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ON THE WATCH-TOWER

The General Progress of the Society

THE General Report of the Twenty-fourth Anniversary of the Theosophical Society is a bulky document of some hundred pages. Our venerable President-Founder furnishes us with the records of another prosperous year of the Society's existence, and speaks with calm certainty of the future. Most assuredly age has not staled the energy of our President, for this year he is to visit the branches in Italy, Germany, Switzerland, Great Britain, Sweden, Norway, Denmark, Finland, France, and the United States of America, and so back to India by Honolulu and Hong-Kong; and even if he had not promised such a striking proof of the vigour of his old age, we should still with all our hearts believe him when he says: "We, seniors, cannot hope to live many years longer, but be the rest of our journey longer or shorter it is our fixed determination to be steadfast until we drop in the ranks, our faces towards the crest of the hill up which we are climbing."

The flourishing condition of the Hindu Central College at Benares must be a cause of great gratification to those of our

members who have worked so hard to make it a success. The central building and grounds—the princely gift of H.H. the Maharajah of Benares—are valued at Rs. 50,000. To this building sixteen class-rooms are now being added. Mr. Dharasay Morarji Goculdas of Bombay has given Rs. 10,000 for a chemical laboratory. Rs. 6,000 have been given to found an annual prize, the Naisinhaprasad Hariprasad Buch Metaphysics Prize, for the best essay on Philosophy by a graduate, of not more than ten years' standing, of one of the five Indian Universities. Rs. 2,000 have been given by Rai Ishvari Prasad for a boarding house, and Rs. 2,000, mostly by Hindu ladies in South Canara, for a class-room. Thiruppanandal Thambiran Svami of Tanjore has promised a donation of Rs. 10,000.

Speaking of the educational work in Ceylon, Colonel Olcott says: "Taking the Island as a whole, we see each year an advance over the preceding one, for more schools are being opened, more scholars entering, more graduating and taking their places in the ranks of workers"; at the same time he regrets the indifference of certain of his old colleagues who in the beginning helped to establish the movement on a permanent foundation.

In Madras the Panchama Schools founded by Colonel Olcott to provide education for the pariah community are flourishing.

The Subba Row Medal has been adjudged to the author of *The Great Law*, writing under the pseudonym of W. Williamson.

The eight Branches in France have formed themselves into a Section under the General Secretaryship of Dr. Pascal. The American Section has added seven new branches, the European seven, the Indian nine, the Australasian and Scandinavian one each, South Africa one, and South America two.

Since its origin the Society has issued 570 charters; to-day, deducting the charters of seceded branches and those which have been surrendered, there are some 475 living branches and active centres.

As to the Adyar Library, "we can now count more than a hundred more or less important MSS. in our collection, which are not included in Prof. Aufrecht's authoritative work, the *Catalogus Catalogorum*." No less than 600 new MSS. were collected

from Southern India during the past year. 949 volumes have been added to the Library during the year, 724 being Sanskrit.

In England fourteen new books or translations have been published, in France seven, in Spain one, in Italy one, in Holland five; in India some twenty books and pamphlets. There are twenty-eight existing periodicals of one kind or another, in various languages.

The Lecture Hall at Adyar is now capable of seating 1,500 people; the headquarters of the Indian Section are nearing completion, and those of the European Section have been moved to one of the most central positions in London; several other of the headquarters have been removed to more convenient premises.

On the whole, we may say of the Theosophical Society in the last year of the nineteenth century, "*vires acquirit eundo.*"

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Roman Catholic Reaction

We have endeavoured from time to time to keep our readers informed of the liberal spirit at work in modern Christendom and have especially pointed to the admirable work that is being done in the field of Biblical Criticism. Among the workers in this field we see the signs of an enthusiasm for truth which, if it faint not, will eventually restore Christianity to its original spirit of universalism and break down the narrow limitations which ignorance has imposed upon it for so many centuries.

We have seen how that the more pressing need of the most advanced minds in the Church is a new definition of "inspiration." The verbal inspiration dogma has been relegated to the domain of heresy by all who have the courage to profess an orthodoxy in which life and light have a place. We have seen how that even in the Roman Catholic Church the same leaven is working, and the general results of Biblical Criticism and scientific investigation are perforce accepted by those learned in such matters.

It is, therefore, with all the greater surprise that we have to record the recent excommunication of Dr. St. George Mivart from the Roman Catholic communion. Dr. Mivart was one of the most enthusiastic converts to Roman Catholicism; a dis-

tinguished man of science, he used his great abilities to influence many to enter that Church. Of late years, however, he found that certain of its dogmas were absolutely irreconcilable with science, and after seeking for long privately for help, finally determined to give as wide a circulation to his doubts as he had previously given to his certainties. He accordingly set forth in *The Nineteenth Century* and in *The Fortnightly* his difficulties in order to bring the matter to the test, hoping that he would either have his doubts removed or procure an official pronouncement on the matter.

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DR. MIVART'S doubts—the doubts of every one who has given the matter a moment's real thought—have not been removed, but he has procured an official pronouncement which is of the greatest interest. This is one of the things which a Roman Catholic must believe, in the teeth of Biblical Criticism, at peril of excommunication.

What a Roman Catholic must Believe

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth section of the Council of Trent and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and confess that the said Scriptures are sacred and canonical —not because, having been carefully composed by mere human industry, they are afterwards approved by the Church's authority, not merely because they contain revelation with no mixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.

This all follows logically on the dogma of infallibility; the Church has so decreed it and its decree is unchangeable. It prefers the maintenance of its authority to every other consideration, and the Cardinal Archbishop of Westminster had to administer the law of his Church in keeping with precedent.

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THAT this is the official declaration of the Church of Rome with regard to Biblical Criticism may be seen from the solemn pronouncement of the Pope in 1893, in his famous encyclical "Providentissimus Deus."

"Providentissimus Deus"

It is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that Divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. . . . Hence because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments, who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise it could not be said that He was the author of the entire Scripture. Such has always been the persuasion of the Fathers. . . . It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error.

Such, then, is the official pronouncement of the Roman Catholic Church, and any member of that Church who publicly gainsays this dogma, if he recant not, is liable to the penalty of excommunication.

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The Bright Side of the Picture

It would be idle to speculate how the Church reconciles this position with the fact that all the learned in its ranks hold privately exactly the same views on the general facts of Biblical Criticism as their Protestant brethren, or to lament the necessity for an infinity of casuistry that such a position involves. It is easy for those outside this community to see the undesirable side of the position; but the question for those of us who have learned to believe that the forces of reaction are invariably used by Wisdom

for ultimate good, is: What good purpose will this dogmatic reaction ultimately effect? May it not be that this reaction is permitted in order the more to strengthen the force of progress, and still further perfect its methods? Students in the field of Biblical Criticism are being inevitably led to certain conclusions, certain discoveries with regard to the nature of the origins of Christianity, which are unavoidable, but in order to call forth the exercise of all their strength it is necessary that the opposition to their efforts should be displayed in its crudest form; the crudest form is the verbal inspiration dogma, and the Roman Catholic Church is, perchance, doing better service than she wots of by insisting on that dogma's infallibility.

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The Microcosm of the Atom

THE most interesting paragraph in the summary of "Science in 1899," given by *The Times* of January 31st, is that which deals with the "fourth state of matter." The subject is already familiar to our readers, but will bear repetition. There is no doubt but that physical science is slowly winning her way into a new field of research, and that she will shortly perfect methods and instruments whereby the immense possibilities of etheric matter will be brought to light.

In the more purely scientific region of investigation a high position must be accorded to work conducted by Professor J. J. Thomson in 1899 in further analysing the nature of electric discharge *in vacuo*. It has long been recognised as the result of the work of Crookes, Goldstein, Perrin, Lenard, and many others that in the electric discharge through rarified gases we have a phenomenon which essentially consists in the conveyance of electric charges by moving matter. The question is, are these material conveyances molecules, atoms, or something smaller than chemical atoms? By reasoning and experiments of a remarkably ingenious character Professor J. J. Thomson has been able to show that these electrical conveyers are probably masses of matter of about one-thousandth part of the mass of a chemical atom of hydrogen. According to Professor Thomson's views, chemical atoms are built up of smaller masses called corpuscules or electrons, which may be detached from their association with each other by the electrical operations taking place in the vacuum tube. These corpuscules when free constitute a fourth state of matter, to employ a term originated by Sir W. Crookes, and they are so minute that they appear to be capable of penetrating through thin sheets of certain metals. In close connection

with this subject we may mention that the phenomenon discovered a short time back by Professor Zeeman, in which the spectral lines of a light-giving body are split up into sets of triple lines when the radiator is placed in a strong magnetic field, has continued since to receive attention, and the interpretation of the results will undoubtedly lead to a knowledge of events taking place in the microcosm of the atom. Mr. C. E. S. Phillips has added to our knowledge in this region of research by the discovery of a curious luminous effect arising in a vacuum tube provided with iron electrodes, when these are magnetised subsequently to the passage of an electric discharge.

The "events taking place in the microcosm of the atom" is a felicitous phrase, and when the atom is understood in the same sense as the monad of Leibnitz, it opens the way to a solution of the world-riddle in which science, philosophy and religion may once more join hands.

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The Magic Square

THOSE of our readers who are interested in "numbers" and "number-puzzles" may be referred to an article in *Knowledge* for February 1st, entitled "Polarity in Magic Squares," by Mr. E. D. Little. As a matter of fact, there is a vast field of investigation lying open to any mathematically-inclined student of Theosophy who would take up this line of research as a special study. The scope of Mr. Little's paper is set forth in his opening paragraphs as follows:

Pythagoras found the secret of the Universe in Number and Duality or Polarity, for Number is Law, and Law divides all things into complementary pairs.

The universal reign of law, the essential unity of law, and yet the diversity of its operation, the Duality or Polarity of its subject matter, all these receive abundant illustration from the number-problem known as the Magic Square, which has always had a singular fascination for the Mystic and the Mathematician alike.

The object of this paper is to show how well the least and simplest of these figures will serve for the purpose of this illustration, for although De minimis Lex non curat may be Lawyer's Law, it is not the Law of Nature. In Nature Law reigns supreme in the least as in the greatest, and it is in the least that it is often best observed.

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MR. T. G. PINCHES, writing on "Sumerian or Cryptography,"

in the last number of *The Journal* of the Royal Asiatic Society, speaking of non-Semitic ancient Babylonia, says:

Chinese Origins

> The few sculptures which present more or less the type with oblique eyes confirm as far they go the conclusions of De Lacouperie as to the connection of the early inhabitants with the Chinese, and the researches of the Rev. C. J. Ball with regard to the language. It must not be thought, however, that the Chinese are necessarily ancient Sumerians who emigrated from Babylonia, or that the ancient Sumerians must have emigrated into Babylonia from China. If there be, as it would seem there is, some connection between these two ancient nationalities, it must be on account of their having migrated to Babylonia and to China from a common centre, in all probability some district lying east or north-east of Babylonia and west of China.

This is exceedingly interesting, as it confirms what we have been told by investigators whose researches by non-physical means into the records of antiquity are familiar to our readers. The occult record has it that about 3,000 years B.C. a colony from Bak (? Bactriana), north of what was subsequently Persia, emigrated into China and was the nucleus of the civilising power in that country; moreover, that communication between the colony and the mother people was kept up for many centuries, up to as late as 600 B.C. at any rate.

THE LIFE OF GIORDANO BRUNO

A SHORT time ago when, for the first time, I had the opportunity of paying a visit to that city which was once the mistress of the world, and even now claims that title though in a somewhat different sense, one of my first pilgrimages was to the square which is known by the name of Campo di Fiori. In our tongue this would mean the Field of Flowers, but as I entered it neither field nor flower met my gaze; instead of the green grass and the bright beauty of a Southern flower-garden only the peculiar grey tones of the selci pavement, for which the eternal city of Rome is famous, met my view. It was not, however, the beauties of nature I had come to seek, for my eyes at once sought the centre of the open space where rises high a marble statue erected to the memory of one of Italy's greatest sons. It was on this spot three hundred years ago that one of those terrible crimes which never fail to shock the conscience of every right-minded man, was committed; here that one of the most daring, most noble of men, met a cruel death at the hands of fellow-beings who professed to be acting as the servants of the meekest of mankind—the Master of Nazareth; here that a human being was burned to death with the sanction and it may have been in the sight of the man who held the proud title of Christ's earthly representative, for the residence of this prelate, the largest and most magnificent palace which, perhaps, the earth upholds, towers high on Mount Vaticanus but a short distance away on the other side of the Father Tiber.

The event is so graphically described by Lewes in his *History of Philosophy* that I may well be pardoned for quoting it here in full. He writes:

"On the 17th February, 1600, a vast concourse of people was assembled in the largest open space in Rome, gathered together by the irresistible sympathy which men always feel with

whatever is terrible and tragic in human existence. In the centre stood a huge pile of faggots; from out its logs and branches rose a stake. Crowding round the pile were eager and expectant faces, men of various ages and of various characters, but all for one moment united in a common feeling of malignant triumph. Religion was about to be avenged; a heretic was coming to expiate on that spot, the crime of open defiance to the dogmas proclaimed by the Church—the crime of teaching that the earth was round, and that there was an infinity of worlds: the scoundrel! the villain! the blasphemer! Among the crowd might be seen monks of every description, especially the Dominicans, who were anxious to witness the punishment of an apostate from their order; wealthy citizens were jostling ragged beggars, young and beauteous women, some of them with infants at their breasts, were talking with their husbands and fathers, and playing about amidst the crowd, in all the heedlessness of childhood, were a number of boys, squeezing their way, and running up against scholars pale with study, and bearded soldiers glittering with steel.

"Whom did the crowd await? Giordano Bruno—the poet, philosopher and heretic—the teacher of Galileo's heresy—the friend of Sir Philip Sydney, and open antagonist of Aristotle. Questions pass rapidly to and fro among the crowd, exultation is on every face mingled with intense curiosity. Grave men moralise on the power of Satan to pervert learning and talent to evil: Oh my friends let us beware!—let us beware of learning—let us beware of everything! Bystanders shake significant heads. A hush comes over the crowd. The procession solemnly advances, the soldiers peremptorily clearing the way for it. 'Look, there he is —*there* in the centre. How calm—how haughty and stubborn!' (women whisper 'how handsome!'). His large eyes are turned towards us, serene, untroubled. His face is placid though so pale. They offer him the crucifix; he turns aside his head—*he refuses to kiss it!* 'The heretic.' They show him the Image of Him who died upon the cross for the sake of the living truth—he refuses the symbol. A yell bursts from the multitude.

"They chain him to the stake. He remains silent. Will he not pray for mercy? Will he not recant? Now the last hour

is arrived—will he die in his obstinacy, when a little hypocrisy would save him from so much agony? It is even so: he is stubborn, unalterable. They light the faggots; the branches crackle; the flame ascends; the victim writhes—and now we see no more. The smoke envelopes him, but not a prayer, not a plaint, not a single cry escapes him.—In a little while the wind has scattered the ashes of Giordano Bruno."

So was freed from its earthly tenement a great soul, whose one and only crime was that he loved truth better than life itself, and counted as nought the grievous tortures he had borne, in comparison with the shattering of that iron crust of error which was dwarfing and deforming the minds and souls of men.

Giordano Bruno was born within the sight of Mount Vesuvius, in the town of Nola. When interrogated before the Venetian Inquisition as to his birth and parentage he is reported to have answered: "My name is Giordano, of the family of Bruno, of the city of Nola, twelve miles from Naples. I was born and reared in that city and my profession has been and is that of literature and of every science. My father's name is Gioanni and my mother's Fraulissa Savolina. My father was a soldier; he is dead, also my mother. I am about forty-four years of age, having been born in 1548."

None who saw the infant child of Gioanni and Fraulissa could have dreamed he was destined to cause more disturbance in the intellectual world than ever their own dreaded Vesuvius caused in the world of matter. But yet it was to be, for the young Giordano became in the world of mind a veritable volcano, always in action, and moreover a moving volcano from which no part of learned Europe was safe, for his restless energy never permitted him to remain for any lengthy period in one place.

All this was, however, in the future, for at Nola all was peace—the only peaceful time, he tells us, he ever spent in his life. Here he received the rudiments of his education, and although he left Nola for Naples in his tenth or eleventh year the memory of its associations and surroundings was kept ever green in his heart. Many years afterwards, in the midst of storm and turmoil, he writes of it: "Italy, Naples, Nola, that spot approved by heaven and the place which—together with the one-

time head and right hand of this globe, governor and mistress of other generations—has always been esteemed by us and others, mistress, nurse, and mother of all virtues, education and learning."

At Naples his education was continued, but the times were far from being propitious for the scholar. Wars, disorders, and famine disturbed the unhappy country, and as a crowning calamity a grievous plague depopulated the unfortunate land. We are not, therefore, surprised to find that Bruno, who had been taught and favourably noticed by several noted scholars of the day, when his fifteenth birthday arrived decided to become a monk by entering the order of St. Dominic. His exact motive will probably never be known. It may have been the desire to obtain the leisure and quiet necessary for the pursuit of his beloved studies, or that a religious enthusiasm inspired by some saintly Dominican impelled him to take the step; be this as it may, the step was taken, and for thirteen years within the sombre walls of the Neapolitan monastery, which formerly had been the abode of the learned Thomas Aquinas, the young monk pursued his studies and garnered in his mind an immense store of classical learning and philosophy. His writings give superabundant proof that he was a master of the philosophical and scientific teachings of all ages, but he was never a slavish imitator, his teachings always bore the impress of his own particular genius.

The soul of Bruno was of far too lofty and vigorous disposition to submit itself to the ordinary monastic rule. With an intellect that could grasp the most complex and subtle problems of existence, the materialisation of spiritual truths and the stress laid on forms and ceremonies could not fail to give rise to feelings of doubt and disgust. Being open and frank by nature he was not able to keep to himself the difficulties that presented themselves. He doubted the immaculate conception, valued not the images of Saints, or amulets, but gave away all those he possessed, retaining only a simple crucifix. One day explaining the teaching of Arius with regard to the Verbum* and arguing

* When before the Venetian Inquisitors Bruno explained the incident in the following words: "I declared the opinions of Arius to be less dangerous than they were usually considered, because generally it is understood that Arius had said that the Word was the first creation of the Father, and I declared that Arius said that

thereon with his fellow-monks, there was detected at once the taint of heresy. He had been previously reported for a similar offence but, being young, he was only warned and admonished as to the evil course he was pursuing. But all in vain, for he repented not, but in their eyes sinned yet the more deeply. Original sin was questioned and even the doctrine of transubstantiation. We are not, therefore, surprised to learn that soon after the argument respecting the teaching of Arius it was found expedient by Bruno to seek safety in flight, one of his many friends warning him that his freedom and life were at stake, the Holy Office having been moved to deal with him as a blasphemer and a heretic.

At the time of his flight from the Convent of Naples Bruno was but twenty-eight years of age. Possessed of an ardent and fiery disposition, backed by the intellect of a genius, the step he took, although surrounded by hardships and perils of every kind, difficult to appreciate in these days of quiet, could not have been devoid of attraction for him. The great world, with all its possibilities, was before him, and for sixteen years it was his destiny to travel from town to town, from country to country, till, weary of wandering and longing to see his native land once more, he returned, richly laden with the fruits of learning and experience, hoping to be permitted to exhibit the pearls of his evolving wisdom for the helping of his fellows, but only to find the open door of a prison ready to receive him.

He does not appear to have formed a definite plan of action, probably because of the necessity for flight at a moment's notice as well as the extreme difficulty of the situation. He first directed his steps to Rome, but after remaining a few days in a Convent of his order he was compelled again to flee, on hearing privately that the officers of the Inquisition were following him.

We next hear of him at Noli, a little town near Savona,

the Word was not creator nor creation but midway between the creator and the created, as the word is midway between the sayer and the said, and therefore called first-born before all creatures, not from whom but through whom everything has been created, not to whom but through whom everything is referred and returns at the last, that is the Father. . . . Arius had not intended to say that Christ, that is the Word, was a creation, but mediator in the way that I have said." Bruno further explains that these were the views of Arius and not necessarily his own.

where for a few months he taught grammar to the young people. His learning also attracted round him a circle of the more intelligent men of the district, lay and clerical, to whom he lectured learnedly on the science of the Sphere. In those days the movements of the heavenly bodies attracted a good deal of attention, and a knowledge of the current astronomical teachings was considered to be a necessary part of the higher educational course. Copernicus had a short time before shocked the orthodox world by propounding the movement of the Earth on its axis instead of regarding it as a fixed body round which the Sun, planets and whole firmament moved daily according to the system of Ptolemy. Copernicus, however, seems to have retained the idea of the Earth being the centre of the universe, but not so Bruno.

