themselves, and fifty days after the inoculation a syphilitic eruption covered the whole body. Other cases are recorded, but the details are such as cannot be given here. And yet these details were

given before the Royal College of Surgeons, without one word of condemnation or excuse. Let your readers take the experiments with nitrate of sodium made by Dr. Ringer on seventeen out-patients at a London Hospital, and see the host of experiments recorded in Ringer's *Handbook on Therapeutics*. I rejoice to see that the Humanitarian League are getting up a memorial to the Home Secretary. Meetings have been, and are being, held in the Park, exposing the horrors and showing the uselessness and danger of the practice. Resolutions have been carried, and, although medical men are often in the audience, no opposition has ever been offered.

J. G. OUSELEY.

THE TRIUMPH OF DEATH

WE take the following letter of consolation written by Abu 'L-'Alā to his uncle who had lost by death a brother, from *The Periodical*.

You know well too that time's hand does not spare the trumpeting brute called Abu'l-Mazāhim [the elephant], with which the kings frighten their enemies, and by whose help they benefit their friends. There escapes not from the claws of time the tawny lion, whose food is not *sahm* [a plant], or *mard* [the arāk], but who tears every day some prey which the robber's arts cannot ensnare. Neither do the strokes of fate miss the fair-clad leopard, well accustomed by long practice to sudden raids. Neither does the wolf escape the heel of time, even though he obtain the sheep that he covets. The hyena too is no stranger to death, whether he die a natural death, or whether there chase him from behind his ears the father of some family who makes him their food. Death too separates the hare from his mate and cuts him off; neither is the rabbit's mother helped by her prayer, "God make me quick-footed, and stay-at-home, able to outrun the arrow up the hill." Nor can the decree of God be foiled by the wild ass, over whom day and night pass, keeping him still fresh, by no means decrepit, now braying, now rumbling, with five or eight mates, who trample the ground with no light step. Like him does the short-nosed wild bull meet death—the creature who trembles if a man sees him, who endures for a long time, during which the hunter can devise nothing against him. Neither is security from the assaults of destiny granted to the gazelle, which never is sheltered by wall, but strays at large in the wide and empty plains. Nor are the eyes of misfortune closed to the speckled ostrich, who goes without shoes and sandals, who drinks neither at watering-place nor channel, and is satisfied with colocynth and marjoram. Nor does the arrow of adversity miss the chamois, half-white, half-black, the chamois who is so shy of mankind, who wanders feeding in the red herbs and the black. Nor do the feet of trouble slide off the fiery stallion, that is neither galled nor jaded, but is set down among valuable flocks, which kill their time among sandhills. Neither

are the eyelids of death closed against the swift steed, who outruns the wind, who presents ever-fresh beauties to the eye, and whose iron hoofs carry gold. Neither do God's fore-ordained shafts make a mistake and pass over the beaked eagle, who drags to his eyrie the creatures of the desert. For the raven, too, the sword of fate has an edge—the raven that hops about the house, as though his thigh sinews were tied. Neither do God's decrees overlook the dove which would mount some branch of the thicket, its wood being green and tender, and time dealing gently with it. Neither can the wiles of fate be eluded by the bee, seeking flower-juice on the mountain-top, hard of ascent. Neither are the plots of fate to be diverted from the serpent which lodges in a rock. Neither does "the mother of Māzin" escape, the poor despised ant, that is of no honour among mankind. Ask of the whale that swallowed Jonah whether it escaped death; or of the fish that dives in the Tigris, covered as it were with a cuirass, that is after a time dragged from the rushing, seething water into the flame of a fiery furnace. Ask of the frog that croaks when the stars appear, like a champion on the battle-field, or like one who warms himself when the weather is cold; and of his mate that stays constantly in the water. Ask of the snake that attacks the pearl-diver, which the Arabs fancy is the guardian of the pearls. As for the dead man—God brighten his face!—he has attained his desires, for they who have obeyed God and His Apostle "are with those whom God has favoured, prophets, saints, martyrs, pious men—a right noble company!"

It is quoted from *The Letters of Abu 'L-'Alā of Ma'arrat Al-Nu'man.* (*Anecdota Oxoniensia.*)

THEOSOPHICAL ACTIVITIES

THE ninth annual Convention of the European Section was held in London on July 7th, 8th and 9th, and was very largely attended.

