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ON THE WATCH-TOWER

THE house that since 1890 has been the headquarters of the Theosophical Society in Europe—19, Avenue Road, N.W.—has now passed into other hands, and ceases to be “They come and go, impermanent” the centre of the theosophical world of the West. The Sectional Office is removed temporarily to 4, Langham Place, pending its establishment in its permanent quarters, 27, Old Burlington Street, which have been taken, and into which it will move at Christmas; the Lending Library, which remains in Miss Lloyd’s charge, accompanies it. The Sectional Librarian, Miss Willson, is to be found in the reading-room attached to the temporary Office, and in the latter the General and Assistant Secretaries, Mr. Cuffe and Mr. Glass, carry on their work. The house taken is that of the Kennel Club, which is removing to larger premises, and critics are requested not to remark that “the Section has gone to the dogs.” The editorial department of this Magazine is at 43, Tavistock Square, W.C., where are living Mr. and Mrs. Mead and Mr. Moore, to be joined shortly by Captain and Mrs. Lauder. Mr. Leadbeater and Dr. Wells keep house together at 7, Sherborne Gardens, West Ealing, London, W. The Blavatsky Lodge closed, on September 21st, the pretty

hall built for it in 1890. The speakers were Mr. Cuffe, Mrs. Cooper-Oakley, Mr. Mead, and Mrs. Besant. All felt a natural regret at leaving the home endeared by many memories, most by the dear memory of H. P. B., but all also felt a quiet joy and a strong confidence that as the Teacher left a worn-out body to take a new one, so was her Lodge leaving its old habitation to find one capable of wider usefulness. The new cycle, whereof she spoke so often, opens in December next, and the Theosophical Society then starts forward on a new career of service, to carry on under more favourable conditions the spiritual work entrusted to its charge.

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MUCH notice is being attracted by a lad living in South Braintree, Massachusetts. He is said to be "the most remarkable boy in existence," and this because "he sees with the naked eye as if with the X-rays." The discovery that he possessed this power was made when he was about nine years of age, and his parents took him to a doctor; various experiments were made by medical men, and he diagnosed a number of fractures successfully, correcting in one case the surgeon's opinion; "he examined a child who, it was supposed, had swallowed a coin, and declared that there was no coin there. This was proved to be correct at the post-mortem, the child having died from other causes." The boy is exercising normal physical clairvoyance of a very simple kind; if, however, he were called a clairvoyant he would be suspected; but if the doctors rebaptise physical clairvoyance as "X-ray sight," it will become respectable and admissible to scientific society.

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MUCH public attention is just now being devoted to the question of dreams, and various accounts have lately appeared in the press purporting to be accurate statements of the experiences of dreamers. In one case a miner dreamed that the rope to which the cage in the shaft of his mine was suspended, broke, and the cage fell to the bottom; on his relating his dream in the morning, his wife begged him not to go down the mine that day; he

"Are there Visions  
about?"

followed her advice, and was thus preserved from the accident which befel his mates. In another case a girl, living at King's Lynn, dreamed that she saw her brother, then in Scarborough, drowning. She wrote to him, begging him to be careful, but he was drowned a few days afterwards. Dalziel is responsible for the following :

A remarkable instance of a dream coming true is reported from St. Louis. A woman named Mary Thornton has been detained in custody for a month, charged with the murder of her husband. She requested to see one of the judges a week ago, and told him that she had dreamed that a man named George Ray murdered her husband, and at the same time gave the judge full details of the tragedy as seen in her vision. Ray was not then suspected, but the judge was so much impressed with the woman's earnestness that he caused a search to be made for him. The man was found on Thursday. The judge charged him with the murder, and recited the details as the woman had given them. Ray was astounded, and confessed. The woman was released to-day.

To conclude this selection from the daily papers, we may take the statement that Springer, the inventor of the automatic lock brake, owed the invention to a dream. He dreamed that he was driving down a hill and used this brake ; on awakening, he remembered the dream and patented the invention ; he had for some time been puzzling himself to find a way in which the brake might be applied without the driver leaving his seat.

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MANY people are inclined to dismiss the subject of dreams with a laugh because so very few "come true." But a little study would

enable people to understand the *rationale* of dreaming, and to exercise some discrimination in their treatment of these very mixed experiences. The majority of dreams—confused, incoherent, grotesque, absurd—are due to the automatic action of the nerve-cells of the physical brain, and result largely from physical conditions and physical changes ; they may be disregarded, save as they may serve as warnings in connection with physical health. Dramatic dreams, weird but incongruous pictures, are chiefly the product of the etheric part of the physical brain, the translation of the vibrations observed by the Ego on his return to the body. Dreams containing warnings of dangers or pro-

Are Dreams of  
any use ?

pheries of physical events belong, for the most part, to the astral plane, though lofty prophetic dreams have a higher source. Mistakes often occur in these astral dreamings—astral experiences really—and they should not be accepted as necessarily true, though they should be considered and weighed. Statements made on the astral plane may be as erroneous as statements made on the physical, and deliberate falsehoods may be told there as well as here. We do not discard all information offered to us because we are aware of the occurrence of accidental and deliberate deceptions, nor should we disregard all the information that may be conveyed by dreams because it also is liable to err. Reason and good judgment cannot safely be discarded on any plane of phenomena.

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THE *Literary Digest* prints a translation from the *Paris Matin* which describes what it terms the “revival of an old deception, being a modified reproduction of the old Canard or Fact? Gnostic cultus that so sorely vexed the early Christian Church.” The important ceremonial of this cult is “the white mass,” which is closely allied to the ordinary Catholic mass. But during the consecration of the elements, a choir of young women performs certain dances, “the purpose of the various motions being to symbolise certain ideas of the religion of Valentinus.” The creed runs as follows :

I believe in a God of the universe, the one Father, whose thought, namely, the holy Eunoia, an agency equally as eternal as Himself, has produced the hierarchy of the holy eons.

I believe that the last of the holy eons, Sophia [Wisdom], has been filled with love to the Father, attempted with power to force her way up to him, but by the weight of this effort was hurled into the lower regions.

I believe that out of this desire was born Sophia Achamoth, who brought into existence the imperfect demiourg (creator) of this world, the one who brought order into the elements and is the creator of the heavens and of all existing things.

I believe that the eon Christ, the fruit of the holy pleroma, after he had restored again the disharmony caused by the desire of the Sophia, descended into this world in the person of Jesus, and that both gave to him through inspiration the doctrines of the Gospel and that they did not again desert him till the moment of his sufferings.

This is a very poor modern production, but the interest of

the whole thing—if the account be true—lies in the fact that any such religious ceremonial should be carried out. Feeble as such rites may be, they testify to the wide-spread interest felt in the long-buried Gnosis of Christendom ; they are the froth on the wave, but the wave itself carries the froth onward.

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A VERY interesting find of mummies in America is reported in the *Kölnische Zeitung*. The mummified remains of a woman and child have been found in a cave in California, From Elder Days and are now at Topeka, in the possession of the Kansas Historical Society. An opening was discovered under moss and grass-covered stones, and this led to a hermetically sealed cave. Herein were found the mummies. The woman is a giantess, seven and a half feet high, and shows peculiarities not yet found in any known race. She was lying flat on her back with a child in her arms, and was wrapped in a parchment-like covering, apparently the skin of an animal. The hair showed traces of having been black ; the teeth were well-preserved. The feet were of enormous size, and the toes were all of the same length. This fact seems to relate the mummy to an ancient race existing some eleven thousand years ago in Central America and Southern Mexico—the Mayas and Quiches of Le Plongeon. Some years ago Marghieri found in Old Mexico four mummies—a man, a woman, and two children. These also were assigned to a pre-historic race living on the shores of the Pacific Ocean. As the earth gives up one by one the treasures hidden in her bosom, we may look for the writing of an as yet unwritten history, which will justify the statements derived from the Occult Records.

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IT is not alone in the buried America of the long-ago that traces of giants are found, for Captain Wellby, returning from his explorations in Abyssinia, in the countries lying north of Uganda, tells us that he met therein two races of giants. Captain Wellby gives a very interesting account of obsessions witnessed by him in the district of Walamo. He says (*Times'* report, September 5th):

There were Giants  
in those Days—  
and Now

One of the most weird and remarkable scenes I ever witnessed was in Walamo, some fortnight's journey south of Adis Abeba. The place had an evil reputation, and I had frequently heard that any person venturing to enter the country became the special prey of demons—in fact became possessed by demons. Of course, I pooh-poohed the idea, but nevertheless it made me more determined than ever to go there. My Abyssinians did not even demur when I told them of my resolve, but the fact really was that they did not think I should be permitted to enter the devil-infested zone. On reaching the mysterious place I found it to be one of great beauty. It was a fertile country, with luxuriant vegetable growth, intersected with streams. It was, moreover, very hilly and well timbered. The inhabitants I found to be most friendly, although they told me they had never seen a white man before. So far all had gone well, and I was more certain than ever that the evil reputation of the place was only based on superstitious nonsense.

Captain Wellby was, however, destined to undergo some experiences which left him a much puzzled man. Having come to the conclusion that all he had heard of this “devil-possessed” district was mere superstition, he was unpleasantly surprised when one of his Somali escort rushed into camp shouting “Walamo!” and “frightfully excited.” “He shook violently, and kicked like a madman, and in the intervals between his shrieks he told me he was possessed by a devil.” This frank statement was apparently confirmed by his behaviour, which was that of a violent maniac, but on the following day he was perfectly well. Another “superstition” was that it was very dangerous to eat food in the presence of a Walamo :

On one occasion one of my Sudanese saw a Walamo gazing intently upon him while he was having his meal. Nothing untoward occurred at the time, but two days later this man became a raving lunatic. The latest victim, who was my headman, had always been a peaceable, orderly fellow, but he professed to know before the outbreak that he had become possessed. . . . Eventually he had to be tied up, but the next day he was perfectly well. Thinking I could perhaps do something to explain these extraordinary occurrences I resolved to eat solemnly a meal in the presence of the Walamo myself. When all was prepared I had something like a hundred of these people watching me. In due time the meal was over, and I thought no more about it. Here I should state that I had not had a day's illness during the journey and was in the best of health at the time. The next day, however, I felt thoroughly ill. Needless to say I did not let any of my people know that anything was wrong nor can I attempt to explain the cause. I was quite unable to find a cause for this mysterious business. As I said before, I merely confine myself to a bare statement of the facts.

It is well known to students that cooked food very readily takes up magnetism, and also that a person who is eating is peculiarly receptive of bad magnetism. Doubtless a knowledge of this fact lies at the root of the idea that it was peculiarly dangerous to eat in the presence of one connected with the dark powers, and the knowledge having disappeared a mere tradition survives. Captain Wellby appears to have experienced the fact, though he regarded it as a superstition.

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MR. ANDREW LANG sends to the *Athenæum* an account of a visit paid by Dr. Hocken, F.L.S., to the Vilavilairevo, or fire ceremony of the Fijians, drawing attention to  
 Another Supersti- "the accumulating evidence about a wide-  
 tion spread practice" that should, he thinks, be interesting to anthropologists, folk-lorists, physicists, and psychical researchers. Dr. Hocken went to the island of Mhenga, where he found a clan that possessed the power of walking unhurt over the white-hot stones at the bottom of a furnace, fifteen feet in diameter, in which a fire had been burning for thirty-six hours. Dr. Hocken suspended a thermometer that registered 400° F., over the stones, but was obliged to remove it almost immediately as the solder began to drop, as the mercury ran up to 282°. Seven or eight Fijians, dressed only in light garlands, walked over the stones, the leader remaining in the oven "a second or two under half a minute." Immediately after the egress from the furnace, Dr. Hocken felt the pulse of two of the performers, and found it unaffected: "the skin, legs and feet were free from any apparent application. I satisfied myself of this by touch, smell and taste, not hesitating to apply my tongue as a corroborative. The foot-soles were comparatively soft and flexible—by no means leathery." Dr. Hocken confesses himself puzzled, but says that he is "absolutely certain as to the truth of the facts and the *bonâ fides* of the actors."

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A MOST important discovery, with far-reaching results, is chronicled in the daily press as having been made by Dr. Otto von Schron, Professor of Pathological Anatomy in  
 Bridge-Builders the University of Naples. Dr. von Schron has discovered "the living crystal,"

He has discovered that living matter, largely albuminous in character, takes the crystalline form, and, while still living and crystalline, obeys so many of the laws and manifests so many of the properties of inorganic crystallisation, as to leave no doubt whatever of its crystalline character. Prior to this discovery, crystallisation, as we know it in the diamond, the rock crystal, rock sugar, and similar familiar forms, was one of the profoundest concrete mysteries of science. That inanimate and non-conscious particles of matter should, of their own accord, arrange themselves in perfectly symmetrical forms, and always assume the same form under the same conditions, has been a phenomenon so extraordinary that many theories have been conceived to account for it, while none of them have been entirely satisfactory. It is as if one threw a handful of pebbles out of the window, and saw them form themselves, on the ground, into a hollow square, and always form precisely the same hollow square when the experiment was repeated. Amidst all the theories, no one seems to have hitherto found what is probably the true one—*viz.*, that crystallisation in its terrestrial origin was a manifestation of the force called life force.

This last statement is not accurate. Madame H. P. Blavatsky pointed out in the *Secret Doctrine* that crystallisation was a life-force; speaking of the occult teaching that the mineral atom was transformed by crystallisation, she remarked that this process bore the same relation to the "so-called inorganic" basis as the formation of cells to organic nuclei, and said: "The whole trouble is this: neither physiologists nor pathologists will recognise that the cell-germinating substance, the cytoblastema, and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for certain purposes" (ii. 267). And in the *Ancient Wisdom* I also point out that the second life-wave produces crystals (pp. 245, 246). For the public, however, a long step is made in this discovery to the truth that all forces are life-force, and that their manifestations vary in degree and not in kind. Already is it called a "bridge between the worlds heretofore called living—the animal and vegetable—and that hitherto called dead—the mineral." It is thought that it will revolutionise the "existing views of life, of force, and of the origin of terrestrial matter." The crystals live and move and reproduce themselves and "die," becoming ordinary mineral crystals. Such is one of the discoveries of the close of the century, once more justifying occult science.



## A FAMOUS MAGICIAN\*

MR. HENRY MORLEY, in his *Life of Henry Cornelius Agrippa von Nettesheim*, now and again becomes paradoxical. For while Mr. Morley recognises in Agrippa, "A deeper searcher than perhaps any man of his age into the philosophies of the ancients, a Free-Lance of the Reformation," yet is the English critic oblivious of one of the main aspects of the German Mystic's life and teaching, namely, that of a pioneer in the infant science of the sixteenth century.

Here, Agrippa was a "deep searcher" indeed. Yet Mr. Morley can add: "In a strange place of his own stands Cornelius Agrippa. . . A time has come when it is out of the question to suppose that any reasonable student, not directed by some special purpose, can, or ought to trouble himself with the careful reading of such extinct literature as the works of Cornelius Agrippa."

Not so, one ventures to think. In the House Beautiful of human thought there are "many mansions."

As we read again those old-world treatises and orations of Agrippa, they seem to take to themselves renewed life; they become eloquent with the story of the aspiration, toil, and sorrow of a pioneer of Truth. When we look into that pile of old Latin letters, beneath which, as Mr. Morley is willing to confess, "there throbs the pulse of a passionate sincerity," we know that we are face to face with one of the "abiding Presences" in the great quest for Truth. We seem to hear again Agrippa's appeal to the "most excellent Fathers" of the University of Pavia in that critical year of his life, A.D. 1509: "I have lived a pilgrim and an exile; now, however, I return in safety to my home.

\* Henry Morley: *Life of Henry Cornelius Agrippa von Nettesheim*. 1856. *Henric Cornelius Agrippa; of the Vanitie of Artes and Sciences*. Imprinted at London, by Henrie Bynneman, at the signe of the Mermayde. A.D. 1575. *Three Books on Occult Philosophy*. Edited by Willis F. Whitehead. Chicago; 1898.

. . . I re-enter that best and happy city where God only is the Great Prince, who fills his citizens with wonder-working sweetness."

In an age of lascivious courts, of corrupt communities, of degenerate private life, Agrippa, despite the frailties incident to his own sensitive and ambitious nature, bore an almost stainless record. In that wonderful sixteenth century, with its vivid antitheses, an age clairvoyant with spiritual vision yet clouded by gross materialism, an age of swift, myriad-minded intelligence yet of narrow-brained, creeping superstition—in such an age this man strove for Truth.

Mr. Morley has given to us an honest and fairly unbiassed portrait of this "Doctor" and "Knight" of long ago. Rescuing his name from the calumnies of malicious and ignorant monks, from the revilings of Rabelais, and the idle jests of a subsequent literary day, Mr. Morley sums up the life of Agrippa as that of a "Satirist from within of the uncertainties and vanities of the imperfect art and science of his day"; as one whose quest was "an escape from the delusion of the grosser sense and the restriction set by crowds on free inquiry." He is judged a "good soldier in the Liberation war of Humanity."

Cornelius Agrippa's life naturally falls under three periods, individually marked by three crises in his career, and by the composition (not always publication) of his chief works.

The first period closes with the year 1510 A.D., the year that set a stamp upon his after life—that in which he wrote his books on Occult Philosophy, and was denounced by Catilinet at Ghent.

Born in 1486 A.D., to the noble house of Nettesheim, in Cologne—then the prosperous highway of commerce, and "daughter of the Roman Empire"—Henry Cornelius Agrippa was there reared, and in due time educated at the University of the city. That Cornelius was an ardent student, with an early bias towards mystic learning, does not surprise us, especially when we know that the press of Cologne, with an issue of five hundred and thirty books up to the year 1500, printed no Greek and only fourteen Latin classics, the remainder being works of scholastics, ascetics, canonists, etc.

Agrippa in 1505, after a brief career in the University of Paris, entered the service of Maximilian I., Emperor of Germany, first as secretary, then as diplomatist and soldier.

It was in 1506, in Paris, when on a diplomatic embassy for Maximilian, that Agrippa made himself the centre of a group of students, and became a member of a Secret Society of Theosophists. Secret Societies, chiefly composed of curious and learned youths, had by this time become numerous, especially among the Germans. Not only the search after the Philosopher's Stone, which was then worthy to be prosecuted by enlightened persons, but also the new realms of thought laid open by the first glance at Greek literature and by the still more recent introduction of a study of the Hebrew language, occupied the minds of these associated scholars. Such studies often carried those who followed them within the borders of forbidden ground, and therefore secrecy was a condition necessary to their freedom of enquiry. Towards the close of the sixteenth century such associations were developed into the form of Brotherhoods of Rosicrucians. These early societies (to one of which Agrippa belonged), developed much of a fine spiritualism that entered into strife with what was outwardly corrupt and sensual in the body of the Roman Catholic Church. Such Societies of Theosophists prepared the way for the Reformers.

Among Agrippa's friends in Paris was one Blasius Cæsar Landulphus, sometime professor of medicine in that city, whom we shall meet again later as professor of medicine in the University of Pavia. In 1509 we find Landulph inviting Agrippa to Dôle (near Besançon) as a suitor, with himself, for the favour of Anthony, Archbishop of Besançon. Under the patronage of the said Archbishop, in the year 1509, Agrippa made his first public appearance as a scholar and he expounded, in a series of orations, John Reuchlin's book on the *Myrific Word*. Mainly upon what was said and written by Cornelius Agrippa in this twenty-third year of his age has been founded the defamation by which, while he lived, his spirit was tormented and the hope of his existence miserably frustrated, by which, now he is dead, his character comes down to us defiled by calumny.

In brief, Reuchlin's *Myrific Word* (published at Basle in

1495) was the one work of those days that gave life to the kabbalistic philosophy in Germany, and was one of the originators of Greek and Hebrew studies among learned Europeans. For an understanding of the parts of the ground taken by Cornelius Agrippa in his expositions of this work, a few notes are necessary upon this *Myrific Word*.

In this book, Reuchlin placed the Christian system in the centre of old heathen philosophies. The newly-recovered treasures of Greek literature, the study of Plato, that had lately been revived by Marsilio Ficino in Italy, the study of Aristotle, urged in France by Faber Stapulensis, appeared to bring the fullest confirmation of the principles of the Kabbalah.

The Kabbalah consisted of two portions, the symbolical and the real; the symbolical Kabbalah being the means by which the doctrine of the real Kabbalah was elicited.

The main point, in Reuchlin's book, upon which Agrippa laid stress, was that part of the theoretical Kabbalah known as "the kabbalistical Tree." The "Tree" was an arrangement of the Ten Sephiroth, the "Counting of the divine excellence."

"In the beginning was 'Or Haensoph,' the Eternal Light, from whose brightness there descended a ray through the first-born of God, 'Adam Kadmon,' and presently it ran in a circle, and so formed the first of the Sephiroth, which was called 'Kether,' or the Crown, because superior to the rest. Having formed the first circle, the ray resumed its straight course till it again ran in a circle to produce the second of the ten Sephiroth. . . . And so on. These ten Sephiroth formed the 'Tree' of the Kabbalists. . . . Everything created was created by an emanation from the source of all. . . . Even evil spirits will, in course of time, become holy and pure, and be assimilated to the brightest of the emanations from 'Or Haensoph.'"