Holding the universe to be infinite it must therefore, he argued, be immeasurable in all its parts. "For the centre of the universe," he writes, "is not the Sun, nor in the Sun, neither the Earth nor in the Earth, nor any place whatever. Every being is its own centre round which it moves." "The Sun, the father of life," is, however, the centre of our system but "the centre of the infinite universe is in all things."

Elsewhere he writes: "Lift up thy soul from this Earth to the stars and worlds and learn to understand that in all places there . . . are the same forms, the same order, the same movement. Only one bereft of his senses could believe that these infinite spaces, tenanted by vast magnificent bodies, many of which are certainly entrusted with a higher destiny than ours, are designed only to give us light or to receive the clear shining of the Earth. The Sun, our nearest fixed star, is of a certainty a more divine organism than our Earth, but how and in what manner it is not within our province to discover, in any case its conditions of life are different from ours."

Although here Bruno speaks of the Sun as a fixed star he elsewhere teaches that it moves on its axis. He taught also that the Earth was flattened at the poles, and that the atmosphere was an integral part of the Earth. Bruno does not claim any merit for these teachings, which in the main had been taught ages before by Pythagoras, whose disciple he was, but except to the initiated these teachings had become lost till Copernicus and

others after him re-discovered them and gave them out to the world.

At first the lectures of the young philosopher were listened to with wonder and pleasure, but as he began to unfold his schemes and dilate with all the wealth of his vivid imagination on the wonders of the heavenly bodies, his audience—at least the clerical portion of it—became alarmed, and it was whispered abroad that the teachings were contrary to the true faith. The opposition increased in power, and soon Bruno found it advisable to leave Noli if he were to avoid being openly charged with heresy. After leaving Rome Bruno had discarded his monkish garments, but soon after his departure from Noli he re-assumed them at the suggestion of some friendly monks, who informed him that they would enable him to journey in greater safety and comfort, protecting him against robbers and ensuring hospitality wherever he went. Among the cities visited was Turin, then, as now, a large and handsome city; but finding no prospect of obtaining asylum in Italy he finally decided to cross the Alps and direct his steps to Geneva.

At this time Geneva was the centre of the great religious Reform movement, and a haven of refuge for a large number of Italians who had embraced the doctrines of Calvin. The news of the arrival of a Dominican monk spread quickly and Bruno was soon visited at his lodgings by an Italian nobleman, who saw in him a probable convert to the Reformed faith.

Bruno's reply to the invitation was characteristic of his independent mind: "I do not intend," said he, "to profess the religion of this city, because I do not know what kind of religion it is. I have come that I may live in liberty and security and for no other reason."

His new friends advised him at least to discard the monkish habit, as it would, in Geneva, be a source of constant danger and annoyance. Bruno declared that personally he had no objection to follow this advice other than the difficulty of replacing it by another, for he had neither any other garment nor the means wherewith to buy one. The difficulty was eventually surmounted by the monkish robes being transformed, by an alteration of shape, into those of a layman, and with a little assistance from

his new friends his outfit was finally completed on very simple lines. He succeeded in obtaining a post as corrector to the press and was thus able to support himself.

Geneva did not, however, prove a very congenial place, the narrow-minded bigotry of the Reformers proving no less objectionable and dangerous than the persecutions of the Church of Rome. Having written a pamphlet in which he severely took to task one of the Calvinistic professors, he used, it is said, arguments which showed him to be hostile to the Reformed faith and language which revealed want of proper respect for its ministers. For this he was arrested and brought to trial, but was soon set free again on the understanding that he would apologise and cease to offend for the future. Needless to say the tongue of the fiery young philosopher was not to be restrained, and it eventually became a question of definitely embracing Calvinism or leaving Geneva. Bruno chose the lesser evil and turned his face in the direction of France. By way of Lyons he journeyed to Toulouse, which at that time was one of the greatest centres of learning in France, yielding premier honours to Paris alone.

At Toulouse he was well received, his learning attracting much attention. He rapidly came into notice by his lectures on the Sphere, and the Chair of Philosophy at the University becoming vacant he became a candidate for the post, having qualified by taking the degree of Master of Arts. His application was successful and his position in the world of letters thus secured.

In his first public lecture he appears to have taken Aristotle as a text book, but we may be sure that it would be made to serve as a peg only, for the thought-clothing hung thereon would, for the most part, be his own. In his lectures at Toulouse Bruno dealt with such great topics as "The Origin and Destiny of Man," "The Materiality or Spirituality of the Soul," "Whether the Soul is Mortal or Immortal," "Whether all living Beings are possessed of Souls or Man only." He is also said to have written one or two works, but all trace of them has been lost. It was to be expected that the discussion of such high topics as those mentioned would bring him into conflict with the Church, for themes

which had agitated and perplexed the minds of the greatest from time immemorial could not be brought within the narrow limits of orthodoxy. It is not, however, certain that this was the cause of his leaving Toulouse after two years' public work; indeed, it may be that a strong desire to come into contact with Parisian thought may not have been without its influence in determining his departure for the French capital.

On his arrival in Paris, in 1581, he began a course of public lectures, which his position of Doctor, or "Maestro delle Arti," entitled him to give. He chose a most unusual subject for his first lecture in order, as he himself states, to attract attention. A course given on "The Thirty Divine Attributes," according to the method of Thomas Aquinas, brought him many listeners from among the scholars of the Sorbonne. As was his wont, he worked his own ideas into the lectures, and a great sensation was soon produced in Paris, the learning, eloquence, and wonderful memory of Bruno being the general topic of conversation.

His fame even reached the ears of the King, Henri III., who sent for him to the Court and questioned him on his teachings and more particularly as to his extraordinary memory, which he was suspected of obtaining by means of magic arts. Bruno, however, proved to him that this was not so, but that it came from arduous study. He was offered by the King a salaried position as special lecturer, which he thankfully accepted. Bruno had been previously offered and had declined an ordinary lectureship because of the condition of attendance at Mass which was attached to it. It was the time when the streets of Paris had scarcely been cleansed from the blood shed in the massacre of St. Bartholomew, and to be known as an opponent of the Mass was dangerous in the extreme. Despite this fact he was not prevented from lecturing, and for a time became exceedingly popular.

He is described as being of handsome appearance and able to charm his audience both by his manner and his matter, for he was eloquent and facetious alike. Although but thirty-three years of age he yet possessed a marvellous store of knowledge, as well as a remarkable ability to present it in comprehensible form to his audience. His wonderful powers of imagination

enabled him to illustrate his teachings to an almost lavish degree, while his wit and humour never failed him in lightening and brightening even the most abstruse discussion. He is said on this occasion not to have ventured openly to combat the prejudices and doctrines of the age, this being reserved for his second visit, after he had learned in England to speak as became a free and earnest man.

But although not directly opposing the current theological teaching, the whole of his lectures and writings were directed at their extravagances. He declares in one of his books that he cannot ally himself either to the Catholic or Lutheran Church because he professes a purer and more complete faith than these —to wit, the love of humanity and the love of wisdom.

This was the basis of the charge made against him by Mocenigo, the disciple who betrayed him to the Inquisition, who said that Bruno sought to make himself the author of a new religion under the name of philosophy.

His teachings eventually aroused considerable opposition in Paris, and as the King had become converted and took a deeper and more personal interest in religious matters, Bruno thought it wise to leave French soil for that of England. This was in 1583, the thirty-fifth year of Bruno's life. He does not appear to have lost the King's favour, however, for he took with him letters of introduction from the monarch to the French Ambassador at the Court of Elizabeth.

In the house of this nobleman, Michel di Castelnovo, our philosopher was most kindly received and was for long a welcome guest. To him several of Bruno's principal works are dedicated and he always writes of him in terms expressing the deepest gratitude. In the introduction to the *De la Causa, Principio et Uno*, Bruno speaks of him as a powerful and sufficient defender against the unjust persecutions he suffers. His language sounds to us somewhat high-flown if not bombastic, but we must remember that the standard of taste in those days was greatly different from that of our own and must therefore be judged accordingly.

The following, taken from the introduction of the above work and referring to the same nobleman, illustrates this particu-

lar style of writing, and at the same time throws a lurid light on the difficulties and dangers which beset Bruno:

"I, then, whom no one could ever accuse of ingratitude, none vituperate for discourtesy, and of whom none can justly complain; I, hated by fools, despised by the vile, blamed by the ignoble, reviled by scoundrels and persecuted by low people, but loved by the wise, admired by the learned, looked up to by the great, esteemed by the powerful and favoured by the gods; I, for so many favours already received from you, for having been nurtured, defended, and safely maintained, and for having escaped from perils and great turmoils by your aid, to you I consecrate this anchor, likewise these shrouds, these set sails, these to me most dear and to future worlds most precious merchandise, to the end that by your favour they may not be ingulphed by my enemy the iniquitous, turbulent, and evil Ocean. These, hung in the sacred temple of Fame, will be potent against the arrogance of ignorance and the voracity of time, so that they will render eternal testimony of your invincible favour and that the world may know that this generous and divine progeny inspired by high intelligence, by lawful sense conceived and by Nolan muse brought forth by your aid, did not die in swaddling clothes but in the future promised life, whilst this earth with its life-teeming surface shall be seen rotating in the eternal view of the other glittering stars."

The following example is interesting because of its being addressed to the Vice-Chancellor of Oxford University:

"Philothes Jordanus Brunus, a doctor in perfected theology; a professor of pure and blameless wisdom; a philosopher known, approved and honorifically acknowledged by the foremost academies of Europe; to none a stranger save barbarians and the vulgar; a wakener of slumbering souls; a breaker of presumptuous and stubborn ignorance; who in all his dealings professes love to all men, love to the Italian and to the Briton, to man and woman, to the mitre and to the crown, to him wearing a toga and to the warrior, to the frocked and to the unfrocked, but who is inclined chiefly to him whose way is peaceable, enlightened, true, and fruitful; who looks not to the anointed head, nor to the consecrated brow, not to the pure in

hand nor to the circumcised, but thither where man's true countenance is to be found, towards his soul and the perfection of his spirit; whom dispensers of foolishness and hypocrites abhor; whom upright and sincere men love; whom noble souls receive with acclamations—to the honoured and noble Vice-Chancellor of the University of Oxford and to his fellows greeting."

This quotation is taken from the *Life of Giordano Bruno* by I. Frith, who states that it is a prefix to the "Opening of the Thirty Seals," and is appropriately styled "The Awakener." The Theosophist who may read patiently through these long sentences will note here and there a phrase which well re-pays the trouble, nor will he fail to admire the vigour and boldness of this servant of the great Masters of Wisdom, who went thundering out his messages from one end of Europe to the other, "Awake, awake, seek out the Wise Ones and get understanding."

In all Bruno's writings there is no tone of doubt as to the soundness of his own position nor the truth of his teachings. This forms the basis of the charge of arrogance made against him by his enemies; but, if we allow for the phraseology of the times, it is really nothing more than the natural expression of one who felt that his powers and genius were immensely superior to the effete imitative faculties of his pigmy opponents.

W. H. THOMAS.

(TO BE CONCLUDED)

THE BARDIC SYSTEM AND THE INITIATIONS OF TALIESSIN

In the *Barddas* the rites of the Bards are set forth with considerable minuteness. I have already given my readers a summary of the assertions concerning them, and now proceed to the discussion of some of those poems which are attributed to the ancient Bards. We will begin by noting the Druidic accounts of creation and of the stages of consciousness, as they are given in the *Barddas* and other Iolo MSS.

"Animated beings," it is said, "have three states of existence: that of Inchoation in the Great Deep; that of Liberty in the state of Humanity; and that of Love, which is felicity in Heaven." *

The account of creation is as follows: The Deity, when neither life nor being existed save Himself, vocalised His Name. In thus vocalising His Name He said / | \ . Having pronounced His Name, He placed the blessed in the Expanse (or Circle) of Felicity, while He abided still in the Expanse of Infinitude. The blessed, being dissatisfied, attacked Infinitude, and fell into the Expanse of Inchoation, where neither perception nor knowledge of God exists. There they attained the state of Humanity, and supplicated God. Finally they traversed the Expanse of Inchoation in the human form. Then the Deity explained truths to some among them, and the initiated taught their brethren. The initiated were those who had received poetic genius, and thenceforth vocal song was used as a vehicle of truth. Thus the Bardic orders were instituted in the early days of the history of humanity.

The *Barddas* speaks of the *Gorsedd*, or assembly of the Bards,

* *Bardic Triad*, translated by E. Williams.

of the ceremonies there enacted, of the colours worn by the three orders of Bards, and of the poet's staves carried by them.

In the *History of Initiation** the author traces initiatory rites in Hindostan, China, Japan, Persia, Greece, Egypt, etc. He might have traced them among the Moquis, Zulus, and Australian savages had he chosen to do so, for the tradition, if not the practice of such ceremonies, is found among all the peoples of the earth. In dealing with Celtic mysteries (Lecture I.), he says that there were four sanctuaries for initiations in the British dominions; the probation of the candidate lasted during twenty years of forest life; he remained fasting for three days before the first two ceremonies, and for a longer period before that which made him a Druid. Dr. Oliver traces in the ancient poems allusions to pageants, dances, and chanting; the candidate was pursued by terrors, and tested by various methods. After these trials he was presented to the Arch Druid, he was baptised, received certain instructions, was sworn to secresy, and was presented with the glain, crystal, or "serpent's egg," the secret of making which rested with the Druids. The aspirant was brought to the sacred fire, and given mead to drink, after which ceremonies he was dismissed to mingle with the world. Dr. Oliver tells us that this candidate had been admitted to the exoteric rites only; there was a further ceremony to which but few persons were admitted. This was an esoteric rite, after which the aspirant was called "the thrice-born."

I am inclined to believe that this ceremony was a real initiation; the former rites had taken place on the physical plane only. He who was thought fit to become the "thrice-born" dwelt apart during nine months;† he studied theology, natural philosophy, divination, cosmography, astronomy, geography, rhetoric, logic, arithmetic, and music. He was then "set adrift on the sea"; if he feared and turned back he was dismissed; if he triumphed he received "three drops of water" from the Arch Druid, and the ceremonies were completed at dawn.

Students will remember that the Egyptian initiatory rites

* G. Oliver, D.D. London; 1829.

† See the assertion of Taliessin that he was borne nine months in the womb of Ceridwin.

included the liberation from the physical body, the entrance upon the "sea" of the astral plane, and the re-vivification of the body at dawn.

In a ceremony quoted in the *Barddas*, a candidate who has failed, is reproached not only with cowardice, but with impurity. "Thy coming without external purity is a sign that I will not receive thee," says the officiating Druid. This is surely an indication that the waves of the "sea" were those of uncurbed desires.

Before leaving this subject to turn to the Welsh poems, I cannot forbear quoting some of Dr. Oliver's very interesting statements respecting the crystal, or serpent's egg, which was bestowed upon the candidates. He says:

"The Druids were the serpents, and the eggs were crystals curiously contrived to conceal within their substance the mysterious tokens of the highest orders, which were not even revealed to the person in whose custody they were placed, but on full and substantial proof of his wisdom and prudence, and in unison with the solemn investiture of their ineffable degrees of perfection, to which no person was eligible as a candidate who could not produce one of these magical crystals as a token of due preparation and previous acceptance."*

The *Encyclopædia Britannica* protests that the Iolo MSS. are the basis for nearly all such assertions respecting the Bards; why, it is said, was nothing heard of the coloured robes and the *Gorsedd* of the Bards in the twelfth century, when Bardism was undoubtedly flourishing? It might very well be argued that the twelfth century was not a period of religious liberty; the fact that the Bards were not persecuted proves that they did not make public such rites as these, but it does not prove that no such rites were held. The condition of secresy would certainly preclude public mention of the ceremonies; if a full account was given in the laws that regulated the functions of the Bards, the vow of secresy would have been not only superfluous, but ludicrous. If the Bards adhered to Druidic rites, and were yet supported by the Christian Church, they must have had an esoteric system, known only to themselves. If their object was to preserve this learning, they would certainly have been careful in their methods

* P. 191, note.

of procedure, On the verge of the twentieth century we may print theosophical teachings; but if we had lived in the England of the twelfth century, and had then attempted to put forward anything so unorthodox as even the present remarks, to say nothing of the theosophical teaching given by those who are competent to give it, such literary activity would have been brought to an abrupt standstill by the authority of the Church.

Let us now turn to the poems, and see whether they do not hint at a mystical system, and a symbolism to a part of which our theosophical studies may furnish a key.

The *Avallenau*, attributed to Merddin, is admitted to be ancient; in this poem the Bard praises "the delicious apple tree" which "produces sweet apples for those who can digest them"; the trees are stated to be 147 in number, and are said to be *exhibited at dawn*. The Bard proceeds: "I had rather encounter the wrath of a sovereign, than permit rustics in raven hue* to ascend its branches." "The multitude cannot taste its yellow fruit."

There is another poem, attributed to Anewin, which appears to describe a Druidical ceremony, in which the god is symbolised as a bull. The Bard, speaking as the god, says:

"I was subjected to the yoke for my affliction, but commensurate was my confidence; the world would have had no existence, were it not for my progeny."

But the poems of Taliessin are more remarkable than these. In the *Kat Godeu* the lines occur:

"When my formation was accomplished, not of mother and father was I produced, but of nine elementary forms."

"I wandered in the earth, before I became a proficient in learning. I wandered, I *went the circuit*,† I slept in a hundred islands, through a hundred caers I toiled. Ye intelligent Druids, declare to Arthur all that has been predicted of yore. Have they not sung of me, and of Christ that was crucified, and of the day of future doom, and of one that has been endowed with the lore of the Deluge?"

* A reference to the Christian priests.

† Italics mine.

The secresy to be preserved is insisted upon in the poems of Taliessin; he says: "The secrets were imparted to me by the old giantess* without the use of audible language . . . . I am a silent proficient." He uses throughout a fantastic symbolical language such as that attributed to Dante in the *Vita Nuova*, the *Convito*, and other of his works.

Gabriele Rossetti, in his book upon *The Anti-papal Spirit which produced the Reformation*,† seeks to prove that Dante and his contemporaries had a secret symbolism of which the *Vita Nuova* is an example.

The following quotation from Taliessin seems to indicate that the Welsh Bards employed a method very similar to that used by the poets of Italy; speaking of the uninitiated, Taliessin says:

"They know not what day the stroke will be given,‡ nor what hour the agitated person would be born. They know not the brindled ox with the thick head-band, having seven score knobs on his collar."

If these phrases do not veil a meaning which was plain to the initiated reader, it is difficult to believe that any man who valued his reputation for sanity would write such apparent rhodomontade.

In *Kat Godeu* the poet enumerates the forms he has assumed; he is, in fact, speaking not as an individual, but as one identifying himself with the Divine Life. To quote Mr. Nutt: he "alludes in an incomprehensibly obscure style to a number of adventures through which he has passed, and which seem to indicate . . . a life prolonged indefinitely, manifesting itself in various shapes and witnessing the passing of various races."§

There is an Irish parallel to this Welsh poem, a poem to which Mr. Nutt makes allusion. It is spoken by Amairgen, the poet, Mil's son, leader of the invaders who conquered the Tuatha de Danann. Amairgen says:

* Ceridwin or Isis.

† Translated by C. Ward. London; 1834.

‡ Students may possibly notice the similarity of this phrase to the Grecian "struck with the thyrsus."

§ *Voyage of Bran*, ii., p. 91.

I am the wind which blows o'er the sea,
I am the wave of the deep;
I am the bull of seven battles;
I am the eagle on the rock;
I am a tear of the sun;
I am the fairest of plants;
I am a boar for courage;
I am a salmon in the water;
I am a lake in the plain:
I am the word of knowledge;
I am the head of the battle-dealing spear;
I am the God who fashions fire in the head;
Who spreads light in the gathering on the mountain;
Who foretells the ages of the moon;
Who teaches the spot where the sun rests.*

This is, admittedly, a very ancient poem, and the symbolism is the same as that employed by the Welsh Bard. Some of the symbols and assertions are worth noting, and I need hardly direct the attention of students to the similarity to some passages of the *Bhagavad Gîtâ*, nor to the phrase:

"Who spreads light in the gathering *on the mountain*."