Europe

The Report was published on August 1st, and can be obtained by non-members of the Section by application to the General Secretary. The Convention began with a conversazione in the Council Chamber, Westminster Town Hall, and many were the greetings exchanged between members who had not met since the previous Convention. Friends were present from Italy, Germany, Holland, Belgium, France, India, Canada, the United States, and Australia, as well as from England,

Scotland and Ireland, and the Tower of Babel seemed to have been rebuilt in the Council Chamber. The business meeting on the following morning was well attended. Mr. Sinnett, the Vice-President of the Society, took the chair, Mr. Cuffe and Mr. Glass acting as Secretaries to the Convention. The only change in the officers was due to the formation of the French Branches into a Section; M. Courmes therefore retired from the Council of the European Section, and Dr. Hübbe-Schleiden was unanimously elected in his place. The afternoon was spent at 19, Avenue Road, where the photograph of the Convention was taken, but no skill availed to crowd into it all the members present. The members reassembled at Westminster in the evening, and Mrs. Buffington Davis, Mr. Keightley, and Mr. Mead delivered three admirable speeches, each of which was most warmly received. On Sunday afternoon there was an informal gathering in the garden at Avenue Road, and in the evening the Small Queen's Hall was packed to listen to Mr. Leadbeater and Mrs. Besant. Both speeches rivetted the attention of the audience, and were loudly applauded. Never has the Section held a Convention marked with more harmony, earnestness, and goodwill. It seemed as though the whole Section were preparing itself for a vigorous forward movement.

During July the Blavatsky Lodge was greatly benefited by a course of three lectures by Mrs. Besant, on "The Place of the Emotions in Human Evolution." The first two lectures of the course dealt with the genesis of the emotions and their classification, a subject of exceeding difficulty, which does not seem to have been ever treated before in such an elaborate and exhaustive manner. Mrs. Besant derived all the emotions from the "feeling" principle, which in itself is but a reflection in the personality of the "bliss" aspect of the human Monad. Feeling manifests as expansion or contraction, love or hate. Thence is derived the whole classification, the virtues and vices in human nature being but the "permanent moods or modes of the emotions." These are again sub-divided according to the relationship of individual man with his superiors, his equals, and his inferiors. The third lecture of the course, delivered in the garden in the charm of a warm summer evening to avoid the crush in the heated hall, dealt with the necessity of wisely cultivating the emotions, as a basis on which the spiritual nature of man can develope. The Lodge closed for the month of August with Mrs. Cooper-Oakley's long promised lecture on "The Mystic Quest," in which she traced to

a common source many of the interesting communities of Europe in the Middle Ages.

Mrs. Besant presided over the annual meeting of the South-Western Federation at Exeter on the morning of July 22nd. She lectured at Exeter on the evening of July 21st, held a conversation meeting on the afternoon of July 22nd, and gave three lectures at Plymouth on July 23rd.

Mrs. Besant and Mr. Leadbeater attended the Quarterly Meeting of the Northern Federation at Harrogate on July 29th, Mrs. Besant presiding over a most successful gathering, at which representatives were present from Manchester, Leeds, Sheffield, Hull, Middlesborough, Bradford, Baildon, and York, in addition to a full attendance of the local members. On July 28th Mrs. Besant lectured to the Harrogate Lodge on "The Emotions in Relation to Morality;" on July 29th to the Quarterly Meeting on "Problems of Ethics;" and on July 30th to the public on "Man and His Destiny," and "The Higher Stages of Human Growth."

In Paris two new Branches of the Society have been formed, named respectively "L'Union" and "Le Disciple." The "Ananta" has surrendered its charter. Dr. Pascal takes up his residence in Paris in September.

From Amsterdam our correspondent writes: The Dutch Section held its third annual Convention on the 15th and 16th of July. On Saturday, the 15th, a reception for members and those interested in Theosophy was given at the Headquarters, Amsterdam. Some seventy-five people were present. On account of the excessive heat the guests were received in the garden, which was splendidly illuminated for the purpose. A sympathetic and fraternal feeling animated all present and made the evening a pleasant and beautiful reminiscence to all. On Sunday, Mr. Fricke called the Convention to order at 10 a.m. From the General Secretary's Report we gather that the general state of affairs in Holland is very bright and promising; the number of members is constantly increasing; 223 names are on the roll as against 178 last year. The literary work of the Section consisted mainly in the publication of some manuals and smaller pamphlets in Dutch dress, and of the magazine *Theosophia* which does its good work monthly. The total amount of receipts and expenditure was about 1,000 gulden. Forty-two of the many public lectures delivered during the year were by eleven speakers. A sum of £10 had been collected and sent to Adyar for the White Lotus

Fund, for the general work of the Society. The possibility of obtaining a Sectional building for the Library and the General Secretary's Office was discussed by the Convention, and when it was decided to start the necessary guarantee fund nearly 1,000 guldens were subscribed on the spot. The provisionally-started Sectional Library was confirmed by the Convention. In the evening at 8 p.m. a public meeting was held at which Mme. Meuleman, Mrs. Buffington Davis, Mr. Fricke, Mr. Hallo, and others spoke. The Convention was a harmonious and pleasant meeting, showing clearly the growing strength of the movement in Holland, and the solidification of the body through which it works.