Upon this kind of belief, derived from the Alexandrian Platonists, Reuchlin writes the *Myrific Word*, and Agrippa thence expounds it. No wonder that the exposition of this work met with opposition from the corrupt members of the Roman Catholic Church.

Reuchlin, Agrippa, and also Luther, Melancthon, and others, believing themselves part of the Divine Essence, with growing,

perceptive, reflective powers that may be acquired and increased daily, strove after purity of soul and body, and thus cut themselves off from all communion with the sensuality that had become the scandal of the Church of Rome. No wonder then that Agrippa's exposition met with bitter opposition from members of the Roman Catholic body.

In this year (A.D. 1509), Agrippa, full of hope and happiness, surrounded by admirers and congenial spirits, married Jane Louisa Tyssie, of Geneva. Mr. Morley reminds us that their marriage was in every respect a happy one; "there was a world of gentleness in Cornelius Agrippa's heart . . . the tenderness of his nature mingles sadly, strangely, with his restlessness, his self-reliance, his pride."

It was late in 1509 and in the early part of 1510 that Agrippa wrote (not published) his book on Magic, entitled *Occult Philosophy*. In Agrippa's days magical sketches were, for the most part, discouraged, not by enlightened scepticism, but by ignorant credulity and superstitious fear. It seems to us that truth was better served and inquiries more manfully asserted by the writing of these books of Agrippa, than by that spirit in the priests and, for the most part, in the populace, which caused the writer of them to be looked upon with vague dread and suspicion. As to these books on occult philosophy, they would seem, in brief, to be a compound of Platonic, Pythagorean, and kabbalistic philosophy, modified by a Teutonic cast of mind, and fused into one system by a devout Lutheran soul. Of this work, Mr. Morley says truly: "Its science halts on the earth, but its philosophy flies heavenward."

Agrippa's *Occult Philosophy* is an exposition of his theory of a "Three-fold world: Elementary or Natural; Celestial or Mathematical; Intellectual or Theological."

The First Book (largely tintured with Platonism) treats of the "Four Elements" (Fire, Earth, Water, Air), "whereof by transmutation and union all inferior bodies are compounded." Next are discussed the Four "Perfect Compounds" (Stones, Metals, Plants, Animals) generated by them.

Then he goes on to expound the occult virtue that does not proceed from an element, but is a sequel of its sphere and

form. To this class belong all accredited marvels which are past all ordinary comprehension. Of these there is no lack. Without some theory of the kind, Agrippa could make no rational attempt to bring his "marvels" and "wonders" into harmony with other branches of knowledge.

"At the basis of the theory of occult virtues," writes Mr. Morley, "lies the Platonic notion of 'superior ideas.' Everything below has a celestial pattern . . . The spirit exists in the body of the world, as the human spirit in the body of a man. Through this mundane spirit of quintessence (so-called because it is not composed of the aforesaid 'four elements,' but is a 'fifth essence,' above and beside the other four), are the powers of the soul of the world diffused through all things . . . there is nothing so base that it contains not some spark of its virtue. . . . By the spirit every occult property is conveyed into herbs, stones, etc. . . . If we can part spirit from matter, or use only those things in which spirit predominates, we can obtain therewith results of great profit to us."

Agrippa passes on to note the influence of the stars and celestial bodies. "Every star has its peculiar nature and property, the seal and character of which it impresses through its rays upon inferior things subject to it. . . . Not only vital but angelical and intellectual gifts may be drawn from above. So Saint Augustine (in his Eighth Book, *De Civitate Dei*, relates that an image rightly made of certain proper things, appropriated to a certain angel, will certainly be animated by that angel."

Agrippa passes on to consider "Sorceries and Charms"; then follow chapters on the "Revival of the Dead"; of "Divination and of Dreams"; and of "Prophetic Madness."

The closing chapters of this First Volume of *Occult Philosophy* relate to the nature and power of the human mind and its passions.

To sum up, Agrippa would seem to say to us: "In this cumbrous and disjointed mass of earthly, sensuous experience, there is no way of explaining but *one*. I accept the marvels, foolish as they seem. I adopt Plato's belief, that the world is animated by 'a moving Soul,' and from the Soul of the world, I

look up to its Creator; . . . . I will subdue matter to Spirit. I will draw down influences from ideas streaming from above. Beyond my soul lie eternal laws, subtle, not having substance and form, yet the cause of substance and form. I cannot hope to know them otherwise than as Ideas; to unborn generations they will be revealed; to me they are Ideas, Abstract Influences, Working Intelligences. . . . The more I dwell upon these qualities, the more I long for the Divine, the more I shall be blessed with the reception of these rays."

In Book II., Agrippa treats of the "Mystery of Number," or "Arithmetic," and the "Mystery of Form," or "Geometry." These two he calls part of the "First Principles of Magic." Agrippa, in his Analysis of Arithmetic, the "Mystery of Number," follows the Pythagorean theory of Number, beginning with the number of Unity, One, or "Friendship," ending with the "Divine Twelve," the number of "Grace," or "Perfection." Each number, of course, has great significance: for instance, "Seven, the vehicle of life, body and soul, composed of four lower elements, three higher." Again, Nine, the "number of the Muses and of the moving spheres that sing in harmony together." "Ten," the "complete number; there are in all Tens the traces of Divine Principles." And so on.

Agrippa goes on to say, that by "extracting the significance of numbers from the letters in a name, occult truths may be discovered." This, in a nutshell, is the "Science of Arithmancy." He then passes on to Geometry: "Partly from the mystery of numbers, partly from the mystery of form, arises the power of geometrical figures . . . . The Circle answers to Unity, being indeed infinite, and is judged to be most fit for bindings and conjurations. . . . A Pentangle hath also great command over evil spirits through the power of the number Five, and the mystery of its double set of angles . . . . The Power of the Cross results from the straightness of angles and of rays; stars are most potent when they occupy the four corners of heaven, and unite to make a cross by the projection of their rays. The figure of a cross hath correspondence with the potent numbers Five, Seven, and Nine."

From the "Mystery of Numbers," Agrippa passes on to Music, the "Harmony of the Spheres," and the "Soul of the World." "The Soul of the World and the celestial bodies partake of the Divine Reason." Finally, in the 60th and last Chapter of this Book II., Agrippa shows how, by his aspiration towards, and his invocation of, superior Beings, man may ascend into the intelligible world, and become like to the more sublime spirits and intelligences. He teaches that we must "aspire upward into the soul of things . . . not to the visible glory of the sun, King of stars, but to the soul of it, and comprehend the light thereof with intellectual, spiritual sight." His closing counsel is this :

"We must implore assistance from the First Author, and pray not alone with the mouth, but with religious gesture and supplicating soul—abundantly, incessantly, sincerely—that He would remove the darkness upon our souls by reason of our bodies."

Book III. treats of "the Secrets of Religion." At the outset he enforces "the rule of silence": the student of Magic must be secret, must dignify himself, must forsake all sensual pleasures, must seek all means that help and encourage high contemplation, so that he may purify and exalt his intellect. This Book deals largely with "the influence of Divine Names" and the power of them, with notices of the mystical properties of certain sacred words with which the ancients could heal diseases of body and of mind. In chapter xii. is discussed the influence of Divine Names "flowing through middle causes into all inferior things." Next he treats of "Intelligences," of "Angels," of "Infernal and Subterranean Spirits." Next of the "Three-fold Demon that a man hath": one—holy—which directs the soul; one of his nativity; the third attends a man in his profession. Chapter xxxix. treats of the "origin of evil." "How can evil come from a good source? It does not, any more than blear eyes are the fault of light . . . evil is due to the base and corruptible material, the corrupt element in a man's soul." There is a long chapter entitled: "What concerning man after death; diverse opinions."

Agrippa believed in a form of reincarnation; he believed



also in the evocation of the dead ; of this he says there are two kinds, *viz*: "Necromantia, when a corpse is animated; seromantia, when a shade is summoned."

Then there follow eight chapters upon various forms of prophetic power. "There is such power by vacation of the body, when the spirit is enabled to transcend its bounds, and there is a descent of a Divine Power imparting itself to the mind. . . . Each of the nine Muses gives prophetic power to a certain class of objects; the Muses act severally through the Seven Planets, the whole heaven of stars, and the *Primum Mobile*, or universal space. The last gives power to the most occult mysteries and intelligences."

Agrippa then passes on to the subject of "Prophetic Dreams," and the remaining portion of the book relates to matters of "Personal Purification," and of "Rites" and "Ceremonies."

Upon the last page he sums up thus: "For you only have I written, whose souls are uncorrupted and confirmed in the right way of life . . . for you only shall be able to find the Doctrine set apart for you, and penetrate the Arcana hidden among many riddles." His book is "written in language that will of necessity keep it a secret from the ignorant, but make it clearer to the cultivated intellect."

Upon the completion of his work, *Occult Philosophy*, Agrippa sent it to John of Tritthenheim (better known as "Abbot Tritheimius of Warzburg"), with a request for his censorship. In the kindly admonitory reply sent by Tritthenheim, Agrippa was warned not to cast pearls before swine. That the warning was timely became evident immediately in the onslaught made upon Agrippa by Catilinet, the Franciscan Monk, in the Lenten sermons at Ghent. Catilinet, preaching before Princess Margaret (whose patronage Agrippa had sought to win), succeeded in rousing her anger against him. Here is the first crisis in his career. For the time being, he found he must lay aside the hope of publishing both his *Occult Philosophy*, and his treatise on *The Pre-eminence of Women*, together with the dream of a quiet scholar's life. To support a wife and family he must resume the courtier's life, and do the work that might soonest come to hand.

Accordingly, we find Agrippa next in what he calls "the famous emporium of England," as ambassador from the Emperor Maximilian to Henry VIII. of England.

He lodged with Dean Colet, at Stepney, in the autumn of 1510, and from here he wrote his letter to Catilinet. Its tone is one of gentle expostulation. Mr. Morley well remarks upon this point: "Everyone must feel that with such letters as this it is in vain for any man to hope to grapple with the Catilinetts of the world. Agrippa began life upon enchanted ground; the disenchantment is at hand." Here may well close the first period of Agrippa's life.

From 1511 and for the following few years Agrippa laid aside his doctor's cap, and once more became a soldier in Maximilian's army. He won knighthood on the field, but none the less, he felt keenly his position. "I was for several years by the Emperor's command a soldier. . . . Before my face was death, and I followed the minister of death. . . . So was I made forgetful of my inmost honour, and wrapped round fifteen-fold in Tartarean shade."

In the summer of 1515, before John Gonzaga and the Fathers of the University of Pavia, Agrippa expounded the *Pimander* of Hermes Trismegistus, a treatise on the "Wisdom and Power of God." After the exposition, he was admitted by the University of Pavia to its degree of doctor in the Faculties of Medicine and of Law.

For the next few years our hero is to be found teaching and expounding within the limits of Geneva, Burgundy, Piedmont, Savoy, and Lorraine. In 1518 he accepted the occupation of "advocate" and "orator" in Metz, where he laboured among the plague-stricken inhabitants. Here also in 1519, he defended the pure and noble-minded Faber Stapulensis against the lewd writings of the monks of the Benedictine Order, in a discourse concerning *S. Anne, the Mother of the Virgin*. Here also he rescued a poor country girl, charged with witchcraft, from the tortures of Nicholas Savan, the Inquisitor. After this, the Benedictines made Metz too hot to hold him, and it is written in their history of the city: "Il fut chassé de cette ville en 1520. Il a passé pendant sa vie pour un grand sorcier, et est mort en réputation

de fort mauvais Chrétien." Driven from Metz, Agrippa took refuge in Cologne, to suffer added persecution from the priests, and bitter grief in the loss of his wife in 1521. He then retired to practise medicine at Geneva. During these sorrowful years, slowly there grew in Agrippa's heart scorn of the corrupt dealings of the worldly philosophers who thwarted him in his work. That scorn found expression in his book on *The Vanity of Sciences and Arts*. In this book he used all his knowledge in the interests of the great struggle begun in his time by the Reformers, for the "cleansing of the old Church," and for "the freedom of the Gospel to the people." In this book, often called "Agrippa's bitter jest," we seem to hear the voice of the contemplative German Mystic, stung to ironic laughter. He seems to say: "You tie down free enquiry, you chain our spirits to the ground, you claim to have all wisdom, all knowledge. But, know ye—there is as much vanity as sense in all your vaunted wisdom. For beyond your wisdom lies an undiscovered world in God's Word and in His works. . . . The fountain-head of wisdom is the Word of God. . . . It shall pour its fertilising stream over a philosophy less barren than yours."

Agrippa had tried and found wanting most of the arts and sciences; a courtier in Austria, a soldier in Italy, a theologian at Dôle, a lawyer at Metz, a physician in Switzerland; he was an experimenter in optics and mechanics, a student of many philosophies, a known possessor of the secrets of the alchemists, a master of the Hebrew, Greek, and Latin languages and of German, French, Italian, Spanish, English; all these were his, and in bitterness of spirit he could say: "'Vanity of vanities, all is vanity,' except the vision of the One, the Great Spirit."

This book, published in Antwerp and Paris in 1531, completed the ruin of Agrippa's fortunes. The *Vanity of Sciences and Arts* was published in a momentous hour. Twenty years earlier, Erasmus had given to the world his *Moria Encomium*, or "Praise of Folly," a work similar in scope and bearing to this of Agrippa. Every year the struggle between the corruption in the Church, the vices of the Court, and the Reformers had become harder, and in this struggle Agrippa was not spared. He now suffered poverty and lack of employment; but through

the intervention of Hermann, Archbishop of Cologne, he was appointed "Historiographer" to Charles V. of Austria. It proved an empty office from a monetary point of view, and before long Agrippa's creditors came upon him for their dues. Nominally, he had an income; actually he had not wherewith to support his children. He brought a suit against Charles V. for arrears of pay, but only incurred the anger of the Emperor, while his case was tried in court, and went against him. He would have lost his life, had not his good friends, Edward de la Mark, Bishop of Liège, and Cardinal Campeggio pleaded successfully on his behalf. They saved Agrippa's life, but could not prevent his imprisonment for debt at Brussels in 1531.

It was during this imprisonment at Brussels that Eustachius Chappuys, orator for Charles V., in the trial of Katherine of Arragon, Queen of England, begged Agrippa to plead the cause of Queen Katherine, reminding him of the chapter in the *Vanity of Sciences and Arts*, in which Agrippa had referred to the divorce then pending between Henry VIII. and Katherine. Some correspondence passed between Agrippa and Chappuys, but presently dropped, for Agrippa's life was full of other and more immediate cares.

In 1534 he retired to Mechlin, where he married his third wife. Unlike the two former ones, this woman was faithless, if not infamous, and he obtained a divorce from her in the following year.

But with this year came his life's ending. We find him a wanderer, persecuted, exiled from his children; arriving at Grenoble in France, he died in the house of a Dominican gentleman in the forty-ninth year of his age.

More than once in the course of his writing, Agrippa speaks of himself as "a Knight-at-arms," fighting "alone in a great battle." It is possible he made this mistake—in his dread of separation from the main body of the Church he lost the support of other Reformers. Truly he fought alone in a great battle, and perhaps did not see clearly that his hardest blows were against his own side.

MARGARET S. DUNCAN.

## THE FUNCTION OF QUIETISM

O LORD, that seest, from yon starry height,  
 Centred in one the future and the past,  
 Fashioned in thine own image, see how fast  
 The world obscures in me what once was bright !

Celestial King ! O let thy presence pass  
 Before my spirit, and an image fair  
 Shall meet that look of mercy from on high,  
 As the reflected image in a glass  
 Doth meet the look of him who seeks it there,  
 And owes its being to the gazer's eye.

THE IMAGE OF GOD.

*Translated by Longfellow from the Spanish of Francisco de Aldana.*

IN times when solitude and silence are the exclusive privilege, or penalty, of the criminal and the invalid, it may be particularly advantageous to look through the writings of some who have advocated, if not the desert life, at least a great proportion of seclusion, as among the things which belonged to their peace ; and to find the results which justified their retirement from the droves of mankind.

“In the West,” said Prof. Chakravarti, in his address to the Theosophical Congress in Chicago, “there is such feverish struggle for that which I cannot understand, that it is seldom, almost never, that you can retire into a sanctuary which is behind the external consciousness. Your life is like the remorseless giant, the Rākshasa, the giant in the deep ocean who extorted the promise from the person who raised him that he must always give him work ; the moment he was unable longer to find him some work, ‘that moment,’—said the giant, ‘I will swallow up your whole being into my stomach.’ The mind which you

have been given is now that hydra-headed monster which demands from you work, work, ceaseless and constant; and the moment you do not give him work he threatens you with annihilation. There is a gap indeed between the mental plane and the plane of the soul, and you look at that chasm and your head reels, for you cannot look beyond. But allow me to tell you that if you look deep enough into that chasm you can find the living immortal waters of life which can make you happier, nobler, sublimer beings than you can ever be if you are occupied, as you are, on the plane of the mind."

Quietism is the methodical discipline necessary for the looking into that chasm, and the practice of it can alone give to the individual proofs that there *are* other layers of consciousness above and beyond the day-consciousness, and that mystical contemplation is not all negation, not a mere intellectual nihilism, as Karl Pearson calls it, but the most profound affirmation. For the experiences beyond the chasm, that is the transliminal possibilities of modern psychology, though invisible for the moment to the day-consciousness, are just as much actually there as are the stars after the sun has risen; and the mystic who meditates is no more a deluded visionary than is the astronomer who should go down a dry well to observe some star in daylight.

"Whoever," says Carl du Prel, "has studied this (somnambulism) will hold mystical phenomena to be possible, because it can be proved by facts that the soul is richer in ideas than the consciousness (*i.e.*, the consciousness of the day-man), and that the threshold dividing soul and consciousness is moveable. . . . If I ask a person in the magnetic sleep if he is asleep, he will deny it and rightly, for like every dreamer he is inwardly awake. . . . From the beginning of time, from the oldest records of humanity in the Vedas to our own day, there runs the assertion of an inner kernel of being in man which *can* be brought to manifestation. The means of awakening the inner man were always such as should suppress the sense-life of the soul . . . the external man must be sunk in a state of passivity that the inner man might arise; this passivity with the Indian Yogis and Christian anchorite coming to be more or less habitual. According to the Buddhists, the external man *cannot know* the true

nature of things; only a Yogî, by means of ecstasy and concentration of thought, can attain intellectual intuition of eternal principles, even if but incompletely during bodily life. ('Brahma-Sûtra,' iv. 4, 7.) This," says Du Prel, "is an essentially similar form of what since Mesmer has been called artificial somnambulism. . . . Artists, poets, philosophers (and saints) of all times agree that in the greatest abstraction from outward life, there at length arises an unconscious productivity, the sole source of intellectual results of enduring value"—unconscious only in the sense that the ordinary personality is lost and transcended; and the result of this exaltation is, (Du Prel says further on), that "the psychical functions emerging therewith are also qualitatively different from those of normal waking consciousness."\*

There is also noticeable in this state an exalted morality and an ennobling of language. Somnambulists "all speak of their 'magical Ego,' which they differently denominate, or of a being instructing them which *they say they see*, or perhaps only hear."

It is not here meant to be implied that the mystic and the saint are mere somnambulists, but that in somnambulism we find the first beginnings of something approaching a scientific *rationale* of the much scorned practices of the contemplative orders, and of possible results accruing from them which might make the life of meditation appear worthy of study to the "man of the market place," if only from motives of expediency. And, says Carl du Prel, "these transcendental faculties are the anticipations of our transcendental existence, and the germs of development of the biological man of the future."

The function of Quietism is then "to convert influences below the threshold into feelings above it, to make the possessions of the Subject the possessions of the person—the ideal consummation of which these states of consciousness give us at least an indication; and they are the *only* opportunity of anticipating in thought the biological development of the man of the future."

And the beauty of Quietism lies in this, that while its feet are, as it were, in the midst of modern psychology, its hands are raised high in hope among the stars of spiritual things.

\* Du Prel, C., *Philosophy of Mysticism*, vol. II. chap. ii. London; 1889.

The spirituality of the day is fainting for want of connection with biological science, and the advanced biologist is baffled for want of a clearer metaphysic to give signification to the mazes of new possibilities opened up by the theory of the plurality of consciousness and the new (so-called) laws of psychic phenomena. Psychologists are showing that "the sense-consciousness is a prison rather than a revelation, since it *isolates us* from the totality of nature" (Du Prel). "Our day-consciousness is certainly narrow," says James; "when a given current of sensation occupies the brain, others are kept out. They may show their faces at the door, but they are turned out until the actual possessors are tired."\*

Turning to the spiritual side of the Quietists, we find them characterised by an independance and a self-reliance which has literally no limits. "The Quietist would," says Neander, "sink his soul without any mediation in the unfathomable abyss of God unrevealed, instead of holding to God in Christ . . . Thus they plunged into the gulf of pantheistic self-deification . . . which was for getting beyond Christ, beyond all positive revelation, all humanisation of the divine, as we see it in the Beghards and Brothers of the Free Spirit."†

Neander accuses Meister Eckhart, the Dominican, of this speculative and fanatical pantheism, quoting Eckhart's words concerning the Logos: "That is no longer an Essence, which gives all things essence and life, when the Son is generated from the heart of the Father, eternally to bring in again all things which in Him have gone forth." It was found that similar doctrines were widely disseminated among mystical societies. The Pope John XXII. issued a Bull (1329, A.D.) from which we may quote the following: "It was asserted that in those who seek for nothing, neither honour, nor profit, nor devotion, nor holiness, nor reward, nor kingdom of heaven, but have renounced all, even that which is their own, in such God is glorified. We are transformed wholly into God. . . I become thus transformed into Him because it is He Himself who brings it about that I am His.