Mr. Nutt sees in the poem only the self-vaunting of the "shape-shifting" magician, or medicine man of a semi-savage tribe. In my view nothing could be farther from the meaning of this poem; Mr. Nutt's knowledge of folk-lore is far wider than that which I possess, who am but a tyro in such matters; but we who strive to study theosophy can grasp meanings in these obscure poems, meanings which are not illuminated by our own acuteness, but by the great light which has shone upon us through the darkness, a light which we know must sooner or later dispel all shadows, and make for us, and for all, that Perfect Day for which we long.

I. HOOPER.

* Taliessin says, "*I have been*" rather than "*I am*."

THE WORLD-ILLUSION AND THE REAL SELF

Summarised from the Utpatti-Prakaraṇa of the Yoga Vâsiṣhṭha*

CHAPTER I.

The Nature of the Seen (Dṛishya)

Thou shalt hereafter see fully from what I said to thee, O Prince! that Shama† before knowledge is the Shama of brotherhood in suffering and sadness; of tender sympathy and love and pity for all things having life, whose common lot is pain; of sympathy, which is the Self's instinctive knowledge of its Oneness with all other selves; or, in another view, of that utter emptiness of heart from which all life, all things, all motives for either good or ill, have vanished. The Shama *after* knowledge is the Shama of Unity in joy and peace; of Love for all cognised as one with Self; of sympathy no more instinctive only, but perforce necessitated by perfected reason; it is the utter Fullness wherein all being included there is left, again, no motive for either good or ill.

So too, Right Conduct, Sadâchâra, before knowledge is the inability to add suffering to suffering because of that instinctive sympathy. After knowledge it is the inability to cause pain to the Self now known as one with all selves, because also of utter absence of motive for exercise of one's own will, as something separate, in manner at all different from the Great Plan of the Creator.

To gain this peace of mind learn the true nature of Bondage

* See the June and July numbers of this Review (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp 243 *sqq.*, and 347 *sqq.*).

† Self-control.

and Deliverance. Saṁsâra* is divided into two great halves, knower and known, desirer and desired, actor and acted on. Pleasures and pains arise from intermixtures of these two. The existence of the known is the bondage of the knower. Its non-existence is the true deliverance of the latter. So long as the seer believes that the seen is real and independent of the seer, so long shall the seer's pains and pleasures too be real. Understand that the object-world is all illusive; thou shalt understand that the subject-world of endless experiences, painful and pleasurable, is also all illusive. Realise that the object-world is *not*, and act independently of the self; thou shalt also realise that pains and pleasures are not, and not imposed on thee by anything outside thyself.

How then may the seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the seen *is*, palpably. It is not wholly non-existent. It also is always disappearing. From existence it passes into non-existence, and from the latter it emerges back into the former. They say that the non-existent has no existence, and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for change, every change, is a coming into existence of something that was not, and a passing out of existence of something that was. We also see that not until the "seen" ceases can we have peace. And yet it is not enough at all to say that the seen "is not, is not."

Not even by Nirvikalpa-Samâdhi† can it be effaced entirely. For the most rock-like Nirvikalpa-Samâdhi has an end, as is well-known to all who have experience of it. And then the seen wakes up again at the same time as the seer. For the true seed and the source of the seen is in the nature of the seer himself. As a small mirror holds within its narrow limits yojana‡ after yojana of mountain, forest and ocean, so does the subtle Self hold all the universe of the seen within itself.

* The manifested universe.

† Meditation when there are no mental images remaining. The man reaches union with the formless Brahman, and nought remains but peace.

‡ A measure of length, eight or nine miles.

As taste lies hidden in edibles, as oil in the grain of sesamum, as scents lie hidden in the hearts of flowers, so lies the seen concealed in the being of the seer.

Not by mere denials may the seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it and the grasping of its true nature may it be rendered powerless to oppress the seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light and understanding that it is something bred by its own foolish fancy.

This gigantic phantom of Saṁsâra troubles them no more who have examined it with the light of Vichâra.*

CHAPTER II.

The Story of the Space-born (and therein the Mysterious Nature of Brahmâ)

Hear thou the story of the Space-born.

Somewhere there dwells a Brâhman named Âkâshaja (Space-born). Ever intent is he on meditation for the good of all beings. He had lived so long that Mṛityu (Death) grew jealous, and thought to himself, "All creations I o'erpower and devour resistlessly. Why do I not thus with this Space-born Brâhman? My power is blunted against him as the edge of the keenest sword on the face of the rock." And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it and beheld the Brâhman and endeavoured to grasp him with his hundred hands, but failed even as one fails with physical hands to seize a thing of fancy.

Then Mṛityu went to his lord and master Yama and asked him why, and Yama spoke: "Thou art unable by thyself, O Death! to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands.† Go thou then again and seek for those acts of this Brâhmaṇa that shall help thee to

* Discrimination.

† Acts are due to desires and cause changes; desires mean limitations of the self, and limitations necessarily imply a beginning and an end, hence subordination to Death, who is only change *in excelsis*. Wherever there is change Death hath sway, and men, by acting, become subject to Death.

defeat him." And Mṛityu wandered long through distant countries, lakes, rivers, and forests, mountains, seas, and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied: "O Death! the Brâhmaṇa born of Space has done no acts. Out of pure Space alone he took his birth, and therefore is not different from that Space.* No karma lies behind him nor is he making any now. No limitations, no desires are there in his nature to manifest themselves in any action, and to be seized upon by thee and broken through. That we see the play of life-vibrations (Prâṇa-spanda) in him is the fault of our own eyes. It is as if all possible shapes and figures that lie embedded in the vast rock of consciousness—and could be carved as separate statues out of and apart from it, if such an out of and apart from it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death! doth ever hold to his identity with the Supreme, and so may not be singled out and attacked by thee. A Being that arises from its Cause without the help of instruments can in no way be different from that Cause. And so this Brâhmaṇa, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perforce confine thy operations to those that join themselves to limitations, thinking, 'I am this piece of earth, or this, or this.'"

"But tell me, Master! how may there be any birth from vacancy alone? How are, or are not, earth, and air, and fire, and all the others?" So Death asked of Yama, and he made answer:

"He is not born at all, never was He unborn, nor ever shall cease to be.† All possible things are but parts of His con-

* Space being a plenum, not a void, containing all possibilities that can become actualities. The thought of the Logos of things as co-existing is Space; His thought of them as successive is Time. The two are conditions of our thinking, who live in Him.

† He is but the manifested Mind of the Logos, outbreathed and inbreathed, but never beginning nor ceasing to be.

sciousness, downwards from that mountain of Light, which to our sight first arises after the sleep of Mahâpralaya. And as a part may not overpower the whole, so canst thou not conquer Him."

Mṛityu heard this with surprise and smileless went to his abode.

Râma said: "It seems to me, O Sage! that thou hast been describing unto me Brahmâ Himself, the Great Father of all things, the Self-born and the Unborn."

"Truly so, O Râma! and about Him Mṛityu disputed with Yama at the end of a Manvantara, and was thus instructed by him.

"As the castle in the air, as the city of dream-fancies, so truly is all the seen. The seer and the seen have no true being of their own, apart from the being of Paramâtman. Imagination is the mind and the mind is Brahmâ."

CHAPTER III.

Recurring Questions and Preliminary Answers

Râma asked: "Tell me clearly, O Sage! what the form is of the mind from which these chains of worlds are spun."

Vasiṣhṭha: "It has no form, O Râma! Even like space is it, everywhere yet nowhere. Naught else is it than consciousness of an object. It is Saṁkalpa. Avidyâ, Saṁsriti, Chitta, Manas, Bandha, Mala, Tamas, are synonyms of the seen, and the forms of the seen are the forms of the mind; it has no other form of its own. And This, the universe of the seen, is all within the Great Atom of Consciousness (Mahâ-chit-param-aṇu), even as light is in the fire, as motion in the wind, as liquidity in the water.

"The state of non-seer-ness which comes to the seer on the disappearance of the seen—that is the state of Oneness (Kevali-bhâva)—when that has been attained, then all desires of Like and of Dislike (Râga and Dvesha) vanish at once, as movements from the leaves of the forest when the storm is hushed."

Râma: "But how may the seen cease to be? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasiṣhṭha: "Truly it is a startling statement that the world (Jagat), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make it, and I shall try to make it clear to thee, and show that all this that thou seest is nothing else than Brahm; that that which is already Full expands within its Fullness as it were; that Peace remains in Peace; that Space appears in Space, and Brahm in Brahm; that in reality there is no seen, no seeing and no seer; nor life nor lifelessness; but only one Great Shânti, everlasting Peace."

Râma: "Thy words, O Sage! are but as if thou saidst—the son of the childless woman has ground a mountain into dust, or that a dead rock is dancing with its arms extended, or that statues of stone are reading, or painted clouds are roaring. What is the meaning of thy saying that this world, with all its solid lands and mountains spread wide and standing high in space, with all its pains of birth and death, is naught?"

Vasiṣhṭha: "What I mean is this: that it is all the creation of the mind, which while non-existent in very truth, falsely appears as existent."

Râma: "But whence then came this mind and how does it appear as existent when it is not really so?"

Vasiṣhṭha: "That which remains behind in the general dissolution of Mahâpralaya, the Eternal Being whom words describe not positively, who is indicated by such names as Paramâtman, whom the students of the Sâṁkhya call the Puruṣha, who is the Brahm of the Vedântins, the Vignyân (Partless Consciousness) of the Vignyâna-vâdins, the Shûnya of the Shûnya-vâdins, from whom all this arises, in whom it all has mergence, from whom the Gods, Viṣhṇu, and Hara and Brahmâ, issue as rays from the Sun, That from which Time and Space and the ordered movement of Destiny take their existence, That which transcends all existence, That which is Pure Consciousness—Manas, Thought, or Gnyâna, is His sole high and mysterious Power. And as Gnyâna is His nature, so by Gnyâna only may He be seen and known. Tapas, or Dâna, or Vrata, give no help herein directly."

Râma: "Where may we find and how may we approach this God of Gods?"

Vasishtha: "He is not far to seek. He is in our bodies even. He is all around them. He is they. He is the Universe; wherever consciousness is, there is He. Chit—consciousness—is all. Chit is the wearer of the Moon. Chit is the Lord of the Eagle. Chit is the Lotus-born. Chit is He that shines, the Sun with the myriad rays."

Râma: "But in this land of ours, O Sage! we hear this as a commonplace from even the lips of children, and but too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become the commonplaces of the people. As I have told thee once, the deepest is the simplest, and the very simpleness of profound truths hides their full meaning, and their all-pervading presence does itself lead to ignoring of them. Try to understand the meaning of the commonplace. A truth is commonplace only to minds that are themselves but commonplace. Yet more, if remedies are commonplace are not the griefs and ailments for which these remedies are sought as commonplace? The truth is, when the malady is strong, it will weaken the medicine applied if it effects not cure within a moment. But persist in the ministrance, and the former loses what the latter gains in strength. If thou shalt try to understand sincerely what Chit may be without an object different from Itself, then shalt thou see what frees thee from all pains. Then breaks the bond of the heart, then all doubts disappear, then karmas fall away, for the Final has been seen."

Râma: "Describe again to me, O Sage! the form and nature of this Final Being."

Vasishtha: "Whatever the form is of consciousness *during* its flight, when it rushes from point to point across the most measureless distances, that is the form of the Paramâtman.* That fathomless ocean of consciousness wherein the ever-limited world is ever denied, is lost, is naught, that is the nature of Paramâtman; wherein the complex relations of seer and seen, appearing to *be*, are yet in reality *not*, wherein are all these

* Omnipresence, which alone renders the appearance, the illusion, of flight possible.

crowded worlds but which is empty still, which though composed of Chit is yet like a vast dead rock—such are the Form and the Nature of that Paramâtman."

Râma: "How may I understand that that Paramâtman is and that these worlds are not?"

Vasiṣhṭha: "He who understands that the world is an illusion just as much as the colour of blue which appears to belong to the emptiness of space is an illusion, he has in truth understood the nature of the Supreme."

Râma: "Thy words, O Sage! are as if one should say that the Mountain of Meru lay contained in a grain of mustard. How may I create within myself the belief that all this solid world is non-existent?"

Vasiṣhṭha: "By long-continued stress of thought has this solidity thou speakest of arisen. And as it has arisen, so also and so only may it disappear, as it has disappeared for those we know as Jîvanmuktas and Videhamuktas. Surely thou believest that such are?"

Râma: "Tell me the character of each, O Brâhmaṇa!"

Vasiṣhṭha: "He that has seen and understood the heart of things while yet in the body, he is the Jîvanmukta. His face changes never its sereneness though good befall or ill. Ahaṁkâra is dead within him. His Buddhi is not bound to any object by the bonds of Desire. Acting, in performance of his duties, as they act that are moved by the world's loves and hates, he harbours not these roots of all the emotions in his heart of hearts. And when his body (Sthûla or Sûkshma or Kâraṇa) falls away in course of time, as his Prarâbdha is exhausted, then he enters the condition of the Videhamukta. The Videhamukta rises not nor sets. He neither is, nor is not. He is not I; he is not thou. He shines in the sun. He rules over the world as Viṣhṇu. He dissolves them as Hara. He creates them anew as Brahmâ. As ether and as air, he supports the Ṛishis, Gods, and Titans. He is the Family Mountains, on the summits of which stand the cities of the Lokapâlas. As the earth too he bears these races of living beings on his broad breast; as grasses, as groves, and as creepers, he gives forth the fruits that nourish. Whatever, indeed, that appears, he becomes all that,"

Râma: "But if the Videhamukta becomes the three worlds, where is his emancipation from Saṁsâra? Is he not fallen deeper still into that Saṁsâra?"

Vasiṣhṭha: "It would be so only if that Saṁsâra had true existence."

Râma: "But how, again, may its non-entity be realised?"

Vasiṣhṭha: "The way uphill is no less long than the way downhill. By patient unremitting effort may this end be gained. Think on the nature of the seen and of the seer. What seems so solid to-day, is it as solid to-morrow? Hast thou not thyself so well described how seas dry up, mountains crumble away, whole worlds vanish from the painted sheet of space? And does not even common reason say that what is cannot also not be, that what is not cannot be? Does it not follow hence that whosoever undergoes a change is really false, really illusive, has no true existence?

"That only which persists through Mahâpralayas has true existence."

Râma: "This that remains behind at Pralaya must be formless. On this point I have no doubt. But how should it not then be utter emptiness, mere nothing. Where neither seer is nor seen, cannot be else than nothing.

Vasiṣhṭha: "Truly a nothing, but which holds all things within itself. As the marble-block contains within itself all possible shapes that might be chiselled out of it; as the smooth surface of the ocean hides within itself all possible billows that might rise on it, so does the Being that remains through Pralayas contain within itself all possible forms of all Saṁsâras. The marble figures and the ocean-waves, what are they? Mere modifications of the substance of the marble or the water, modifications, movements, limitations in Time and Space. If, by a great effort of Buddhi, Motion and Time and Space could be cast out of the illustration, then would it become plain how emptiness and nothingness is full with all existence."

Râma: "Where does the phantasm of Saṃsâra go during these Pralayas?"

Vasiṣhṭha: "Do thou tell me whence arise and where retire the castles of imagination that thou buildest,"

Râma: "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Saṁsâra has no true existence, still it has a false existence; not absolutely Asat* is it, though not all Sat;† at most it shows both aspects, Sat as well as Asat. It is Sadasat. This leaves behind the ever-recurring question: Whence does it arise, whereinto disappear, why does it arise, why end; why should the Paramâtman, Being beyond wants, Being self-complete, eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into Itself this hopeless tangle of joys and miseries?

"Brahm is all, Brahm is everywhere, thou sayest. All Jîvas should be Brahm if this were so. Yet every Jîva is different from every other. One sorrows here, and one rejoices there; a third looks on indifferent. All Jîvas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or ever moving different ways?"

Vasiṣhṭha: "Well sayest thou, O Prince! such is indeed the ever-recurring question. This is the one main point round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to thread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means other than of such answer, rise again and yet again like well-armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find, O Râma! if thou thinkest deeply on the true nature of Time, and Space, and Change.

"Thy question tacitly assumes the truth of these, as I indicated even now.

"That one Being should cast forth other or others from Itself, and reabsorb these back into Itself—this Change implies both Time and Space. If Time and Space were not, such change and such succession could not be, nor would there be the co-existence of the many. If thou couldst see that the

* Not-Being. † Being.

Supreme works not in Time and Space, but that both these are in Its Being, then would thy question have been answered finally; then would the doubt vanish for evermore; then shouldst thou see that all the changeful process of Saṁsâra is a frozen dream, a changeless vision in the changelessness of the Eternal.

"I shall try to make this clear to thee."

A HINDU STUDENT.

(TO BE CONCLUDED)

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY: HIS BIOGRAPHER AND EARLY LIFE*

THE APOLLONIUS OF PHILOSTRATUS

FLAVIUS PHILOSTRATUS, the writer of the *Life of Apollonius* which has come down to us,† was a distinguished man of letters who lived in the last quarter of the second and the first half of the third century (*cir.* 175-245 A.D.). He formed one of the circle of famous writers and thinkers gathered round the philosopher-empress,‡ Julia Domna, who was the guiding spirit of the Empire during the reigns of her husband Septimius Severus and her son Caracalla. All three members of the imperial family were students of occult science, and the age was pre-eminently one in which the occult arts, good and bad, were a passion. Thus the sceptical Gibbon, in his sketch of Severus and his famous consort, writes:

* See my article "Apollonius of Tyana, the Philosopher and Reformer of the First Century," in the last number.

† Consisting of eight books written in Greek under the general title Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον.

‡ ἡ φιλόσοφος, see art. "Philostratus" in Smith's *Dict. of Gr. and Rom. Biog.* (London; 1870), iii. 327*b*.

"Like most of the Africans, Severus was passionately addicted to the vain studies of magic and divination, deeply versed in the interpretation of dreams and omens, and perfectly acquainted with the science of judicial astrology, which, in almost every age except the present, has maintained its dominion over the mind of man. He had lost his first wife whilst he was governor of the Lionnese Gaul. In the choice of a second, he sought only to connect himself with some favourite of fortune; and as soon as he had discovered that a young lady of Emesa in Syria had *a royal nativity*,* he solicited and obtained her hand. Julia Domna† (for that was her name) deserved all that the stars could promise her. She possessed, even in an advanced age,‡ the attractions of beauty, and united to a lively imagination a firmness of mind, and strength of judgment, seldom bestowed on her sex. Her amiable qualities never made any deep impression on the dark and jealous temper of her husband,§ but in her son's reign, she administered the principal affairs of the empire with a prudence that supported his authority, and with a moderation that sometimes corrected his wild extravagances. Julia applied herself to letters and philosophy with some success, and with the most splendid reputation. She was the patroness of every art, and the friend of every man of genius."||

We thus see, even from Gibbon's somewhat grudging estimate, that Domna Julia was a woman of remarkable character, whose outer acts give evidence of an inner purpose, and whose private life has not been written. It was at her request that Philostratus wrote the *Life of Apollonius*, and it was she who supplied him with certain MSS. that were in her possession, as a basis; for the beautiful daughter of Bassianus, priest of the sun at Emesa, was an ardent collector of books from every part of the world, especially of the MSS. of philosophers, and of memoranda and biographical notes relating to the famous students of the inner nature of things.

* The italics are Gibbon's.

† More correctly Domna Julia; Domna being not a shortened form of Domina but the Syrian name of the empress.

‡ She died A.D. 217.

§ The contrary is held by other historians.

|| Gibbon's *Decline and Fall*, I. vi.

That Philostratus was the best man to whom to entrust so important a task, is doubtful. It is true that he was a skilled stylist and a practised man of letters, an art critic and an ardent antiquarian, as we may see from his other works;* but he was a sophist rather than a philosopher, and though an enthusiastic admirer of Pythagoras and his school, was so from a distance, regarding it rather through a wonder-loving atmosphere of curiosity and the embellishments of a lively imagination than from a personal acquaintance with its discipline or a practical knowledge of those hidden forces of the soul with which its adepts dealt. We have, therefore, to expect a sketch of the appearance of a thing by one outside, rather than an exposition of the thing itself from one within.

