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ON THE WATCH-TOWER

The Creed of Unitarianism

WE take the following "statements of fundamental truths" held by Unitarians, from an American periodical called *The Church Register* (February 22nd). It is claimed that they state "in plain and simple language the things commonly believed among us [the Unitarians]. For no churches have clearer conceptions of their beliefs or more unity in their acceptance than the Unitarian churches. The main difference between them and other churches, aside from their doctrines, lies in the fact that they do not make acceptance of these doctrines a condition of church fellowship."

Whether or not this profession of faith is subscribed to by all Unitarians we are unable to say, but that it sets forth a most enlightened form of Christian belief no student of Theosophy will deny. The statements are as follows:

We believe that God is the living Father of every human being, and that his purpose is to bring all his children to final perfection.

We believe that all men are sons of God, and, therefore, brothers, regardless of physical, mental, or moral conditions.

We believe that souls are saved from sin and conquer death by the understanding of spiritual truths and the building of perfect characters.

We believe that Jesus, the Christ, shows men by his life and teachings how to attain to spiritual perfection, which is heaven or life everlasting.

We believe that man is an immortal being, and will continue to progress in a future state toward a clearer consciousness of his oneness with God.

The Rev. G. L. Chaney, the writer of the article, then proceeds to state the Unitarian position with regard to the *Bible*:

The controversial period in our history, at least as regards Biblical interpretation and authority for one position or another, is practically over, so far as we are concerned. Bible texts, torn from their connection, robbed of their natural meaning by biassed explanation and made to do service for the defence of ecclesiastical earthworks, are not unlike those terrible ramparts in a bloodier warfare, which are composed of dead men's bodies. The life has gone out of them, and it is nothing but desecration and shameful disrespect to the dead to carry on such a warfare.

No, for us, the prophets of the new day in religion or of the good old days returned, there is no relief or satisfaction in the renewal of a battle of opinions, in which human hatred is the lead, human passion the powder, and leaves from the Bible the wadding. If any people desire a conflict of that kind, they must seek other antagonists than we are. We have done with it.

By this I do not mean that we have ceased to respect or even to revere the teachings of the Hebrew and Christian Scriptures. On the contrary, we read them with new insight and appreciation since we have been made free to study their contents with discretion and to rightly divide the words of their testimony. But we bring to the books of the Bible, as to every word and work of God, the light of reason and conscience burning in our own minds and souls, and the agreeing or contrasting testimony of other witnesses. Briefly, I may say that in matters of truth we rely upon revelations interpreted by educated reason; in matters of life we rely on inspiring principles and persons; and in matters of taste, an accepted standard of art and our own ideals of beauty. If we are Christians, it is because our minds and consciences approve the truths and principles of Christianity as Christ taught it. And we take his own words when we say that the first of all the commandments is: "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment. And the second is like this, namely: "Thou shalt love thy neighbour as thyself."

We have frequently had the pleasure of quoting with approval the views of the leaders of Unitarian thought with regard to religion in general; it is a pity that such men should be labelled with a name born of controversy concerning a single point, when their programme is so far-reaching.

THAT anything connected with psychism and the myriadfold phenomena connected therewith makes good "copy" nowadays is abundantly evident to even the casual reader of the daily press. The following strange case of "somnambulism" at Geneva, is taken from *The Morning Post* of March 8th:

The Memory of Past Births

Considerable attention has been attracted in Paris by the assertions contained in a publication by M. Flournoy, Professor of the Faculty of Sciences at Geneva, entitled "Des Indes à la Planète Mars," which is the history of a case unique in science.

A woman thirty years of age, employed in a commercial house, and of irreproachable character, is subject to fits of somnambulism, during which she relates adventures she passed through in previous existences. These existences are three in number. The first was on the planet Mars, the second in India, and the third in France at the time of Marie Antoinette.

After the fits M. Flournoy's patient remembers nothing, and attends to her everyday occupations with the greatest regularity and good sense. When she is in a trance she answers questions relating to her various reincarnations. M. Flournoy at first suspected trickery, either spontaneous or by suggestion. He thought it possible the explanation might be that someone was suggesting a part to a person with diseased nerves. But he had to abandon this hypothesis for the following reasons: firstly, that when in trance the young woman declares she can speak and write the Martian language. She uses a language composed of clearly-articulated sounds, grouped so as to form words corresponding with definite ideas. Her writing also bears the test of experiments.