\* James, W. *Psychology*, chap. xiii. New York; 1892.

† Neander, Dr. A. *General History of the Christian Religion*, vol. ix., part ii., pp. 571, *et seq.* London; 1858.



All that the Father gave to His Son when born into human nature, all this He has given to me. . . . He has given all to me as to Himself. All that the holy Scriptures say of Christ is true also of every good and godlike man."

Yet in vindication of the memory of the departed Eckhart, this Dominican Theosophist, the Pope adds that "Eckhart, having submitted to correction, was permitted to end his days in peace."

Karl Pearson says that "Eckhart and Wiclif, each in their individual fashion, represent Averroistic ideas,"\* and that many of the obscurities of Eckhart's works would be removed by tracing the relationship of Averroes to mediæval mysticism. He quotes a certain Tractate of the fourteenth century, by a disciple of Eckhart, which has many Averroistic ideas and contains, as he says, "many theosophical considerations." The writer quotes Meister Eckhart to the effect that "When two things are united One must suffer and the other act. For this reason human understanding must suffer the 'moulding of God.' Since God's existence is His activity, the blessedness of this union can only arise from the human understanding remaining in a purely passive, receptive state. Only a spirit free from all working of its own can suffer the 'reasonable working' of God. (Daz vernunftige werch Gotz.) One attribute only," says Meister Eckhart, "can be asserted of God and of Him only—namely unity. Otherwise He may be termed the nothing of nothing, and existing in nothing. Thou shalt love God as He is, a non-God, a non-spirit, a non-person, a non-form; more as He is, an absolute, pure, clear ONE (ein nihtgot, ein nihtgeist, ein nihtpersône, ein nihtbild : mer als er ein lûter, pûr, klar ein ist). The human understanding is useless in this matter; the soul must try to attain absolute ignorance and darkness; it is the only step the mind can take towards its union with God. The soul must renounce all sensuous actions, even cease to think under the old forms. Then when all the powers of the soul are withdrawn from their works and conceptions, when all creature-emotions are discarded, God will speak His word, the Son will be born in the soul."

This is very like the answer of Hermes in the Secret Sermon

\* Pearson, Karl. *Ethic of Free Thought*, p. 158. London; 1888.

on the Mountain: "Throw out of work the body's senses and thy divinity shall come to birth;" and the saying of Tat: "The one that is begot will be another God, God's son."\*

"Poor in spirit," continues Eckhart, "and having nothing, willing nothing, and knowing nothing, even renouncing all outward religious works and observances, the soul awaits the coming of God. Holy and all holy are they, who are thus placed in the eternal Now, beyond time and place and form and matter, unmoved by body and by pain, by riches and by poverty. This higher knowledge is only to be gained during an emotional trance, wherein the mind endeavours to free itself from all external impressions, to disregard the action of all human faculties. Seclusion from mankind, renunciation of all sensuous pleasure, the rejection of all human knowledge and all human means of investigating truth, are the preparations for the trance and the consequent eternal birth (*ewige gebürt*)."

Among the orthodox Catholic Mystics there are many most beautiful passages with the same drift in them, such as the "Prayer of Quiet," of S. Teresa, and the poem of "The Obscure Night of the Soul," by S. John of the Cross, the Spanish Carmelite, called "the great master of mystical theology."

The following is a translation of the poem by D. Lewis:

#### THE OBSCURE NIGHT OF THE SOUL

In an obscure night  
 With anxious love inflamed  
 O happy lot!  
 Forth unobserved I went,  
 My house being now at rest.

In darkness and security,  
 By the secret ladder disguised,  
 O happy lot!  
 In darkness and concealment,  
 My house being now at rest.

In that happy night  
 In secret seen of none,  
 Without other light or guide  
 Save that which in my heart was burning.

\* THE THEOSOPHICAL REVIEW, pp. 523 and 525, February, 1899.

That light guided me  
 More surely than the noonday sun  
 To the place where He was waiting for me  
 Whom I knew well,  
 And where none but He appeared.

O guiding night !  
 O night more lovely than the dawn !  
 O night that hast united  
 The Lover with His beloved,  
 And changed her into her Love.

Then His hair floated in the breeze  
 That blew from the turret ;  
 He struck me on the neck  
 With His gentle hand,  
 And all sensations left me.

I continued in oblivion lost,  
 My head was resting on my Love ;  
 I fainted away abandoned  
 And amid the lilies forgotten,  
 Threw all my cares away.\*

A. L. BEATRICE HARDCASTLE.

\* *Works of S. John of the Cross*, edited by the oblate Fathers of S. Charles ii. 393. London ; 1864.

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THE inner life, perhaps, is not what we deem it to be. There are as many kinds of inner lives as there are of external lives. Into these tranquil regions the smallest may enter as readily as he who is greatest, for the gate that leads thither is not always the gate of the intellect. It often may happen that the man of vast knowledge shall knock at this gate in vain reply being made from within by the man who knows nothing. The inner life that is surest, most lasting, possessed of the uttermost beauty, must needs be the one that consciousness slowly erects in itself, with the aid of all that is purest in the soul. And he is wise who has learned that this life should be nourished on every event of the day ; he for whom deceit or betrayal serves but to enhance his wisdom ; he in whom evil itself becomes fuel for the flame of love. He is wise who at last sees in suffering only the light that it sheds on his soul ; and whose eyes never rest on the shadow it casts upon those who have sent it towards him. And wiser still is the man to whom sorrow and joy not only bring increase of consciousness, but also the knowledge that something exists superior to consciousness even. To have reached this point is to have reached the summit of inward life, whence at last we look down on the flames whose light has helped our ascent.—*Wisdom and Destiny*, pp. 90, 91, by MAURICE MAETERLINCK.

## THE GREAT TONE

IN the third volume of the *Secret Doctrine*, p. 163, the sound which the Chinese call the "Great Tone or Kung" is referred to as, "even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the keyboard of a piano." "We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice, or produces sound."

I do not know of any treatise supporting this statement, and speaking for myself I hear a much lower sound, approximately the lowest F audible, and I imagine that out of the millions of sounds surrounding us, we each hear, when we listen for it, that particular tone to which our ears naturally respond as resonators.

But one is accustomed to treat with respect any utterance of Madame Blavatsky, and having long wondered what lay at the root of her statement, I have been much interested in finding what appears to be a similar idea in Rowbotham's *History of Music* (i. 296). He seems to be quoting Père Amiot's *Mémoires concernant l'histoire, etc., des Chinois*, vi. 95.

"It was in the reign of Hoang-ty," runs the legend, "that the famous musician, Lyng-lun, was commissioned to order and arrange Chinese music, and bring it, from being a confused array of sounds, into a regular system. Without knowing how to proceed with his task, Lyng-lun wandered, deep in thought, to the land of Si-joung, where the bamboos grow. And having taken one of them, he cut it off between two of the knots, and having pushed out the pith, blew into the hollow, and the bamboo gave out a most beautiful sound. Now it happened that the

sound was in unison with the sound of his voice when he spoke, and he noticed this. And it happened at the same moment that the river Hoang-ho, which ran boiling along a few paces off, roared with its waves, and the sound of the river Hoang-ho was also in unison with the sound of his own voice and the sound of the bamboo. 'Behold, then,' cried Lyng-lun, 'the fundamental sound of nature! This must be the tone from which all others are derived.' And while he was musing on this the magic bird Fong-hoang, accompanied by its mate, came and perched on a tree near, and began to sing, and the first note it sang was also in unison with the sound of the river Hoang-ho, and with the voice of Lyng-lun, and with the sound of the bamboo. Then all the winds were hushed, and all the birds in the world ceased singing, that they might listen to the song of the magic bird, Fong-hoang, and its mate. And as they sang, Lyng-lun, the musician, kept cutting bamboos and tuning them to the notes of these magical birds, six, that is to say, to the notes of the male, and six to the notes of the female, for they each sang six notes apiece; and when they had done singing, Lyng-lun had twelve bamboos cut and tuned, which he bound together and took to the king. And the bamboos gave the following sounds when they were blown into:—(Treble stave)

F F sharp G G sharp A A sharp B C C sharp D D sharp E  
 1 2 3 4 5 6 7 8 9 10 11 12  
 and the odd notes, that is to say,

F G A B C sharp D sharp  
 1 3 5 7 9 11

were the six notes that were given by the male bird, and the even notes

F sharp G sharp A sharp C D E  
 2 4 6 8 10 12

were those given by the female. And the odd ones were pronounced to be Perfect and Male notes, and were called Yang, and the even notes were Imperfect and Female, and were called Yn. And each pipe received a name. . . These were the twelve 'Lu's,' and by these names they are known at the present day.

"In order to ensure the precise sounds being preserved in all

future time, Lyng-lun measured the length and capacity of the pipes, and he took millet seed to measure them with, and he found that the largest pipe, Hoang-ty, F, was the length of 100 millet seeds placed end to end, and that its capacity was 1,200 millet seeds, for this was the number of seeds it contained in its hollow tube, and the other pipes were of length and capacity proportionate to this. . . . After this, Tsai-yu invented the Musical Foot, which is now the standard measure for the F pipe, and the accuracy of which may be tested in the same way, for though it is an *oblong* block like any ordinary measure, but thicker, for it is *square-sided*, it, nevertheless, is hollow in the inside like a pipe and holds exactly 1,200 millet seeds, and in addition to this, gives the sound of F when you blow into it.

“It is in fact the Chinese Foot Measure, for according to the principles of Chinese Geometry the F pipe is the origin of all measures.”

The names of the notes of the pentatonic scale are :

F	G	A	C	D
Koung	Chang	Kio	Tche	Yu

and in this Scale all Chinese vocal music is written.

The relation between the vibration rates of the notes of the male bird in ascending order is 8 : 9, or the cube of 2 to the square of 3. And so also is the relation between the notes of the female bird. Moreover, from *each note* of the twelve can be formed a pentatonic scale, by taking—in any order as to first note—three male and two female, or three female and two male, as, for example

F	G	A	C	D	or	C	D	E	G	A
1	3	5	8	10	or	8	10	12	3	5

the point where the change from male to female, or *vice versá*, is made is where the large step of a minor third comes.

The measurement of the Intervals and Ratios is therefore exactly that of the pentatonic scale of Pythagoras.

Mus. Doc.

## THE TROUBADOURS

### THE SINGING MESSENGERS FROM EAST TO WEST

“ Oh, these are voices of the Past,  
Links of a broken chain.”—PROCTER.

MYSTERIOUS songsters of the Middle Ages, messengers who were burdened, by right of the royal gift of song, with a knowledge that transcended that of their fellow-men—such were the Troubadours, who formed an integral portion of the mystic thread, and thus served in the weaving of the glorious traditions of eastern arcane lore into the young web of the western child-life.

Much has been already set down by many competent writers on this most complicated and interesting period of the Middle Ages; here and there some few frankly acknowledge that in the study of the writings and poems of the Troubadours, traces of hidden knowledge on their part become revealed, a knowledge which pertains to some more ancient tradition than that of the Catholic Church. It is these traces that must be collected, in order to demonstrate that these “Messengers of Love,” as they were often termed, were inheritors of a “Kingdom of Heaven”—a mystic heaven, indeed, of pure doctrine, noble life, and holy aspirations.

It is but slightly that we need touch on their general history, for the outer aspect of their work can be easily followed by students; our chief attention must be centred on the most important part of their mission, and the part but little known—their work as spiritual teachers, their secret language, and above all their secret doctrine.

Rossetti\* in his valuable book gives many details about the

\* Rossetti (Gabriele), *Disquisitions on the Anti-papal Spirit which produced the Reformation*, ii. 111, 170. London; 1834.

language of the "Secret Schools," the "double" and even "triple" language used by these Troubadours in communicating with each other. Aroux, moreover, quotes a most suggestive passage from Dante—which is to be found in his book *De Vulgari Eloquentia*—as follows: "Our doctrine had its origin in the East: its votaries, constituting the true human race, were not at first spread all over the earth: it was by slow degrees that our sectarian\* race, *nostra propago*, multiplied itself with the help of Syrian Pilgrims, Palmers, Palmieri, who brought the light to the confines of the West . . . these missionaries of the sect being either Orientals or Europeans; returning to the country of their birth, they brought with them a language of three-fold meaning, Allegorical, Moral, and Mystical."† Aroux further explains that these "importers" of the "triple language" were divided into three bands, each having its own idiom: one set traversed the South of Europe, another the North, another the part of Asia and Europe occupied by those now called Greeks. Then Aroux breaks out in wrath: "They have one foot on the European soil of the Catholics, the other on the Eastern land of the Manichæans," for the most bitter feeling on the part of the Catholics was aroused from the fact that the teachings they denounced were so closely allied to those inculcated by themselves, and that the lives of the heretics shone out as stars against the blackness of the mediæval monastic life.‡ Indeed, the majority of the higher classes became Troubadours; when prevented by persecution from speaking, they took refuge in song,§ and treated their subjects sometimes seriously, sometimes lightly, but ever was there a dual meaning in *La gaie saber*, or the "Art of loving": for the true "union of love," as Aroux points out, meant the attachment of the "perfect chevalier" to the "celes-

\* The phrases "True human race" and "Sectarians" are generally applied to Mystics, also to the Manichæans, Albigenses, Troubadours, Palmers and Palmieri; it meant those men and women throughout the world, of every nation and in every clime, who were seeking the inner life in its true sense; and who will be the "first fruits" of the "Redeemer," in the mystical sense.

† Aroux (Eugene), *Dante, Hévélique, Révolutionnaire et Socialiste, Révélation d'un Catholique*, p. 389. Paris; 1854.

‡ Lecky (W. E. H., M.A.), *History of European Morals*, ii, 217. London; 1886.

§ Thus we have the *Bible* of Guiot von Provins; and the whole cycle of the "Grail legends."



tial chivalry;" thus were those knights\* called who gave themselves to the service of the "Holy Grail," or the "Mystic Quest," *i.e.*, to the inner service, or initiation, of their secret body. They were indeed:

The soldier-saints who, row on row,  
Burn upward each to his point of bliss.

The perfect passion of self-sacrifice was theirs, and moved these men of the Middle Ages to martyrdom and suffering in their zeal for the spreading of the knowledge of the mystic doctrine. Such, for instance, was Peter Waldo,† who became the founder of the powerful groups of Waldensians,‡ or the "Poor Men of Lyons," a secret body with masonic connections; he was first attracted to serious subjects by a Troubadour who was reciting a poem in the streets of Lyons—a chant in favour of the ascetic life; Waldo invited the Troubadour in, and from that time became one of them.

We must here digress from the mystic aspect, in order to give a slight outline on the general organisation, which can be taken from Baret's admirable work on the subject;§ he gives a chart of the chief Schools of Troubadours as follows:||

The School of Aquitaine	} All these were again subdivided into groups.
The School of Auvergne	
The School of Rodez	
The School of Languedoc	
The School of Provence	

The general compositions of the Troubadours may be classified under the following heads:

"The Gallant," "The Historical," "The Didactic," "The Satirical," and the purely "Theological"¶; then further, those

\* Wolfram von Eschenbach was one of these.

† See Gilly, D.D. (W. S.), *The Romaunt version of the Gospel according to St. John*; from the MSS. preserved in Trinity College, Dublin. Introduction, pp. xc. xcix.

‡ Also called Valdès, Valdernis, Valdensis, and then Waldensis.

§ Baret (Eugene), *Les Troubadours et leur influence sur la Littérature de la Midi de l'Europe*, p. III. Paris; 1867.

|| These are the French Schools only; Germany, Italy, Austria and the Danubian Provinces contained as many.

¶ There is one of importance: *Traité sur la Doctrine des Albigeois et Tuschins*, par Raoul de Gassin.

we may term "The Mystical," or even "Hermetic." The "Satirical" were often theological from an essentially belligerent standpoint. Baret emphasises the fact that theological matters occupied the attention of the Troubadours much more than history. Nostradamus enumerates several works of this kind. In the Vatican Library, says Baret, there are four anonymous treatises which belong to the Provençal Literature.

But the object which was the special detestation of the Inquisition was the translation of the Bible into the Catalonian tongue, and very carefully was this hidden; for the organisation of the Troubadours was admirable and its Bishops and Deacons were disguised as Troubadours, in the various schools. In Spain, Germany, Italy and Central Europe, this powerful "secret organisation" extended with its mystic traditions. Aroux, in connecting the Troubadours with the Albigenses on one side, links them also to the Manichæan religion on the other, that most pernicious—according to the Roman Church—of all heresies, because the most vital.\* Indeed, nothing but the wholesale bloodshed undertaken by the Dominicans could have crushed it out even publicly; still, it lived again in other forms and under other names, and when Rutherford and other writers connect the Manichæans with the Freemasons they are touching a deeper truth than perhaps they know. As the above-mentioned writer points out, the Troubadours and the "*Steinmetzen* or Bridge-Builders" were connected, and "among them, too, the Freemasons found ample occupation"; this is accurately true, for from Manes,† "the widow's son," descends the tradition which was common to Troubadour and Freemason; their hieroglyphs were in many cases identical and the signs common to both. Manes, who went into Egypt and brought back that

\* Says Lea: "When to Dualism is added the doctrine of transmigration as a means of reward and retribution, the sufferings of man seem to be fully accounted for. . . . Manes had so skilfully united Mazdean Dualism with Christianity and with Gnostic and Buddhist elements, that his doctrines found favour with high and low, with the subtle intellects of the Schools and with the toiling masses." *Hist. of the Inquisition*, i. 89. London; 1888.

† Mani—or Cubricus—was the pupil of Terebinthe (who was afterwards called Buddhas). He was an Egyptian Philosopher, and from him Manes received the Hermetic tradition; Manichæism was based on the ancient Babylonian religion with Christian, Persian and Egyptian elements introduced. The Gnostics who joined the Manichæan stream were the Basilideans, Marcionites, and Bardesanites. See Beausobre (M. de), *Histoire critique de Manichéisme*, 2 vols. Amsterdam; 1734.

ancient tradition, he who was crucified for reforming the Magian Priesthood, became the originator of the powerful symbol found in "the Sons of the Widow" with its sign. It is this tradition which underlies the well-known societies of the Knight-Templars, the *Fratres Lucis*, the *Asiatische Brüder*, and many others who have kept alive the mystic teaching, and handed it on.

From the death of Manes, 276 A.D., there was an intimate alliance\*—even a fusion—with some of the leading Gnostic sects, and thence do we derive the intermingling of the two richest streams of Oriental Wisdom: the one, directly through Persia, from India; the other, traversing that marvellous Egyptian period, enriched by the wisdom of the great Hermetic teachers, flowed into Syria and Arabia, and thence with added force—garnered from the new divine powers made manifest in the profound mystery of the blessed Jesus—into Europe, through Northern Africa, finding a home in Spain, where it took deep root. From this stock sprang into full flower that richness of speech and song for which the Troubadours will live for ever—Manichæans, who sang and chanted the Esoteric Wisdom they dared not speak.

Next we see them dispersed in sects, taking local names, separate in name only, but using the same secret language, having the same signs. Thus, everywhere they journeyed, and, no matter by what name they were called, each knew the other as a "Widow's Son," bound together on a Mystic Quest, knitted, by virtue of a secret science, into one community; with them came from the East the chivalric ideal, and they chanted of love and sang of heaven: but the love was a "Divine Love," and their heaven was the wisdom and peace of those who sought the higher life. As Aroux† says, the chief object which dominated the work of these "Trouveurs" [Troubadours] was Chivalry: "not the feudal, fighting, iniquitous Chivalry, as corrupt as it was ignorant," but that tone of thought which is well termed

\* Says Lea: "Of all the heresies with which the early Church had to contend, none had excited such mingled fear and loathing as Manichæism." And again: "The Manichæism of the Cathari, Patarins, or Albigensis, was not a mere speculative dogma of the Schools, but a faith which aroused fanaticism so enthusiastic that its devotees shrank from no sacrifices in its propagation." Lea (H. C.), *loc. cit.*, 89.

† Aroux (Eugene), *Les Mystères de la Chevalerie*, pp. 69-71. Paris; 1858.

mystic, and which sees in all life only a manifestation of the Divine power. They fought for the purity of their ideal against the ever-increasing corruption of the Roman Church.

This "Celestial Chivalry"—Aroux demonstrates—was derived from the "Albigensian Gospel," whose "Evangel" or "Gospel" was again derived from the Manichæan-Marcion tradition.\* These Albigenses were identical with the Cathari, and the Troubadours were the messengers bearing the secret teaching from one body to another. "Thus one sees them taking every form: by turns artisans, colporteurs, pilgrims, weavers, colliers . . . deprived of the right to speak, they took to singing."

It must be remembered that simultaneously with the inflow of this Manichæan oriental wisdom into Spain, there had been the same development in Italy from Sicily, all through the Danubian Provinces to Hungary, and over the Caucasus to Russia and along the shores of the Caspian Seas; just as the legend of the Holy Grail was everywhere, so also was this stream, for the two were one.