The following is Philostratus' account of the sources from which he derived his information concerning Apollonius:†

"I have collected my materials partly from the cities which loved him, partly from the temples whose rites and regulations he restored from their former state of neglect, partly from what others have said about him, and partly from his own letters.‡ More detailed information I procured as follows. Damis was a man of some education who formerly used to live in the ancient city of Ninus.§ He became a disciple of Apollonius and recorded his travels, in which he says he himself took part, and also the views, sayings and predictions of his master. A member of Damis' family brought the Empress Julia the note-books|| containing these memoirs, which up to that time had not been known of. As I was one of the circle of this princess, who was a lover and patroness of all literary productions, she ordered me to re-write these sketches and improve their form of expression, for

* For the life and writings of Philostratus we must refer the reader to the usual sources, and so economise space for our more direct subject.

† I use the 1846 and 1870 editions of Kayser's text throughout.

‡ A collection of these letters (but not all of them) had been in the possession of the Emperor Hadrian (A.D. 117-138), and had been left in his palace at Antium (viii. 20). This proves the great fame that Apollonius enjoyed shortly after his disappearance from history, and while he was still a living memory. It is to b noticed that Hadrian was an enlightened ruler, a great traveller, a lover of religion, and an initiate of the Eleusinian Mysteries.

§ Nineveh.

|| τὰς δέλτους, writing-tablets. This suggests that the account of Damis could not have been very voluminous, although Philostratus further on asserts its detailed nature (i. 19).

though the Ninevite expressed himself clearly, his style was far from correct. I also have had access to a book by Maximus* of Ægæ which contained all Apollonius' doing at Ægæ.† There is also a will written by Apollonius, from which we can learn how he almost deified philosophy.‡ As to the four books of Mæragenes§ on Apollonius they do not deserve attention, for he knows nothing of most of the facts of his life" (i. 2, 3).

These are the sources to which Philostratus was indebted for his information, sources which are unfortunately no longer accessible to us, except perhaps a few letters. Nor did Philostratus spare any pains to gather information on the subject, for in his concluding words (viii. 31), he tells us that he has himself travelled into most parts of the world and everywhere met with the "inspired sayings"‖ of Apollonius, and that he was especially well acquainted with the temple dedicated to the memory of our philosopher at Tyana and founded at the imperial expense ("for the emperors had judged him not unworthy of like honours with themselves"), whose priests, it is to be presumed, had got together as much information as they could concerning Apollonius.

A thoroughly critical analysis of the literary effort of Philostratus, therefore, would have to take into account all of these factors, and endeavour to assign each statement to its original source. But even then the task of the historian would be incomplete, for it is transparently evident that Philostratus has considerably "embellished" the narrative with numerous notes and additions of his own and with the composition of set speeches.

Now as the ancient writers did not separate their notes from the text, or indicate them in any distinct fashion, we have to be constantly on our guard to detect the original sources from the glosses of the writer.¶ In fact Philostratus is ever taking ad-

* One of the imperial secretaries of the time, who was famous for his eloquence and tutor to Apollonius.

† A town not far from Tarsus.

‡ ὡς ὑποθειάζων τὴν φιλοσοφίαν ἐγένετο. The term ὑποθειάζων occurs only in this passage, and I am therefore not quite certain of its meaning.

§ This *Life* by Mæragenes is casually mentioned by Origenes, *Contra Celsum*, vi. 41; ed. Lommatzsch (Berlin; 1841), ii. 373.

‖ λόγοις δαιμονίοις.

¶ Seldom is it that we have such a clear indication, for instance, as in i. 25, The following is what *I* have been able to learn . . . about Babylon."

vantage of the mention of a name or a subject to display his own knowledge, which is often of a most legendary and fantastic nature. This is especially the case in his description of Apollonius' Indian travels. India at that time and long afterwards was considered the "end of the world," and an infinity of the strangest "traveller's tales" and mythological fables were in circulation concerning it. One has only to read the accounts of the writers on India† from the time of Alexander onwards to discover the source of most of the strange incidents that Philostratus records as experiences of Apollonius. To take but one instance out of a hundred, Apollonius had to cross the Caucasus, an indefinite name for the great system of mountain ranges that bound the northern limits of Âryâvarta. Prometheus was chained to the Caucasus, so every child had been told for centuries. Therefore, if Apollonius crossed the Caucasus, he must have seen those chains. And so it was, Philostratus assures us (ii. 3). Not only so, but he volunteers the additional information that you could not tell of what they were made! A perusal of Megasthenes, however, will speedily reduce the long Philostratian account of the Indian travels of Apollonius (i. 41—iii. 58) to a very narrow compass, for page after page is simply padding, picked up from any one of the numerous *Indica* to which our widely read author had access.† To judge from these writers, Porus‡ (the Râjâh conquered by Alexander) was the immemorial king of India! In fact, in speaking of India or any other little-known country, a writer in these days had to drag in all that popular legend associated with it, or he stood little chance of being listened to. He had to give his narrative a "local colour," and this was especially the case in a technical rhetorical effort like that of Philostratus.

Again, it was the fashion to insert set speeches and put them in the mouths of well-known characters on historical

† See E. A. Schwanbeck, *Megasthenis Indica* (Bonn; 1846), and J. W. McCrindle, *Ancient India as described by Megasthenes and Arrian* (Calcutta, Bombay, London; 1877), *The Commerce and Navigation of the Erythræan Sea* (1879), *Ancient India as described by Ktesias* (1882), *Ancient India as described by Ptolemy* (London; 1885), and *The Invasion of India by Alexander the Great* (London; 1893, 1896).

† Another good example of this is seen in the disquisition on elephants which Philostratus takes from Juba's *History of Libya* (ii. 13 and 16).

‡ Perhaps a title; it looks like a corruption of Puruṣha.

occasions, good instances of which may be seen in Thucydides and the *Acts of the Apostles*. Philostratus repeatedly does this.

But it would be too long to enter into a detailed investigation of the subject, although the writer has prepared notes on all these points, for that would be to write a book and not a sketch. Only a few points are therefore set down, to warn the student to be ever on his guard to sift out Philostratus from his sources.*

But though we must be keenly alive to the importance of a thoroughly critical attitude where definite facts of history are concerned, we should be as keenly on our guard against judging everything from the standpoint of modern preconceptions. There is but one literature of antiquity that has ever been treated with real sympathy in the West, and that is the Judæo-Christian; in that alone have men been trained to feel at home, and all in antiquity that treats of religion in a different mode to the Jewish or Christian way, is felt to be strange, and if obscure or extraordinary, to be even repulsive. The sayings and doings of the Jewish prophets, of Jesus and of the Apostles, are related with reverence, embellished with the greatest beauties of diction, and illumined with the best thought of the age; while the sayings and doings of other prophets and teachers have been for the most part subjected to the most unsympathetic criticism, in which no attempt is made to understand their standpoint. Had even-handed justice been dealt out all round, the world to-day would have been richer in sympathy, in wide-mindedness, in comprehension of nature, humanity, and God, in brief, in soul-experience.

Therefore, in reading the *Life of Apollonius* let us remember that we have to look at it through the eyes of a Greek, and not through those of a Jew or a Protestant. The Many must be for us as authentic a manifestation of the Divine as the One or the All, for indeed the Gods exist in spite of commandment and creed. The Saints and Martyrs and Angels have seemingly taken the places of the Heroes and Dæmons and Gods, but the

* Not that Philostratus makes any disguise of his embellishments; see, for instance, ii. 17, where he says: "Let me, however, defer what *I* have to say on the subject of serpents (ὁ λόγος ἐς τοὺς δράκοντας), of the manner of hunting which Damis gives a description."

change of name and change of view-point among men affect but little the unchangeable facts. To sense the facts of universal religion under the ever-changing names which men bestow upon them, and then to enter with full sympathy and comprehension into the hopes and fears of every phase of the religious mind—to read, as it were, the past lives of our souls—is a most difficult task. But until we can put ourselves understandingly in the places of others, we can never see more than one side of the Infinite Life of God. A student of comparative religion must not be afraid of terms; he must not shudder when he meets with "polytheism," or draw back in horror when he encounters "dualism," or feel an increased satisfaction when he falls in with "monotheism"; he must not feel awe when he pronounces the name of Yahweh and contempt when he utters the name of Zeus; he must not picture a satyr when he reads the word "dæmon," and imagine a winged dream of beauty when he pronounces the word "angel." For him heresy and orthodoxy must not exist; he sees only his own soul slowly working out its own experience, looking at life from every possible view-point, so that haply at last he may see the whole, and having seen the whole, may become God.

To Apollonius the mere fashion of a man's faith was unessential; he was at home in all lands, among all cults. He had a helpful word for all, an intimate knowledge of the particular way of each of them, which enabled him to restore them to health. Such men are rare; the records of such men are precious, and require the embellishments of no rhetorician.

Let us then, first of all, try to recover the outline of the early external life and of the travels of Apollonius shorn of Philostratus' embellishments, and then endeavour to consider the nature of his mission, the manner of the philosophy which he so dearly loved and which was to him his religion, and last, if possible, the way of his inner life.

Early Life

Apollonius was born* at Tyana, a city in the south of Cappadocia, somewhere in the early years of the Christian era.

* Legends of the wonderful happenings at his birth were in circulation, and are of the same nature as all such birth legends of great people.

His parents were of ancient family and considerable fortune (i. 4). At an early age he gave signs of a very powerful memory and studious disposition, and was remarkable for his beauty. At the age of fourteen he was sent to Tarsus, a famous centre of learning of the time, to complete his studies. But mere rhetoric and style and the life of the "schools" were little suited to his serious disposition, and he speedily left for Ægæ, a town on the sea coast east of Tarsus. Here he found surroundings more suitable to his needs, and plunged with ardour into the study of philosophy. He became intimate with the priests of the temple of Æsculapius, where cures were still wrought, and enjoyed the society and instruction of pupils and teachers of the Platonic, Stoic, Peripatetic and Epicurean schools of philosophy; but though he studied all these systems of thought with attention, it was the lessons of the Pythagorean school upon which he seized with an extraordinary depth of comprehension,* and that, too, although his teacher, Euxenus, was but a parrot of the doctrines and not a practiser of the discipline. But such parrotting was not enough for the eager spirit of Apollonius; his extraordinary "memory," which infused life into the dull utterances of his tutor, urged him on, and at the age of sixteen "he soared into the Pythagorean life, winged by some greater one."† Nevertheless he retained his affection for the man who had told him of the way, and rewarded him handsomely (i. 7).

When Euxenus asked him how he would begin his new mode of life he replied: "As doctors purge their patients." Hence he refused to touch anything that had animal life in it, on the ground that it densified the mind and rendered it impure. He considered that the only pure form of food was what the earth produced, fruits and vegetables. He also abstained from wine, for though it was made from fruit, "it rendered turbid the æther‡ in the soul" and "destroyed the composure of the mind." Moreover, he went barefoot, let his hair grow long, and wore nothing but linen. He now lived in the temple, to the admira-

* ἀρρήτῳ τινὶ σοφίᾳ ξυνέλαβε.

† *Sci.*, than his tutor; namely, the "memory" within him.

‡ This æther was the mind-stuff.

tion of the priests and with the express approval of Æsculapius,* and he rapidly became so famous for his asceticism and pious life, that a saying† of the Cilicians about him became a proverb (i. 8).

At the age of twenty his father died (his mother having died some years before) leaving a considerable fortune, which Apollonius was to share with his elder brother, a wild and dissolute youth of twenty-three. Being still a minor, Apollonius continued to reside at Ægæ, where the temple of Æsculapius had now become a busy centre of study, and echoed from one end to the other with the sound of lofty philosophical discourses. On coming of age he returned to Tyana to endeavour to rescue his brother from his vicious life. His brother had apparently exhausted his own share of the property, and Apollonius at once made over half of his own portion to him, and by his gentle admonitions restored him to his manhood. In fact he seems to have devoted his time to setting in order the affairs of his family, for he distributed the rest of his patrimony among certain of his relatives, and kept for himself but a bare pittance; he required but little, he said, and should never marry (i. 13).

He now took the vow of silence for five years, for he was determined not to write on philosophy until he had passed through this wholesome discipline. Those five years were passed mostly in Pamphylia and Cilicia, and though he spent much time in study, he did not immure himself in a monastery but kept moving about and travelling from city to city. The temptations to break his self-imposed vow were enormous. His strange appearance drew everyone's attention, the laughter-loving populace made the silent philosopher the butt of their unscrupulous wit, and all the protection he had against their scurrility and misconceptions was the dignity of his mien and the glance of eyes that now could see both past and future. Many a time he was on the verge of bursting out against some exceptional insult or lying gossip, but ever he restrained himself

* That is to say, he was encouraged in his efforts by those unseen helpers in the temple by whom the cures were wrought by means of dreams and help given psychically and mesmerically.

† "Where are you hurrying? Are you off to see the youth?"

with the words: "Heart, patient be, and thou, my tongue, be still"* (i. 14).

Yet even this stern repression of the common mode of speech did not prevent his good doing. Even at this early age he had begun to correct abuses. With eyes and hands and motions of the head, he made his meaning understood, and on one occasion, at Aspendus in Pamphylia, prevented a serious corn riot by silencing the crowd with his commanding gestures and then writing what he had to say on his tablets (i. 15).

So far, apparently, Philostratus has been dependent upon the account of Maximus of Ægæ, or perhaps only up to the time of Apollonius' quitting Ægæ. There is now a considerable gap in the narrative, and two short chapters of vague generalities (i. 16, 17) are all that Philostratus can produce as the record of some fifteen or twenty† years, until Damis' notes begin.

After the five years of silence, we find Apollonius at Antioch, but this seems to be only an incident in a long round of travel and work, and it is probable that Philostratus brings Antioch into prominence merely because what little he had learnt of this period of Apollonius' life, he picked up in this much-frequented city. Even from Philostratus himself we learn incidentally later on (i. 20, iv. 38) that Apollonius had spent some time among the Arabians, and had been instructed by them. And by Arabia we are to understand the country south of Palestine, which was at this period a regular hot-bed of mystic communities. The spots he visited were in out-of-the-way places, where the spirit of holiness lingered, and not the crowded and disturbed cities, for the subject of his conversation, he said, required "*men* and not people."‡ He spent his time in travelling from one to another of these temples, shrines and communities, from which we may conclude that there was some kind of a common free-masonry, as it were, among them, of the nature of initiation, which opened the door of hospitality to him.

* Compare *Odyssey*, xx. 18.

† I am inclined to think, however, that Apollonius was still a youngish man when he set out on his Indian travels, instead of being forty-six, as some suppose. But the difficulties of most of the chronology are insurmountable.

‡ φήσας οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν,

But wherever he went, he always held to a certain regular division of the day. At sun-rise he practised certain religious exercises alone, the nature of which he communicated only to those who had passed through the discipline of a "four years'" (? five years') silence. He then conversed with the temple priests or the heads of the community, according as he was staying in a Greek or non-Greek temple with public rites, or in a community with a discipline peculiar to itself apart from the public cult.*

He thus endeavoured to bring back the public cults to the purity of their ancient traditions, and to suggest improvements in the practices of the private brotherhoods. The most important part of his work was with those who were following the inner life, and who already looked upon Apollonius as a teacher of the hidden way. To these his comrades (ἑταίρους) and pupils (ὁμιλητάς), he devoted much attention, being ever ready to answer their questions and give advice and instruction. Not however that he neglected the people; it was his invariable custom to teach them, but always after mid-day; for those who lived the inner life,† he said, should on day's dawning enter the presence of the Gods,‡ then spend the time till mid-day in giving and receiving instruction in holy things, and not till after noon devote themselves to human affairs. That is to say, the morning was devoted by Apollonius to the divine science, and the afternoon to instruction in ethics and practical life. After the day's work he bathed in cold water, as did so many of the mystics of the time in those lands, notably the Essenes and Therapeuts (i. 16).

"After these things," says Philostratus, as vaguely as the writer of a gospel narrative, Apollonius determined to visit the Brachmanes and Sarmanes.§ What induced our philosopher to make so long and dangerous a journey nowhere appears from Philostratus, who simply says that Apollonius thought it a good

* ἰδιότροπα.

† τοὺς οὕτω φιλοσοφοῦντας.

‡ That is to say spend the time in silent meditation.

§ That is the Brâhmans and Buddhists. Sarman is the Greek corruption of the Sanskrit Shramaṇa and Pâli Samaṇo, the technical term for a Buddhist ascetic or monk. The ignorance of the copyists changed Sarmanes first into Germanes and then into Hyrcanians!

thing for a young man* to travel. It is abundantly evident, however, that Apollonius never travelled merely for the sake of travelling. What he does he does with a distinct purpose. And his guides on this occasion, as he assures his disciples who tried to dissuade him from his endeavour and refused to accompany him, were wisdom and his inner monitor (dæmon). "Since ye are faint-hearted," says the solitary pilgrim, "I bid you farewell. As for myself I must go whithersoever wisdom and my inner self may lead me. The Gods are my advisers and I can but rely on their counsels" (i. 18).

G. R. S. MEAD.

THE THEOSOPHY OF TOLSTOÏ

IN a recent number of THE THEOSOPHICAL REVIEW there appeared a translation of one of the latest of the many allegories or parables that have issued from the pen of Count Tolstoï. It may, therefore, seem not inappropriate to follow this up by drawing the reader's attention to a few amongst the many correspondences that exist between the ethical and spiritual teachings of the "grand Mûjik" and those great truths of the Wisdom-religion which are now being poured forth upon many thirsty souls in the West through the beneficent channels of the Theosophical Society.

It has been asserted—though it is difficult to see on what grounds—that Count Tolstoï does not believe in the immortality of the soul. But could anything prove more clearly than the following passages his conviction, not only of the future existence of the ego after this short space of life on earth is ended, but of its pre-existence under other conditions?

"I shall die," he says. "What is there terrible about that? How many changes have taken place, and are now in progress, in my fleshly existence, and I have not feared them.

* This shows that Apollonius was still young, and not between forty and fifty, as some have asserted. Tredwell (p. 77) dates the Indian travels as 41-54 A.D.

. . I am always conscious of my life, not as I have been, or as I shall be, but I am conscious of my life thus—that *I am*—that I never began anywhere, that I shall never end anywhere; no compulsion of time and space is connected with my consciousness of life. My life is manifested in time and space, but this is merely its manifestation. But the life itself, of which I am conscious, makes itself perceptible to me outside of time and space. . . And, therefore, a curtailment of the bodily existence, so far as connected with time and space, has nothing wretched about it, and can neither shorten nor destroy my true life. And according to this view, 'death' does not exist."

The short period between the birth and death of the physical body, which is generally spoken of as a man's "life," Tolstoï pictures to himself as a portion of a cone which is standing on its apex, the apex and the inverted base being both concealed from his mental vision. The lowest and smallest section which delimits this portion represents his relation to the world, which relation, though it *seems* to have begun at birth, really stretches back beyond. The higher and greater section represents to him "that higher relation to life to which I have now attained." "It seems to me at first that this portion of a cone is the whole of my life, but in proportion to the movement of my true life I see that what constitutes the foundation of my life lies behind it, outside of its bounds. According to the measure of my life I feel more clearly and vividly my bond with my past which is invisible to me. . . I feel more clearly and vividly my bond with the future, and I come to the conclusion that the life which is visible to me, my earthly life, is but a small portion of my whole life from both its ends, before birth and after death, undoubtedly existing, but concealed from my present knowledge."

Our author seems, moreover, to have caught a glimpse of that truth which has recently been so clearly worked out for us in *The Evolution of Life and Form*, namely, that there is no such thing as an "accident" in this universe, which is ruled by law; that the "form" breaks up directly it ceases to be a suitable vehicle for the "life," and not a moment sooner.

"Man dies," he says, "only because the happiness of his

true life cannot be enhanced in this world, and not because his lungs pain him, or because he has a cancer or because a bomb has been thrown at him. . . . It seems to us that a man dies when it is not necessary, but this cannot be. A man dies only when it is indispensable for his welfare, just as a man grows up and attains to manhood only when that is indispensable for his welfare. The course of true life cannot be destroyed by a change in its manifestation."