South Africa

OUR five years' old Johannesburg Centre has at length, after many vicissitudes, blossomed into the South African Lodge, under the presidency of Mr. L. W. Ritch. We have ten members and two associates who work together in entire harmony and whose hearts are in their study; so that we have an excellent guarantee for future progress. Our esteemed Treasurer, Mr. L. L. Playford, entertains high hopes of Johannesburg, and hopes that in six months we shall have two hundred members and associates. We have two meetings each week, and both are well attended. One meeting is for members only, when we study the Eastern view through the medium of Dvivedi's *Patanjali*. The other meeting is more especially for the benefit of visitors and associates, and is of a more elementary character. It is worthy of note that the moment we took up Eastern study, a sudden impetus seemed to be given to the Lodge, and the members appear to grip the subject far more readily when taken on these lines. Three of us are beginning to study Sanskrit. We have the invaluable help of two Indian gentlemen residing at Durban, Messrs. Gandhi and Nazar, who are hon. members of our Lodge. Mr. Nazar was an intimate friend of the late Professor Dvivedi.

Mr. Ritch has been doing a very useful work among the Spiritualists here. He has three times been invited to lecture at their hall on theosophical subjects. Each time he was warmly received, the Spiritualists acknowledging that his were the best lectures they had had from their platform. Mr. Playford also has lately lectured to the Spiritualists at Capetown, and put forward the theosophical position with great success.

We have arranged for Colonel Olcott to visit South Africa on a lecturing tour. He was to have been here in August; but owing to

the disturbed state of the political atmosphere his visit has been postponed for six months. We are hoping to entice Mrs. Besant to the Dark Continent after the Colonel.

HERBERT KITCHIN.

MISS EDGER has been lecturing in Dunedin during this month, but so far no particulars have come to hand; she will be in Christchurch in the latter part of the month. A Lotus Circle has been started in Nelson under the guidance of Mrs. Saxon. In Auckland, Mrs. Draffin is delivering a series of Sunday afternoon lectures, giving a general outline of Theosophy, in the suburbs. Beginning in Ponsonby on June 18th, in the public hall, the subject was "Theosophy and Its Teachings;" there was a good audience, and it was a highly successful meeting. Four lectures will be given in Ponsonby, and should they continue successful, they will be held regularly, and the other suburbs will also be visited. These suburban lectures are rendered the more necessary as no trams or omnibuses run in Auckland on Sundays, and so it is not easy for suburban residents to get into town to attend lectures. The drawing-room meetings held by Miss Edger at Ponsonby College proved so popular that they have been continued, and are now held fortnightly with continued success. Mrs. Aiken, who is still in Auckland, presided over the last; she also continues lecturing at the Branch room, her subject on June 18th being "The Law of Karma," and the lecture drawing a good audience. The drawing-room meetings have also been taken by Mr. S. Stuart, President of the Auckland Branch, and by Mr. W. H. Draffin.

New Zealand

REVIEWS AND NOTICES

THE DAWNING LIGHT

Through Nature to God. By John Fiske. (London: Macmillan and Co. 1899.)

PROFESSOR FISKE'S name is so well-known through the two hemispheres as that of a philosophic, broad-minded and large-hearted theologian, that any work bearing his name as author is sure of a welcome among thoughtful people. He has done much in the past in presenting religious theses in a form more acceptable to rationalistic minds

than is the ordinary ecclesiastical dogma, and has thus from time to time "justified the ways of God to men." His latest book is in no wise unworthy of his reputation, and he has ventured to deal with the problem of evil in a way that one scarcely expected to meet outside an Indian or theosophical work.

The first Section has for title "The Mystery of Evil," and our author opens boldly by remarking on the story of Eve and the Serpent that the latter might have truly said: "Except ye acquire the knowledge of good and evil, ye cannot come to be as Gods; divine life can never be yours." He then proceeds to show that the Rise of Man may be regarded as beginning with the loss of paradise. We must outgrow dualistic ideas, and recognise that all in the universe has its root in One; consciousness only exists by virtue of incessant change, due to the perpetual likenesses and unlikenesses that play upon it; we only know by contrasts; one colour ever present would be no colour, one continued sound would be no sound, one never-varying pleasure would be no pleasure. "In a happy world there must be sorrow and pain, and in a moral world the knowledge of evil is indispensable." Evil is not "interpolated into the universe from without . . . it is an indispensable part of the dramatic whole. God is the creator of evil, and from the eternal scheme of things diabolism is for ever excluded." Bold words, but true as bold.

Professor Fiske then turns to "the Cosmic Roots of Love and Self-Sacrifice," and, seeking to establish that the cosmic process is profoundly ethical, he argues that natural selection and the survival of the fittest brought to the highest point the capacities of the body, and that Nature, having obtained this, set to work on the evolution of the psychical qualities in her masterpiece of form, man. The long and plastic infancy and childhood of man increased his intelligence and emphasised his individuality, language was evolved, the sentiment of maternity strengthened, and wedlock established. The clan gradually developed as a social unit, and gave rise to a new series of obligations. This Section is on the whole disappointing, merely repeating well-recognised truths and well-established errors according to the accepted view of evolution. The key to the problem—that the cosmic roots of love and self-sacrifice are in the Supreme Love and Sacrifice—is evidently unknown. The glory of the great Law of Sacrifice has not yet been seen.