The most prominent public development takes place, as we see, in the eleventh and twelfth centuries, but the enormous spread of the teaching was the result of centuries of quiet work. Travel was slow, and nearly all communication was from person to person. Hence when we see in the twelfth century the "flowering of the plant," it must be remembered that this result was the work in each country of small bands of, and even of isolated travelling mystics who were true missionaries in life and heart.

To turn to another aspect. It is curious to think of the Troubadours as authorities in dress and etiquette. Rutherford says: "They prepared the youth of both sexes for

\* Lea (H. C.), *loc. cit.*, i. 92: "A further irrefragable evidence of the derivation of Catharism from Manichæism is furnished by the sacred thread and garment which were worn by all the Perfect among the Cathari. This custom is too peculiar to have had an independent origin, and is manifestly the Mazdean *Kosti* and *Saddayah*, the sacred thread and shirt, the wearing of which was essential to all believers, and the use of which, by both Zends and Brâhmans, shows that its origin is to be traced to the prehistoric period anterior to the separation of those branches of the Âryan family. Among the Cathari the wearer of the thread and vestment was what was known among the inquisitors as the '*hæreticus indutus*' or '*vestitus*,' initiated into all the mysteries of the heresy."

society, and they drew up rules for their guidance therein;" and then he gives a most interesting quotation from a Troubadour, Amanien des Escas, who instructed a young man of rank while he was a Page or a Squire, as follows: "Shun the companionship of fools, impertinents, or meddlers, lest you pass for the same. Never indulge in buffoonery, scandals, deceit, or falsehood. Be frank, generous, and brave; be obliging and kind; study neatness in your dress, and let elegance of fashion make up for plainness of material. Never allow a seam to remain ripped and gaping; it is worse than a rent; the first shows ill-breeding, the last only poverty, which is by far the lesser evil of the two. There is no great merit in dressing well if you have the means; but a display of neatness and taste on a small income is a sure token of superiority of spirit,"\* etc. There is much more of the same kind, but this citation serves to show how eminently practical was the advice given to the young men in olden days.

Very bitter and violent were the attacks made upon these men by the monks, who were jealous of the real purity and asceticism of these heretical Troubadours, and who were infuriated at the publicity given to their own misdeeds; such an attack is graphically described by Hueffer in his thoughtful work on the Troubadours. The writings of "Izarn the Monk," for instance, he well describes as a "striking specimen of monkish effrontery," and he proceeds to criticise the "unctuous self-laudation" of his work, the *Novas del Heretge*, or the *Tale of a Heretic*, a dialogue between the author and a Bishop of the Albigeois sect.

"The opening lines," says Hueffer, "are important to the historian of theology. They prove that the Neo-Manichæan heretics believed, or at least were said by the Catholics to believe, in something very like metempsychosis. 'Tell me,' the monk begins, 'in what school you have learned that the spirit of man, when it has lost its body, enters an ox, an ass, or a horned wether, a hog, or a hen, whichever it sees first, and migrates from one to the other until a new body of man or woman is born for it? . . . this thou hast taught to deluded people, whom thou

\* Rutherford (John), *The Troubadours, their Loves and Lyrics*, pp. 223, 334. London; 1873.

hast given to the devil and taken away from God. May every place and every land that has supported thee perish!"\*\*

It is curious and suggestive to find that S. Francis of Assisi had been a Troubadour; Görres† speaks of him as a "genuine Troubadour," and there is no doubt that he and some of his Franciscans were at one time members of the heretical Cathari: indeed it is questionable whether he was at any time an orthodox Churchman, though—like that other Troubadour, Dante—the Church has ever claimed him as a "faithful son."

A few words must now be devoted to what may be termed the general position of the Troubadours, the place and functions of some of them at least. Among the most illustrious of the Troubadours was Alfonso the Second, King of Arragon (1162-1196). Ticknor says: "From 1209 to 1229, the shameful war which gave birth to the Inquisition was carried on with extraordinary cruelty against the Albigenses, a religious sect in Provence, accused of heresy, but persecuted rather by an implacable political ambition. To this sect—which in some points opposed the pretensions of the See of Rome, and was at last exterminated by a crusade under the Papal Authority—belonged nearly all the contemporary Troubadours, whose poetry is full of their sufferings and remonstrances. In their great distress, the principal ally of the Albigenses and Troubadours was Peter the Second of Arragon, who in 1213 perished nobly fighting in their cause at the disastrous battle of Muret. When therefore the Troubadours of Provence were compelled to escape from the burnt and bloody ruins of their homes, not a few of them hastened to the friendly Court of Arragon, sure of finding themselves protected, and their art held in honour, by princes who were at the same time poets."‡ These passages and the accompanying notes are of importance to students, for they show how

\* Hueffer (Francis), *The Troubadours*, p. 32. London; 1878.

† Görres (J.), *Der Heilige Franciskus von Assisi, ein Troubadour*. Strassburg; 1826.

‡ Ticknor (George), *History of Spanish Literature*. i. 280-281. London; 1863. The following note is given by this author: "Sismondi (*Hist. des Français*, Paris, 8vo, Tom. vi. and vii. 1823, 1826), gives an ample account of the cruelties and horrors of the war of the Albigenses, and Llorente (*Histoire de l'Inquisition*, Paris; 1817, Tom. i., p. 43), shows the connection of that war with the origin of the Inquisition. The fact that nearly all the Troubadours took part with the persecuted Albigenses is equally notorious."

intimate a part was played by the Troubadours in the religious movements of the period, and how they were instruments in keeping the mystic teaching alive, and in handing on the Wisdom of the East clothed in this, its latest, poetical disguise.

In Germany also the Troubadours dwelt in high places, for, according to M. de Saint-Peloie, the Baron Zurlandben had just (1773) found an MS. in the library of the King, containing the sonnets of princely Troubadours, written about the twelfth and thirteenth centuries. Among these royal writers were the Emperor Henry VI., Conradin, King of Bohemia, and other Princes, Electors, Dukes and Margraves.

The emotional life of the young European nations was largely educated by means of the chivalric romances, based, as they were, on the highest religious and mystic teaching; and later, in 1400-1500, the Celestial Chivalry was the great standard set before the people, as a national ideal.

Says Ticknor "Religious Romances were written. . . in the form of Allegories, like the 'Celestial Chivalry,' the 'Christian Chivalry,' 'The Knight of the Bright Star'"; and this author remarks that the object of that interesting book—the *Celestial Chivalry*, written by Hieronimo de San Pedro (at Valencia, in 1551-60)—was to drive out of the world "the profane books of chivalry."\*

The titles he uses are worth attention, the first part being called "The Root of the Fragrant Rose"; the second, "The Leaves of the Rose." The names are suggestive, for it was just at this period, when, owing to bitter persecution, the Cathari and Albigenes were nearly exterminated,† that the Rosicrucians began to revive the same old eastern tradition, and the blessed Christian Rosencreutz turned his steps eastwards, and in Arabia spent three years fitting himself for the work to come.

The Rose was one of the ancient traditional mystic symbols,

\* Ticknor (George), *Hist. of Spanish Literature*, i. 220, 221.

† "By order of the same François I., his General extirpated with a cruelty unusual even in those times, the remnant of the Albigenes still lurking in the villages of Provence, a sect it should be remembered of genuine Manichæans, transplanted thither from the East at a comparatively recent date. As Manichæans they would naturally have preserved the symbols and tokens for mutual recognition, so much in vogue, as history and existing monuments attest." King (C. W.), *The Gnostics and Their Remains*, p. 399. London; 1887.

re-adapted by the Rosicrucians, and used, indeed, by all sectaries and mystics. Aroux\* asserts that the famous *Roman de la Rose*† was not only a satire against the Pontifical Court, but also the apotheosis of heresy, for it contained the Hermetic Science under the guise of a religious poem.

Rossetti‡ is as emphatic about the symbolic language, and Wharton gives us the following suggestive hints: "In the preface of the edition [to this poem] printed in the year 1583, all this allegory is turned to religion. The Rose is proved to be a State of Grace, or Divine Wisdom, or Eternal Beatitude . . . It is the White Rose of Jericho . . . the Chemists made it a search for the Philosopher's Stone."§ There is ever a mystery in the crucified Rose, typical of light and glory, springing from the blood of Adonis, himself Dionysius, the best of heavenly beings. Endless are the exquisitely beautiful and refined symbolical meanings of the sacred Rose.

Thus as we study the Troubadours it becomes evident that an enormous under-current of secret teaching was being carried on by them, and on this point Rutherford gives us some important hints which have already been noticed in a previous number of the REVIEW|| but may again be usefully referred to since they illustrate this particular fact and verify much that is said by Aroux: "The body of the learned in the Middle Ages—or the inner circle of that body—seems to have formed a secret society, whose purpose was to keep as much knowledge as possible confined to itself, after the manner of the Druids, or of the Egyptians and Chaldæan Sages; when compelled to put the more occult portions of their scientific acquirements into a more permanent form they adopted one perfectly unintelligible to the vulgar. Some wrapped up their more valuable secrets in parables, others threw them again into the shape of illuminations, and others again adopted the device of Roger

\* Aroux (Eugene), *Dante, Hérétique, Révolutionnaire et Socialiste*, p. 83.

† Begun by Guillaume de Loris—a Troubadour—1260, finished by Jean de Meung, Poet, Alchemist, and Astrologer. It is a Hermetic treatise of much value.

‡ Rossetti (Gabriele), *Il Mistero dell' Amor Platonico del Medio Evo*, ii. 411-414. London; 1840.

§ Wharton (Thomas), *Hist. of English Poetry*, ii. 205.

|| THE THEOSOPHICAL REVIEW, xxiv. 202. London; 1899.



Bacon, who, giving the name of an important ingredient of gun-powder in an anagram, rendered the whole receipt for the composition of the substance a complete mystery to the uninitiated

It has been said that Rutherford has allied the Troubadours with the Freemasons, and the latter body has an undoubtedly Manichæan tradition. For confirmation on this point we can refer to what is said by a very well-known Masonic authority, whose knowledge about Masonry is unquestionable: "Sons of the Widow\*—a powerful society founded by Manes, a Persian slave . . . and continued to the present day; it consisted of two degrees: 1. Auditor. 2. Elect. It was at peace under the Mother of the Emperor Anastasius (A.D. 491-518), but was persecuted by Justin. In the course of time, its agents secretly instigated the Crusades; but, being betrayed, had to veil their mysteries under many names. In Bulgaria and Lombardy it was known as the Society of the Paterini, in France as the Cathari and Albigenses, and from it originated the Hussites, Wyckliffites, and Lollards. The Dutch sect of the Family of Love also sprang from it."†

Such is the statement of a high Mason on this connection, corroborating the links that have already been outlined, and many more might be instanced, showing that all the tenets of these mediæval sects of Troubadours are traceable to Gnostic and Manichæan doctrines. Very wonderful is the part filled by the "Messengers of Love" in the spiritual evolution of Europe during the Dark Ages. Martyrs many and Saints not a few—such will be the roll-call of the Minnesängers, Troubadours and Bards of these olden days.

The record of their work lives undying, and among the many servants who joy in serving the Great White Lodge from afar must be ranked the Troubadours.

ISABEL COOPER-OAKLEY.

\* This term is applied to the Albigensian Troubadours; and it was employed amongst themselves.

† Mackenzie (Kenneth, R. H., ix<sup>o</sup>), *The Royal Masonic Cyclopædia*, p. 768. New York; 1898.

## HERMES THE THRICE-GREATEST AND THE MYSTERIES OF EGYPT AND PHŒNICIA\*

WE will now see what Plutarch, who flourished in the second half of the first century A.D., has to tell us about the Egyptian Hermes and the tradition of the mysteries in his interesting treatise *On Isis and Osiris*.†

In chapter iii., Plutarch tells us that some hold that Isis is the daughter of Hermes; this must mean that the Isiac mysteries were a later form of the oldest Hermaic tradition. In the city of Hermes Isis was called Righteousness and Wisdom.

“And they reveal her sacred mysteries to those who are truly and justly called Carriers of the sacred symbols and Changers of the sacred robes. For these are they who carry in their soul, as in a casket, the sacred doctrine concerning the Gods pure of all superstition and superfluity; and while they clothe in dark and shadowy veils some parts of the belief concerning the Gods, they reveal others privately in all their light and clearness, precisely as is symbolised by the sacred vesture.‡ For this reason also initiates of Isis on their death are robed in these veils, as a symbol that they have this Word in their hearts,§ and that it alone suffices for their travelling about in the other world. For it is not the wearing of beard and cloak that makes the philosopher, nor do linen surplice and shaven crown make

\* For more concerning Hermes the Thrice-greatest see my previous articles on the Hermetic Treatises and Trismegistic Literature, running from December, 1898, onwards in this REVIEW.

† I use the text of Parthey (*Plutarch: Über Isis und Osiris*, Berlin, 1850), and Bernardakis (*Plutarchi Chaeronensis Moralia*, vol. ii., pp. 471 sqq., “Bibliotheca Teubneriana,” Leipzig, 1889).

‡ That is the seven veils or vestures of Isis, the Great Mother.

§ Lit., with them.

an initiate of Isis. But the real initiate of Isis is he who after being admitted to the spectacular and dramatic representation of the doings of these Gods, in the customary fashion,\* further by means of his reason searches out and meditates on the truth which underlies the play."

Speaking of the piety and mystic fashion of the Egyptian philosophers summed up in their name for the Supreme, Amun or Amen, which means the Concealed or Hidden, Plutarch writes :

"And the wisest of the Greeks also bear witness to this, Solon, Thales, Plato, Eudoxus, Pythagoras—and some say Lycurgus also—who journeyed to Egypt and conversed with the priests."†

And after mentioning the names of some of the Egyptian teachers of these famous philosophers, he especially signals out Pythagoras as the one who, "being most admired" of all these distinguished visitors, and in his turn most admiring the Egyptian initiates, "copied their symbolical and mysterious style, wrapping up his teachings in enigmas."

In a note on this passage Parthey‡ again gives a list of no less than thirty-two of the most famous men of Greece who owed their instruction to Egyptian instructors, in every case appending full references. How anyone accustomed to weigh evidence can still follow the latest fashion of scepticism and refuse to admit the important part which Egypt played in the philosophical education of Greece is a mystery.

Between Gods and men, says Plutarch, there is a class of intelligences—that is to say, of those evolved beyond the average man, and forming the next grade of being upwards, just as animals form the next grade of being below man—"who pass on upward the prayers and petitions of men, and bring thence to them prophecies and gifts of good things." To this class Plato gives the name of Hermeneutic and Ministering.§

We have here one of the fundamental tenets of Egyptian

\* That is the lesser mysteries, which consisted mainly of the mystery-play.

† *Ibid.*, cap. x.

‡ *Op. cit.*, pp. 182 sqq.

§ *Ibid.*, cap. xxvi. Compare Plat., *Symp.*, p. 202 D.

occultism. The perfected among men become what Christians would call Ministering Angels or Messengers. Such Masters were regarded by the Egyptians as severally the representative of Hermes, and in their sacred writings all were identified with Hermes (Thoth or Ṭeḥut); hence the whole hierarchy was called Hermeneutic, and Plato, an initiate of the Egyptian wisdom, does but repeat a doctrine he had learned.

As to the inner meaning of the mystery-myth of Isis and Osiris, we shall see that it is identical with the teaching of our Trismegistic writings, for thus the priest of Apollo writes :

“ Isis is the female principle of Nature, and the receptacle in which all becoming (or generation) takes place, hence she is called ‘ Nurse ’ and ‘ All-receiver ’ by Plato,\* but by the majority the ‘ One of numberless names,’ in that under the influence of Reason (or the Logos) she receives all shapes and forms. For it is her very nature to love † Him who is the first and supremest of all, who is identical with the Good, and this she longs and pursues after. But she flees from and repels the domain of the evil one, ‡ though she is the field and matter of them both ; but of herself ever does she incline to the better one, submitting herself for Him to impregnate her and sow in her emanations and likenesses, wherewith she rejoiceth and delighteth to be with child and big with births of every kind. For birth is the image of being in matter, and becoming the copy of that which is.

“ Hence it is not unreasonably that in the mystic myth they say the soul of Osiris is eternal and indestructible, but that his body is ever torn in pieces by Typhon and destroyed ; while Isis ever wanders about seeking for it and putting it together again. For the Real, the Mind, the Good, is above destruction and change ; but the images which the sensible and corporeal [cosmos] has impressed upon it by Him, and which it receives as reasons (*logoi*) § and forms and likenesses, these, like seal-impressions in wax, do not last for ever, but the disorderly and chaotic [elements] seize upon them—those elements that have

\* *Timæus*, 51 A.

† *Sci.*, Typhon, chaos.

‡ The very doctrine of *The Shepherd*.

§ That is the rational souls of men.

been driven down hither from the upper plane\* and fight against Horus, namely the sensible world which Isis brings forth as the image of the spiritual universe. And it is for this reason that Horus (the sensible world) is said to be prosecuted by Typhon on the charge of impurity of birth, as not being pure and without mixture like his sire, the Reason (or Logos), who is free from mixture and above passibility, while His son is rendered impure with matter owing to the corporeal element [in his nature]. Nevertheless [Horus] prevails and wins his case through Hermes—that is to say the Reason—bearing witness and proving that the [sensible] world is the result of Nature's modelling herself according to the [impress of] the spiritual Mind. For the genesis of Apollo† from Isis‡ while the Gods were still in the womb of Rhea,§ is an occult way of stating that before this world of ours became visible its matter received its completion at the hands of Reason (or the Logos), since it had been proved that the first birth which Nature brought forth of herself was incomplete.¶ For this reason they say that product of Isis¶ was born a cripple in the darkness, and they call it the elder Horus; for it was not the world but an image as it were and phantasm of the world which was yet to be.

“The present Horus,\*\* however, is himself well outlined and complete, and though he has not entirely destroyed Typhon,†† nevertheless he has stripped him of his activity and strength. . . . One of the myths tells us how Hermes cut out the sinews of Typhon and used them for lyre-strings, thus

\* The “downward-borne elements” of *The Shepherd*.

† The invisible or original nucleus of our system.

‡ The texts add “and Osiris,” but the sequel proves that this reading is erroneous.

§ The spiritual or invisible substance of the great cosmos, that is to say, while the universe was still nebulous.

|| This doctrine of Egyptian theosophy (together with many others) is made extensive use of by most of the Gnostic writers; the imperfect birth from the Sophia, as the result of her effort to bring forth unaided, or without a consort, paves the way for the whole scheme of soteriology, the Saviour (Logos) having to perfect the imperfect product of Nature. All previous writers on Gnosticism have missed this passage in Plutarch, and all translators of Plutarch have made havoc of the text and nonsense of the passage, because they have failed to notice the striking parallel we have just pointed out.

¶ Lit., of that God.

\*\* The “beautiful world order,” as the Trismegistic writings call it.

†† The still chaotic or disorderly elements in him.

teaching us how Reason brought the all into harmony, and made it concordant from discordant elements;\* Reason did not destroy the destructive power, but he crippled it.”†

“Further we are informed that in what are called ‘The Books of Hermes’ it is written concerning the sacred names, that the power which directs the ordered heaven of the [visible] sun, is Horus (called by the Greeks Apollo); but that the power which directs the spiritual sun‡ is called in Egyptian by some Osiris, by others Serapis, and by others Sothis.”§

We also learn from Plutarch that on the nineteenth day of the first month the Egyptians used to keep the festival of Hermes and on such occasions it was their custom to eat honey and figs. At the same time they explained the reason of this proceeding by exclaiming as they ate them, “Sweet is Truth.”||

Hermes for them was also, as we have seen, the personified Logos in His aspect of Wisdom. Hermes is the justifier of Horus, and Horus and Hermes are thus the Wisdom-aspect of the Logos, while Isis is the Love-aspect and Osiris the Power-aspect. Strange as were the wisdom-myths invented by the Egyptians, yet stranger were the symbols of the divine Wisdom chosen from the animal world. Thus the crocodile, says Plutarch, was especially honoured as a symbol of the Logos. The crocodile was popularly supposed to be without a tongue, though as a matter of fact it has a rudimentary organ which serves it in this capacity. It was for this cause that the symbol was chosen. “For the divine Reason stands in no need of a voice, and ‘moving on a soundless path with justice guides all mortal things.’”¶

And that this doctrine of the Logos was the pivotal dogma of the Egyptian mysteries, as it was the central doctrine of the

\* This is the creation of the Harmony or Seven Spheres according to *The Shepherd*.

† The destructive power, “God the destroyer,” is necessary unto the end, for he is also the colleague of “God the regenerator.” As the first nucleus of the cosmos, the first area of order, was crippled for want of Reason, so is the irrational chaos crippled as the domain of Reason expands. The above passages are from Plutarch, *op. cit.*, capp. liii.-lv.

‡ Lit., the Spirit.

§ *Ibid.*, lxi.

|| *Ibid.*, lxviii.

¶ *Ibid.*, lxxv. Compare Euripides, *Tro.*, 887.

Trismegistic writings, may be seen from the following fine passage of Plutarch, the initiated priest of Apollo, whose mysteries must have been very similar to those of "Horus, the Golden"—in which connection it is well to remember that Pythagoras and his school were especially devoted to Apollo, and that Pythagoras had drunk deep of the well of Egyptian theosophy. But for our last passage from Plutarch.