Speaking of the difficulty which we most of us find in trying to rise in imagination above the "illusion of the body," Tolstoï observes:

"Man cannot, while living in this world in a bodily form, picture life to himself otherwise than in space and time, he therefore naturally asks '*where* he will *be* after death.' But this question is wrongly put. When the Divine Essence of the soul, which is spiritual, independent of space, and which is enclosed in the body in this existence—when this Divine Essence leaves the body It ceases to be conditioned by time and space, and therefore one cannot say of this Essence 'It will be.' *It is.* As Christ said, 'Before Abraham was, I AM,' so also with us all. If we are, we always have been, and shall be, we *are.* The idea of *place* is only caused by that condition of separation from all else in which we have been placed."

And then he goes on to say that at death this separation will cease, and thus for those still living in the world we shall be everywhere and nowhere. For us locality will not exist.

"One thing only," he concludes, "is known to reason, that the Divine Essence does exist, that It has been growing while in this world, and that having attained a certain extent of growth it has passed out of these conditions," though only, we might venture to add, for a time.

All who are familiar with the descriptions which the Count has given, in *My Religion* and *My Confession,* of the mental struggles through which he passed, and from which for long he could see no loophole of escape, are aware that after many years of bitter questionings and almost of despair (in which the only possible way out of his difficulties seemed to be to put an end to his own life and responsibility), faith at last returned to him—

faith, "which," he says, "is not only the apprehension of things unseen, is not only a revelation (that is only a definition of one of the signs of faith); is not the relation of man to God (faith must first be determined and then God, and not faith through God); and it is not, as it has been so often understood, acquiescence;—faith is the knowledge of the meaning of man's life, through which man does not destroy himself, but *lives*. Faith is the *force* of life."

Thus Tolstoï came gradually to the conclusion, he tells us, that the lower self, the animal personality (whose gratification he believed most of the people amongst whom he lived to be seeking), that for which alone "man desires life and happiness, can have neither life nor happiness."

The only real happiness, that indeed which alone makes it possible for a thinking man to go on living, lies—according to his views—in the exercising of what he calls the "rational consciousness." "The sole life which is felt by man, and which evokes all this activity, proves to be something deceptive and impossible; but the inward life which he does not love, which he does not feel, of which he is ignorant, that is the one real life."

"Man's true life," he says again, "begins when a man first realises that the life of his personality is not lasting and cannot satisfy him, and when something within points to a higher state of bliss."

Having once caught a glimpse of the reality, "personal happiness is so indubitably destroyed that it is impossible to continue in individual existence [*i.e.*, the existence merely of the personality], and the man begins to form a new relation of his animal to his rational self—the man begins to be born into the true Life of Mankind." But this new birth cannot be forced upon a man from outside. "The babe is born not because it desires it, or feels it to be time, or because it feels it is good to be born, but because it is *ready*, and can no longer continue its previous existence." Even so, he says, does this new life come to a man. Rational sense imperceptibly springing up in his person grows to such a point that life in his own personality becomes impossible. And here, as everywhere else in nature,

this new birth, as he considers it, is attended with strife and loss. "The same annihilation of the germ of the previous form of life, and the appearance of a new shoot, the same apparent strife of the preceding form, decomposing the germ, and the increase in size of the shoot, and the same nourishment of the shoot at the expense of the decomposing germ."

And when once this rational consciousness has been awakened in man then he begins to realise within himself the fundamental law of his being, the law of sacrifice. "Whatever a man may do, he will attain to no happiness until he lives in harmony with the law of his life. But the law of his life is not contest, but, on the contrary, the mutual service of individuals to each other."

"However contracted may be the sphere of man's activity, . . . if he lives renouncing the personality for the happiness of others, he already enters here, in this life, upon that new relation to the world, which is the business of this life for all men."

"Hence," he says, "my answer to the question whether one should try to attain complete consciousness in one's own inner spiritual life is—that this is precisely the most needful and important business of our lives. Most needful and important because the only reasonable conception of life is the accomplishment of [the will of] Him Who sent us into the world, that is—the will of God." And the only means by which we can accomplish this Will is by the realisation that we are a part of this one Life which governs the world.

"Jesus says: 'Men imagine that each has a separate existence in his own individual will, but this is a deception. The only true life is that which acknowledges the source of life in the will of the Father. *My* teaching unfolds this life, and represents life, not as consisting of separate branches, but as the one tree from which all branches grow. Only he who lives *in the will of the Father*, like the branch on the tree, really lives; and he who lives by his own will perishes like the branch which drops off.'"

It would be easy to quote many more passages in which is manifest the resemblance between the doctrines of this "great Mûjik," and general Theosophical teachings; some of his writings indeed, on love, and service, on non-resistance to evil, and the

bonds that bind men to one another, might have come from one of our own writers.

But this short paper must content itself with but one more quotation, in which he sets forth his belief in the unity of the life in all men.

"To understand life," he says, "we must know that the Source of life is Infinite Good, and that consequently the life of man is the same. To understand the Source we must know that the Spirit of life in man proceeds from It. . . Man's true life is only to be found in the emancipation from the personal self, and in the growth of the Divine consciousness. It is because the doctrine of Christ requires illimitable perfection, that is to say, the blending of the Divine essence, which is in each man's soul, with the will of God, *the union of the Son with the Father*, that it has authority. It is only the emancipation of the Son of God, who dwells with each one of us, from the animal element within us, and the drawing near to the Father, that can, in the Christian sense of the word [and, we might add, in the Theosophical sense of the word] be called life."

E. M. MALLET.

THE COINING OF THE WORD

MAKE continence thy furnace, forbearance thy goldsmith,
Understanding thine anvil, divine knowledge thy tools,
The fear of God thy bellows, austerities thy fire,
Divine love thy crucible, and melt God's name therein.
In such a true mint the Word shall be coined.
This is the practice of those on whom God looketh with an eye of favour.

From the *Japji* of the Sikhs.
(MACAULIFFE's translation.)

THE CLASSICS OF THE TROUBADOURS

If we could follow the fate of some one piece of the works of Boëthius, as it passed from monk to monk in the cloisters of Fulda, having gloss added to gloss from the sixth century down to the twelfth, we should realise that there was at first the free stream of an eclectic and so-called "pagan" thought within and behind the Church, and that it gradually sinks out of sight or is deliberately diverted into other channels.

The true Troubadours were earnest students of Hermetic lore; they had gained entrance, said one of them, Pierre Vidal, into a universal storehouse of philosophy, and it was their mission to wander over many lands and spread the knowledge far and wide. They deeply resented being mistaken for the inferior minstrels, the Jongleurs, to whose increasing corruption it was owing that the whole profession fell into disrepute and gradually died out, while the science itself was preserved by worthier means.*

> Lo, how that he which that first said this thing,
> Of Philosophers, father was—Hermes.
>
> . . . . .
>
> And therefore, said he, take heed to my saw,
> Let no man busy him this art to seek,
> But if that he th' intention and speech
> Of philosophers understand can,
> And if he do he is a learned man,
> For this Science and this cunning, quoth he,
> Is of the Secret of Secrets, parde!
>
> (Chaucer, *The Chanounes Yemannes Tale.*)

This science was up to a certain date in the Church itself;

* Don Enrique de Villena says that there was a *secret* Consistory of the Gaya Sciencia as well as a public one. In the secret society the members were bound by vows. ("Arte de Trobar," from Mayans y Siscar Origenes: Madrid; 1873. p. 272.)

not regarded as an enemy beating at the gates or pushed aside as something infamous. For the first Troubadours were all in some religious order. Raynaud de Louans, who adapted Boëthius in his poem *Fortune et Felicité*, was a Dominican. Herman, the English Trouvère, was in holy orders. "J'ai a nom Herman, prestre sui ordiné," he says in the introduction to one of his works.

Matfré Ermengaud was a Minorite Friar. Dom Jehans was a "blans moinnes de Bonne Vie," and made a Latin version of the Greek legend of the Seven Sages in the twelfth century.

Guillaume de Guilleville was a Cistercian monk, the author of an immense poem called *The Three Pilgrimages*—the first, human life; the second, the life of the soul after death; and the third, the life of Jesus Christ.

But at a certain point somewhere between the tenth and the twelfth centuries the science is suddenly buried. The great pure outline of the philosophy becomes overlaid and obliterated, as some vast temple might disappear under a sweep of shifting sand, leaving here and there an arabesque still visible, which men, groping in after years, find and wonder over.

The chief of these literary relics were the works and the imitations of Boëthius. These were the principal stock-in-trade of the monkish poets, who dressed the same ideas again and again in quaint forms and allegories.

In one version the author sees as in a dream a vision of a wonderful lady, which he describes in this mystical way:

> Beautiful is the lady, although her days have been many,
> No man can hide himself from her glance,
> She herself has woven her gorgeous robes.

This is evidently the soul clothed in the "garments of bliss." She has on the hem of her robe a Greek π, and on her head a θ. The first letter means "life which is entire," and the second "the just law of heaven." On the robe was depicted an embroidered ladder with birds walking up it, a representation of the human soul in its struggles to attain to divinity.

Here is the true immortal lady-love of the first Troubadours, and their first theme was the universal love of the visionary Boëthius, whom they appear to have considered a Christian, and

whose Platonic rhapsodies were the basis of all the chivalric devotion afterwards reduced to a regular discipline by the Trouvères. The theme is introduced by Chaucer in his *Troylus and Criseyde*, of which the following verses are paraphrased from Boëthius' *Consolations :*

In suffisaunce, in bliss and in singings,
This Troilus gan all his life to lead.

. . . . .

It was an heaven his wordës for to hear,
And then he would sing in this manner :—

" Love, that of earth and sea hath governance !
Love, that his hestës (behests) hath in heaven high !
Love, that with an wholesome alliance
Hath peoples joinëd, as he likes to guide,
Love, that knitteth law and company,
And couples doth in virtue for to dwell !
Bind this accord that I have told and tell !

That, that the sea, that greedy is to flow,
Constraineth to a certain endë so
His floodes, that so fiercely they not grow
To drench earth and all for evermore ;
And if that Love aught let his bridle go,
All that now loveth asunder should leap,
And lost were all that Love holds now to heap.

So would God, that author is of kind,
That with his bond Love of his virtue list
To circle heartës all, and fastë bind,
That from his bond, no wight the way out wist !
And heartës cold, them would I that he twist,
To make them love, and that them list to rue,
On heartës sore, and keep them that be true."

From Boëthius, through the Latin version of the friar above-mentioned, came Jean de Meung's share of the *Roman de la Rose*, the great psychological epic, as it has been called, the classic of the Trouvères.

The first half of this Romance by Guillaume de Lorris was largely taken from another fifth-century source, the work of a Spanish mystic, Prudentius, whose voluminous work on "vice and virtue for the soul," called the *Psychomachia*, was much in vogue at one time. Now in the first lines of Guillaume de

Lorris' work, from the version attributed to Chaucer, we find a reference to Macrobius, who was a contemporary of Prudentius and who forms another most significant source of influence for these mediæval poets.

> This maze I draw to warraunt
> An authore that highte Macrobes.

Macrobius was a Neo-Platonist; he took a great interest in studying pagan deities, and in his *Saturnalia* he tries to derive all forms of religion from sun-worship. His commentary on the "Dream of Scipio"* was thought to be the most precious and most exalted of all the teachings of old-time wisdom. Scipio, it may be remembered, comes to Chaucer in a dream, and shows him the blessed land where the heart finds health and is cured; a land of eternal spring and of joyous pursuits.

Macrobius had travelled in Spain and Africa, and had seen the temples of Heliopolis in Syria. It is possible he may have been connected with the Harranite sects, the later Sabeans in Syria, for an Arabian writer, Masudi, writing in 987, says that most of the eclectic Greek thinkers joined the Sabean sects, and he describes one of their temples, over which he saw written in Syriac the words of Plato: "Who knows Him, worships Him also."† But to return to the Troubadours.

The rules of chivalrous love are only imperfectly suggested in the songs of the Troubadours; they are, however, to be found clearly explained in a voluminous work called the *Breviari d'Amor*.

"There is no other work of this epoch in which this curious side of mediæval manners can be studied. The *Breviar* is crowded with quotations from the ancient Troubadours, making it a most important treatise. The author Matfré Ermengaud also quotes ancient classics, sacred and profane, Latin, Greek and Arabic."‡

The editor goes on to say that the philosophy of the *Breviar* remains, in his opinion, orthodox, although illumined by

* E. G. Sandras, *Étude sur Chaucer, considéré comme Imitateur des Trouvères.* Paris; 1859.

† D. Chwolsohn, *Die Ssabier*, ii. 372.

‡ Preface to the edition of 1862 (Beziers).

the light of profane learning, by a belief in astrology and the powers of the planets in ruling human affairs, in the importance of dreams and visions, which vary with the temperament of the individual, but that some are certainly revelations from the Deity or orders sent to us by His angels.

His amalgam of Hermetic lore and the then orthodox Christianity is like that of Albertus Magnus (continues the Preface), of Alphonse the Wise, of Peter d'Apono—all fervent adepts in Hermetic philosophy.

It is a mistake to call this work an encyclopædia, although it borrows from the great *Encyclopædia* of Vincent de Beauvais. It is, as it calls itself, a Treatise on Love, dedicated to the one purpose of arousing in the popular mind a love of the Creator, by describing some of the glories and wonders of Nature and her powers, and to lead men "to seek the true wisdom."

Ermengaud treats first of the love of the creature, of the love owed by individuals to each other. There is a long homily on the love of the parent to the child. Then follows a most curious and unique treatise on chivalrous love, or Platonic love —Le Domney—which is the source and the only source of inexhaustible joy, as opposed to the "*faux amour*," the love of those not instructed in the rules of reserve and loyalty laid down by chivalry. This portion is called the "Perilous Treatise," but the gist of it is simple and moral to a degree. Without this love, which he expounds at great length, there is neither merit, nor prowess, nor sense, nor valour, nor generosity, nor courtesy, nor chivalry. The art of this love is called "*le dosnoi*," a term which is untranslatable, but which means the art of courtship according to the Rules of Chivalry. The treatise begins thus:

"Aqui comenssa le perilhos Tractat d'Amor de Donas segon que han tractat li antic Trobador en lors causos." To those who find the rules too strict, the duties too severe, he simply orders "matrimonia," which is a state not without its rewards, though not the same source of bliss as "Le Domney."

Then follow the duties to children as the most precious and valuable gifts in the world, and how the "science" may be learnt in part from them, and the great importance of truly understanding children.

The *Breviar* is of immense length, and unfortunately quite inaccessible as to its contents for the general reader, for it has never been translated.

There are many other curiosities among the works of the less-known Troubadours, such as the *Fall of Rain*, by Pierre Cardinal of the thirteenth century. The Rain is covetousness, which has distracted the whole human race, all but the chosen few, whom curiously enough the poet calls the "Friends of God."

> The Friend of God knows they are senseless
> When they have lost the wisdom of God,
> And *they* hold him to be mad
> Because they have forsaken the wisdom of God.

Then there is a *History of the Sibyls*, by the Anglo-Norman Herman. The tenth Sibyl, who rejoices in the name of Tiburtina, predicts the birth of Jesus Christ in 2,496 verses.

The storehouses, then, of the Troubadours were *The Consolations* of Boëthius, *The Psychomachia* of Prudentius, *The Disciplina Clericalis*, *The Encyclopædia* of Vincent of Beauvais, *The Seven Sages*, as well as Æsop's *Fables* and *Kalila and Dimna*, *The Almagest* of Ptolemy, and various works on divination attributed to him, and also some on the same subject attributed to Pythagoras; the "Dream of Scipio," from Macrobius' *Commentary*, and various works of Ovid and other classics, which continually reappear as standard quotations.

> Hath not love

says a modern poet,

> Made for all these their sweet particular air,
> To shine in, their own beams and names to bear,
> Their ways to wander and their words to keep,
> Till story and song and glory, and all things sleep?

A. L. Beatrice Hardcastle.

THE TALE OF IGOR'S WAR

The Oldest Occult Poem of Russia

*The Tale of Igor's War** is the oldest poem of Russia in secular poetry. It was composed about the twelfth century, and the only MS. of it which reached modern times was destroyed in 1812, when in the so-called "Patriotic War" against the whole of Europe under Napoleon's banner, Russia gave up to flames, kindled by Russian hands, the heart of the country—Moscow. The precious collection of books and MSS. of Count Alexey Moussin-Pouchkine which contained this priceless copy of the *Tale* was burned with the rest. Its existence was nevertheless proved beyond doubt, (1) by its first printed edition made by the Count himself in 1804, the original text being printed in full, with a translation in modern Russian, (2) by the decisive testimony of trustworthy people who had seen the original. Since 1804 about eighteen editions of the *Tale* have appeared, with translations into Russian and other European languages. The famous historian, N. M. Karamzine, says: "This product of antiquity is remarkable for its power of expression and the daring, picturesque beauty of its verse."

Its beauty is wondrous for any lover of true poetry, but it is not only the strange charm of the old Slav rhythm of the song, not the grace of Mey's—himself a renowned poet—transcription of the *Slovo* (Tale, Saga) which gives it such interest; in some of its weirdest or tenderest passages all of a sudden a note is struck which catches at once an ear trained to the faint sounds of ancient occult symbols, of pass-words of world-wide signification.

What to the historian or philologue is a quaint recital of

* *Slovo o Polkou Igorevé*, translation and introduction by L. Mey (St. Petersburg; 1856).

historic facts and curious beliefs, to the student provided with the theosophical key to understanding is a ray of light shooting across the intensely dark area of pre-historic Russia. It is the proof that the minstrels and wandering Kalikas were not the only ones who "knew"—as the old expression runs. Not only does the legendary songster of Wladimir's court, the "wise" Bayan (the Slav Ossian) wear the significant title of "vetchy" ("one who knows, one who sees"), but the young princes are referred to as "the warring tur" (a legendary animal resembling the elk), symbol of strength and frequently of the magic power of taking that animal's form. And indeed we shall see how the poem constantly shows the princely warriors escaping captivity or gaining victory by taking on various shapes of animals and birds —the "tur" and the "wolf" foremost—changing them with the rapidity of thought.

The historical foundation of the song was an expedition of Igor and Vsevolod, nephews of the Prince of Kiev (then Russia's capital and a dream of rude beauty), made in 1185, against the Polovtzi (ancestors of the Kirghiz according to Karamzine). The old chronicles begin the warfare's tale by a vision of Prince Igor, the chief hero of the *Slovo*. The Prince sees the "Sun, standing in heaven even as the Moon." But, in spite of the terrifying sign, he audaciously proceeds to the steppes to war, and three days after, in a heroic struggle, he is conquered and made prisoner, but calling to his aid his magic powers, escapes safely to country and wife. This part is, of course, passed over in contemptuous silence by the commentators.

The poem itself begins with an enthusiastic appeal to "seer" Bayan's memory, a recital of his power and greatness as bard. "By his thought he flew in the woods, he raced as a grey-wolf in the fields, he rose in the air as an eagle." In the old times, it proceeds, *he* sang the first whose falcon had the first dropped on the band of swans—ten falcons being sent out —(he who killed the swan ?). And the "vetchy" harp of Bayan sang under his mighty hand. . . .

"Oh! Bayan! our nightingale, if thou wouldst sing to us, rising by thought to the branches of the tree, . . . thou

wouldst sing Igor's war, thou 'knower,' 'vetchy,' Bayan, grandson of Veles."* . . . .

Igor goes forth on the war-path, Nature's dark signs and horrors gather more closely round him. . . . The sun sends darkness on his way; the night wails; the thunder wakes the birds; the wild beasts howl on the cross-ways; the div (deva) shouts from the tree . . . . it sends the news of the prince's attempt to "unknown lands." . . . .

On Friday the first battle is fought and the enemy conquered; the prince gains the "red and the white" banner, the "white banner with red fringe and the silver handle."

But on the next day the dawn is blood-red; the sea sends black clouds which veil the "four suns." Blue lightnings flash round him. The winds, grandsons of Stribog,† pour the "arrows from the sea" on Igor and his valiant servants. . . . . "Alas! gone are the ages of Trajan, gone the age of Yaroslav! . . . . In danger is the very life of the Race of Dajd-Bag,‡ bitter is the sorrow in the Land of Trajan." . . . . Fortune turns against the brothers, "fire" is thrown on them, and the old prince at Kiev sees an ominous dream of their defeat. . . . .