Of course, actual verification of the patient's statements concerning her life on Mars is impossible, but it is not quite the same as regards her life in India. She speaks both Sanskrit and Arabic, whereas she has never had the opportunity to learn either of these languages, and the events she refers to are historical, though only known to students of the East. The reincarnation during the time of Marie Antoinette may be set aside as affordin gtoo great opportunities for trickery.

Professor Flournoy offers no conclusion in his book. He merely relates his observations during three consecutive years, and makes no effort to conceal his own perplexity.

The interesting point is that such accounts are no longer scouted as impossibilities; on the contrary, they are eagerly read and—believed. Indeed it is possible that before very long it will be the task of Theosophical writers rather to dissuade people from too easy credence than to persuade them out of an unreasonable scepticism.

A "Martian" birth has all the appearance of being too tough a psychic fact even for the digestion of a very ostrich of credulity. But to this there are two exceptions; first of all the inexperienced "man in the street," for whom Mars has lately been "in the air" in many ways, both in scientific speculation and in fiction, and who is, therefore, open to any suggestion in this direction, and secondly, the student of occultism, who has heard of the mysterious "inner round." Personally we have no opinion, and must leave all such matters to those of our colleagues who can investigate such matters at first hand.

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MEANTIME we append the latest astronomical news on Mars, taken from "Echoes of Science" in *The Globe* of March 16th:

Mars

Much has been written of late years about the planet Mars, both in science and fiction. Some astronomers argue that it is inhabited, and we have been led to suppose that the "canals" are artificial or natural channels for the control of the spring floods, due to melting of the polar snows, and the irrigation of the land. Others maintain that these mysterious dark lines which intersect the surface of the planet, and are seen "double" now and again, are not really waterways but vegetation. The "doubling," they say, is an optical effect arising from imperfect adjustment of the telescope. The Rev. T. E. R. Phillips, in a monthly report of the Royal Astronomical Society, states that he has seen a doubled canal in which the two lines were not parallel, and could not, therefore, be caused by an optical effect. They were two separate canals.

Our colleagues of the clear vision say they *are* canals.

* * *

MR. F. J. GILLEN, who together with Mr. Spencer has lately made so great a reputation as a student of Australian folk-lore,

Reincarnation among the Australian Aborigines

read an interesting paper at the recent Melbourne meeting of the Australasian Association for the Advancement of Science. We take the following interesting point from a report in *The Age* of January 11th.

Amongst the Arunta and other tribes every child was supposed to be the reincarnation of some ancestral individual. As soon as the child was born, the father or a close relative went in search of a magic stick called a Churinga. Every man and woman in the tribe was represented by a

Churinga in the sacred stone house of the local group to which they belong. The old men of the tribe had no difficulty in determining, after consultation, exactly which of their far away ancestors it was who had come to life again, and then, though never uttered in public, the child bears as its secret or Churinga name that of the ancestor. The women never knew their secret names, and the men only after they had been initiated and had shown by their demeanour that they were capable of being made acquainted with the sacred matters of the tribe. The natives believed that children born with their eyes open would have special power, at maturity, of communing with spirits if they were sedate—the spirits disliked scoffers, frivolous people, and men who, like women, were "inkun oknirra," or much given to chattering.

The special interest of the folk-lore of fourth race and other primitive peoples is the "in and in" incarnation into the same tribe—the blood bond. It shows the persistence of the influence of the "block" soul idea even after individualisation into the human kingdom. The secret of "totemism" also, we believe, lies in this direction—a tradition from a time when animal and human were not so far apart as they are now.

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Asceticism

THERE is a good article in the last number of *The London Quarterly Review* on asceticism, signed "May Kendall." This "Plea for Asceticism"—not for the theatrical externals of self-mortification, but rather for the unnoticed discipline that tends to self-realisation—concludes as follows:

Asceticism cannot be imposed upon a man by circumstances: it is a mode of accepting circumstances. One may die for want of food, yet die a selfish epicure. You cannot make a martyr by throwing stones at him. A martyr is one who prefers physical death to spiritual death—who is more conscious of the unseen than the seen—and so it is with the true ascetic. His lower will subserves his higher will; even his higher will subserves the will of God. He does his duty in every relation of life, just because the relations he realises most vividly are spiritual. For this reason he is a faithful servant, a just master, a stainless patriot, a true lover, a loyal friend. He can afford to be—he only. Of course he does not go about the world labelled ascetic, and prating of the pleasures of self-renunciation, in which, as such, there is no pleasure at all. On the contrary, he carries his crown of thorns so lightly, that one may dwell by him for years without discovering it to be more than a wreath of flowers. He knows that a broken heart was never yet worn on the sleeve. Sometimes we do not recognise him in ordinary

life—we who go about with all our crosses in full evidence, and our hair shirts outside. He merely strikes us as a peculiar kind of person who happens to enjoy doing right. For sooner or later into every life must come the call that came to Christ, bidding Him save Himself. And if we have lived in the habit of saving ourselves, we shall do so then. To come down from the cross will seem the most judicious, the most reasonable, the very truest thing to do; and we shall have lost that chance for ever. But consider the other answer, the spirit that refuses to come down from the cross. It is no momentary, fitful growth: a supreme hour is its test, but not its provocation. One shudders to think how many small renunciations, what patient acceptance of small burdens, what constant clear-eyed distinction between appearance and reality, what faithful looking towards the hills, when the sunshine and the meadow grass were pleasant, and the trees were laden with fruit, have gone to its making. What daily unseen sacrifice, before the one great sacrifice that reveals whether a man has really lived after the spirit or after the flesh!

This is the asceticism that overcomes the world. And we see that it is not renunciation merely, but self-realisation. It is evoked in the love of God, and of the divine in man; and in the love and worship that are purified from desire, just as the struggle ceases between necessity and freedom, it ceases between opposing selves, or self and God. The self is transcended rather than sacrificed, and here, as elsewhere, love is the fulfilling of the law.

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In the March number of *The Contemporary Review* there is a paper on "Monastic Orders up to Date," by E. Saint Genix. The description of a caricature on the designs of monkish politicians is too good to pass over. It is introduced as follows:

Political Monkdom

It is not possible to deny, without doing violence to truth, that many of the religious orders in France and elsewhere have been less concerned to transmute worldly passions into spiritual emotions than to use religion as a lever for moving the world of politics, or as a magnet for drawing the precious metal from the pockets of its rightful and unrightful owners into their own spacious coffers.

In fact, they play the unseemly part once attributed to St. Ignatius Loyola in a clever sketch drawn by a witty Italian, who offered his picture as an illustration of the Vulgate [Matthew, xix. 27]: "Then answered Peter and said unto Him: Behold, we have forsaken all and followed Thee; what shall we have therefore?" Jesus, standing in the midst of the heads of several religious orders, is appealed to by four of them for information on the subject of the future reward for their present sacrifices. The text which in the Vulgate runs: "*Ecce nos reliquimus omnia et secuti sumus te: quid ergo erit nobis?*" is divided among the saintly friars and Congregationists thus:

St. Francis of Assisi, pointing to a globe, says: "*Ecce nos reliquimus omnia.*" Augustine adds: "*et secuti sumus te.*" Dominic asks, with folded arms: "*Quid ergo?*" while Ignatius, with both hands outstretched towards the globe, and body thrust forward ready to spring at it, exclaims: "*Erit nobis.*"

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Advanced Nonconformity

A CERTAIN writer ("J. B.") in *The Christian World*, needs no introduction to our readers. It is a mystery how the more conservative of the readers of this Nonconformist weekly contrive to digest his utterances; we can only say that a course of "J. B." should make an excellent preparation for the assimilation of that "stronger meat" which our literature affords. A few sentences culled from a recent article on "Religion's Raw Material" enforce points which are very familiar to us but which we are glad to learn are being recognised within the pale of Nonconformity. The spirit behind them is in striking contrast to that of Roman Catholic formal infallibility as referred to in our last issue.

At the very time when science is breaking down numbers of once trusted formulas, it is offering us new and safer ones. What is pushing out the dead matter is a new and more vigorous religious growth. In a dozen different ways one can see how science is supplying new aids to faith. Perhaps the most striking of these is the realisation in religion of the scientific law of the conservation of force and of the permanence of substance under the utmost transmutation of form. . . . One may say, indeed, that this doctrine of the transmutation of form with permanence of substance is alone worth to religion more than half the decrees of the Œcumenical Councils. It shows us how the law of change in the physical sphere, where heat plays back into motion, or motion, again, into electricity, is equally at work in the spiritual. The existence of science itself is an illustration. It is a form of religion. One may predict with absolute certainty that a great religious revival in one generation will work out in the next as a scientific movement. The intense ethical impulse created among masses of men by an earnest evangelism, lifting them from frivolity and vice to depth and seriousness of character, is as sure a precursor of a succeeding high intellectual activity, as a highly manured soil is of a heavy crop. And the religion which has thus developed into science will next have its own form profoundly influenced by the force to which it has itself given birth. The two things are, then, as to external appearance, perpetually changing place, and to attempt to range them as enemies one of the other is about as rational as it would be to regard the soil as hostile to the crop or the crop to the soil.