"But He\* himself is far, far from the earth, unspotted and unstained, and pure of everything that doth admit decay and death. Nor can the souls of men, here on the earth at least, swathed as they are with bodies and enwrapped with passions, commune with Him, except so far as they can reach unto some dim sort of a dream of Him with the perception of the mind trained in philosophy. But when men's souls are freed [from out the body and the passions] and pass into the Formless and Invisible and Passionless and Pure, this Deity becomes their Guide and King; and they hang† as it were from Him, and contemplate, insatiate,‡ His beauty, and long after it—beauty that no man can declare or speak of. It is with this‡ the ancient tale makes Isis e'er in love, and by her ever seeking it and her consorting with it she fills all things down here with all things fair and good, whatever things have part in genesis."§

It must be now abundantly evident that the source from which Plutarch obtained his information concerning the Egyptian mystic doctrines|| was derived from the same sources from which our Trismegistic writings derived their main inspiration. Moreover as Plutarch had no knowledge of Christianity, it is evident that the sources of the Trismegistic doctrines were, as they claimed to be, the Egyptian tradition of the eternal Gnosis.

The Logos doctrine is thus shown to be the back-bone of the Egyptian wisdom. It is shown to be fully developed on Egyptian soil and not a vague unsystematised conception. At

\* Osiris, the Logos.

† The very terms used in the Trismegistic writings.

‡ Beauty.

§ *Ibid.*, lxxviii.

|| Probably the writings of Manetho, of whom more anon.

this point it would be interesting to investigate the Logos-doctrine as found in the writings of the Alexandrian Jew Philo, who lived in the latter part of the first century B.C. and the first half of the first century A.D., and show the part that Egypt played in moulding his ideas on the subject; but the matter is too voluminous for treatment in this place and the task must be reserved until we come to speak of the Therapeuts in a subsequent essay.

We will now turn to the Greek translation of the ancient Phœnician records of Sanchuniathon, which contain several passages of interest in connection with our Trismegistic writings. The date of Sanchuniathon, the Phœnician priest who compiled his cosmogony and history from records in the adyta of the temples, is claimed to be archaic, but as to its accuracy we need not trouble ourselves at present. Philo Byblius, the Greek translator of Sanchuniathon, lived in the second half of the first century A.D. He prefaces his translation with an introduction and intersperses it with occasional remarks, which are, however, clearly distinguished from the translated passages. Now the general modern theory since the time of Orelli\* is that Philo forged the whole of this cosmogony and history. On the contrary, it was made considerable use of by Porphyry in his criticism of Christianity, and Eusebius† quotes the passages used by Porphyry.‡ The whole work of Philo, moreover, is claimed to be recovered by Wagenfeld, who has elaborately defended its genuineness.§ There is absolutely no reason to accept the forgery-hypothesis, which rests on an even flimsier basis than the forgery-theory of the Trismegistic writings. The work on the contrary is a most interesting document for under-

\* J. C. Orelli, *Sanchoniathonis Berytiii quæ feruntur Fragmenta* (Leipzig; 1826).

† *Præparatio Evangelica*, I. vi. vii.

‡ These are collected by Cory in his *Ancient Fragments*, pp. 3 sqq. (London; 1832), and they may also be found in C. Müller, *Fragmenta Historicorum Græcorum*, "Philo Byblius," iii., pp. 560 sqq. (Paris; 1848).

§ F. Wagenfeld, *Sanchuniathon's Urgeschichte der Phönizier in einem Auszuge aus der wieder aufgefundenen Handschrift von Philo's vollständiger Übersetzung* (Hanover; 1836). In the following year Wagenfeld published the Greek text with a Latin translation under the title *Sanchoniathonis Historiarum Phœnicia Libri IX.* (Bremæ; 1837). For the further consideration of the reliability of Sanchuniathon see Count (Wolf Wilhelm) Baudissin's *Studien zur semitischen Religionsgeschichte*, Heft ii., "Über den religionsgeschichtlichen Werth der phöniciſchen Geschichte Sanchuniathon's" (Leipzig; 1876).



standing the ancient Semitic mystery-tradition as distinguished from Jewish adaptations of general Semitic legend, in other words the distinction of "Semitismus" and "Israëlitismus." Porphyry was not only a Semite himself but also a good critic, and not likely to base his arguments on a forgery; nor would Philo have ventured to put forward a forgery when there were thousands of learned and fanatical Jews who would have been only too glad to expose it.

Philo tells us that the Phœnician public traditions being chaotic, "Sanchuniathon, a man of great learning and a busy searcher [after knowledge], who especially desired to know the first principles from which all things are derived, most carefully examined the Books of Taaut, for he knew that Taaut was the first of all under the sun who discovered the use of letters, and the writing of records. So he started from him, making him as it were his foundation—from him the Logos whom the Egyptians called Thoyth, the Alexandrians Thoth,\* but whom the Greeks have turned into Hermes."†

This evidently means that the source of Sanchuniathon's information as to the beginning of things was derived from the Books of Hermes, and that this was so may be seen from the following passage :

"He supposes the beginning of all things to consist of a dark mist of a spiritual nature, or as it were a Breath of dark mist, and of a turbid Chaos black as Erebus; ‡ that these were boundless, and for many an age § remained without a bound. 'But when,' he || says, 'the Spirit fell in love with his own principles, ¶ and they were interblended, that interweaving was

\* These are apparently attempts at transliterating the dialectic variants of Upper and Lower Egypt of the name Ṭehut.

† Wagenfeld's text, *Proœm.*, p. 2.

‡ This is the beginning of the out-breathing of the universe or of any system; it is the Great Breath or Spirit moving on the Waters of Chaos, the primal nebula. Erebus was fabled to be a region of nether darkness separating Earth and Hades, the invisible world.

§ Lit., æon.

That is Sanchuniathon; so that we must take this passage as a direct quotation or rather translation.

¶ Or sources, that is the primal states of matter or chaos.

called Love; \* and this Love was the origin of the creation of all things. But [Chaos] did not know its own creation. From its embrace with Spirit Môt was born.† From her [Môt, the Great Mother] it was that every seed of the creation came, the birth of all the cosmic bodies.

“ [First of all] there were [great] lives‡ devoid of sensation, and out of these came subsequently [great] lives possessed of intelligence.§ The latter were called Zophasemin (that is to say, “overseers of the heavens”). The latter were fashioned in the form of eggs, and shone forth as Môt, the sun and moon, the stars and the great planetary spheres.

“ Now as the [original] nebula began to lighten, through its heat mists and clouds of sea and earth|| were produced, and gigantic downpours and torrents of the waters in the firmaments. Even after they were separated¶ they were still carried from their proper places by the heat of the sun, and all the [watery and earthy elements] met together again in the nebula one with the other, and dashed together, amid thunder and lightning; and over the crash of the thunderings the [great] rational lives before mentioned watched,\*\* while on the land and sea male and female cowered at their echo and were dismayed.’

“ After this our author proceeds to say: ‘ These things we found written in the Cosmogony of Taaut, and in his commentaries, based on his researches and the evidences which his intelligence saw and discovered, and so enlightened us.’ ††

\* *πόθος*, Pothos; yearning, longing—love for all that lives and breathes. This union was symbolised not only among the Phœnicians but also among most of the other nations by an egg, round which a serpent twines. When the egg and serpent are represented apart they stand for “Chaos” and “Ether,” matter and spirit; but when united they represent the hermaphrodite or male-female first principle of the universe, spirit-matter, called in Greek translation Pothos or Cupid.

† Here Philo, the translator, volunteers the information that some call this prime plasm of Chaos, “slime,” others explain it as “fermentation,” in a watery sort of medium.

‡ The primal elements and their sub-divisions.

§ The same distinction is made in the cosmogonic account in *The Shepherd*, but with more detail.

|| Presumably still mingled together, as in the account in *The Shepherd*.

¶ That is to say, after the land and water were separated.

\*\* *ἐργηγήγόρησεν*. The same expression is used in the Greek translation of *The Book of Enoch*, in speaking of the Watchers (*Egregores*).

†† *Ibid.*, i. ii., pp. 8 sqq.

There are many other points of interest in Philo's translation, but we have no space for details. One point, however, must not be omitted, because of its importance with regard to the Hermes-Æsculapius tradition, an important factor in the Trismegistic writings.

"And Cronus going to the land of the South gave the whole of Egypt to the God Taaut to be his kingdom. All these things were first recorded by the seven sons of Sydyk, the Cabiri, and their eighth brother, Asclepius, as it was commanded them by the God Taaut."\*

Æsculapius is here at once identified with the cult of the "Great Gods" (כַּבִּירִים, KBR, *Kabirim*), who were, according to the old Semitic tradition, the sons of King Sydyk (? Melchizedec). The whole subject of the very ancient mysteries of these Great Gods is one of immense interest, but we must not be tempted to follow this alluring bye-path.† Enough has been said to show that both Sanchuniathon and the writer of *The Shepherd* drew their accounts of cosmogony from the same sources, namely, the "Books of Thoth," or in other words the Egyptian mystery-tradition.

G. R. S. MEAD.

\* *Ibid.*, viii., p. 26.

† The best source of information is Art. "Megaloi Theoi," in Roscher's *Ausführliches Lexikon der griechischen u. römischen Mythologie*, II., ii. (Leipzig; 1894-1897.)

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THE degrees of Initiation are innumerable : watch therefore, O student of life, . . . work to attain future emancipation, for the divine Odyssey is but a series of metamorphoses . . . where each form is the result of the preceding ones, and is the condition of those which follow. . . . Divine life is but a succession of deaths.

WE ourselves create our spiritual world, our monsters, our chimeras, and our angels. We make objective what is fermenting in ourselves.

MAN is only what he becomes, a profound truth, but he only becomes what he is, a still more profound truth.

HEAVEN and hell are within us : man is the great abyss.—AMIEL's *Journal*.

## A REPLY TO "COMPREHENSIVENESS"

IN the paper entitled "Comprehensiveness" in the issue of July there are several points, that in justice to so important a question I wish seriously to call to account, for in all good faith I consider the writer has missed his aim.

Colonel R. Elias begins by stating a fallacy, *viz.*, that comprehensiveness means expansiveness. This can only be the case when one is speaking of Universal Mind; that certainly is equally *all* comprehensiveness and equally *all* expansiveness. Now the finite man, man as he is at present, can never lay claim to this power. Where the finite mind expands in one direction it contracts in another; so also with its power of comprehension. Hence comprehension and expansiveness may be analogous, but not interchangeable terms.

But the fact of "a Church opening its doors wide enough to admit those in favour of advancement" does not in the least prove that that Church thoroughly comprehends its position. On the contrary, complete comprehension *might* decide to shut its doors *pro tem.*

The writer uses the words "sacerdotal enthusiasts" as if he supposed that such a term were really a correct description, he apparently meaning "fanatical priests," and that they were admitted to be "mistaken" by all thinkers. It is not so. Many not only approve of sacerdotalism, but also of this enthusiasm; for surely Colonel R. Elias must know that to utterly cut away these men would be to turn and rend the very religion he seeks to support. For I presume that he wishes still further to cement the binding tie between man and God called "religion," but that he is anxious that men should have a nobler view of religion than that generally obtaining. It may be more especially the fault of priests that religion has grievously suffered, and it may be true that these same "enthusiasts" are but poor and effete represen-

tatives of a royal lineage, of the true efficient priests whose hands had power to bind and loose. But may we not hope that they too will advance in these days of "advancement," if the advancement be really spiritual and not merely material and illusory; and may not we hope that that enthusiasm which still keeps them faithful to the shadow may in due time lead them also into the light? Are we lay people alone to have a monopoly of enlightenment?

With regard to the "mixing of nations" it is quite true that the "good people" referred to in a preceding paragraph—good people apparently meaning stupid and ill-informed ones—do travel and mix with other nations much more than their predecessors did in former centuries, when such people usually stayed contentedly at home. We admit that these same "good people" are narrow and illogically minded and that every generation is full of such people, that they in fact constitute the mass, the men in the streets; but does this modern travel and mixing with other nations really illuminate people, or is it not a mere surface change, on matters of slight importance only? Do we find that the masses of our own "good people" in our colonies, or in India, or in the States originating from our firesides, are really so extremely superior to their ancestors? I admit improvement in many directions, but I think it cannot be denied that there is with this improvement in some points a decline in others. There is indeed a higher ethical code by which Society professes to be actuated—that of altruism, a clear understanding that one side of society has no right to exist at the entire expense of the other. Quite a novel view, but a true one. Nevertheless, can we say that our actual ethical standard is even as high as in past times? It may be that we say it is, but *is it*? Is there not a commercial standard and is not "Mammon" our secret goal now as ever?

With regard to "the professed religion of nearly all Europe consisting chiefly of the laws, opinions and history of the Jews," this is true; but one must remember that the "professed religion" of any nation must necessarily mean its lowest reading, the reading suiting the minimum of understanding. The most mediocre mind appreciates the Sermon on the Mount, and

the same mind could not fail to appreciate the words of (essentially) the same Blessed Lord: "O Pârtha! neither in this world nor in the life to come is there destruction for him; never doth anyone who worketh righteousness, O beloved, tread the path of woe."\* But though such simple minds receive light and instruction justly and truly from these and similar verses, they fail to understand others, and in consequence are apt to draw inferior meanings from more mystical passages. But because less gifted minds read, and have read the Scriptures literally and as physical history to their own loss, it does not follow that the Scriptures *are* so to be read. All sacred Scripture is *Arch-History*, and though it be correspondingly allied to local events, the Mystics, one and all, tell us that we lose greatly by our persistence in regarding sacred writings only from a literal or historical standpoint. When I use the word "Mystic," I do not mean a thinker who is cloudy, hazy, and confused in his ideas, but one who has arrived at *clear* thinking, and who therefore has no doubt as to the view he expresses; now all Mystics, whether of the East or West, deprecate any understanding of Scripture other than spiritual. To be just then in our comparative views of theologies, we should compare the "professed religion" of each, and though each will show disadvantages in some directions there will be corresponding advantages in others. It requires a *really* "comprehensive" mind to study comparative theology without the personal equation, which is inherent in all of us, leading us into error. We none of us escape this pitfall, less deep however for some than for others.

To return to the "mixing of nations." Do we really "blend" more? Was there not in olden times a very large activity and constant travel and movement in Asia, in the centuries when the great Assyrian and Babylonian Empires were in their glory, and indeed up to the Middle Ages? When in fact did travel really cease and the nations absolutely remain each entirely within its own borders? Never! It is true that distances are diminished by modern methods of locomotion; as it is said, "space is annihilated"; but is not the consequence

\* *Bhagavad Gîta*, vi. 40.

of this speed and haste that there is less chance of real "blending" with other nations than ever?

I fully admit that our physical bodies fly about the globe, and that American and Australian, Indians, West and East, Chinamen and Europeans rub shoulders with each other in a free and easy way that they never could before—but does that really make people blend? Certainly it may and will help if people will agree to differ, and while respecting their own religion respect also that of their new acquaintances; but that all should be able to adopt the esoteric doctrines which lie at the back of all religions would augur mankind to have arrived at a practical millennium. Such a period is no doubt the goal of our evolution—the difficulty, however, being that as our minds expand comprehensively so does our notion of the millennium, and therefore, as far as this world goes, we really seem to be as far off as ever.

It seems to me a mistake to consider evolution to be as it were a mere mechanical uncoiling of the rope of progress, as if improvement went on until it arrived at a "millennium." For my own part I prefer the view taught by the Mystics, that evolution, strictly speaking, only takes place *by return* to a higher plane; there is no millennium period for the world until such time as each soul, having arrived at its own millennium, ceases to return to earth again. Then, and then alone, can be that of the world. In the meantime there is an ever-increasing number of saints made perfect waiting for the arrival of their brethren.

But to return to the consideration of the question of the intermixing of nations as one relating only to the present generation. Did not the market-places of Athens and Alexandria, and doubtless the events and conversations on many other unrecorded market-places, bear testimony to the fact that nations always intermixed physically, but only for material contact or combat? Of what avail would it be if ten thousand travellers journeyed to and fro for the ten of olden times, or if Mrs. Besant went to India and back twenty times a year? If she did not spiritually mix with the people and spiritually blend our western thought with Indian thought, what would it be to any one but herself how many times her body journeyed to and fro? Out of

the ten thousand who might journey to India to-day, it is possible that there might after all be no more than ten who would spiritually blend with the people.

I think all who have read that charming book *Kokoro*, will see that, with all the so-called "advancement" the Japanese have made in western manners and customs, they are no nearer really blending with ours than before, at all events not in spiritual manners and customs. Besides, if all nations are advancing and throwing off superstition, to which or what do we all converge? Have we any real standard with which we *all* agree? No, we have not, though we certainly have a vague one; but mistiness and vagueness are not spiritual incentives. Perhaps we say, and with truth, some people doubtless have very clear standards; but these are not yet exactly carried out by any nation or people, and therefore the methods of arriving at such standard must necessarily be theoretical. Plato's *Republic* called forth varying views of methods of realisation then as now. Human nature as nature is curiously similar in all times and ages. Possibly, even probably, a general higher level may be attained by the masses now than in former centuries. But is not it quite possible to meet a man going about the world in an electrically lighted steam-yacht with telephonic international communication, his body sustained by all sorts of international food, a man in daily mental touch with the four quarters of the globe, and yet with a merely elementary understanding of the *real things* that concern man's true being? He has a thorough understanding and grasp of all appertaining to modern civilisation, and of the enormous number of things that daily seem necessary to the well-being of the pampered physical body; such a man would in all good faith speak of his enlightenment—whereas we know, as a truth, that his real Ego is imprisoned in dense darkness, and that he is passing his life not in the twilight of the Gods but in the darkness born from the fact that his real god is his own lower self. Such men exist now as ever. The converse holds good; we know that a man with only a waist cloth and with no food at all to speak of, living in India or Egypt, who has never seen a steam-yacht, may have such knowledge of the Mysteries of God that, so to speak, he may hold this planet



in the hollow of his hand. Formerly the predecessors of the owners of steam-yachts reclined on couches and crowned themselves with roses, and ordered their slaves at the peril of their lives to execute their imperious commands; men issue similar commands now, but they are obeyed not by slaves but by victims. The plutocrat who makes "corners" to-day plays with the cupidity of society, which follows his lead for fear of losing its spoil, just in the same spirit as the slaves of old put aside their feelings of humanity when told to strike and slay. The "original sin" in the classical despot is repeated and carried on in other lines in the financial "Head of the Firm" to-day. We can all think of such public sinners.

Is "the tendency of western nations to banish religion from the fields of education," spoken of by Marquis Ito, a real fact, and if so, would it be a beneficial one, as Colonel Elias would, I think, make it out to be?

Ministers nowadays do not force any form of religion on the country, and yet the fact that religion is held as an important matter must surely be a comfort to those thinkers who perceive, with the Japanese Prime Minister, that the materialism in which he once believed is really one of the greatest foes of a nation. It makes a wide difference whether the leaders of a nation respect religion and retain the special rituals of its forms, or deny and do away with all and every religious expression! Not that I sympathise with any straining after rigid uniformity in public worship. We know how ineffectual this is in private, still more is it so in public life. We have yet, however, to see whether people would be generally the better for doing away with "obligatory creeds." The descriptive word "obligatory" strikes me somewhat as a misnomer. Suppose we had done away with the creeds—I mean the protesting part of the community at the "Reformation" period. We should, in that case, be now without these great bonds of union between us and the Latin and Greek Churches. Certainly it would be well if the priests of to-day had the true efficiency of their prototypes and predecessors of olden times, but unless we doubt the esoteric and mystic knowledge of all seers and teachers (including H. P. B. and others), we must admit that there have been true High Priests.

Are we not told that Atlantis flourished for thousands of years under its High Priests, and only fell when these lost their virtue? Unless we disbelieve this story of Atlantis, which I—in good company with Plato and H. P. B.—believe, we must admit there have been “mighty men.” Similarly Moses and the like are names given in the Hebrew Scriptures “for our instruction,” to remind us that there were then great priests, and we are further told of a mysterious Melchisedek. Now, however, the priesthood is a fallen power. First the priests fell, next the people—are we not both on the ground? It is easy to bewail ourselves as having been or being priest-ridden, or to try to avoid it by showing how low they lie; but would it not be wiser to begin to get up ourselves, to gird our own loins, and perhaps, when we have arisen and seen a wider horizon, we may find here and there a soul from amongst those we call harshly “sacerdotal enthusiasts” who has already arisen before us.

Certainly, if the priests of to-day had the true sacerdotal knowledge and power of the ancient days, we should esteem ourselves a fortunate people, for in good truth the Mahâtmâs would be amongst us, and our one object would be to be instructed. The fact of the fallen priesthood is rather, then, against the proposition that we have immensely advanced in modern times, and that we are immeasurably beyond our ancestors in all ways. In this very one way we are immeasurably inferior!