On the third day comes the total darkness. "Like two suns, like two pillars of red fire," the two princes are plunged into this night . . . . O Yaroslav, thou Knower and Prince, "whose thought is called eightfold," help thy Russian Land, shoot thy arrows for Igor, son of Sviatoslav. . . . Alas! Yaroslav . . . . bow the banners, young Vsevolod gives up his soul of pearl, it passes on through its "golden chain."

In the seventh age of Trajan,§ sings the mystic bard, Vseslav, the prince, escaped from Kiev; at midnight he turned into "a wild beast," and ran to the white town (Belgorod); in freedom he turned into a "blue mist," and the morning rays saw him at the gates of Novgorod. . . . Then again, as the

* Veles or Volos was a deity of Slav mythology. In the apocryphal legend of "Salomon and Kitovrass," Volot (Veles?) is connected with Salomon.

† Stribog seems to have been the god of the winds with the ancient Slavs.

‡ Dajd-Bag, a divinity, literally "God-given"; this "race" is the Slav race.

§ No explanation is to be found concerning the word "Trajan," but "Land of Trajan" indubitably refers here to ancient Russia.

grey wolf, he ran to war on to the Doudout; at night he ran even from Kiev to the very tents of Tmontarakan, crossing the way of Hors* in the wolf's shape . . . And when the bell of St. Sophia of Polvtzk rang in that far-off town, he heard its sound in Kiev at matins. . . .

But, so sang Bayan the sage: "Some have the soul of a seer and must yet suffer pain and agony. . . . Neither the able, nor the cunning, nor the wisest *bird* can escape the judgment of God." . . .

Prince Igor, in the meantime, suffers defeat and imprisonment at the hands of the Polovtzi, his enemies. The sea rises, continues the Saga; the black mist comes down . . . . God shows Igor the way to salvation . . . to the Russian land, to the golden throne of the father. . . . The red glare of sunset subsides; Igor sleeps. No, he dreams of the distance across the steppes to the shores of the great Don and the Donetz. . . . At midnight he saddles his horse . . . From the other shore Ovlur† gives the sign: "Igor, know! make haste!"

The earth growls and trembles, the green grasses whisper. . . . Prince Igor plunges into the woods of reeds as a white ermine . . . As a white gogol-bird he plunges into the river, on the other side he finds and mounts his faithful horse. When the Donetz steppes are far behind him, he springs down as the grey-wolf to run . . . to the mists he rises as a falcon free, killing swans and geese . . . At noon, at sunset, at night's fall, Igor flies as a falcon—Ovlur follows him, running as a wolf runs . . . The horses are fallen. . . .

The Donetz river speaks to Igor and says: "Oh, Prince, much greatness hast thou won!" . . . Igor answers the river: "Thou, O Donetz, hast greatness also; thou keepest watch over my dreams, wrapping me in thy warm mists, guarding me by thy water-birds, guarding me even from the wind."

Now the birds are silent, though some still speed through the swaying branches, calling Igor, showing him the way down

* Hors (Horus ?) was one of the names of the Sun-God with the Slavs.

† M. Mey supposes Ovlur (or "Laver") to be the name of some Polovetz who aided Igor to escape.

to the stream . . . . while the nightingale's glorious song rises to the light.

So, too, the song of Bayan comes to end. "It is bad for the head to be severed from the shoulders, for the shoulders to be without the head . . . for Russia to be without Igor her prince!"

The Sun shines in heaven, Igor shines on Russia again. . . . . Igor takes his way to the temple of the Pure Mother of God, to the old temple of his grandsire Mstislav on the Kiev walls.

Thus runs the recital of an historical event at the dawn of Russia's life as a nation. All its heroes were men known to history and chronicle, some of the places it mentions are in existence to this day. But side by side with the plain—and very picturesque—tale of the historian runs another tale, a thread of hints and allusions constantly illuminated by a reference to the "seer" Bayan, head of all minstrels of old Russia, teacher of all her "messengers of love." Most commentators and translators of the *Slovo* have found great difficulty to account for expressions and facts left entirely incomprehensible, even with the help of the oldest existing chronicles of Nestor, or of the most attentive modern study. May we not seek the missing key to the real significance of this famous poem in these very facts themselves, in these hints of some hidden story behind the apparent recital of an historical war—the story of three days of darkness, battle, suffering among foes, and of glorious escape to the "golden throne of the father," conquering fire, air and water as a white bird, and crossing to the "other shore" where the swans and the geese are killed? Is not its charm, which has been so powerful on Russian hearts through centuries, partly due to the unconscious inner response when the note of Igor's war-trumpet sounds, when he goes forth on his dangerous journey against the warning of the "signs of heaven," and when he, at last, returns as the kingly falcon to the faithful wife who never ceased praying for him through his trial, to his royal town, to the temple of the Virgin Mother? By this inner story it is attached to the golden thread of the old tales of Slav heroes who "ceased to live on the Russian land when they all

reached the Mount, at the foot of which they all were turned into stones." To infant Russia these heroes and these minstrels, with Yaroslav the Sage, with Bayan the Seer at their head, were teachers and kings; over its cradle sang the mysterious "twin birds of Joy and of Sorrow, one black, the other radiant," and its strange destinies were watched by Hamayun, the "Bird of Wisdom." A very modern yet very mystic artist of the Russia of to-day* has won all suffrages by his pictures, the subjects of which were chosen from these wondrous old tales.

Was it intuition which evoked this picture of Hamayun,† the beautiful Bird of Knowledge, "vetchy" even as Bayan, with its large terrifying eyes looking out far into the future, from under a glory of golden hair round its human face—this image of Hamayun sitting on a lily by the shore of a great sea from whence the dawn comes; or that other of the Russian Knight of old at the cross-way where the straight path is blocked by fearful-looking stones, huge shapes of elementals, hard by a skull whose warning sounds like a death-chant: "Mortal, through this barren waste there is no path, neither on foot nor in saddle, nor on wings"? . . . Yet in these very tales themselves gleam the signs which certify that to the infant Slav race, the youngest child of Âryâvarta, the same hidden doctrine was brought, the same teachers vouchsafed, the same path opened, as to the elder, more fortunate nations in the West.

A Russian.

Note.—An interesting point to notice at the very end of the poem is the fact that the great Wladimir, Prince of Kiev, was given the Hossar title of Cohan, undoubtedly the same as the Tibetan (?) "Chohan," a variation of the title which was borne by many of the personages supposed in turn by history to be the originals of the legendary Prester John (see Karamzine).

* Prof. Wasnezoff, the decorator of St. Wladimir's Cathedral in Kiev.

† Down to our days words containing the letter "H," which does not exist in the Russian alphabet, were used in Russian orthography with a "G," instead of the "H," thus the bird is called Gamayun instead of Hamayun.

ANCIENT CHALDÆA

(CONTINUED FROM p. 560)

FROM this peculiar division of the people into types, according to the planets which indicated the position of the centre of influence to which they were most readily susceptible, there arose an equally curious arrangement both of the public temple services and of the private devotions of the worshippers. Certain daily hours of prayer, regulated by the apparent movements of the sun, were observed by all alike ; at sunrise, noon, and sunset, certain anthems or verses were chanted by the priests at the temples, and the more religious of the people made a point of being regularly present at these short services, while those who could not conveniently attend them nevertheless observed each of these hours by the recitation of a few pious phrases of praise and prayer.

But, quite apart from these observances, which seem to have been common to all, each person had his own special prayers to offer to the particular deity to whom by birth he was attached; and the proper time for them varied constantly with the motion of his planet. The moment at which it crossed the meridian appears to have been considered the most favourable of all, and next to that the few minutes immediately after its rising or immediately before its setting. It might, however, be invoked at any time while above the horizon; and even while below it the deity of the planet was not entirely out of reach, though in this case he would be addressed only in some great emergency, and the whole ceremonial employed would be entirely different.

The special calendars prepared by the priests for the worshippers of each of these planetary deities contained full particulars as to the proper hours of prayer and the appropriate verses

to be recited at each. What might be described as a kind of periodical prayer-book was issued for each planet, and all those who were attached to that planet were careful to provide themselves with copies of it. Indeed, these calendars were something much more than mere reminders as to hours of prayer; they were prepared under special stellar conditions (each under the influence of its own deity, as it were) and were supposed to have various talismanic properties, so that the devotee of any particular planet always carried its latest calendar about with him.

It followed, therefore, that the religious man of old Chaldæa had not a regular hour of prayer or worship which was always the same day after day, as would be the case now; but instead of this, his time for meditation and religious exercise was movable and would occur sometimes in the morning, sometimes at noon, sometimes in the evening, or even at midnight. But whenever it came he did not fail to observe it; however awkwardly the hour might clash with his business, his pleasure or his repose, he would have regarded it as a grave lapse from duty if he had omitted to take advantage of it. So far as we can see, there was no thought in his mind that the spirit of the planet would in any way resent it if he neglected the hour, or indeed that it was possible for such a spirit to feel anger at all; the idea was rather that at that moment the deity was pouring forth a blessing, and that it would be not only foolish but ungrateful to lose the opportunity so kindly offered.

These, however, were only what we might call the private devotions of the people; they had great and gorgeous public ceremonies as well. Each of the planets had assigned to it at least two great feast days in the year, and the Sun and Moon at any rate appropriated considerably more than two. Each planetary spirit had his temples in various parts of the country, and on ordinary occasions his devotees contented themselves with frequent visits to these; but on the greater festivals to which we have referred, enormous multitudes assembled on a vast plain in the neighbourhood of their capital city, where there was a group of magnificent temples, which I should imagine to have been absolutely unique.

These buildings were in themselves worthy of attention as

fine examples of a prehistoric style of architecture; but their greatest interest lay in the fact that their arrangement was evidently intended to represent that of the solar system, and that when its principle was understood it undoubtedly showed the possession by its designers of a very considerable knowledge of the subject. By far the largest and the most splendid of all was the huge temple of the Sun, which it will presently be necessary to describe somewhat more in detail. The others, erected at gradually increasing distances from this, might seem at the first glance to have been built simply as convenience dictated, and not upon any orderly plan.

Closer examination, however, showed that there *was* a plan, and a very remarkable one—that not only the gradually increasing distances of these smaller temples from the principal one had a definite ratio and a definite meaning, but even the relative dimensions of certain important parts of these fanes were not accidental, for they distinctly typified respectively the sizes of the planets and their distances from the solar orb.

Now it is obvious to anyone who knows anything at all about astronomy that an attempt to construct to scale a model of the solar system in temples would be foredoomed to failure—that is to say, if the temples were to be available for worship in the ordinary way. The difference in size between the Sun and the smaller members of his family is so immense, and the distances between them are so enormous, that unless the buildings were mere dolls' houses no country would be large enough to contain the entire system.

How, then, did the Chaldæan sage who designed this marvellous group of temples contrive to conquer these difficulties? Precisely as do the illustrators of our modern books of astronomy —by using two entirely different scales, but preserving the relative proportions in their delineation of each. There is nothing in this wonderful monument of ancient skill to prove to us that its designer knew the absolute sizes and distances of the planets at all, though of course he *may* have done so; what is certain is that he was perfectly well acquainted with their *relative* sizes and distances. He had either been taught or had himself discovered Bode's Law; how much further his knowledge went his

buildings leave us to conjecture, except that he must certainly have possessed some information as to planetary magnitudes, though his computation of them differed in some ways from that now accepted.

The shrines devoted to the inner planets made a sort of irregular cluster which seemed quite close under the walls of the great sun-temple, while those of the giant outer members of the solar family were dotted at ever-increasing intervals over the plain, until the representative of far-away Neptune was almost lost in the distance. The buildings differed in design, and I have little doubt that every variation had its special significance, even though in many cases we were unable to discern it. There was, however, one feature which all shared; each of them possessed a central hemispherical dome, which was evidently intended to bear a special relation to the orb which it typified.

All these hemispheres were brilliantly coloured, each bearing the hues which Chaldæan tradition associated with its particular planet. The principle upon which these colours were selected is far from clear, but we shall have to return to them later when we examine the great festival services. These domes by no means always bore the same relation to the dimensions of their respective temples, but when compared one with another they were found to correspond very closely to the sizes of the planets which they symbolized. With regard to Mercury, Venus, the Moon, and Mars, the Chaldæan measurements of relative size corresponded precisely with our own; but Jupiter, Saturn, Uranus, and Neptune, though immensely larger than the inner group, were yet decidedly smaller than they would have been if constructed on the same scale according to our received calculations.

This may have been due to the use of a different standard for these huge globes, but it seems to me far more probable that the Chaldæan proportions were correct, and that in modern astronomy we have considerably over-estimated the size of the outer planets. It is all but established now that the surface which we see in the case of Jupiter or Saturn is that of a very deep, dense cloud-envelope, and not the body of the planet at all; and if that be so the Chaldæan representation of these globes would be

as accurate as the rest of their scheme, and the extraordinarily low density commonly assigned by our astronomers to the outer planets would be brought more nearly into agreement with that of the other worlds within our ken.

A number of curious details combined to prove to us the thorough comprehension of the system which must have been possessed by the designer of these beautiful shrines. Vulcan, the intra-Mercurial planet, was duly represented, and the place in the scheme where our earth should have come in was occupied by the temple of the Moon—a large one, though the hemisphere which crowned it seemed disproportionately small, being constructed exactly to the same scale as the rest. Close by this moon-temple there arose an isolated dome of black marble supported by pillars, which from its size was evidently intended to typify the earth, but there was no shrine of any kind attached to it.

In the space (quite correctly calculated) between Mars and Jupiter there appeared no temple, but a number of columns, each ending in a tiny dome of the usual hemispherical shape; these we presumed to be intended to represent the asteroids. Every planet which possesses satellites had them carefully indicated by properly proportioned subsidiary domes arranged round the primary, and Saturn's rings were also clearly shown.

On the principal festivals of any of the planets all the votaries of the corresponding deities (as we should say now, the people born under those planets) wore over or in place of their ordinary dress a mantle or cope of the colour considered sacred to the planet. These colours were all exceedingly brilliant, and the material worn had a sort of sheen like satin, so that the effect was usually very striking, especially as many of the colours had another tint underlying them, as in what is called shot silk. A list of these colours will be of interest, although, as I have before remarked, the reason which dictated their choice is not always obvious.

The dress worn by the followers of the Sun was a beautifully delicate silken material, all interwoven with gold threads, so that it appeared a veritable cloth of gold. But cloth of gold, as

we know it now, is of a thick, unbending texture, whereas this fabric was so flexible that it could be folded like muslin.

Vulcan's hue was flame-colour, striking, gorgeous, and very distinctive—possibly typical of the extreme propinquity of Vulcan to the Sun, and the fiery physical conditions that must obtain there.

Mercury was symbolized by a brilliant orange hue, shot with lemon-colour—shades not infrequently to be seen in the auras of his adherents as well as in their vestments; but though in some cases the predominant auric colours seem a possible explanation of these selections, there are others to which this would hardly apply.

The votaries of Venus appeared in a lovely pure sky-blue, with an underlying thread of light green, which gave to the whole a quivering iridescent effect when the wearer moved.

The garments of the Moon were naturally of white material, but so interwoven with threads of silver that practically it might be called cloth of silver, as the Sun's was cloth of gold. Yet in certain lights this Moon-robe showed beautiful pale violet shades, which much enhanced its effect.

Mars appropriately enough clothed his followers in a splendid brilliant scarlet, but with a strong crimson shade underlying it, and practically taking its place when seen from certain aspects. This colour was quite unmistakable, and totally distinct from those of Vulcan or Mercury. It may have been suggested either by auric appearances or by the ruddy hue of the physical planet.

Jupiter seems to have robed his children in a wonderful gleaming blue-violet material, dappled all over with tiny silvery specks. It is not very easy to assign any reason for this, unless indeed it may again be attributed to auric associations.

Saturn's votaries were clothed in clear sunset green, with pearl-grey shades underlying it, while those born under Uranus wore a magnificent deep rich blue—that unimaginable colour of the South Atlantic, which no one knows but those who have seen it. The dress appropriated to Neptune was the least noticeable of them all, for it was a plain-looking dark indigo, though in high lights it too developed an unexpected richness.

As I have said, on the principal festivals of any one of these planets, its adherents appeared in full dress, and marched in procession to its temple, decked with garlands of flowers, bearing banners and gilded staves, and filling the air with sonorous chanting. But the grandest display of all was at one of the great feasts of the Sun-god, when the people came together, each robed in the gorgeous vestment of his tutelary deity, and the whole immense multitude performed the solemn circumambulation of the Sun-temple. On such an occasion the worshippers of the Sun filled the vast building to overflowing, while next to the walls marched the bands of Vulcan, next outside them those of Mercury, then the followers of Venus, and so on, each planet being represented in the order of its position with reference to the Sun. The whole mass of people thus arranged in concentric rings of flashing colour, swept slowly, steadily round like a colossal living wheel, and under the flood of living light poured down by that all but tropical sun they formed perhaps as brilliant a spectacle as the world has ever seen.

In order that some account may be given of the even more interesting ceremonies that took place on such occasions within that great temple of the Sun, it is necessary that we should attempt a description of its appearance and arrangement. Its main plan was cruciform, with a vast circular space (covered by the hemispherical dome) where the arms of the cross met. We shall gain a more correct image if, instead of thinking of the ordinary cruciform church with nave, chancel and transepts, we picture to ourselves a great circular domed chamber like the reading-room of the British Museum, and then imagine four huge naves opening out of it towards the four quarters of the compass; for all the arms of its cross were of equal length. Having fixed that part of the picture firmly, we must then add four other great openings between the arms of the cross, leading into vast halls whose walls curved round and met at the extremity, so as to give their floors the shape of an immense leaf or the petal of a flower. In fact, the ground-plan of the temple might be described as an equal-armed cross laid upon a simple four-petalled flower so that the arms lay between the petals.

A man standing in the centre under the dome would there-

fore see long vistas stretching out from him in all directions. The whole structure was very carefully oriented, so that the arms of the cross were accurately directed to the cardinal points. The southern end remained open and constituted the principal entrance, facing the great altar which occupied the end of the northern arm. The eastern and western arms contained altars also, of enormous size from our point of view, though much smaller than the main erection at the northern end.

These eastern and western altars seem to have fulfilled something the same purpose as do those dedicated to the Blessed Virgin and to St. Joseph in a Catholic cathedral, for one of them was consecrated to the Sun and the other to the Moon, and some of the regular daily services connected with these two luminaries were celebrated at them. The great northern altar was, however, that round which all the greatest crowds gathered, at which all the grandest ceremonies were performed, and its arrangements and furniture were very curious and interesting.

On the wall behind it, in the place occupied by the "east window" in an ordinary church (except that this of course was north) hung an immense concave mirror—far larger than any that we had ever before seen. It was of metal, quite probably of silver, and was polished to the highest possible degree. Indeed it was observed that the care of it, the keeping it bright and free even from dust, was considered to be a religious duty of the most binding nature. How such a huge speculum had been so perfectly cut, how it was that its own enormous weight did not distort it—these are problems that would be serious ones to our modern artificers, but they seem to have been successfully solved by these men of long ago.

Along the centre of the roof of this huge northern arm of the cross there ran a narrow slit open to the sky, so that the light of whatever star happened to be exactly upon the meridian shone straight into the temple and fell upon the great mirror. Now it is a well-known property of the concave mirror that it forms in the air in front of it at its focus an image of whatever is reflected in it, and this principle was very cleverly used by the priests in order, as they would probably have put it, to collect and apply the influence of each planet at the moment of its

greatest power. A pedestal bearing a brazier was fixed in the floor just beneath the focus of the mirror, and just as a planet was coming to the meridian and therefore shining through the slit in the roof, a quantity of sweet-smelling incense was thrown upon the glowing charcoal. A pillar of light grey smoke immediately ascended, and in the midst of it gleamed forth the living image of the star. Then the worshippers bowed their heads, and the glad chant of the priests rang out; in fact, this ceremony reminded us somewhat of the elevation of the Host in a Catholic church.