The final Section is on "The Everlasting Reality of Religion." Professor Fiske sees in the general intellectual movement of the day

a force that substitutes the Greek idea of an intercosmic and immanent for the Latin idea of an extracosmic God. Is not this Power essentially psychical, akin to the human soul? Our writer finds three essential elements in religious belief: Deity as "quasi-human"—an awkward phrase, meaning that God and man are akin; man's continuance in an unseen world after death; and the relation between the ethical aspects in human life and this unseen world. The evolution of life in its power of responding to the outer world is the central fact in nature, and this evolution continually enlarges the environment of which man is conscious; man's reaching out to the unseen world is a part of this evolution, and all analogy is against the subjective term in this relation being real and the objective non-existent. Life is "the continual adjustment of inner relations to outer relations." Is this true in evolution from the seaweed up to man, while man's evolution proceeds by "adjustments to external non-realities"? Professor Fiske has presented Theodore Parker's argument in a clearer and more forcible manner than Parker ever compassed, and he fairly concludes that "so far as our knowledge of nature goes the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has co-existed with the whole career of mankind, has a real existence."

A. B.

HYPNAGOGIC AND OTHER HALLUCINATIONS—ESPECIALLY OTHER

The alleged Haunting of B—— House. Edited by A. Goodrich-Freer (Miss X.) and John, Marquess of Bute, K.T. (London: George Redway, 1899.)

AN active and bitter correspondence was carried on in the *Times* in the year 1897 with reference to the haunting of a Scotch house, and an account of the events as to which controversy arose is now laid before the public. That so much interest should be aroused with regard to "the alleged haunting" is, in itself, a sign of the times, and demonstrates clearly the vanishing of the narrow materialism of from twenty to forty years ago. Who would have thought it worth while, in 1875, to carry on a serious controversy in the *Times* on "haunting," and subsequently to publish a book thereupon?

The work begins by eighty-seven preparatory pages recounting the events that led up to the deliberate investigation of the pheno-

mena concerned. Lord Bute was told by a Roman Catholic priest, Father H——, of certain strange noises he had heard when visiting B—— House. These noises had been observed by many others, and Colonel Taylor, a member of the Psychical Research Society, took the house with the object of investigating the whole matter. A member of the family who owned the house, Major S——, died in 1876, having been the owner of the property since 1834; he was a believer in "spirit-return," and thought that the disembodied human spirit might take temporary possession of the body of an animal; he often asserted his intention of thus occupying, after his own death, the body of one of his dogs, a black spaniel; and so much credence was given to this idea, that his dogs, including the spaniel, were shot after his death. Many members of the S.P.R. believe that phantasms of people in and out of the body may appear, the majority of such apparitions belonging to the first class, and that the frequency of apparitions of the second class "seems to be in inverse proportion to the time which has elapsed since death . . . those of persons who have been very long dead are almost unknown." (Theosophists will notice how completely this view is in accordance with the facts known to them.) These apparitions are regarded as hallucinations—blessed word!—possibly caused by the mental action of the owner of the apparition. Colonel Taylor, as above said, took the house to investigate the haunting, but was unable to go himself, in consequence of domestic affliction. Miss Freer, on Lord Bute's request, took charge of the work, and arrived at B—— House early in 1897.

The introduction is followed by Miss Freer's very interesting journal. Miss Freer, as our readers doubtless know, has a most aggravating way of parading scepticism in the face of her own visions, and there is no doubt that she most seriously interferes with her development by the attitude—real or assumed—of her mind. When she sees a "phantasm" she will remark: "The fact of voices being heard by two persons [herself and a friend] while one alone [herself] saw the figures, seems a clear proof that the figures were hallucinatory. It seems probable that the sounds also were hallucinatory, but were what is called in the vocabulary of the S.P.R. the 'collective' hallucination of two persons." One might wonder whether an investigation of Miss Freer's bodily existence would be facilitated, if everyone who saw her or heard her speak were registered as being probably under a "collective hallucination." Poor ghosts! if people only know how annoyed they feel when

treated in this discourteous way! Against such theories the unhappy "phantasms" fight in vain.

Miss Freer has succeded in giving a most scrupulously careful and interesting account of phenomena well worthy of the student's attention.

A. B.

The Longest Way Round

Essays in Psychical Research. By Miss X. (A. Goodrich-Freer.) Price 7*s.* 6*d.* nett. (London: George Redway; 1899.)