Later on we are told that:

The modern spirit is ready, without fear, to throw all systems alike into the melting pot, so careless is it of their present shape. But it will guard with utmost scrupulousness lest one grain of the pure gold they contain shall escape. It is doing the same thing with the Bible. . . . The coming system must be big enough for the larger growth of the human spirit. . . . But the modern mind is in no hurry for the new synthesis. . . . We are free at last from the disastrous notion that the raw material must be worked up into this or that particular form before it can be acceptable to God. And we keep back from system building, from the further feeling that the unexpressed, lying as yet far down in the depths of the human spirit, will in its turn reveal itself as nobler than the highest and clearest yet visible by us. All our building must be provisional, for the simple reason that the human soul is a perpetual becoming. We have as yet hardly the vaguest idea of the infinite variety of forms into which the raw material of religion will in the future be developed.

All of which is excellent. The writer ends with the thought that the raw material of religion is everywhere and in everything.

The churches, in their anxiety to produce one particular form of it, have forgotten the hundred other forms in which it lies latent. It is all wrong to imagine that "feeling good" is the ultimate of religion. It is often when we are "feeling bad" that its finest work is being done. Stern and maybe appalling duties unflinchingly performed are sometimes much better religion than the sentiment generated by pious exercises.

With which modern paraphrase of the teaching that fell from the lips of a great Teacher 5,000 years ago, we may conclude our quotations.

WHAT man knows is not to be compared with what he does not know.—CHUANG TZU.

THE repose of the sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not distrub his equilibrium: hence his repose.—CHUANG TZU.

IF it be no longer allowed me to love those I loved high above all, it is doubtless that I may learn to love those whom I love not yet.

MARCUS AURELIUS.

THE APPRECIATION OF MUSIC

PERHAPS it is a somewhat common failing of the student of Theosophy to neglect more or less the artistic side of his nature. Appreciating as he does the beauty and sublimity of the teachings of the Ancient Wisdom, he is often inclined to regard them solely through the medium of our own and kindred literature, and, in addition to this, practically to put on one side the arts of poetry, painting and music. I cannot but think this to be a mistake; since the artistic faculties belong to the higher part of our being, and have a tendency to elevate us above the little worries of life, giving us at least some dim foreshadowing of that bliss which is so marked a characteristic of the loftier planes of existence.

Especially, I think, is this the case with regard to music, since it expresses to us that which can scarcely be set forth in any other way. In painting we have the delineation of natural objects; and though it is the function of the great artist to reveal to us something of the wonder and mystery that lie behind these, and which our eyes are often too dim to see for themselves in nature and humanity, still the materials of which the artist has to make use are far from being fully capable of manifesting the ideal that he has in his mind; and in addition to this, the really great works of art are practically inaccessible to many of us, so far as constant study of them is concerned.

In poetry we have a means of expression remarkably rich and varied, the secret of which it is somewhat difficult to unveil. Certainly the law of rhythm has a great deal more to do with the power of a poem than the laws of rhyme, since a large proportion of our finest poetry is in blank verse. Apart altogether from the ideas expressed we can readily feel the difference between the blank verse of Shakespeare or Milton and that of a minor poet. This subtle grasp of the law of rhythm is evidently inherent in

the inner nature of the poet himself—possibly indicates some unconscious relation that he has with the great law of rhythm that governs manifested nature. Hence he is able to make us realise through his verse the spirit of the scene that he is endeavouring to depict, to feel the beauty of the ideas he is setting forth, to sense something of that unity with the highest that he himself intuitively recognises. For the expression of the loftiest conceptions, the purest beauty, the tenderest love, the vehicle of poetry is pre-eminently fitted; and even the prose of our great writers, when it deals with subjects such as these, often takes on a rhythmic flow and swell closely approximating to that of blank verse.