Now, if we agree that “a very large number of people are like indifferent swimmers,” why should it be considered wise for them “to cast themselves loose from the narrow little plank they have been clinging to so long,” since the shipwreck. This plank means exoteric religion, and I fail to see anything but wisdom on the part of these indifferent swimmers who cling to it. They feel they are doomed if they—equipped by nature with inferior intellects, or in a position in life where they cannot obtain further information as to what to do for the best—should let go the support they have, the narrow plank perhaps of their Sunday schools, or whatever scrap of religious information they may have been able to assimilate. They feel that to enter further into the subject would be only engulfing what little ability they have. They wisely, *not* unwisely, cling to their plank. “Any

devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man."\* He places the swimmer firmly on the plank, until such time as he is strong enough to do better.

Now all Scriptures are *really* comprehensive. As soon as man's mind begins to open he begins to comprehend, and sees more and more until the true Unity is perceived. But God alone sees the world in its completeness; man sees only the parts and the sections. Likewise in religion the normal man, with closed inner sensorium, can never see religion and sacred writings in their fullness. It is, therefore, an error of the mind, and a very serious one, for students of Theosophy and philosophy eagerly to strive to strike off the fetters they perceive enchaining their companions. Fetters, whether of roses, or of steel or gold, can only fall from a person when they fall naturally apart, the unlocking aided by the hand inside as well as by the hand outside. It is only by the Hand of God, that works inwardly and outwardly, the bolts can be for ever unripened.

If it be the case that some souls are in such elementary condition that "lighted candles" can be in themselves a means of spiritual light, why should they be withheld? They may be the first tottering step towards "Bhakti". I should doubt, however, whether one worshipper in a thousand would have so elementary an understanding. If so, well then, are such not in the same mental darkness as are the devotees of Juggernaut, and those who at Bairam throw themselves on the ground to be trampled under foot by the Dervish riders? Who would not rather pity and admire their devotion—misguided perhaps, but not blame-worthy—and if any ignorant person imagine one candle or seven candles to be the true Image of the "Light of the World," is it not perhaps better to pity rather than to condemn such incompetent thought?

It is probable and possible, "that a modern European, Colonial or American crowd" may be "much more intelligent and open to explanation now than a crowd of a few centuries ago," provided it be a picked crowd of to-day, and an unpicked one of a few centuries ago. Take a crowd bent on lynching

\* *Bhagavad Gītā*, vii. 21.

some scapegoat in the Western States of America, or the crowd that applauded the murder of Hypatia, or the various crowds that have "assisted" in many bloody events in modern times, or any crowd of roughs and larrikins of to-day—and I should say these "crowds," when bent on any fell purpose, are now of the same human nature as they were centuries ago. On the other hand, a crowd intelligently listening to some able address, quietly and attentively taking in all the points of the speaker's discourse, may be likened to the "five thousand" who listened to our Lord when He opened His mouth and spake to the multitude. We know also historically that "crowds" were easily gathered together to listen intelligently and willingly to any philosopher.

It is plain to me that our duty consists, not in over-rating our present standpoint and pluming ourselves as peacocks on gate-posts over the barn-door fowls below us, but in trying to understand a little more definitely what true comprehension and expansion really are. I read them a little differently from Colonel Elias, and believe that our work does not consist in merely throwing away ideas, creeds, forms, and customs, but in understanding them and in knowing how they rose and from what they rose. Perchance if we throw away what we think is the empty case, we may also throw away the pearl inside it. Listen to what is true comprehensiveness: "He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me."\* Let us therefore beware lest we of the nineteenth century mistake progress in material things and mere change of opinions for that spiritual Light without which we are indeed still living in darkness!

ISABEL DE STEIGER.

\* *Bhagavad Gîtâ*, vi. 30.

## THE LATEST STEP IN MODERN PHILOSOPHY

(CONTINUED FROM p. 63)

TURNING our attention from the examination of perceptions which may be treated, by abstraction, as occupying Time only, we now proceed, in Chapter IV. to an analysis of feelings into which a space-element enters. According to our author, the sensations of sight and touch contain immediately and inseparably an element of extension of at least two dimensions. In other words, the actual sensations of sight (*i.e.*, colour) and touch are in themselves felt as extended in two dimensions. We cannot stop to follow in detail the analysis by which he shows that this "extension" or "space-element" is not, as often maintained, due to association, though, as he afterwards shows, the third dimension of space—depth—is added to the two others by means of that process.

Sight and touch then both involve spatial extension in two dimensions, but while sight involves it as a continuum both *ad intra* and *ad extra*, touch only does so *ad intra*. And if we always exercised these two senses separately, *i.e.*, at different times, we should not, in perception alone, identify the spatial extension given by them separately as the same, or the portions of extension given by touch with any of the portions distinguished in that given by sight. But from their simultaneous use we do identify, as one and the same, the space given by touch with that given by sight, and this forms the first step in our building up of the notions of a single space, and that of matter filling space.

In Chapter V. it is shown how the notion of the third dimension of space is built up by association from the simultaneous combination of sensations of touch with those of sight.

And we are then led on to a distinction which, Mr. Shadworth Hodgson considers, plays a most important part in philosophy; the distinction between *objective thoughts* and the *objects thought of* by them; these latter being the objects of face-to-face, or direct, as opposed to reflective perception—a distinction of which he makes considerable use later on.

It is by the combined exercise of sight and touch, including their practically inseparable sensations (*i.e.*, the sense of muscular tension, of heat and cold, that of the direction of sound, etc.) that we first obtain and afterwards examine and arrange, our perception of an external world. Until we have exercised sight and touch together we have no such perception; *externality* has no meaning for us. For since time and space are both in consciousness, being distinct modes of conscious perception, there is, therefore, nothing to which extension or space can be perceived as external. But once extension, and still more space, is given, then externality acquires a meaning. It is the relation between parts of an extension, or of a space, perceived as being beyond one another, statically and simultaneously, and not merely successively. Thus our external world arises along with our perception of our own bodies as occupying space; and externality comes to mean the rest of space in relation to the portion which our bodies occupy. Chapter VI. is occupied with a very careful analysis of the building up of the "external world" as common sense calls it, and at its close looking back, we find the following results: (1) *Space* is the name for the combination of the extension derived from sight and the extension derived from touch, abstracting in thought, as far as possible, from the sensation elements of both senses. (2) *Matter* is the name for the sensation elements derived from both senses, abstracting in thought, so far as possible, from the extension elements in both. Matter, therefore, in its utmost abstraction, supposing complete abstraction possible, would be *force*, something *tactually* felt; space in its utmost abstraction would be *vacuity*. But such complete abstraction abolishes in thought the object of the abstracting process and hence pure force and pure vacuity are names only.

Chapter VII. deals with the world of objects thought of, and the great step which its consideration reveals to us in analysis is

that enormously important stage where *consciousness is first located in the body*, for this is the initial step in the building up of the notion of a subject of consciousness. The analysis and working out of this are too minute for exposition here, but form assuredly a most important contribution to philosophy, whether or no our author's contention stand the test of criticism in all respects.

It is through this identification of the body as the location of consciousness, and the consequent notion of the subject, that the notion of *cause* arises. For as man has not yet begun to philosophise, all real existents—his own body with consciousness located in it, among others—are to him *absolutes*, whether they are persons or things. Now an absolute being, considered in action or activity, is considered as a *cause*, and man thus, in seeking to explain the phenomena about him, puts the question of causation to phenomena, instead of the question of real conditioning. According to our author, such a conception as cause is wholly illegitimate, and must, as we shall see presently, be replaced by that of real conditioning—a point which is perhaps the main crux of this work. The last thirty pages of the present chapter are devoted to a sort of preliminary disquisition on this subject of causation, and reveal a somewhat novel position. To begin with, his preliminary definition of a real condition runs thus: "A real *sine quâ non* antecedent or co-existent of its conditionate;" while cause, according to him, means "something that produces, or effects something, from itself and by some inherent attribute or power of its own, whether original or imparted; thus accounting not only for the existence or occurrence, but also for the quality or nature of the effects produced."

Now, it is as a producer of this sort that common sense conceives the body when unified with its consciousness, because the feelings of pleasure and pain, of aversion or desire, the action which accompanies them, the sense of effort which both involve, and the results which correspond to them, together form a unity which, from the fact of correspondence between its parts, seems to be a self-explanatory whole. Thus the subject comes to be conceived of as a cause. Now the real

facts are, that consciousness, in the narrower sense of an existent series of representations, is perceived as located in the body, which is one of its objects thought of, and which differs from it in being material. But common-sense, which does not analyse as it goes, takes this duality as a single conscious agent, whose nature is not susceptible of further explanation. Now as knowledge increases, the essential difference between the two natures inevitably discloses itself, and so we get the two natures in question conceived as two causes, body and soul, one to actuate and explain the physical, the other the conscious phenomena, presented by the Subject.

But we must leave this part of the question, and hasten to the concluding chapter of this volume which deals with the World of Real Conditions, and adumbrates to some extent the author's final philosophical position. Without quoting in detail to an inadmissible extent, it is almost impossible to follow our author in detail through his analysis of the way in which the full conception of the subject is built up, into his exposition and establishment of the conception and doctrine of real conditions, or into the analytical discrimination of real conditions from real existents, in the last of which he establishes and justifies the distinction between consciousness and real matter which is not consciousness—but is, in virtue of some of its properties, a face-to-face object of consciousness, and, in virtue of others, the real condition, proximate or remote, of the arising of consciousness in material organisms—by showing the impossibility of conceiving one and the same process-content of consciousness to be located in two different places at once. For as consciousness it must be located in the subject or organism, and therefore it must be eliminated from perceived matter as contributing to constitute or compose it.

We must content ourselves with very briefly summarising the philosophical conclusions which he draws, and thus while the fact of the independent existence of matter, as something which is non-consciousness, is established beyond a doubt (in our author's opinion), inasmuch as it is shown to be and to contain the real conditions upon which consciousness, which is the awareness of it, depends for its existence, still the exact correspondence or truth to fact of those perceptions, which are the ultimate data



for our knowledge of its nature, can never be itself tested. And this perception of matter as real condition, or rather as consisting of parts which are real conditions, brings us to the end of our tether, so far as any positive knowledge of it is possible to us. Beyond it we are left standing, as it were, in presence of some unknown and unimaginable real condition of the ultimate constitution of matter as a real existent and real condition.

On the side of consciousness it has been shown that all modes of consciousness, including presentations as well as representations, are and must be classed as consciousness, in contradistinction from the molecules and processes of matter, which are not consciousness, but are objectified and known as real conditions, proximate or remote, of consciousness coming into existence in material subjects; or in other words, consciousness as an existent is the conditionate of really existing matter. But, it is only the existence of consciousness, not its *whatness*, quality or content, which is conditioned upon matter.

The real conditions, then, of consciousness (which when taken as an existent is *eo ipso* taken as a conditionate) only condition its *thatness*, *i.e.*, the fact of the appearance and combination of its states and processes, their order and arrangement; they do not condition its *whatness*, except so far as that *whatness* depends upon the combination, by association or otherwise, of what has previously appeared. Ultimately, therefore, the specific content of consciousness is independent of material real conditions. It is inexplicable, because an ultimate datum. Consciousness is therefore, the ultimate foundation of our whole knowledge of material existence. Hence not only is the *whatness*, or nature of consciousness, incapable of being thought of as conditioned, but it is incapable even of being questioned; for even in putting the question, we must accept it as known, questioning itself being a mode of consciousness. Hence while matter is and must be itself the conditionate of some real, though to us unimaginable, condition, consciousness in its nature is not thus dependent, and no question as to its conditioning can even be put, except verbally merely.

Finally, surveying the whole panorama of objective thought, three distinct orders of thought and of existence, may thus be exhibited as our final result.

I. The order *existendi vel fiendi* of matter, including that of our own neuro-cerebral processes, which latter is the proximate real condition of our consciousness—the Cosmic Order of real conditioning.

II. The order *existendi vel fiendi* of our consciousness, in dependence on those neuro-cerebral processes—the Psychological Order.

III. The Order *cognoscendi* of Existence generally—the Cognitive or Philosophical Order.

In his concluding paragraphs he points out the various senses of the term “ reality ” as follows :

Reality means :

1. Something simply in consciousness.
2. Something which has a definite place in perception, or objective thought.
3. Something which has existence independently of whether it is perceived or unperceived, thought of or not thought of, at any given time.
4. Something which has efficiency as a real condition.

We must here conclude this very summary and imperfect analysis of the first volume of Mr. Shadworth Hodgson's *Philosophy* and pass on to give an even briefer account of the conclusions he arrives at in the second and third books. It was indispensable to devote so large a share of space to this first volume, because it forms the foundation of all his work ; but now we must rest content with the barest summary of conclusions.

The analysis of Book I. has disclosed to us—in our author's view—a world or objective panorama of real objects thought of, consisting of two classes of real existents, briefly named Matter and Existent Consciousness, in contrast to the objective thought, or (psychologically) subjective panorama, by which we picture or think of it. Thus, speaking broadly, the common-sense conception of the universe in which we live is justified.

Following up this conception of the world of real conditions, the author now proceeds to treat in Book II. of Positive Science, which he defines as the Quest of Real Conditions. He points out that Matter forms a ground common both to Science and Philosophy, and on the basis of the analysis given in Book I. he

proceeds to deal at some length with the perceptual data of Science: Space (under the heads of Geometry and Kinematic), Number, and the conception of Infinity, the latter involving a consideration and solution of various time-honoured puzzles, including Kant's famous antinomies.

We cannot go into detail but must remark that our author defends strongly—on philosophical grounds—the validity of the claim of Euclidean three-dimensional space to be the only possible and conceivable *real* space, and argues that all other multi-dimensional spaces must always be regarded as conceived in, and configurations of, three-dimensional space—a position which seems to me of very questionable validity though possibly warranted by his premisses, on the soundness and adequacy of which therefore it reflects some doubt.

Number he regards as having its essential basis in the act of attending; and counting he explains as a succession of such acts. Into the puzzles of Infinity we will not enter, but a word must be said as to Matter and Force. "That solid tangibility," he remarks, "which we call matter includes force, and cannot exist as matter without it. Similarly there is no such thing as force, unless it be inherent in or exerted by matter." Force, then, is one of the inseparable constituent elements in matter, the others being (1) the element of time duration which matter, like all existents without exception, must occupy if it exist at all, and (2) the element of spatial existence in three dimensions. Analysing this last, our author comes to the conclusion that matter is dependent upon real antecedent conditions which are not matter but belong to the "unknown" world. Force he finds to be the doing, activity, or behaviour of matter, or rather of mass, a *quantum* of matter—or mass as *doing*, distinguished from mass as *being*; or one of the two components or elements of mass. And this implies that force is not self-existent or creative of matter, nor a noumenal entity of which matter is the manifestation. It means, that the origin or creation of matter, whatever it may be, is also the origin and creation of force, since matter and force inseparably involve each other.

Newton's *Principia* is reverted to repeatedly in the discussion of force, and the great importance as well as the real meaning

both for Science and Philosophy of his *vis insita*, *vis inertia* and *vis impressa* are shown at some length.

Chapter II. deals with the main branches of Positive Science: Dynamic, Energetic, Chemistry, Biology, Natural History and Psychology. Among these we have space only for a word about the last, though there is much well worthy of perusal in our author's remarks upon the rest. But psychology stands in such close and intimate connection with metaphysic that a writer's views thereupon are always significant in their bearing upon his philosophical position.

He holds very strongly to the view that consciousness is merely an accompaniment of neural action and is throughout its conditionate. Indeed he goes so far as to say that "consciousness is invariably initiated by, and depends upon, nerve action and not *vice versâ*," and he adds that "the only conclusion which experience warrants is, that consciousness in all its forms, and whenever it occurs, is not only the concomitant but also the dependent concomitant, or conditionate of neural process, and that this order of dependence is never inverted." But consciousness as a positively known existent has a nature—we know it as sensation, memory and other kinds of awareness—and this, *i.e.*, the nature of consciousness as awareness, the nature of matter does not explain, nor can any development of physiology or knowledge of neural processes do so either.

We thus find our author occupying precisely, exactly and in explicit words, the fundamental position in Psychology taken up by the Sâñkhya school of thought thousands of years ago in India—a somewhat remarkable fact it seems to me.

In the third chapter of this Book the results obtained for Philosophy from the foregoing study of Positive Science are summed up and discussed, but they cannot be stated with adequate clearness in a few words, while their general bearing will be seen from what is to follow. We shall pass on therefore to consider the Analysis of Conscious Action which forms the subject matter of Book III. and occupies the 450 pp. of Volume III. as well as 250 pp. of Volume IV.

The leading result obtained by the analysis of the preceding Book consists in this, that we can now bring a definite conception of the real agent

and real conditioning in psychology into connection with the previously obtained distinction between consciousness as a knowing and consciousness as an existent. Neural processes, it has been seen, proximately condition the stream of consciousness, first in its character of an existent simply, and then in its character of a knowing, that is, of a panorama of objective thought, so far as this depends on the collocation, dismissal, or combination, of parts, or moments of the existent stream.

On this basis, Mr. Hodgson now proceeds to deal with the vitally important subject of Redintegration which he regards as entirely and solely a neural process. Much of his analysis is extremely interesting and useful, but one cannot help constantly feeling that the use of terms which have a meaning only in and for consciousness, such as Attention, Volition, etc., to denote as yet unknown nerve-brain processes is of doubtful legitimacy. At any rate it gives a feeling of hollowness and unreality to the analysis, which is irritating to the reader and impairs greatly the value of the work.

Mr. Hodgson's treatment of Emotion is much better than is to be found elsewhere, and he gives to the Emotions at last their rightful place as the mainsprings of all action. He reduces the famous "Laws of Association" to nerve-processes, showing quite rightly that, as usually stated, they explain nothing whatever and are mere abstract fictions, in so far as they are not simple descriptions of what happens in trains of thought.

His treatment of voluntary Redintegration (subject to what has been said above) is extremely good, while his remarks on Logic are full of interest. But we must pass over these, as well as over his treatment of the Foundations of Poetic, with the remark that they are well worth careful perusal for their suggestiveness; for we must say a few words upon the Foundations of Ethic, which forms the concluding chapter of this Book.

Here the sense of hollowness and dissatisfaction, arising from his (seemingly) purely mechanical view of the entire dependence of existent consciousness upon neural action, becomes painfully acute. He maintains to the full moral responsibility and the freedom of the will; he holds that choice in conduct is real and that the voice of conscience is the highest and supreme judge and guide of all conscious action. But though our author is most unusually frank and straightforward in dealing with most

difficulties and objections, I cannot find that he anywhere even affects to meet what seems the fatal objection to which his whole theory here lies open, which may thus be stated: If all consciousness as existent, and all the processes of redintegration, both spontaneous and voluntary which determine its contents, are really and actually the conditionates—are, as he puts it, determined by, and the results of, neural action, which (since the matter of which nerve-substance consists is *ex hypothesi* not-consciousness) must be regarded as purely mechanical and taking place according to its own laws and conditions—what meaning can possibly attach to the words “moral responsibility,” which is an idea avowedly referring to consciousness and its states, but ceases to possess any intelligible significance when attached to non-conscious mechanical processes. If consciousness is a mere dependent concomitant of organised matter in action—as he maintains—what meaning or validity can we assign to appeals to the moral sense, what significance to the conscience, both of which pertain to the consciousness which, as he maintains, is mechanically determined?

This question he nowhere faces, and yet it seems to be a fundamental and crucial one for his whole position.

It is curious to find him assigning, in express words, all action and all initiative to Matter. “Matter,” he says, “in all its parts possesses an initiative, or is an initiator, of action, by virtue of its nature alone, which is the ultimate foundation of all the positive knowledge we can have of it.” Never in Western Philosophy has the fundamental position of the Sāṅkhya been thus clearly and explicitly taken up. Here we have a Consciousness regarded as the pure Witness, the Sākshi, the bare Knower and Perceiver, the Purusha of that doctrine, actionless, passive, neither actor nor cause, the bare looker-on; while to Matter is assigned all action, all initiative, all determination, all agency, all efficiency, all the building up, arrangement and calling into being the content of consciousness as existent, including all thought, all emotion, and all conscious action. This is precisely what is ascribed by the Sāṅkhya to Prakṛiti, and I cannot refrain from expressing my surprise at the marvellous identity in fundamental view which has thus come to light. For Mr.

Hodgson is no materialist. Not only does he expressly repudiate and indeed cogently refute the materialist theory, but his essential doctrine that Matter itself is the conditionate of real but unknown and not-material conditions in the Unknown World, shows how far he is from that position. On this point, *viz.*, that Matter is dependent and called into existence by operative conditions in the Unseen World, there seems to be, at first sight, a divergence from the Sâñkhyan view, but to this we shall return later in connection with Book IV., which contains the constructive part of Mr. Hodgson's work.

We have now completed this very summary and imperfect analysis of the first three volumes and Books of Mr. Shadworth Hodgson's *Philosophy*. There can be no doubt of the ability and originality of his thought, nor of the fact that it is deserving of most careful study and attention at the hands of all students of philosophy, though naturally the validity of many of his conclusions will be seriously called in question and will need a good deal of further elucidation. In our next article we shall take up Book IV., which deals with The Real Universe, and endeavour to view his results as a whole.

BERTRAM KEIGHTLEY.