This book is a collection of some nine or ten papers which the writer has published in various periodicals during the last few years. It is on the whole a good and useful book, brightly written in many parts, and containing much of interest; and yet one's prominent feeling in rising from its perusal is one of disappointment that it is not very much better. The writer very frankly remarks at the beginning of her preface that "the papers are in every sense essays in inquiry; there is little in them for those who *know*;" and the theosophical student cannot but marvel, in reading them, to see how again and again the author's preconceptions lead her to miss the easy and obvious explanation of facts which she has observed and collected, in order to take refuge in vain generalities and elaborate but unprovable theories. Scientific caution is an admirable and most necessary quality in all kinds of investigation, and most especially in psychic investigation; yet even this, like other virtues, becomes a vice when in excess, and degenerates into blindness and prejudice.

The introductory essay is on "Psychical Research in the Victorian Era," and though Miss Freer is sufficiently influenced by the traditions of the Society of which she is so prominent a member to avoid carefully all reference to the part taken by the Theosophical Society in such research, she yet shows us sometimes that she is not entirely unconscious of the comical side of its attitude of eternally shivering on the brink of an admission; and she gently ridicules another of its more obvious manias when she remarks that "some of its terms (such as panæsthesia, hypnopompic, hyperpromethia, methectic, perversion) are among the most striking of the phenomena of psychical research" (p. 19).

Her next paper is upon "Haunted Houses," and calls for no special remark, though it contains some comparatively new stories and one or two little bits of personal experience. Then she gives us "Another Theory of Hauntings" -which is practically that they are

due to the action of fairies. Of course, there are many cases of which this is perfectly true, and she is also very near to the facts when she speaks of one of her own experiences as probably "a telepathic impression of the dreams or . . . . thoughts of the dead" (p. 36).

We turn with quickened interest to the next paper "On the Faculty of Crystal-Gazing," for on this subject at any rate our author is an undoubted authority, and we may therefore reasonably expect definite information and a rational theory. But here again we are doomed to disappointment, for in this section almost more than in any other part of the book we are struck with the painful prominence given to the explanation which is laboured and far-fetched, and the determined ignoring of that which is obvious and on the surface. For instance: a gentleman dreams that he sees a particularly valuable ring of his lying in a certain position in his strawberry bed; in the morning he looks for it in its usual case and is horrified to find it missing; but on going downstairs, there it is in the strawberry bed. A very simple case of trivial clairvoyance in a dream, you will say. Oh dear no! on the contrary, we are asked to believe that the gentleman picking *en passant* a tempting strawberry, had observed the ring *without knowing that he saw it*, and this unconscious knowledge had been brought under the notice of his conscious self by the memory of the dream!

Again: "I was house-hunting with a friend, and we stood in an upper room in about the twentieth house we had seen that day. There was a hanging cupboard in the room, with closed doors reaching from ceiling to floor. Suddenly it seemed to me that these doors stood open, and that I could see what was behind them. 'If you open those doors,' I said to my friend, 'you will find that the wall paper inside is bright blue and of a small lozenge pattern, quite different from the rest of the room.' He did so, and my statement proved to be correct. I think it would be quite absurd to suppose that such a trifling circumstance was the result of clairvoyance unless no other possible explanation be forthcoming. I had some months before gone over some houses in the same neighbourhood, suggested by the same agent, and though, so far as my conscious memory and observation went, the house was wholly strange to me, I think it more than probable that I had explored it on a previous occasion, and had then unconsciously noted the discrepancy in the wall-paper."

Why, oh why, are these scientific sceptics so extraordinarily credulous? Surely the perfectly simple and intelligible theory of etheric vision is infinitely more credible than the astounding, the impossible forgetfulness on the part of a sane person which we are here expected unquestioningly to accept. Surely instead of inventing ingenious but impossible explanations, it is simpler to accept the teaching which regards all these abnormal faculties as partial and premature manifestations of the magnificent power which is the birthright of humanity—which will presently be common to us all.

I should much doubt the advisability of following the directions given on p. 139 for acquiring the faculty of crystal-gazing. It seems to me that to "imagine a scene and transfer it to the crystal" would distinctly train the experimenter to visualise his own thoughts or opinions on any subject into which he might be enquiring, rather than to put himself into a receptive attitude in which he might receive from outside a clairvoyant impression of the facts about that subject, which I presume would be the object of the investigation.

One cannot but, however, thoroughly approve the sentence with which our author concludes this essay: "That which teaches us more of ourselves, more of our powers and possibilities, which makes us increasingly realise the sphere of our unconscious and involuntary influence, the stern witness of memory, the responsibilities of sympathy, is not an amusement for a vacant hour, the mere gratification of an idle curiosity" (p. 141).

The next essay is one upon "The Divining Rod," and is a good enough magazine article on the subject; but it is followed by a paper to which a much greater personal interest attaches—"How it came into my Head; the Machinery of Intuitions." Since the author is evidently herself an exceedingly intuitive person, our expectations are naturally raised to a high pitch by such a title as this, but again we must confess to a sad sense of disappointment. Many interesting instances are given, but we get no definite information as to the machinery of intuitions—nothing but a repetition of laboured theories about subliminal consciousness; and one feels decidedly inclined to agree with the author's friend, mentioned on p. 189, who "found 'a straightforward spirit' a much more thinkable hypothesis than 'an externalised visualization of a symbolical idea subconsciously conceived.'"