When necessary another piece of machinery was brought into action—a flat circular mirror which could be lowered from the roof by lines so as to occupy exactly the focus of the great mirror. This of course caught the reflected image of the planet, and by tilting it the concentrated light received from the concave mirror could be poured down upon certain spots on the floor of the temple. On these spots were laid the sick for whom it was considered that that particular influence would be beneficial, while the priest prayed that the planetary spirit would pour healing and strength upon them; and undoubtedly cures did frequently reward their endeavours, though it may well be that faith played a large part in obtaining the result.

The lighting of certain sacred fires when the Sun himself crossed the meridian was achieved by means of the same mechanism, though one of the most interesting ceremonies of this nature was always performed at the western altar. Upon this altar burnt always what was called the "sacred Moon-fire," and this was allowed to go out only once a year, on the night before the spring equinox. The following morning the rays of the Sun, passing through an orifice above the eastern altar, fell directly upon that at the west end, and by means of a glass globe filled with water which was suspended in their path and acted as a lens, the Sun himself relit the sacred Moon-fire, which was then carefully tended and kept burning for another year.

The inner surface of the great dome was painted to represent the night-sky, and by some complicated mechanism the principal constellations were made to move over it exactly as the real stars were moving outside, so that at any time of the day, or on a

cloudy night, a worshipper could always tell in the temple the precise position of any of the signs of the zodiac, and of the various planets in relation to them. Luminous bodies were used to represent the planets, and it seems that in the earlier days of this religion, precisely as in the earlier days of the Mysteries, these bodies were real materializations called into existence by the adept teachers, and moving freely in the air; but in both cases in later days, when less evolved men had to take the place of these exalted beings, it was found difficult or impossible to make the materializations work properly, and so their place was filled by ingenious mechanical contrivances—a kind of orrery on a gigantic scale. The outside of this huge dome was gilded, or perhaps even thinly plated with gold, since the metal seems to have been not uncommon; and it was noteworthy that a peculiar dappled effect was produced on the surface, evidently intended to represent what are called the "willow-leaves" or "rice-grains" of the Sun.

Another very interesting feature of this temple was an underground room or crypt, which was reserved for the exclusive use of the priests, apparently with a view to meditation and self-development. The only light admitted came through thick plates of crystal-like substance of various colours, which were let into the floor of the temple, but arrangements were made to reflect the sun's rays through this medium when necessary, and the priest who was practising his yoga allowed this reflected light to fall upon the various centres in his body—sometimes upon the *chakram* between the eyes, sometimes upon the base of the spine, and so on. This seems to have aided in the development of the power of divination, of clairvoyance and of intuition; and it was evident that the particular colour of light used depended not only upon the object sought, but upon the planet or type to which the priest belonged. It was also noticed that the thyrsus, the hollow rod charged with electric or vital fire, was used here, just as it was in the Grecian Mysteries.

C. W. LEADBEATER.

(TO BE CONTINUED)

THE HIDDEN CHRIST

"Lo! I am with you always." And who is this one always with us? The One who is our Self. That Divinity is Christ, Christos, the Spirit of Truth, the God whom we worship outside us—because it is the God in us who responds to the God, the Christ, in all existence. We worship that we know, that we feel we cognise, however feebly. As in our different earth lives we progress in spiritual development, so only in progressive degrees do we know the Christ who is amongst us, Christ in man, Christ in God, the Divine in nature, the Divine in us. The actuating force in all existence, the spiritual cause of our material difficulties, that which drives us through every imaginable pain, difficulty and sorrow to realise that we are more than body and mind, that in us is a Christ who will not be denied the power to lead us towards the higher life, to make us acknowledge Him firstly, and then know Him as our Higher Self.

"Now we see in a glass darkly," but when the Christ in us leads us, then we, "led of the Spirit," begin to know even as we are known; for "He giveth unto His beloved rest." And this is on earth the beginning of the peace which passeth all understanding. In striving for this, in trying by outward works to attain what can only come from within, because it is the power of God in us, we often hinder our progress.

To calmly analyse what we are, in what relations we really stand towards God and nature, what are our duties towards ourselves (our real selves) as well as towards our neighbour, to obey in fact the injunction, "Man, know thyself," is a primal duty, and one too rarely discharged. In the world's hurry and strife we forget what we are, that in truth we stand far above and beyond it all; but through want of self-knowledge our lower selves become so immersed in daily life that we, the higher self, become almost separated, as it were, from the lower. Hence

misery, strivings, despair, evil doing, impure ambition and all uncharitableness. Hence, too, the power of the lusts of the flesh. And when satiety sets in of all that worldly life contains, the lower self, stranded and alone, seems often lost in such a depth of darkness and misery that it knows not how to regain touch with its Adonai.

There is no doubt but that a knowledge of the relations of the higher and lower selves gives a power in life which is a more purely spiritual grip than that which we obtain by merely the ordinarily understood "faith in Christ." The one is a living power through much progress from within; the other is seldom the effect of reasoning and knowledge, but springs from the emotional faculties, and is often transient in its effects on spiritual progress in life.

There are more ways and means than one of "finding Christ," and each man and woman must find Him as best they can. All ways by which Christ enters into our lives are good, but as we progress more is demanded of us in sifting the grain from the chaff than was the case in our past lives. Every year we live adds to our responsibilities towards our Higher Self, because it is our duty, even now, to endeavour by the Christ within "to know even as we are known."

This text is virtually too often taken to mean that we need not trouble to try to know ourselves now, as we can only do so after death to this present life. Can we affirm that there is none living at present who knows the Christ within and without himself? Is there none who has earned this free gift by right of suffering and analysis, and living from outer knowledge into Wisdom?

"Ye have not, because ye ask not." If we say contentedly, "I can't know more of myself than I do, till I die," then, of a surety, we shall not know. And we shall have to live on, until through sorrow, pain and toil we have been driven to will to rid ourselves of all mental and physical idleness, engendered by the indulgence of the lower self. If we would but face the inevitable sooner rather than later, we should the sooner cast off the necessity for earth life. If we would but ask for further knowledge of the One who is amongst us, and whom we know not because we

know not our Higher Self, what light should we not receive! We tacitly receive our *Bible* truths in the letter, but are ignorant of their depths, which lie in the Spirit. And yet we can look with admiration at those amongst us who, by their unselfish lives, give the daily lie to our want of living faith.

For there are those who have come to the threshold of Wisdom, and yet know it not. They stand by right of pain and struggle on the brink of self-knowledge, for in love for others they have lost most of their lower selves, and for them the time has come when faith will become sight. And of such is the Kingdom of Heaven!

We come by love, we come by sight, we come by works, we come by all possible ways to the threshold of self-knowledge. We to whom the message cometh, "Ye receive not because ye ask not," may belong to any of the above; and from the instant the message reaches our ears, are we not bound to begin the till now non-undertaken task in all its fulness, to know ourselves—whence we came, and whither we go? We must know the Christ within as well as the Christ without (whom we have now and then striven to know and live towards), we must attain to Wisdom, the One who is ever amongst us, and because "I am with you alway," in the end we *must* know Christ, the Spirit of all Truth, even as we are known.

O.

REVIEWS AND NOTICES

The Wisdom of Solomon

Solomon and Solomonic Literature. By Moncure Daniel Conway. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 6*s*.)

Mr. Moncure D. Conway treats his subject in an interesting fashion and writes with great freedom and fearlessness. For him the term Solomon in the Hebrew records when shorn of all accretions stands for the idea of the protest of a gentleman of culture against the narrow conceptions of primitive Jahvism. The analysis of the documents is a very instructive study in the methods of advanced criticism. We are introduced to a startling record of editing and re-editing by Jahvistic fanaticism; by removing the inartistic plasterings of these archaic Calvinists, however, many passages are made to stand out in the clear light of their original fearlessness of thought as opposed to the deadening dogmatism of the "fear of Jahveh." Nevertheless we cannot agree with the writer in his persistent secularist bias and we entirely dissent with his view that Solon had anything to do with the Solomon tradition, and can find no support of any kind for the outrageous statement that writing was not known in Greece in the time of the great Athenian law-giver.

G. R. S. M.

Theological Flatlandism

Zetetic Cosmogony; Earth not a Globe. By "Rectangle." (Durban, Natal; 1899.)

This nicely printed work of nearly 200 pages is a credit to its distant publisher, and its contents are curious and suggestive to the student of human nature. It would of course be easy to dismiss it with a light jest upon its sun, 32 miles in diameter, revolving over a flat earth 2,700 miles away. But if we take patience to enquire *why* "Rectangle" has expended a volume of exceedingly vigorous language

upon such a conception, we find that he is a Confessor for the faith, and worthy of all respect—for it is much easier to die for one's religion than to make oneself ridiculous for it! His view is given on p. 132. He says:

"The most casual and superficial reader of the Bible must see that it claims to be of Divine origin. He must further see that the Author of the Bible claims to be the Builder of the Universe. And he must still further see that the world is described in this Book which claims to be from God as being built upon the waters of the mighty deep, which foundations are not to be discovered by man; that the Sun, Moon and Stars are inferior to the world we live on, and that they move above the earth, which is at rest."

Hence it becomes necessary "clearly to show that the Copernican or Newtonian System of Astronomy is an absurd composition of meaningless expressions, false ideas, and mechanical impossibilities." The curiosity of the matter is that if the question were one which *ould* be settled in the usual style of theological controversy, the book would be a very tolerable contribution to it. That, because our scientific men are not quite certain whether the sun is 95 or 92 millions of miles away, therefore they know nothing at all about it and it may just as well be nearer to us than America, is so entirely the manner in which doctrinal questions are discussed by Reverend gentlemen in the pulpit, and historical questions are decided upon by our College Professors, that our author may well wonder why his book is so carelessly tossed aside. Alas, there is an infallible judge in matters of physics, of whom he apparently knows nothing. Inexorable mathematics say to the upholder of the flat earth as to the discoverer of perpetual motion and of "integral expressions" of the relation of the diameter to the circumference of the circle, "Reason or no reason, the thing is not *possible*—all *argument* about it is pure waste."

We must not, however, forget that this is only admissible in matters purely of the physical plane. When scientific men assume similarly to dogmatise on the possibility or impossibility of phenomena of the mental world, we must answer that their arguments are as much out of place there as "Rectangle's" attempt to argue the sun into moving round the earth. But to the Zetetic Society and its defenders our simple and sufficient answer is, and must ever be "*E pur si muove!*" Their intentions are good, but of such defenders Christianity must cry heartily "Save me from my friends!" If they

can, indeed, show that "modern Astronomy and the Bible are on either side of an impassible gulf" things look bad—for the Bible. Luckily there is more and deeper truth in the Bible than the vulgar Christianity can find in it, and that truth will be precious to the hearts of mankind when the foolish worshippers of the letter, and their fantastic attempts to remodel the world according to it, are long dead and forgotten.

A. A. W.

The Oneida Community

The Oneida Community. By Allan Estlake. (London: Geo. Redway; 1900. Price 2*s.* 6*d.* net.)

This little book would have been still more valuable had it contained more history and less preaching; but, as it stands, it is a valuable and interesting sketch of an honest, and to a certain extent successful, attempt to carry out the principle of unselfishness to its fullest extent, not sparing that social relationship which has hitherto been regarded as quite outside its province. It was bound to fail, sooner or later; the world was not ready for the carrying out of such a Utopia into actual practice, and the undertaking was from the first handicapped by an exclusive and painfully sectarian creed, and perhaps even more by the impossibility of making the Philistine mind see the distinction between the strict government of passion which the Oneida community required, although repudiating the banal monogamy of the society around it, and the mere animal gratification of passion allowed by the various sects of "Free Lovers" just then scandalising the American world. Still, we see no reason to doubt the author's assurance, from his own personal experience, that under the influence of a man of remarkable energy and beauty of character a small and carefully selected body of men and women did succeed for more than thirty years in maintaining a mutual intercourse from which the exclusively self-regarding relationship of husband and wife was banished, not only without falling into the mire of "free love," but with much advantage to their own characters and to the evident improvement of the race. The record of such an experiment is a "human document" which cannot fail to have its value when the matter is ripe for discussion, but this will hardly be in our life time.

A. A. W.

Man and Humanity

Science and Faith, or Man as an Animal and Man as a Member of Society. By Dr. Paul Topinard, translated by Thomas J. McCormack. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 6*s.* 6*d.* net.)

This book, though bearing on its title-page the imprint of a London firm, is translated in America and brought out by the Open Court Publishing Co., Chicago. We cannot but congratulate our American friends on their selection. The cool and somewhat dry method in which a French professor collects his facts, arranges them in order, and discourses thereupon, is a wholesome discipline for the correction of the loose and emotional manner in which so many American writers are apt to discuss social questions; though I must not say this without acknowledging the many valuable exceptions, more than one of which have been lately dealt with in our columns. Dr. Topinard's work may be described as almost encyclopædic in its comprehensiveness; in its 360 pages it discusses man from the primæval protoplasm through the whole of the evolutionary course to the human individual; then the development of the family and the wider groups of society; the factors which influence this development, the mechanism by which it is carried out, and the functions of the society thus formed. Upon all these points we are furnished with valuable information, the result of conscientious study and careful thought. Our author's conclusion is reached on p. 356 as follows:

"Herbert Spencer, who concludes as we do regarding the necessity of developing altruism and certain hereditary habits, is wrong in his expressions of despair at the close of his monumental work. We differ from him in this, that he relies upon the free play of individuals and natural evolution, whereas we believe it indispensable that man should direct his own evolution. . . . We believe unqualifiedly in the great power of heredity, habit and unconscious impulse over our daily acts. We are convinced that if society so desires it and comports itself properly, it can in a few generations transform sentiments and manners, and adapt them to its needs. . . . Speaking only of France, I have already seen about me for the last ten years certain indications pointing to renovation; new social classes will achieve success where the old have failed. No doubt there will be storms, good and evil alternations; but in the end evolution, which proceeds only by oscillations and starts, will enter on

the right path. Let us not despair. Man is too powerful to fail in reaching the end which he desires. The golden age of humanity is ahead of us, the sun of the twentieth century will be that of truth."

What Theosophical reviewer could find in his heart to criticise the details which have drawn from our author words of such good omen for the new cycle now beginning? Certainly not

A. A. W.

Sâṁkhya Philosophy

The Sâṁkhya Kârikâ of Îshvâra Kṛishṇa, with Gaudapâda's Scholia and Nârâyana's Gloss, translated and annotated by Satish Chandra Banerji, M.A., LL.B., Premchand Roychand Scholar in English and Philosophy, etc., etc. (Calcutta; 1899.)

The fact that there has been a great revival of interest and activity in the study of Hindu Philosophy among English-educated Hindus during the last ten years has repeatedly been remarked upon in these pages, as well as in numerous other works and publications devoted to Oriental studies. But hitherto the value of much that has been done has been very seriously impaired, on the one hand, by faulty printing, and careless proof-correction coupled with imperfect English, and on the other, by the unfortunate absence of the scholarly spirit, no less than the accuracy and discriminative judgment which is imperatively required for the accomplishment of any really useful and valuable work in this mighty field. But within the last two years a very great improvement has taken place in all these respects, and India's sons have every reason to be justly proud of such work as is being done under the supervision of Mr. Seshâchârya, of Madras, on the Upaniṣhads, by Mr. Mahâdeva Shâstri, the Curator of the Mysore State Library, in the field of text publication and the translation of Shrî Shaṅkarâchârya's works, and by Mr. A. Govindâchârya's translation of the *Gîtâ* with Râmânûja's valuable commentary, in that of the Visiṣhṭhâdvaita Philosophy and its monumental works.

The book we are now concerned with, though less bulky, is a worthy companion to those above-mentioned, and deserves the more a hearty welcome and an appreciative reception, because it is an admirable beginning of work in a field which has been too long neglected by Hindus generally, and particularly by those who have received a sound western education—I mean that of the Sâṁkhya Philosophy.

The text which forms the basis of the book before us is the well-known Sâṁkhya Kârikâ, which is now considered as the oldest textual monument extant of that mighty school of thought. Mr. Banerji has accompanied it by translations of two among the most important of the Sanskrit commentaries upon its shlokas, besides adding annotations of his own, elucidating and explaining the text and dealing briefly with difficulties in the thought as it appears to the modern mind, thus adding very considerably both to the interest and the value of his work to the student of Indian thought.

In a neat and well-expressed Preface, Mr. Banerji explains that he had hoped to accompany the text with a series of essays, intended to serve as prolegomena, but that the conditions of the Premchand Roychand Scholarship have made it necessary to publish his present volume and reserve these essays for a subsequent book. Judging from the admirable Introduction, which he has natheless found time to prepare, these should be of much interest and utility to the student, and it is therefore to be earnestly desired that he will not keep his readers too long waiting for the supplementary volume which he promises. This Introduction, by the way, has been worked out on somewhat novel lines, and forms in itself a very good introduction to the systematic study of Hindu philosophy, although it is inevitably more restricted in its scope than a really general introduction would of course be. Still the dominant ideas which underlie the whole of Hindu thought and determine to so great an extent its peculiar form and method, are clearly and intelligibly brought out. Mr. Banerji, too, has avoided many of the errors into which so many European writers on the subject fall, and if he goes on as he has begun, should leave behind work of the very greatest value to the growth and development of the world's thought, by mediating a truer and deeper understanding of his national philosophy among other peoples and races. He has, as the first step, made himself thoroughly familiar with most of the work done by his predecessors in the field, and judging by his annotations he has also equipped himself for the task by a thorough and careful study of western philosophy ; while, finally, he brings to the work that great heritage of his race, a mind singularly fitted for philosophical study in addition to a remarkable command of the English language.

This would not be the place in which to deal in detail with the contents of his work, for that would involve a technical, detailed discussion of the Sâṁkhya Philosophy itself, and although the readers

of this REVIEW had an opportunity two years ago of reading an outline of its teachings, yet it would be too much to hope that many of them had thereby gained any familiarity or grasp of their outline. Hence I must be content with the above general remarks and rest satisfied with the hope that some of our readers will in due time become sufficiently interested to pursue the study further. Should any do so, they cannot well have a better text-book with which to begin their study than the one now under notice, though perhaps they would find their road smoother and their labour lighter, if they first perused carefully the series of articles on the same subject which, as already mentioned, appeared in these pages during the spring and summer of 1898.

Finally, the book is admirably got up and printed; its form is handy and light, the type good and clear, while the correction of the press is very much better than it is usual to find in works printed in India, though of course some slips and errors have escaped notice.

While thus warmly recommending Mr. Banerji's book to our readers, I may conclude by expressing the hope that an opportunity may soon be given to me of returning to the subject with greater fulness and detail by the publication of his promised volume of Essays and Prolegomena.

B. K.

THE WHALE THAT SWALLOWED JONAH

The Jonah Legend, a Suggestion of Interpretation. By William Simpson, M.R.A.S. (London: Grant Richards; 1899. Price 7*s.* 6*d.*)

IN the October number of *The Vâhan* we were asked for an explanation of the phrase "sign of the prophet Jonas" in the familiar passage of the first Synoptic. This "sign," type or figure, is given in the traditional words of the Master: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The "sign of the prophet Jonas" was a type of initiation. The scribe of the Jonah myth himself (ii. 2) calls the belly or womb of the sea-monster the "belly of Sheol" or Hades—the unseen world. Further, Hades was called "Leviathan" by some of the Gnostic schools (see the diagram of the so-called Ophites in Celsus ap. Origen). The term "Son of man" in the Authorised Version blurs the precise technical meaning of the original into an empty phrase, for the "Son of the Man" was the

title in the schools of initiation (see *The Shepherd* of Hermes Trismegistus and a number of Gnostic systems) for the man who had become perfected, and at-oned himself with the Father, the Mind, the Heavenly Man. Such a man was an anointed or Christ, and before winning his supreme crown of glory he had to pass three days and three nights in the pit of Hades ere he came forth into the Light.

Mr. Simpson has not taken the interpretation of the Jonah legend on to such high ground, but he has clearly seen that it was a legend of initiation, and to prove this point his book is written. Had Mr. Simpson dealt with the subject as though he really believed in initiation in the best and highest sense of the term, his book would probably have received no notice from scientific and orthodox critics; he has, then, perhaps done well to break the ice with vague references to "re-birth" which he nowhere defines, and with an accumulation of evidence drawn from very varied sources, including the now familiar savage rites and other preserves of folk-lorists. Our author has also an eye to the edification of his fellow-craftsmen in Masonry, and on the whole produces a readable book and certainly one of interest to those who are not already acquainted with this generally unfamiliar ground.