(TO BE CONCLUDED)

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A TREMULOUS crystal, waved as water, poured out upon the ground; you may defile it, despise it, pollute it at your pleasure and at your peril; for on the peace of those weak waves must all the heaven you shall ever gain be first seen; and through such purity as you can win for those dark waves, must all the light of the risen Sun of righteousness be bent down, by faint refraction. Cleanse them, and calm them, as you love your life. Therefore it is that all the power of nature depends on subjection to the human soul. Man is the sun of the world; more than the real sun. The fire of his wonderful heart is the only light and heat worth gauge or measure. Where he is, are the tropics; where he is not, the ice world.

*Modern Painters*, v. 204, 205, by JOHN RUSKIN.

## ANCIENT PERU

(CONTINUED FROM p. 78)

IT will be seen that we are thus introduced to a system which was in every respect founded on the very antithesis of all the ideas which have arrogated to themselves the name of modern progress. The factor which made such a government, so based, a possible and a workable one, was the existence among all classes of the community of an enlightened public opinion—an opinion so strong and definite, so deeply ingrained, as to make it practically impossible for any man to fail in his duty to the State. Any one who had so failed would have been regarded as an uncivilised being, unworthy of the high privilege of citizenship in this great empire of “The Children of the Sun,” as these early Peruvians called themselves; he would have been looked upon with something of the same horror and pity as would have been an excommunicated person in mediæval Europe.

From this state of affairs—so remote from anything now existing as to be barely conceivable to us—arose another fact almost as difficult to realise. There were practically no laws in old Peru, and consequently no prisons; indeed, our system of punishments and penalties would have appeared absolutely unreasonable to the nation of which we are thinking. The life of a citizen of the empire was in their eyes the only life worth living, but it was thoroughly well understood that every man held his place in the community only on condition that he fulfilled his duty towards it. If a man in any way fell short of this (an almost unheard-of occurrence, because of the force of opinion which I have previously described) an explanation would be expected by the officer in charge of his district, and if on examination he proved blameworthy he would be reprimanded by that officer. But anything like continued neglect of duty ranked



among the heinous offences, such as murder or theft ; and for all these there was only one punishment—that of exile.

The theory upon which this arrangement was based was an exceedingly simple one. The Peruvian held that the civilised man differed from the savage principally in that he understood and intelligently fulfilled his duties towards the State of which he formed a unit ; if a man did *not* fulfil those duties he at once became a danger to the State, he showed himself unworthy to participate in its benefits, and he was consequently expelled from it, and left to live among the barbarous tribes on the fringes of the empire. Indeed, it is perhaps characteristic of the attitude of the Peruvians in this matter that the very word by which these tribes were designated in their language means, when literally translated, “the lawless ones.”

It was, however, only very rarely that it became necessary to resort to this extreme measure of exile ; in most cases the officials were revered and beloved, and a hint from one of them was more than sufficient to bring back any unruly spirit to the path of order. Nor were even the very few who were exiled irrevocably cast forth from their native country ; after a certain period they were allowed to return upon probation to their place among civilised men, and once more to enjoy the advantages of citizenship as soon as they had shown themselves worthy of them.

Among their manifold functions the officials (or “fathers,” as they were called) included those of judges, although as there was practically no law in our sense of the word to administer, they perhaps corresponded more closely to our idea of arbitrators. All disputes which arose between man and man were referred to them, and in this case, as in all others, any one who felt dissatisfied with a decision could always appeal to the official next above, so that it was within the bounds of possibility that a knotty point might be carried to the very footstool of the King himself.

Every effort seems to have been made by the higher authorities to render themselves readily accessible to all, and part of the plan arranged for this purpose consisted in an elaborate system of visitations. Once in seven years the King himself made a

tour of his empire for this purpose, and in the same way the governor of a province had to travel over it yearly, and his subordinates in their turn had constantly to see with their own eyes that all was going well with those under their charge, and to give every opportunity for any one who wished to consult them or appeal to them. These various royal and official progresses seem to have been made with considerable state, and to have been always occasions of the greatest rejoicing among the people.

The scheme of government had at least this much in common with that of our own day, that a very complete and careful system of registration was adopted, births, marriages and deaths being catalogued with scrupulous accuracy, and statistics compiled from them in quite the modern style. Each "centurion" had a detailed record of the names of all who were under his charge, and kept for each of them a curious little tablet upon which the principal events of his life were entered as they occurred. To *his* superior in turn he reported not names, but numbers—so many sick, so many well, so many births, so many deaths, etc.—and these small reports gradually converged and were added together as they passed higher and higher up the official hierarchy until an abstract of them all periodically reached the monarch himself, who had thus a kind of perpetual census of his empire always ready to his hand.

Another point of similarity between this ancient system and our own is to be found in the exceeding care with which the land was surveyed, parcelled out, and above all *analysed*—the chief object of all this investigation being to discover the exact constitution of the earth in every part of the country, in order that the most appropriate crop might be planted in it, and the most made out of it generally. Indeed, it may be said that almost more importance was attached to the study of what we should now call scientific agriculture than to any other line of work.

This brings us directly to the consideration of perhaps the most remarkable of all the institutions of this ancient race—its land system. So excellently suited to the country was this unique arrangement, that the far inferior race who thousands of years later conquered and enslaved the degenerate descendants

of our Peruvians endeavoured to carry it on as well as they could, and the admiration of the Spanish invaders was excited by such relics of it as were still in working order at the time of their arrival. Whether such a scheme could be as successfully carried out in less fertile and more thickly-populated countries I greatly doubt, but at any rate it seems to have been working capably at the time and place where we thus find it in action. This system I must now endeavour to explain, dealing first, for clearness' sake, with the broad outline of it only, and leaving many points of vital importance to be treated under other headings.

Every town or village, then, had assigned to it for cultivation a certain amount of such arable land as lay around it—an amount strictly proportioned to the number of its inhabitants. Among those inhabitants were in every case a large number of workers who were appointed to till that land—what we may call a labouring class, in fact—not that all the others did not labour also, but that these were set apart for this particular kind of work. How this labouring class was recruited must be explained later; let it be sufficient for the moment to say that all its members were men in the prime of life and strength, between twenty and five-and-forty years of age—that no old men or children, no sickly or weakly persons were to be seen among its ranks.

The land assigned for cultivation to any given village was first of all divided into two halves, which we will call the private land and the public land. Both these halves had to be cultivated by the labourers, the private land for their own individual benefit and support, and the public land for the good of the community. That is to say, the cultivation of the public land may be regarded as taking the place of the payment of rates and taxes in our modern state. Naturally the idea will at once occur to the reader that a tax which is equivalent to half a man's income, or which takes up half the time and energy that he expends (which in this case is the same thing) is an enormously heavy and most iniquitous one. Let the reader wait until he learns what was done with the produce of that tax, and what part it played in the national life before he condemns it as an oppres-

sive imposition. Let him realise also that the practical result of the rule was by no means severe; the cultivation of both public and private lands meant far less hard work than falls to the lot of the agriculturalist in England; for while at least twice a year it involved some weeks of steady work from morning till night, there were long intervals when all that was required could easily be done in two hours' work each day.

The private land, with which we will deal first, was divided among the inhabitants with the most scrupulous fairness. Each year after the harvest had been gathered in a certain definite amount of land was apportioned to every adult, whether man or woman, though all the cultivation was done by the men. Thus a married man without children would have twice as much as a single man; a widower with, say, two adult unmarried daughters would have three times as much as a single man, but when one of those daughters married, her portion would go with her—that is, it would be taken from her father and given to her husband. For every child born to the couple, a small additional assignment would be made to them, the amount increasing as the children grew older—the intention of course being that each family should always have what was necessary for its support.

A man could do absolutely what he chose with his land, except leave it uncultivated. Some crop or other he must make it produce, but as long as he made his living out of it the rest was his own affair. At the same time the best advice of the experts was always at his service for the asking, so that he could not plead ignorance if his selection proved unsuitable. A man not belonging to our technical “labouring class”—that is, a man who was making his living in some other way—could either cultivate his plot in his leisure time, or employ a member of that class to do it for him in addition to his own work; but in this latter case the produce of the land belonged not to the original assignee, but to the man who had done the work. The fact that in this way one labouring man could, and frequently quite voluntarily did, perform two men's work, is another proof that the fixed amount of labour was in reality an extremely light task.

It is pleasant to be able to record that a great deal of good

feeling and helpfulness seems always to have been shown with regard to this agricultural work. The man who had a large family of children, and therefore an unusually large piece of ground, could always count upon much kindly assistance from his neighbours as soon as they had completed their own lighter labours, and any one who had reason for taking a holiday would never lack a friend to supply his place during his absence. The question of sickness is not touched upon, for reasons which will presently appear.

As to disposing of the produce, there was never any difficulty about that. Most men chose to grow grain, vegetables or fruits which they themselves could use for food; their surplus they readily sold or bartered for clothes and other goods; and at the worst the government was always prepared to buy any amount of grain that could be offered, at a fixed rate, a trifle below the market price, in order to store it in the enormous granaries which were invariably kept full in case of famine or emergency.

But now let us consider what was done with the produce of that other half of the cultivated ground which we have called the public land. This public land was itself divided into two equal parts (each of which therefore represented a quarter of the whole arable land of the country), one of which was called the land of the King, the other the land of the Sun. And the law was that the land of the Sun must first be tilled, before any man turned a sod of his own private land; when that was done, each man was expected to cultivate his own piece of land, and only after all the rest of the work was safely over was he required to do his share towards tilling the land of the King—so that if unexpected bad weather delayed the harvest the loss would fall first upon the King, and except in an exceedingly inclement season could scarcely affect the people's private share, while that of the Sun would be safeguarded in almost any possible contingency short of absolute failure of the crops.

In regard to the question of irrigation (always an important one in a country, a great part of which is so sterile) the same order was always observed. Until the lands of the Sun were fully watered no drop of the precious fluid was directed elsewhere; until every man's private field had all that it needed

there was no water for the lands of the King. The reason of this arrangement will be obvious later on, when we understand how the produce of these various sections was employed.

Thus it will be seen that a quarter of the entire wealth of the country went directly into the hands of the King—for in the case of money derived from manufactures or mining industries the division was still the same—first one-fourth to the Sun, then one-half to the worker, and then the remaining fourth to the King. What then did the King do with this enormous revenue?

First, he kept up the entire machinery of government to which reference has already been made. The salaries of the whole official class, from the stately viceroys of great provinces down to the comparatively humble “centurions,” were paid by him—and not only their salaries but all the expenses of their various progresses and visitations.

Secondly, out of that revenue he executed all the mighty public works of his empire, the mere ruins of some of which are still wonders to us now, fourteen thousand years later. The marvellous roads which joined city to city and town to town throughout the empire, hollowed out through mountains of granite, carried by stupendous bridges over the most impracticable ravines—the splendid series of aqueducts which, by feats of engineering skill in no way inferior to that of our own day, were enabled to spread the life-giving fluid over the remotest corners of an often sterile country—all these were paid for out of the income derived from the lands of the King.

Thirdly, he built and kept always filled a series of huge granaries, established at frequent intervals all over the empire. For sometimes it would happen that the rainy season failed altogether, and then famine would threaten the unfortunate agriculturalist; so the rule was that there should always be in store two years' provision for the entire nation—a store of food such as perhaps no other race in the world has ever attempted to keep. Yet, colossal as was the undertaking, it was faithfully carried out in spite of all difficulties; though I hardly think that even the mighty power of the Peruvian monarch could have achieved it but for the method of concentrating food which was

one of the discoveries of his chemists—a method which will be mentioned later.

Fourthly, out of this share he kept up his army—for an army he had, and a very highly trained one, though he contrived to utilise it for many other purposes besides mere fighting, of which indeed there was not often very much to be done, since the less civilised tribes which surrounded his empire soon learnt to know and respect his power. But it will be better not to pause now to describe the special work of the army, but rather to fill in the remainder of our rough outline of the polity of this ancient State by indicating the place held in it by the great guild of the priests of the Sun.

Such description as I have to give of the religion of the country I will put under a separate heading; what we are concerned with just now is not the religious but the civil side of the work of that priesthood. How did this body employ their vast revenues, equal in amount to those of the King when his were at their highest point, and far more certain than his not to be diminished in time of distress or scarcity?

The King indeed performed wonders with his share of the country's wealth, but his achievements pale when compared with those of the priests. First, they kept up the splendid temples of the Sun all over the land—kept them up on such a scale that many a small village shrine had golden ornaments and decorations that would now represent many thousands of pounds, while the great cathedrals of the larger cities blazed with a magnificence which has never since been approached anywhere upon earth.

Secondly, they gave free education to the entire youth of the empire, male and female—not merely an elementary education, but a technical training that carried them steadily through years of close application up to the age of twenty, and sometimes considerably beyond. Of this education also details will be given later in this treatise.

Thirdly (and this will probably seem to our readers the most extraordinary of their functions), they took absolute charge of all sick people. I do not mean merely that they were the physicians of the period, though that they were also. I mean that

the moment a man, woman or child fell ill in any way, he at once came under the charge of the priests, or, as they more gracefully put it, became the guest of the Sun. The sick person was immediately and entirely absolved from all his duties to the State, and until his recovery not only the necessary medicine, but also his food, were supplied to him free of all charge from the nearest temple of the Sun, while in any serious case he was usually taken to that temple as to a hospital, in order to receive more careful nursing. If the sick man was the breadwinner of the family, his wife and children also became "guests of the Sun" until he recovered. In the present day any arrangement even remotely resembling this would certainly lead to fraud and malingering; but that is because England lacks as yet that enlightened and universally-diffused public opinion which made these things possible in ancient Peru.

Fourthly—and perhaps this statement will be considered even more astonishing than the last—the *entire population* over the age of forty-five (except the official class) were also "guests of the Sun"! It was considered that a man who had worked for twenty-five years from the age of twenty (when he was first expected to begin to take his share of the burdens of the State) had earned rest and comfort for the remainder of his life, whatever that might be. Consequently every person, when he or she attained the age of forty-five, might, if he wished, attach himself to one of the temples and live a kind of monastic life of study, or if he preferred still to reside with his relatives as before, he might do so, and might employ his leisure as he would. But in any case he was absolved from all work for the State, and his maintenance was provided by the priesthood of the Sun. Of course he was in no way prohibited from continuing to work in any way that he wished, and as a matter of fact most men preferred to occupy themselves in some way, even though it were but with a hobby. Indeed, many most valuable discoveries and inventions were made by those who, being free from all need for constant labour, were at liberty to follow out their ideas and experimentalise at leisure in a way that no busy man could do.

Members of the official class, however, did not retire from active work at the age of forty-five, except in case of illness,



nor did the priests themselves. In those two classes it was felt that the added wisdom and experience of age were too valuable not to be utilised; so in most cases priests and officials died in harness.

It will now be obvious why the work of the priests was considered the most important, and why, whatever else failed, the contributions to the treasury of the Sun must not fall short, for on them depended not only the religion of the people, but the education of the young and the care of the sick and the aged.

What was achieved by this strange system of long ago, then, was this: for every man and woman a thorough education was assured, with every opportunity for the development of any special talent he or she might possess; then followed twenty-five years of work—steady indeed, but never either unsuitable in character or overwhelming in amount—and after that a life of assured comfort and leisure in which the man was absolutely free from any sort of care or anxiety. Some, of course, were poorer than others, but what we now call poverty was unknown, and destitution was impossible, while, in addition to this, crime was practically non-existent. Small wonder that exile from that State was considered the direst earthly punishment, and that the barbaric tribes on its borders became absorbed into it as soon as they could be brought to understand its system!

C. W. LEADBEATER.

(TO BE CONTINUED)

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No burden must be laid down until we are willing to take a heavier one. Hence the obligations we may owe to relatives or friends, irksome as they may often appear, are as feathers compared with those we must take in their place. To neglect these former, and to put nothing in their place, becomes simple neglect of duty; we may rightly refuse these attentions to the few, when we have honestly taken up a burden for the many. This burden grows heavier and heavier for us through the ages, until at last the consciousness of the One who bears as it were the burden of the whole Kosmos becomes ours.

## BEING AND DOING

How often is the academic discussion raised, whether it is better to be or to do, and how many and how all-convincing are the arguments brought forward on each side! If we incline to what may be called "the better to be" school, troops of distinguished examples rise to our memories both in literature and in life. It is strange what dissimilar specimens of humanity become associated in this category, and great would be their surprise could they realise that there might be any kind of connecting link between them.

Beginning with the Catholic orders of contemplative monks and nuns, or the vast crowds of Eastern saints and yogins, as the most perfect example of being rather than doing, we find that we must also include such developments as the college don, whose culture and polish have risen to a height that is inexpressible, and who consequently ends in doing nothing; the old-fashioned woman, who was told that she could only exercise a good influence by being entirely excluded from a life of action; the French aristocrats who, like the non-working ants, thought starvation preferable to the disgrace of working; American Shakers, Quakers, Quietists, and that somewhat dreary school of religious thought, broadly represented by the hymn:

Doing is a deadly thing,  
Doing ends in death.

Of the innumerable examples in poetry it will be sufficient to mention Wordsworth's passionate appeal to cease, for a time at least, endless effort and strife, and listen to the mighty voices for ever speaking.

Emerson tells us much the same in his "*Spiritual Laws*," where he asks the busybody: "Why so not, my little sir?" and Browning decidedly asserts that:

Not on the vulgar mass  
 Called "work" must sentence pass,  
 Things done, that took the eye and had the price.

In sacred literature we find many such examples, the most obvious being the sisters Mary and Martha, who stand as the great types of contemplation and action throughout Christendom. We know that Mary, who only sat at the Master's feet and heard His word, was more highly commended than Martha, "cumbered with much serving," inasmuch as she had chosen the better part which could not be taken from her.

It might seem from all these instances that it is easy to establish that to be is far better than to do, and that action is a commonplace, vulgar sort of thing which may be carried on by inferior people with *bourgeois* minds, but which is not suitable for the higher orders of creation. Such at least is probably the opinion held by many, and is justified, as has been shown, by high authority.

The school of thought that believes work to be the great virtue of man may perhaps be briefly and comprehensively summed up in Rudyard Kipling's poem, in which the hero, Tomlinson, is refused admittance into either heaven or hell because he has done nothing. Query, was he rightly condemned? Carlyle's well-known man who is blessed because he has found his work must also occur to the mind, accompanied by the innumerable exhortations in every book of good advice, new and old, admonishing all men to work hard, avoid sloth, earn their own living, etc., etc. These appear to stretch back to the past of pasts, and will probably continue through the present into the future, unless a very great change comes over our moralists.

And the worker has surely something to say in his own favour, at all events in England, where he has always been respected. He has this plea, at least, that without him there would be no houses, bridges, railways, governments, charitable organisations, daily papers, in fact much that makes life delightful to the many if wearisome to the few. Perhaps there is a greater tendency than ever in these days to test men by their actions, and there is no doubt that this test is efficient in many ways, though it can never be quite conclusive.

Kipling's poem may be quoted again :

Ye have read, ye have heard, ye have thought,  
 — But what have ye *done* ?

and that is in practice the question asked of people when they are weighed in the balance of life and judged by their fruits.

No doubt the thinker and the reader may answer that they are working harder in their own way than any butcher or baker or even county councillor. They might also consider that those who influence the spirit of man instead of merely ministering to his bodily needs may possibly show a greater result of conferred benefit to humanity when all the reckonings are made up. If this be so, we only advance a step further in the argument, as the thinkers and writers must then be included in the body of workers, and join the camp against those who simply *are* as opposed to those who *do*. Our antithesis was between being and working, and we must therefore rise up to a much more abstract conception of being than that of the man who simply works with his brain instead of working with his hands.

But surely the truth as usual lies somewhere between the two extremes. Are not being and doing inseparable in any work in this world? Only so far as a man is, so far as he has any real existence, will he find himself able to do any work that is worthy the name. Employers of labour know well that the value of a worker depends on his industry, talent, punctuality, reliability, good temper, and similar qualities, and that these are the factors that produce good work. And these qualities that make the man what he *is*, and determine his position in the world and the work that he shall do, are surely the result of what he has *done* in the past. How else can virtues (or faults) be built up, but by a constant series of actions gradually moulding the character into what it is?

It appears then that being and doing are not so very far apart, and that the contemplative and active must invariably balance each other or development could never take place. One who had never acted at any period but who was resolved to spend life in contemplation would probably have nothing to contemplate, even if he had any mind with which to contemplate. And on the other hand the ceaseless untiring worker, who never thinks or

has any time to stop and think, if such a person can exist, would soon be left behind in the race of life by his more intelligent brother, who had found, as all must find, that no satisfactory work is possible without mental capacity and effort.

Must we decide, then, that the ideal life of a man or woman is an exact balance between contemplation and action, or might it be possible to take these one at a time in a series of successive lives, instead of attaining both developments fully in one life? This latter would seem to be hardly possible, though remarkable instances of persons who have completely combined both these aspects of character might be brought forward.

CAROLINE CUST.

WHEREVER men are gathered, all the air  
Is charged with human feeling, human thought;  
Each shout and cry and laugh, each curse and prayer  
Are into its vibrations surely wrought;  
Unspoken passion, wordless meditation,  
Are breathed into it with our respiration,  
It is with our life fraught and over-fraught.

So that no man there breathes earth's simple breath  
As if alone on mountains or wide seas;  
But nourishes warm life or hastens death  
With joys and sorrows, health and foul disease,  
Wisdom and folly, good and evil labours,  
Incessant of his multitudinous neighbours:  
He in his turn affecting all of these.