Then comes a chapter on "Hypnotism," which again contains a description of some not uninteresting experiments, but nothing that

can be called a theory of the phenomena—unless, indeed, the remarkable suggestion that in the hypnotic intelligence something has been subtracted from the ordinary consciousness may be put forward as a theory. We are glad, however, to note that our author strongly condemns public exhibitions of hypnotism.

She states that "Braid was the first to discover the value of hypnotism as an anæsthetic" (p. 215). But was this so? The date of Braid's first book on the subject was 1843, whereas in the editor's preface to Esdaile's *Mesmerism*, dated 1846, we find the statement: "*More than twelve years ago* my attention had been arrested by reading M. Cloquet's account of his having removed a cancerous breast from a lady while in the mesmeric trance, and by his certifying her insensibility to pain."

In the paper on "Obsession" it is abundantly evident that the author is not using the word at all in the sense to which we restrict it, but means by it little more than the dominance of a fixed idea. But though we may consider the name of this essay ill-chosen, it contains some gems of advice which we cannot but re-echo with the heartiest endorsement, such as: "If you believe yourself obsessed, if planchette swears, and your table-raps give lying messages, and you fall into trances at unreasonable moments, *drop the subject*. Get a bicycle, or learn Hebrew, or go a walking tour, or weed the garden. If you are sane, you can do as you like with your own mind; if you can *not*, consult the staff of Colney Hatch! Want of self-restraint is either sin or disease."

A new and distinctly diverting suggestion is that on p. 253, that the sustained attention demanded by a spiritualistic *séance* is for many people a really dangerous physical effort. But Miss X. frequently evidences considerable acquaintance with spiritualism, as, for example, when she remarks: "The recent lucubrations (of Mrs. Piper) are of the type which Dr. Dee characterised as 'Sermon-Stuffe,' and have not even a single evidential statement to differentiate them from the usual twaddle of the average spiritualistic *séance*."

The form of obsession to which she refers on p. 249, which often expresses itself in perpetual questioning on subjects beyond human knowledge, is, unfortunately, not entirely unknown among our members. The case quoted is that of "a young woman who worried herself about the creation. Did everything make itself? Has God created all things? How can one divide objects into infinitely little parts when each part can still be divided? How is it that an object in-

finitely divided can still be divided, notwithstanding that one cannot divide it any more? and so on. There is no 'honest doubt' in this. It is mere mental restlessness, well called by the French *folie du doute*."

Her next essay is on the psychic healing at Holywell—a place which she has personally visited. She gives a very readable account of her experiences there, and sums it all up in these words: "I saw many partial cures, and one that was very striking, and I most emphatically believe in Holywell" (p. 263); but of course she is of opinion that all the cures are simply the outcome of hypnotic suggestion.

The last paper in the book is one on "St. Columba, the Father of Second-Sight," in which are quoted many stories of the second-sight of this saint exactly similar to the Highland tales of to-day, showing that the faculty was just as irritatingly erratic in those days as in these, and wasted itself on the most unimportant events in precisely the style with which we are painfully familiar in the latest reports. The most striking statement, perhaps, is one quoted from the saint's biographer, St. Adamnan, that "by a wonderful expansion of his inner soul he beheld the whole universe drawn together and laid open to his sight as in one ray of sun" (p. 306)—by no means a bad description of the higher clairvoyance for a Scottish monk of A.D. 679.

One sympathizes strongly with the views which the authoress occasionally voices upon the subject of the events of the sixteenth century, as when she speaks of "that very destructive period, from habit called 'the Reformation'" (p. 281), and again of "that Reformation which the artist and the antiquary can never cease to regret" (p. 267).

Indeed, again and again one finds oneself heartily agreeing with sentiments which Miss X. expresses. We shall all agree, for example, with the spirit of the following extract from p. vi. of the Preface: "If I know anything, I know that psychic phenomena are not to be commanded, be their origin what it may. . . . He who ordains the services of angels as well as men, may send His messengers—but not, I think, to produce poltergeist phenomena. The veil of the future may be lifted now and then—but not, I take it, at the bidding of a guinea fee in Bond Street. That we may momentarily transcend time and space, the temporary conditions of our mortality, I cannot doubt; but such phenomena are not to be commanded, nor of every-

day occurrence, nor hastily to be assumed." The power *can* be commanded, of course, by one who is properly trained, but of that Miss X. takes no account. The best that we can wish for one who has had so many experiences, and who takes, on the whole, so philosophical a view of them, is that as time goes on she may find herself guided into a yet fuller comprehension and a wider and more living creed.