But by those who have made a study of the subject Mr. Simpson cannot be regarded as a very reliable guide to the literature of the Mysteries, for he says that he believes that "nothing notable has been written upon them since Warburton's time." We could easily fill many pages of this REVIEW with a bibliography of the subject were it necessary. By the general reader, however, Mr. Simpson's authorities will be found ample enough, and all will admire his modesty of expression and his freedom from dogmatising. He suggests, he does not assert; he will therefore meet with a kindlier reception than is usually accorded to any writers on the subject but those who endeavour to degrade the Mysteries to the level of savage "medicine."

G. R. S. M.

A MYSTIC'S READING OF THE FOURTH GOSPEL

The Mystic Guide in the Gospel according to John. By H. A. V. (London: The Theosophical Publishing Society; 1899. Price 1*s.* 6*d.* net.)

THIS little book is an endeavour to come into contact with the inner spirit of the Fourth Gospel. Whatever views we may hold as to

the historical value of this very important document, we cannot but admire its beauty of thought and high spiritual significance. Its scribe was indubitably inspired by a most lofty conception of the beauty of the Christ life, and had the courage to transform the many and contradictory traditions of his time, by the power of the living faith within him, into a narrative that reflected the ever-present influence of the Christ rather than the fickle flashes of forgotten history.

H. A. V. disarms all criticism by his frank admission that "where a vast store of occult knowledge would be required to do anything like adequate justice to so recondite a subject, this modest attempt at interpretation is necessarily devoid of any claim to deep research or the evolution of new truths." H. A. V. has, however, carefully studied our Theosophical literature, and it is this study which enables him to feel towards the wider meaning in many passages. Leaving aside all historical questions, he confines his endeavour to the ground of mysticism and that side of the document which reflects the universal and ever-present. Doubtless this method will be decried by those whose sole interest is in the historical content of such documents; but Theosophists need hardly be reminded that, even when the absolutely non-historical nature of supposed historical documents has been scientifically demonstrated, we have still to deal with the question of "inspiration" in the real sense of the term and in the light of the fact that continued watch is kept over the genesis and evolution of all the great religions, and continued help is given by Those who have them in charge.

G. R. S. M.

Magazines and Pamphlets

In the January *Theosophist*, Colonel Olcott's "Diary Leaves" are mainly occupied with matter relating to the vexed questions of the scientific value of the methods of the ancient Indian Ṛishis. We are told that the predictions of the weather thus obtained have been found by two years' comparison with those of the Government Weather Bureau to be of equal accuracy; but when it is further stated that their theory is "that clouds are positive and negative, male and female; that the latter become fecundated by conjunction with the former, and that they will shed rain six and a half months later," we cannot help feeling that the matter requires a little farther clearing up. We are shown the portents of a coming storm in the European groups, but explanations are deferred till the next number.

Mr. Schwartz concludes his study on the "Relation of Man to God." N. D. K. discusses the Zoroastrian teaching as to "Progress and Renovation" with the praiseworthy intention of showing its close analogy to our own doctrines. A. E. Webb finishes his valuable paper on "Heredity," and the number is concluded by shorter articles by S. Stuart and W. Rout. The Report of the 24th Anniversary of the Theosophical Society contains an interesting account of the meeting and a full and enthusiastic analysis of Mrs. Besant's lectures, reprinted from the *Hindu* newspaper, and ascribed to "a brilliant University graduate of Madras," but we shall await the lecturer's own edition of her lectures.

The *Prasnottara* for January comes out in a new and improved form. Though still devoid of outward integument, the size of the page has been increased to that of *The Theosophic Gleaner*, to its great advantage. We should venture to suggest that the long answer, the second part of which occupies eight pages of the increased size, would have been more in place as a separate article than as filling up the space allotted for questions and answers. In itself it is an interesting defence of the present caste system against recent attacks, and shows that there is much to be said on both sides. The continuation of Mrs. Besant's "Building of the Individual" fills up the little remaining space.

The January *Theosophic Gleaner* opens with a paper by G. E. Sutcliffe on that tempting subject "The Dawn of a New Era." He has, like everyone else, his own views upon Cycles and the arrangements of the Kali Yuga. P. H. Mehta furnishes "Studies in the *Gîtâ*." With the exception of a short paper on the Mazdian Creed by N. D. K., the remainder is filled up with various reprints.

The *Ârya Bâla Bodhinî* for January contains (amongst other readable matter) a fuller and more interesting account of the Anniversary Meeting than we have seen elsewhere, with a complete report of Mrs. Besant's speech. We should like to quote the picturesque descriptions of the personalities of the various speakers for our readers' enjoyment; but the fear of the editor is before our eyes!

The second number of B. K. Sarma's venture, *The Hindu Heritage*, reaches us from Madras, and deserves a word of notice. It seems to be intended solely for English-speaking Indians, and hence has its value to anyone who wishes to study the pure Indian mode of thought undisturbed by attempts to adapt it to foreign minds.

We have also to acknowledge the November number of *The Dawn*, *The Siddhanta Deepika*, *The Sanmârga Bodhinî*, the *Journal of the Mahâ-Bodhi Society*, the *Journal of the Buddhist Text Society*, the November number of the *Buddhist*, and the first number of a new Madras venture, *The Indian Review*. This is a somewhat ambitious undertaking, apparently appealing to the educated European element for support. Its chief articles treat on such subjects as "The New University of Research," "Alienation of Land in the Punjaub," Professor Rangachariar's "Metric Version of the Râmâyana," and the like; whilst the origin and progress of the Transvaal War has its full share of notice. A considerable amount of space is allotted to reviews of books, English as well as Indian; and Notes—literary, educational, legal, medical, and scientific, etc., contribute to form what promises to be a valuable publication.

Two small pamphlets reprinted from *The Prasnottara* may find a fitting place here. *The Catechism of Hinduism* by Sris Chandra Vasu, B.A. (Benares; 8 *annas*), and *Marriage*, by Dhana Krishna Bisvas, B.A., B.L. (Benares; 2 *annas*). Their contents have been already discussed in previous numbers of this REVIEW; and it will be remembered that the Catechism has provoked some protest from the "high-and-dry" school of Hindu orthodoxy.

The Vâhan for January contains the announcement of the opening of the new rooms of the Society at 28, Albemarle Street, with the inevitable petition for aid in the furnishing of the spacious rooms. In the "Enquirer," C. W. L. replies to questions on the conditions of existence on the higher globes of our chain of worlds, on thought-forms and on parental responsibility. He gives also a curious and interesting note on the auras (mostly disagreeable) which may come to attach themselves to books. A question on moral heredity draws forth a number of answers, though no particular variety of opinion; whilst G. R. S. M. discourses learnedly on the use of the word Theosophy by the Neo-Platonists, but to the question "What is the relation between the Absolute and the three Logoi?" he answers simply, "I have not the ghost of an idea!" What else could anyone say?

From San Francisco we have the December and January numbers of *The Theosophic Messenger*, the new representative of the American Section. Each opens with a National Committee Letter, mainly occupied with the organisation of serious study of Theosophic doctrine, followed by Branch Reports, an "Enquirer," so far supplied by

The Vâhan, and reviews of books and magazines. They are nicely printed and got up, and the editor evidently "means business."

Dev Vâhan devotes over four columns to an elaborate analysis of this REVIEW. The writer has committed the common fault of beginning on too large a scale, so that at the end he is forced to curtail his account of some of the more important articles, but we cannot but feel flattered at the pains taken to bring us before his public. Translations from *The Vâhan* and from Mr. Leadbeater's *Christian Creed*, with some reviews and notices, make up the remainder of the number.

The *Revue Théosophique Française*, for January, opens with a translation of C. W. Leadbeater's *Athanasian Creed*. The original articles are "L'Illusion," by A. Duquesne; a useful summary of many things needful to be known under the title of "Christianity before Christ," by Dr. Th. Pascal, and a short essay on "Mental Orientation" by M. Largeris.

Sophia for February is mainly devoted to Spanish translations of two papers by Mrs. Besant, "Theosophy and Modern Thought," and "Emotion, Intellect and Spirituality," and Mr. Leadbeater's "Ancient Peru."

Our Dutch *Theosophia* contains, in addition to ordinary translations, a continuation of J. van Manen's version of the *Tao te King*, a Lodge paper by A. J. Rotteveel, "Thoughts on the triple Object of our Society," and the inevitable pronouncements as to the new Century and Cycle, by Mrs. E. Windust and J. L. M. Lauwericks. A selection of passages for every day in the month, drawn mainly from such books as the *Voice of the Silence* and the publications of Mrs. Besant, forms a feature of this magazine.

The chief interest in the Italian *Teosofia* is of course the visit to Rome of our "learned Brahmin Roy Chatterji." We are told that "a numerous and select audience was present at each of his University lectures, and vigorously applauded the lecturer, who, though so young (hardly twenty-three), displayed a remarkable culture and eloquence. Clad entirely in white, in Indian fashion, with prompt, ready speech and full possession of his extensive subject, he at once made a conquest of his audience, who at the end of his discourse never failed to salute him with hearty and vigorous applause."

The December number of *Philadelphia* from Buenos Ayres contains, amongst other interesting matter, an article by R. Candiani upon the phenomena of Stigmatisation, which, with the account

which follows it of a cure by simple suggestion, furnished by Henri de Parville, leads to the conclusion that science needs not to deny the fact of the supposed "miracles" of ancient and mediæval times, having already the means of doing the like without aid of either God or Devil. There is also a translation of a paper on the various States of Matter by Walter R. Old.

In the December number of *Theosophy in Australasia* the articles comprise a criticism of Prof. Max Müller's *Six Systems of Indian Philosophy*, an interesting and valuable paper by Dr. Marques, on the relations of Theosophy with the latest developments of Science, "Cause and Effect," by W. G. John, and a reprint (by special request) of an article on "The Development of Consciousness," by N. A. Knox, from THE THEOSOPHICAL REVIEW.

From New Zealand reaches us the first number of the promised sectional magazine. *The New Zealand Theosophical Magazine* thus explains its *raison d'être :* "These are the days of Federation, not only in the political world, but in Theosophical magazines as well. But Federation is not always an unmixed blessing ; to the strong it may well be so, but of a certainty the weaker must suffer and lose their own individuality. We have no complaint to make against the standard magazines absorbing the smaller—many good motives may actuate this ; to us in New Zealand they will remain the same—the standard magazines of the movement—but there are in every Section local matters which, too insignificant to obtain a place in the higher priced magazines, are still of vital importance in drawing tighter the tie that binds the scattered branches, members and sympathisers in a Section like ours."

If our New Zealand friends can continue to keep up their new venture at the level of its first number and for its price, the "modest penny," they certainly will show that their Section is in no danger of "losing its individuality." There is a Watch Tower under the title of "Far and Near" ; original papers (not too long) upon Karma, Reincarnation ; lighter matter under the headings of "Thistle-down" and "A Dream" ; a "Children's Column" ; a page of vegetarian cookery, and finally the local activities before mentioned. We heartily wish the magazine every success.

Of periodicals not directly connected with our movement we have to acknowledge *Modern Astrology*, with the nativity of Mr. Joseph Chamberlain, M.P. ; *Theosophischer Wegweiser ; The Arena*, which contains in its February number several articles of much interest to the

student of social problems; *The New Cycle*, our old friend the *Metaphysical Magazine* under a new title, with a paper upon the Double, by Dr. Wilder; *Mind; Notes and Queries; L'Écho de l'Au-delà et d'Ici-bas; The Psycho-Harmonic Scientist; The Review of Reviews; Star of the Magi; Light*, containing a lecture by W. J. Colville upon "The True Relations of Theosophy and Spiritualism;" *The Literary Guide; The Monthly Record and Animals' Guardian;* and *The Foundations of Humanity* by the Dowager Countess of Portsmouth.

W.

THEOSOPHICAL ACTIVITIES

India

A RECORD of the steady advance of the Theosophical Society throughout the world comes to us from Adyar, in the shape of the President-Founder's review of the position on the occasion of the twenty-fourth anniversary. The Secretaries of the various Sections sent in their annual reports, and Europe, America, India, Ceylon, Australasia, New Zealand, the Netherlands, Scandinavia, and France, were thus represented.

The Public Anniversary Meeting took place at the Victoria Public Hall, in the evening of December 28th, and a crowded audience listened to the President-Founder and to speakers of various nationalities. Mrs. Besant spoke on the theory and significance of *Avatâras* on the four mornings of the Convention, and is said to have surpassed herself. We shall soon have another added to that valuable series of Adyar lectures, which date back from her first visit in 1893. The life-like statue of H. P. Blavatsky is now complete and stands in the Lecture Hall.

Europe

MR. LEADBEATER presided at the twenty-fourth Northern Federation Meeting. The attendance of delegates and members at Harrogate was exceedingly good. "How does Re-incarnation bear on the special Mental Characteristics of the Sexes," and "The Place, Function and Value of Religious Exercises in the Evolution of the Spiritual Nature," were two of the subjects which engaged the attention of the members at the afternoon discussions. Mr. Leadbeater lectured on "Auras and

Thought Forms" in the evening. Lantern slides helped to illustrate the lecturer's instructive remarks.

During his northern tour Mr. Leadbeater visited Middlesbrough, Bradford, Leeds, Manchester, York and Hull, and addressed well-attended meetings. A hearty vote of thanks for his patient and most valuable assistance, both public and private, marked in a small degree the warm recognition of his services.

The speakers of the month in the Blavatsky Lodge were: Mrs. Hooper on "The Welsh Bards," Mr. Leadbeater on "The Reality of the Devachanic Life," Mr. Sinnett on "The Age of Our Humanity," and Mr. Mead on "Nineteen Hundred Years Ago and Now." The Sunday 7 o'clock lectures, of a more elementary character, for enquirers and new members, have been very successful; the lecturers were: Mrs. Lauder, Mr. Ward, Countess Wachtmeister and Mrs. Sharpe.

The 5 o'clock Tuesday course of lectures on "Clairvoyance," by Mr. Leadbeater, packed the lecture room.

The Scandinavian Section held a public meeting on December 26th. Mrs. Besant's essay on "Christ, the Historical, the Mystic and the Mythical," was delivered in Swedish. The two Stockholm Lodges have held meetings on the three Thursdays in December at the Section rooms, Engelbretesgatan, 7. Mr. G. Ljungström lectured on "The Woman Question," and Mr. A. Knös on "Prayer and the Answer to Prayer."

The Bäfrast Lodge at Luleå displays great activity; besides the regular meetings for members, public lectures are often arranged, and even special meetings for enquirers. At the Lodge meetings the following subjects have been discussed: "Forgiveness of Sins," "What can we learn by Undeserved Sufferings?" "Is it ever allowed, from a Theosophical Point of View, to use Violence against other People." Very animated discussions have followed the lectures; concerning the last question there was a considerable clashing of opinions. Some of the following subjects have been used for public lectures: "The Christian Ideal," "Sin and the Forgiveness of Sins," "The Purification of the Soul," "Thought Control," "The Higher Science."

In order to give the members an opportunity to become more closely acquainted, the Gothenburg Lodge has this year added to its usual list of meetings a weekly gathering of a more social character; these meetings are held on Monday evenings at 7 o'clock; tea is then

served, which on cold winter evenings proves to have a wonderfully exhilarating effect on all who arrive more or less cold and benumbed. After tea some good reading is listened to and discussed. These evenings are very popular and seem to answer their object of bringing about a feeling of cordiality and unrestraint among the members.

Two meetings a month are set apart for members only, and chiefly devoted to study. A public lecture is generally held once a month at the Lodge rooms. Mrs. Besant's excellent work, *The Ancient Wisdom*, will soon appear in Swedish vesture, and also *Man and His Bodies.*

M. W.

America

THE winter is the most important season of the year for carrying on class studies, and from all directions we hear of many classes on the *Ancient Wisdom*, the Seven Manuals, *Dhavma*, and *The Secret Doctrine.* Chicago Branches are especially active, there being each week six classes and two evening meetings at the Headquarters, four classes in the Shila Branch, two in the Eastern Psychology Lodge, and two in the Englewood Branch.

There are besides many efforts being made to carry these truths into homes. Mrs. Besant's article on "The Life of the Householder" in the November, 1899, number of THE THEOSOPHICAL REVIEW is very helpful in its suggestiveness to those who realise the necessity for establishing Theosophy as a household word.

Within the last month three more branches have been added to the American Section, one at West Superior, Wisconsin, one at Lewiston, Maine, which seems to have come into existence without the aid of an outside force, such as a lecturer, and a third one has just been started by Mr. Titus at Cedar Rapids, Iowa.

Mr. Titus left Chicago, January 16th, for Freeport, Ill., where he gave a series of lectures, which were very largely attended and fully and favourably reported in the papers. From there he has gone to Iowa.

Miss Walsh visited Washington, D.C., and Philadelphia during January, and has now returned to Boston, where she will remain two months. She is to give a course of lectures on the *Bible* in Boston.

In Seattle Mr. W. C. Bailey has given six lectures on the following subjects: "The Wave Theory in Evolution," "The Skeleton of the Universe," "The Essentials of Religion," "Nature's Greatest Force," "The Three Worlds," and "The Ascent of Man." The

lectures have been largely attended, and listened to with deep interest.

The St. Paul Branch writes that the members wish to start a class for the study of the *Bible*, and desire suggestions as to books or articles on the subject. The supply is certainly inadequate, and suggestions from those capable of giving them would be very useful in America.

Mrs. Buffington Davis arrived in Chicago, January 9th, and during her stay was very busy, and helpful to many. A reception was given her by the Chicago Branches, at the Theosophical Society's Headquarters on the evening of January 13th. She left on the 16th for the West, holding meetings in Topeka, Kan., Los Vegas, N. Mex., and other parts, and is now in Los Angeles, Cal., where Miss Huston, who has been working in Denver, has joined her.

Mr. Walters, of San Francisco, brought out in January the first issue of the *Golden Chain*, a monthly paper intended to show to child minds the "importance of right thinking, right acting, and right speaking."

The elementary and advanced "loan libraries" which were established for us by Mrs. Besant in 1897, and to which she so generously contributed, have proved of very great help to new branches. They have been in constant use, and elementary libraries have been sent to West Superior and Cedar Rapids branches this month.

D. B. B.

New Zealand

A SMALL magazine has been started in Auckland, called the *N. Z. Theosophical Magazine*. It is edited by Mrs. Draffin and Dr. Sanders, and the first number consists of twenty pages and cover, but future numbers may vary in size.

Mrs. Draffin's Auckland suburban lectures were concluded on December 11th, at Onehunga, where good audiences attended and some interest was aroused. Another series will be given early in the new year.

Miss Davidson lectured in Auckland on "The Church and Modern Religious Problems," and in the same place Mr. S. Stuart lectured on "Ancient Egypt." Other lectures of interest throughout the Section have been Mrs. Richmond's "Thought, the Great Magician," in Wellington, and in Dunedin, Miss Christie's, on "The Gifts of God."

The fourth Annual Convention of this Section was held in Dunedin, in the Branch rooms, on January 1st and 2nd, and was presided over by Mr. G. Richardson, President of the Dunedin Branch. There were delegates and representatives from all the active Branches, and the meeting proved harmonious and highly successful. The Chairman in his opening address cautioned members against dogmatism, and hoped it would not be necessary for people to leave their churches in order to join the Society. He spoke of the extension of theosophic ideas throughout the world, and congratulated the Society on its strength. The General Secretary's Report stated that owing to the spread of theosophic thought and the enquiries made from all parts of the country, more lecturers were urgently needed. Good work had been done throughout the year.

It was resolved that the General Secretary should represent "unattached" members and should exercise one deliberative vote on their behalf. The management of the Sectional Library was vested in the General and Assistant Secretaries. *The New Zealand Theosophical Magazine* was adopted as the official organ of the Section.

The General Secretary (Dr. C. W. Sanders) was re-elected, as was Mr. F. Davidson as Assistant. Miss Edger was appointed as travelling lecturer for the Section for the ensuing year.

The reading of a number of papers dealing with methods of propaganda and with theosophical topics formed the chief business of the second day. A public meeting was held in connection with the Convention, at which addresses were given by Mrs. Draffin (Auckland), and Mr. A. W. Maurais, Secretary of the Dunedin Branch.

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