That city's atmosphere is dark and dense,  
Although not many exiles wander there,  
With many a potent evil influence,  
Each adding poison to the poisoned air  
Infections of unutterable sadness,  
Infections of incalculable madness,  
Infections of incurable despair.

*The City of Dreadful Night.* JAMES THOMSON.

## TELEGRAPHY WITHOUT WIRES.

THE *Wide World Magazine* for August gives the following incident :

Madame Amyot, a Danish artist, relates an adventure which she met with when going in search of Mdlle. Sophia Ribbing, a Swedish artist whom she desired to consult.

Threading the mazes of the old palace of Christiansborg (where Mdlle. Ribbing was painting) Madame Amyot fell down a great chimney, and landing on a jutting ledge she suffered great pain and anxiety for about half an hour until she was rescued.

She relates that in the seconds during which she was falling—"My whole life passed before me, with a farewell to its joys and happiness—with remorse and sorrow at its transgressions and unkindnesses."

While waiting for her rescuers she says she "felt thankful that my mother in her delicate and hyper-neurotic state of health knew nothing of the danger I was passing through. . . . In my dark prison she seemed to be suddenly present, her face full of anxiety, shining in the darkness before me."

On reaching home Madame Amyot tried to slip in quietly and to change her torn garments before joining her family, but "my mother's sharp ears heard me, and she called me from the drawing-room, 'Is that you, Cathinca?'"

"'Yes, all right, mother—coming directly,' I answered, and throwing a dust cloak around me, and substituting for my wrecked hat a garden hat I found in the hall, I opened the door and peeped in.

"My mother had raised herself from the couch on which she was lying; her face had a strained and anxious expression, and her eyes seemed to question me. 'Where have you been? I have been in the most dreadful anxiety about you,' she cried. I answered that I did not see why she had any reason to fret about me, as I was in the habit of going out every day without special notice. 'No, no,' said mother fretfully, 'this has been something quite unusual; I had not been thinking of you at all, till about twelve o'clock. I was then suddenly seized with a most extraordinary feeling of anxiety and fear on your behalf, and it grew so upon me that I could not rest anywhere, but went about from room to room and sat at the window looking for your return. When the maid brought my luncheon I asked her if she knew where you had gone, and added that I felt you must be in some great danger or trouble. I am indeed thankful to see that it was all unfounded.'

What were my mother's feelings when, little by little, my adventure leaked out, you can easily guess! It was certainly an instance of a distinct telepathy."

## THEOSOPHICAL ACTIVITIES

THE Hindu College is going forward ; its roll of students is growing only too rapidly, and the central part of the buildings—parts other than the central are not yet materialised—has been roofed in and paved. A Sports' Club has been formed, of which Mr. Harry Banbery is president ; gymnastics, drill and athletics are being practised ; football has begun and a cricket field is being laid out. Physical education is much needed for the naturally studious Indian boy, and the College does well to include it in its curriculum.

India

The Bombay Branch, despite all the gloom brought on its city by the plague, is setting an admirable example of vigour and energy. An English lecture is given every Sunday, and a lecture in Gujarati each Thursday. Three classes are held weekly, in addition to a private class for members.

THE contemplated changes and improvements in the housing of the Society in London are going steadily forward. These are in accordance with the necessities of the growth of the Society and are the result of the increased recognition of their responsibilities by its members.

Europe

The Theosophical Publishing Society, under Miss Edith Ward's capable supervision, has settled into its new rooms at 3, Langham Place, W., and has gained much by the change.

The Blavatsky Lodge opened its autumn session on September 7th, with a lecture by Mrs. Besant on "Some Obscure Problems in Karma." The subject proved of such interest that the members voted for its continuance on September 14th. In consequence of the removal of the Lodge to new quarters Mrs. Besant delayed her departure for her winter's work in India until Friday, September 22nd, in order to be present at the closing of the Lodge work in its old home on Thursday, September 21st.

Three Sunday evening lectures have been given by Mrs. Besant, in the French Drawing-Room, St. James' Restaurant, on September

3rd, 10th and 17th. The full audiences listened with sustained interest to her explanation of "Why and How we Dream," "The Meaning of Dreams," and "Eastern and Western Science." We are glad to hear that it is probable that Mr. Leadbeater and Mr. Mead may, during the winter, give series of Sunday Evening Lectures on theosophical Subjects.

A Lecturing Committee, consisting of Mr. Faulding, Miss Ward and Miss Stewart, has been formed to make all necessary arrangements for Sunday lectures during the autumn, winter and spring.

The notices and lecture lists forwarded for publication in *The Vâhan* show that the country Lodges are re-assembling for their winter's work.

A new Centre has been formed at Leigh-on-Sea.

Amsterdam and Brussels were visited by Mrs. Besant at the end of August; her work at Amsterdam was concerned wholly with the Dutch students, who assembled there from all parts of Holland to meet her. At Brussels she delivered a lecture and held a Branch meeting; both gatherings have been most favourably commented on in the press.

THE American Section of the Theosophical Society has been incorporated and a Board of Trustees has been formed to "receive donations and legacies for the benefit of the American Section and for the sustentation of the Theosophical Cause; the Trustees to disburse the same under the conditions made to the respective gifts." The Trustees are George E. Wright of Chicago, Robert A. Burnett of Chicago, Fawcett Plumb of Streator, Illinois, Wm. J. Walters of San Francisco, California, and Alexander Fullerton, the General Secretary.

The Section has commenced the publication of a monthly official organ similar to *The Vâhan*, entitled *The Theosophic Messenger*. Our co-worker, Mr. Walters, makes the following announcement, which we reproduce with great pleasure: "As many of our readers will remember, it was for the children's cause that *Mercury* first appeared in form, and a very simple form it was. This, too, passed away, but its life now reincarnates in *The Golden Chain*, with the enthusiastic approval of Mrs. Besant and Mr. Leadbeater. This juvenile magazine will be conducted on very broad lines, so as to make it acceptable to all classes. The annual subscription will be fifty cents a year, and it is hoped that the present readers of *Mercury* will sub-



scribe for at least two copies and thereby do their part in helping the children's cause." We hope that *The Golden Chain* may have a long and prosperous life.

MISS EDGER'S visit to New Zealand has been most successful throughout. Her list of lectures in Dunedin, Christchurch, and Wellington, was practically the same as in Auckland, the opening lecture being "Theosophy a Living Power in the World," the others dealing with various aspects of Christianity; in Christchurch she also lectured on "Reincarnation" and "Evolution"; and in Wellington she also addressed, by invitation, a meeting of the "Forward Movement," an unsectarian religious body, the subject being a general outline of theosophical teaching, which was greatly appreciated. In addition to the public lectures there were held enquiry and Branch meetings; at the latter Miss Edger gave lectures on the "Evolution of Form." Various social meetings were also held. She reached Auckland from the south on July 12th, lectured in Ponsonby on Sunday, the 16th, on "The Theosophic Basis of All Religions," and left for Sydney the following day. Everywhere members have expressed satisfaction at the visit, and look forward to her return with much pleasure.

Mrs. Aiken lectured in Auckland on July 23rd on "Man and his Bodies." On the 24th she left for Sydney, with the good wishes of all. Mrs. Draffin's Ponsonby lectures continued with success, her subjects being "One or More Earth-Lives?" "The Growth of the Soul," and "The Masters of Wisdom." These have been so popular that another series will be given by Mrs. Draffin very shortly. Mrs. Richmond has lectured recently in Wellington on "The Origin and Meaning of Sacrifice," and Mr. S. Stuart, in Auckland, on "Ancient Astronomy."

The newspapers, more especially in Auckland, have been giving us much more space lately, giving regular and longer notices of the public lectures than used to be the case—an indication of less hostility, if not of favourable consideration.

## REVIEWS AND NOTICES

## A BOOK TO STUDY

The Great Law. A Study of Religious Origins and of the Unity underlying them. By W. Williamson. (London: Longmans, Green and Co., 39, Paternoster Row, London.)

"No subject," the author of this book truly says, "can be of greater interest or importance than a research into the origin and growth of human thought," and of all branches of human thought none can compare in importance with that which bears as flower the science of Religion. Our book is devoted to this subject, and deals with it in the most fruitful way, on the basis of the Wisdom-Religion. It is an encouraging sign of the times to see the great firm of Longmans publishing an avowedly theosophical book, and a useful thing to see how the theosophic treatment illuminates every byeway of an otherwise obscure and abstruse research.

The plan of our author is admirable. In the nine chapters which compose the First Book, he treats of "The Symbolism," and presents clearly the vast amount of information which has been patiently collected—but not sifted—by the writers on religions, mythologies, antiquities, legends, and folklore. Great and patient industry is shewn in this compilation, and wise discrimination has been used in the selection of the important points in the vast mass of available material. After an introduction dealing generally with the value and origin of symbols, our author proceeds to: "Birth of the Saviour," "Death and Resurrection," "The Ark in its three Aspects," "Solar Symbols"—such as the serpent, the circle, the bull, lamb, fish and dove—"Fasts and Fire-Festivals," "The Tree and the Branch," "Sacraments and Blood Covenants," and "Trinities." Anyone who has not deeply studied the subjects dealt with will be amazed to see how much knowledge from the past has been brought to light by the researches carried on during the present century, and still more, perhaps, will be surprised to find that in every country, in

every religion, the same symbols were used, the same rites were practised, the same ideas were prevalent. Here, in a compact shape, with every statement verified by reference to acknowledged authorities, we have presented in a form, the clearness of which defies misapprehension, the fundamental unity of thought underlying all the religions of the past and the present.

Book II. reviews the history of early races and studies the "Ideas of God" and the "Moral Standards of Conduct" to be found in antiquity. The influence of theosophical teaching is very plainly marked in the chapter on the "Early Races of Man," and once again we notice that most salient characteristic of the theosophical student—the grasp of a complicated subject and the clear presentment of the vital points with the less important ones held in due subordination. The remarks on the place of the Manu in evolution and the hints on the origin of the Jewish race throw much light on difficult points. The grandeur and sublimity of the early ideas of God stand out brilliantly in the quotations from ancient scriptures and rituals collected in Chapter XI., while the purity of the ethical teaching of antiquity is demonstrated beyond possibility of cavil in Chapter XII. One lingers over the exquisite beauty of the ancient teachings, familiar as they are, and they seem to gain fresh charm from their juxtaposition when drawn from such widely-separated sources.

But it is Book III., "The Interpretation," in which the chief value of this most interesting work resides. This interpretation "may not only supply a proof of the fundamental unity of all the religions that have arisen in the world, but will also suggest the cosmic and planetary facts on which much of the symbolism was founded, and the deep spiritual significance underlying the metaphors." Here, again, the Gnosis, the Wisdom, yields the interpretation—as it alone can do. Beginning with the "Cosmic Origin of Solar Myths," our author clearly and powerfully traces the great Sun Myth to its real root with a lucidity and aptness that must convince the most superficial reader that he is here face to face with knowledge, not with fancy. The materials used in the preceding chapters are now shown in their true relations, and the chaos of facts becomes a cosmos fit for habitation. The symbols are now irradiated by a light that streams from within them, and that which veiled now reveals the truth. The chapter on "The Second Birth" will be read with intense interest, dealing, as it does, with the glorious truth of Initiation. Then follows the "Real Meaning of the Trinity," and Mr. Lead-

beater's valuable booklet, *The Christian Creed*, is laid under contribution and skilfully utilised. Finally the Great Law, the Law of Sacrifice, is expounded, and at this loftiest point, our author leaves his task.

With the feeling that a piece of work much needed has been well and worthily accomplished, I commend this book to our readers, congratulating them that so useful a compendium of a vast subject is placed within their reach, and the author that he has devoted to its achievement so much loving skill.

ANNIE BESANT.

#### TRAVELS IN BORDERLAND

Psychism: Analysis of Things Existing. By Paul Gibier, M.D.  
(Third Edition. London Agent: George Redway. Price  
5s. net.)

DR. PAUL GIBIER is sufficiently and favourably enough known as a man of science, to make a book on such a subject from his pen of serious interest, especially when he informs us in his introduction that it is the "summary of his reflections, and reflections of fifteen years, through hypnotic subjects and mediums." But its contents are disappointing. While sweeping rapidly over an almost infinite area of thought and speculation, there is a lack of method, of solidity, above all of real insight, in these pages, which cannot but be disappointing to the reader who is familiar with these subjects. Yet for popular purposes, the book should possess considerable value, and as a sign of the growing liberality and wider outlook that is making itself conspicuous in the younger generation of scientists, it deserves a hearty welcome. Many will find its pages full of suggestion, and few can rise from their perusal without having at least enlarged their minds with a more vivid idea of how little we know, how great is our ignorance.

B. K.

#### HOW MEN BUILT

The Cathedral Builders—the Story of a great Masonic Guild. By  
Leader Scott. (London: Sampson Low, Marston and Co.;  
Price 21s.)

IN welcoming this goodly volume as a valuable contribution to the history of Architecture we must indicate its limitations, to prevent disappointment. The author, in spite of his English name, writes as an Italian, using almost exclusively Italian authorities, and these of

somewhat ancient date. Of what, to the Italian manner of speech, is Ultramontane architecture he seems to have nothing more than the vague impression which was current fifty years ago that Gothic originated in Germany; and of the art in France, as of the modern English and French writers, he seems to know nothing at all. In truth he has innocently made himself the agent of that highly excusable, but exceedingly unreliable Italian desire to glorify their country by attributing to it every valuable discovery or performance all the world over, which has (to give an example) invented an imaginary Abbot of Vercelli to be the author of the *Imitation of Christ*—the book being regarded as too good to have been written by a Dutchman—*ergo!*

But for all this, his collection of documentary evidence is of great assistance to us in forming our mind-picture of building in the early Middle Ages. He shows us an important colony of builders connected with Como, who may possibly have come down as an organised body from the fall of the Empire, and who were linked with similar bodies in most of the larger cities. That these "Magistri Comacini" (which word, by the by, is surely good *mediæval* Latin for Masonic Brothers, and *need* not have anything to do with Como) were the exclusive source of all buildings all over Europe which have round arches and therefore to the Italian eye are "Lombard," or which are decorated with the elaborate interlacings in which the early Irish art is so rich, is probably part of the patriotic illusion. To us the interest lies rather in the author's picture of the part played by the strict organisation of the Guild in the development of the earlier Art of the Renaissance. How in every such organisation the history of the Indian castes repeats itself! In Italy the fatal principle of hereditary succession was, as ever, the cause of the downfall. Admission, strictly guarded by examinations and tests in the case of an outsider, was free to the sons of Masters; and so we find in Mr. Leader Scott's lists the Councils filled more and more with certain family names whose owners had once—generations back—done good service to Art. The history of Santa Maria del Fiore at Florence is the natural ending—perpetual Committee Meetings and squabbling of Masters over every detail—nothing done; till at last the strong man, Brunelleschi, comes forward and thrusts them all aside together; and even Mr. Scott (who loves his Guild) is forced sorrowfully to admit that before *him*—the man who could *do* the work and not talk about it—the worn-out Guild with its Masters and its Councils simply faded

away into the Ewigkeit. *But* (don't forget *this!*) with it faded out also the skill of hand and eye it had maintained. No study of the antique could keep this up amongst the rank and file of the workers; and the very first thing which strikes an intelligent visitor to Italy is the few—the *very* few—generations<sup>2</sup> between the school of Donatello and Ghiberti and the carvers of the imbecile, staring dolls that deface the panels of what the guide-books describe as the masterpieces of the Later Renaissance.

The book is illustrated by a considerable number of photographic reproductions more or less related to its subject, and is one which no student of the period can afford to neglect.

A. A. W.

#### MAGAZINES AND PAMPHLETS

IN *The Theosophist* for August Colonel Olcott arrives in his historical sketches at the year 1887, which, as he remarks, was one of the busiest in the history of the Society. The chapter is mainly a record of lectures and visits, including a not very agreeable diversion in the form of a religious discourse to the lepers in Colombo. The Colonel tells an amusing story of the carvings on the doors of the Adyar library. These were carved to represent the ten Avatâras of Viṣṇu, and to the Colonel's amazement he found that the native, and naïve, artist had carved little medallions around the panels, on which were represented such examples of western culture as a pistol, a corkscrew, a soda-water bottle, and the like! Truly a union of the East and West! Among other contributions is a paper on "Physical Life and Spiritual Life," by A. E. Webb, which deals in a clear and intelligible manner with development from purely physical states to the more evolved ones. S. Stuart writes on "The Manifest and the Occult," and shows how the progress of knowledge has always been due to a recognition of the hidden side of nature, the obvious and superficial being generally misleading. The present instalment of the paper appears to be a prelude to an account of the "Fire Philosophers." The editor at the end of the number makes some remarks on "H. P. B. and the Keely 'Force.'"

In *The Prashnottara* Mrs. Besant deals with the distinctions between the individuality and the personality and the vehicles characteristic of each. The "Questions and Answers" treat entirely of the work of the Society and its Branches, especially with reference to their utility in India. *The Theosophical Gleaner* opens with the address de-

livered to the Aloha Branch by Dr. Marques on the last White Lotus Day, devoted, naturally, chiefly to the work of Madame Blavatsky, but including a dissertation on the lotus as a symbol.

*The Ārya Bāla Bodhinī* gives its youthful readers an account of the late Svāmi Bhaskarānanda Sarasvati of Benares, who died a short time ago.

We have also to acknowledge the receipt from India of *The Journal of the Mahā-Bodhi Society*, *The Light of Truth*, or *Siddhanta Deepika*, *The Dawn*, *The Sanmārga Bodhinī*, and *The Astrological Magazine*, and from Ceylon of *Rays of Light*.

The September *Vāhan* opens with an official announcement of the formation of the French Section, and contains an unusual number of special notices. Under the "Enquirer," a portion of a "Watch-Tower" editorial of this REVIEW is quoted in answer to a question as to the "inspiration" of *The Secret Doctrine*. The practice of asceticism gives C. W. L. the opportunity to emphasise with his accustomed energy the evils of eating meat and smoking tobacco. A. A. W. and O. C. combine in answering a question on prayer for the dead and the effect upon them of sorrowing for them, A. A. W. also dealing with another question on the after-death states. A. P. S. lays stress upon our total ignorance as to the great world-periods.

*La Revue Théosophique Française* has, as its opening contribution, a full report of a lecture by Mrs. Besant on "The Theosophical Ideal," delivered during her visit to Paris in May. The other articles are continued from the previous issue, with the exception of a short outline of the cosmogenesis of the *Sūrya Siddhanta*. The "Questions and Answers" section is devoted to a consideration of the problem as to whether a highly developed Ego is or is not confined, when on earth, by the limits imposed by the physical brain.

The last two numbers of *Mercury* are before us and with the August issue this magazine comes to an end. As already announced, THE THEOSOPHICAL REVIEW will in future be published in America as well as in England, and *Mercury* has resigned its position in favour of its larger contemporary. An editorial in its concluding number announces the birth of two new American journals, one of which, *The Theosophic Messenger*, will be a sectional magazine of a type somewhat similar to *The Vāhan*. The other, *The Golden Chain*, will take up the original work of *Mercury*, which began as a journal for children.

"The Outlook" in *Theosophy in Australasia* quotes some remarks by Dr. Fairbairn in *The Contemporary Review*, on a visit he made to an

Indian ascetic. H. W. Hunt contributes a short paper on "Human Evolution," dealing with the general development of man.

*Theosophia*, the magazine of the Dutch Section, opens with the translation of an article by Mme. Blavatsky on "Persian Zoroastrianism and Russian Vandæalism." Besides a number of well-chosen translations, a lecture by J. W. Boissevain, delivered in Amsterdam, and an address by J. J. Hallo at the last Convention of the Dutch Section, on "Theosophy in Daily Life," are reproduced.

Señor Soria has begun a new series of articles in *Sophia*, which promise to be as valuable as his recent ones on "Genesis." The new papers are entitled "Pre-Christian Science," and express the author's views of the Pythagorean theory of evolution. Needless to say, the scheme to which he has devoted so much labour for the past few years is the basis of his present work, in which he seeks to connect it with the teachings of some early philosophies. Numerous translations are continued from previous issues, and Mrs. Besant's article in this REVIEW on "The Christ" is begun. Two letters of the Abbé Barthélemy, on the symbolism of the Greek vowels, are translated.

*Philadelphia* for July contains, as usual, a large number of translations from the English and French, including Mrs. Besant on "Prayer," and an old article by Amazavella. Manuel Frascara contributes some psychic stories which he regards as worthy of the attention of students.

From far-off Peru arrive some little publications which show that vegetarian food reform has spread even there, and curiously enough the reform movement appears to be the one "made in Germany," as the pamphlets are translations from the German. The pamphlets are entitled *Regulacion de la Salud, Modo de evitar las Enfermedades*, and *Preocupaciones y Realidades*.

We have also to acknowledge the receipt of *Light ; The Literary Guide ; The Agnostic Journal ; The Arena ; El Pan del Espiritu ; The Herald of the Golden Age ; Humanity ; Mind ; The Metaphysical Magazine ; Theosophischer Wegweiser ; The Book Lover ; L'Arbitrage entre Nations ; The Harbinger of Dawn ; Modern Astrology ; Der Vâhan ; The Psychic Digest*.