C. W. L.

Bright Light on a Difficult Problem

Dharma. Three lectures delivered at the Eighth Annual Convention of the Indian Section held at Benares on October 25th, 26th, and 27th, 1898. By Annie Besant. (London: The Theosophical Publishing Society, 3, Langham Place, W.; 1899. Price 1*s.* 6*d.*).

In acknowledging the debt of gratitude which all students of the deeper side of Theosophy owe to Mrs. Besant for her gift of yet another series of Indian lectures, it may not, perhaps, be out of place to say that very many must specially value the absolutely straightforward and un-apologetic way in which the author deals with her subjects, no matter how great their difficulty, or how foreign they may be to western minds. So with this subject of Dharma. Many of the conclusions arrived at will undoubtedly seem new and strange to the majority of western readers; but just because they are worked out so clearly and honestly, and because every page bears the unmistakable mark of knowledge, those conclusions, at any rate at the moment, appear inevitable.

The first lecture of the three deals with "Differences", and is preceded by a short introduction, which alone is full of suggestion. If it were possible to make a choice, we think that this first lecture is perhaps the most illuminative, as it is there that the very profound and convincing definition of Dharma is given: "the inner nature of a thing at any given stage of evolution, and the law of the next stage of its unfolding." These two ideas, worked out fully, as they are in this first lecture, will, if understood even partially, supply a law of life and duty to every man, which, as his understanding grows, will prove unerring. We would suggest that this lecture be read together with those other lectures by Mrs. Besant on the *Evolution of Life and Form*, especially with that on "Ancient and Modern Science," as the question of the three guṇas is there dealt with more in detail, and very much light is thrown upon the meaning of Mâyâ.

The remaining lectures deal with the divisions of her subject which Mrs. Besant has called "Evolution" and "Right and Wrong," and in the former of these, especially, there are points we should like to have space to notice. But it must suffice to say that the subject of the four castes is very fully explained, and the qualities gained in the three lower, as leading up to the Brâhmaṇa stage, are strikingly defined as "obedience and exertion and combat."

The latter part of the chapter on "Right and Wrong," which to some will appear so beautiful, to others may prove a difficulty; but we believe that with a larger understanding will come a conviction of the truth of the ideals there upheld, and that not a few readers will make an effort to lay aside their prejudices and misconceptions, and so begin to work towards the "tolerance of knowledge and the patience which is divine."

S. M. S.

Magazines and Pamphlets

In the July number of the *Theosophist* Colonel Olcott gives us an account, in his "Old Diary Leaves," of the building and opening of the Adyar Library, in 1886. The function was a memorable one in the history of the Theosophical Society. Other useful articles are: "Thought, its origin and power in Man," by Mrs. E. Richmond; "Manifold Man," by Alexander Wilder; and "Some Occult Truths," by Jehanjir Sorabji.

The Theosophic Gleaner for July contains articles on "Our Present Crisis," dealing with the curious external and apparently adverse conditions which appear to be accumulating at the end of the present century; and one on "H. P. B. and our gratitude to her." Dr. Richardson also commences some articles on "Some Recent Advancements in Science," which promise to be interesting.

We must heartily congratulate the new Editor of the *Vâhan* upon the very interesting and instructive number he has compiled, and his very careful editing of the same. We can find but one misprint in the whole number, and that a very self-evident one. C. W. L. effectively disposes of the question of any element of sorrow or regret entering into the condition of devachanic existence; and A. A. W. in this and in other answers writes with the customary and sympathetic charm which characterises all he has to say. A. P. S. and B. K. deal with more technical questions, and the enquirer, we feel sure, will be duly grateful to the latter for his admirably concise

definitions of certain technical terms and the thoroughness of his precise terminology.

Modern Astrology for August contains a horoscope of Charles Dickens, and an article on "Marriage" in which much sensible advice is given. The first instalment of a new publication, "Astrology for All," appears along with this number; and we are glad to note that it begins by emphasising the necessity for accurate astronomical knowledge.

A new astrological magazine comes to us from America. It is called *The Sphinx*, and seems to number most of the archangels among its contributors. The names of Gabriel, Raphael, Asmothiel, Sepharial, Hermes and Ceres appear prominently in this first number, but there is sadly little in its subject-matter to justify the self-confidence of the gentlemen who have ventured to assume such high-sounding pseudonyms. A prominent feature of the magazine is a forecast of the state of the wheat market, and the most undesirable advertisements are freely displayed. Gabriel (who, we are sorry to see, announces himself as a graduate of Oxford), is prepared to describe our business chances—of course for a consideration; and Hermes, "combining twenty-three years inner-circle commercial experience (freight and wheat market), with an intimate acquaintance with the latest developments of astrologic thought, is able to apply the ancient wisdom to modern needs, so that farmers can sell their wheat at the highest, bakers can buy their flour at the lowest, investors can buy railroad shares on the ground-floor, and business worry can be entirely obviated by knowledge of astral conditions. (Next lowest and highest of wheat or rails $3.00)." Such deplorable prostitution of anything that even pretends to be occult knowledge needs no comment from us.

Reincarnation is the subject of two of the articles in the July *Revue Théosophique Française;* one is a translation of a chapter in Mrs. Besant's *The Ancient Wisdom* and the other, "Reincarnation and Daily Life" is by M. Paul Gillard, who draws a striking analogy between the Great Life made up of many incarnations, with the rest in the heaven-worlds between them, and the small life of a man made up of successive days divided by the rest of sleep. Translations of Mr. Leadbeater's *The Christian Creed* and Mrs. Oakley's *Incidents in the Life of the Comte de Saint-Germain* are continued, and Dr. Pascal carries on his clear exposition of the correspondences between "God, the Universe, and Man." A new

edition of *The Voice of the Silence* (1 franc), is announced and a *Petit Bulletin Théosophique* for the affairs of the new French Section is suggested.

Germany has commenced the publication of *Der Vâhan*, a monthly organ, somewhat on the model of its English name-fellow. It is a most promising magazine of twelve pages of the same size as the English *Vâhan*, containing a selection of answers from the latter, an introductory article, a well-written report of the European Convention, and a translation of the first half of Mrs. Besant's "Difficulties of the Inner Life." Graf von Brockdorff receives the subscriptions, and Herr Richard Bresch is the editor and publisher. We cordially welcome this latest-born co-worker.

Sophia, our Spanish organ, for July contains only one original article, "Pre-Christian Science," by Señor Soria, the remainder of its contents consisting entirely of translations.

Theosophia, our Dutch magazine, for July is an interesting number and well maintains the high standard of work which has made the Dutch Section a living reality. Among the translations which fill the larger number of its pages are an old article of H.P.B.'s on the "Antiquity of the Vedas," a continuation of Mr. Sinnett's *Esoteric Buddhism*, a translation with commentary of the *Tao-Te-King*, by Johan van Manen, and an original article by the same writer on "Theosophy and Occultism." This number also contains translations of Madame Jelihovsky's article about H. P. B., and the first part of Alexander Fullerton's article from the REVIEW, on "A Christian Theosophist." The usual book-notices and Activities complete a good issue.

The June number of *Mercury* has a portrait of Colonel Olcott. The leading article is a useful one on "Lessons from White Lotus Day," in which it is said, that "we may now confidently study all human problems, without any chance of error, provided we keep close to our H. P. B.'s teachings"—a well-meant but exaggerated statement, since H. P. B. has only laid down general principles, and infinite possibilities of error arise in their application. George E. Wright concludes his paper on "Planetary Influences and their Effects upon Human Beings." The present issue also contains the report of the General Secretary of the American Section, and the thirteenth Annual Convention Report.

Theosophy in Australasia devotes an article to some mistakes which have arisen out of the manner in which the doctrine of re-

incarnation was put forward in *Isis Unveiled*. It is clearly shown that the confusion has resulted from a want of distinction between the *individuality* and the *personality*, an error into which the careful student can hardly fall now-a-days. The article is principally a quotation from *The Path*, for November, 1886. Other articles are on "Karma," and on "Darwinism," the latter being a reply to previous articles which have appeared in the April and May numbers.

Australia and America seem jointly responsible for the appearance of a nicely got-up little volume, entitled *An Introduction to Theosophy*, by H. Arthur Wilson. It comprises a series of articles by Mr. Arthur Wilson, originally published in *Theosophy in Australasia*. It makes no pretensions to the status of a text book, even for beginners; it is rather a series of readable little essays sufficiently suggestive to act as incentives to further study and inquiry on the part of the casual but intelligent reader into whose hands it might fall. While lacking the precision of statement and clearness of outline which would render it suitable to hand as a primer to the quite uninitiated reader, the fundamental teachings of Theosophy are freshly and pleasantly written about, and the author's fellow students will probably be best able to appreciate the standpoint from which his labour of love has been produced.

We have also to acknowledge the receipt of *The Dawn*, which we are pleased to note is now continuing its progress after a temporary pralaya on account of the illness of its Editor; *The Herald of the Golden Age; The Ârya Bâla Bodhinî; Der Theosophischer Wegweiser; Light; The Literary Guide; The Buddhist; The Flaming Sword; Prashnottara; Mind; The Psycho-Harmonic Scientist; The Psychic Digest; Philadelphia.* Also: *Imagination and its Wonders*, by A. Lovell, for review.

NOTICE.

THE new volume of the THEOSOPHICAL REVIEW begins with the September issue, and our readers should exert themselves to obtain new subscribers. The number will contain "Love and Law," by Dr. A. A. Wells; "Peru Fourteen Thousand Years Ago," by C. W. Leadbeater; "Proofs of Theosophy," by Alex. Fullerton; "The Latest Step in Modern Philosophy," by Bertram Keightley; "In the Hour of Temptation," a Story, by E. Maud Green; "The Hidden Church on Russian Soil," by A Russian; articles by the Editors, etc., etc.

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