But mysterious as is the law which governs the nature of poetry, that which lies at the root of music is still more so. In poetry we use as a vehicle the words of common conversation, and mould them into rhyme and rhythm in accordance with the spirit of our subject. All the same we are making use of definite symbols, every one of which conveys its particular significance to the reader; and it would be quite possible to express the whole in ordinary prose, though not, of course, to give that finer meaning conveyed by the exquisite arts of rhythm and the ordered and appropriate matching of sound with sense so characteristic of the work of our best poets. But in music the case is different; the individual tones of which it is made up signify nothing in themselves, except that they bear such general descriptions as high or low, loud or soft, long or short, and possess various qualities such as those of the voice, piano, flute, oboe, etc. But from the combination and melodic and rhythmic arrangement of these simple elements a great master of music can build a palace of sound that reveals a beauty such as bodily eyes never beheld, can sway us with emotions past all description in speech, can lift us to a plane of being where emotions are transcended, can make us stronger, purer, calmer, and readier to respond to the vibrations of that Life wherein we live and move and have our being.

In dealing with this subject it will perhaps be well to confine ourselves to the consideration of purely instrumental music; for when words and dramatic action are added it frequently becomes

a matter of difficulty to separate the effect due to the music itself from that which proceeds from the other elements.

It has been said that music is the language of the emotions; but it is surely something more than this. Possibly the saying has met with such general acceptance because the inner life of so many persons is almost entirely limited by the emotions, and consequently their appreciation of music does not carry them any deeper. They find in the play of emotions their fullest and most vivid life, and the music that draws out these emotions is to them the highest. This is a condition by no means to be disparaged; to have attained to it shows a certain amount of growth, for the mass of the people are beneath it, being practically strangers to the higher class of emotion with which great music deals. I only wish to point out what is so often forgotten or overlooked, namely, that music has another and a higher function. It is true that the composers in whom this higher function is marked are comparatively few in number; but he who would understand something of the full possibilities of music will do well to make a special study of their works. The class of music to which I allude is that which is the outcome of great and strong souls who, in addition to extraordinary musical capacity, have advanced sufficiently far in their spiritual development to come into touch with that divine influence which lies at the root of all that is best in art.

Probably it is this contact, conscious or unconscious, with great spiritual verities that makes the difference between such a composer as Beethoven and such a one as Chopin—to take these two as representative types. In the great Polish composer we have a personality of a wildly beautiful and passionate kind, who gives unrestrained vent to his emotions in his music. He is a true artist, always refined and expressive; his ardent love of his country is shown in those stately Polonaises and graceful Mazurkas, so vividly coloured with the romance of Poland; his dreamy nature, somewhat sad and self-centred, his vague longings after some unknown ideal, his gropings in the dark for some dimly-realised light—all these are reflected in those strangely beautiful Nocturnes, which are the delight of so many; and whilst some of his more brilliant music shows us the musician in

a happier mood, there is a shadow over it all, as it were, a beautiful shadow perhaps, but, nevertheless, the shadow of a soul whose prevailing condition is one of unrest. And however near and dear Chopin may be to us in some of our moods, many of us cannot listen to him very long without experiencing some degree of depression. Coventry Patmore says that "throughout the whole of his music the *Dame aux Camélias* sighs for her lost virtue," and whilst we may find it impossible to agree with this criticism, it must yet be admitted that Chopin is essentially the music-poet of human love and passion. After playing his music for an hour or so one feels the need of some such tonic as a Bach prelude and fugue to re-invigorate the relaxed mental powers.

But in Beethoven we are dealing with an individuality in whom the emotions, though full, rich and varied, are completely under the dominion of the will. Here is no unrestrained whirl of passion, but rather the storm and stress of a soul that is fighting its way through strife to peace. There is not a string in the great harp of the emotions that Beethoven cannot touch, and draw out its music with a master-hand; but he works his will upon all, and the wild steeds are not permitted to run away with the charioteer, but are restrained with the firm grasp of conscious power and compelled into subservience. We can yield ourselves unreservedly to the tumultuous fervour of the *Sonata Appassionata*, for it stirs us not merely with its tremendous rush of emotional intensity, but with the exhibition of the master's Prospero-like control over all these stormy elements. "Read Shakespeare's *Tempest*," said Beethoven once when asked the meaning of the wonderful Sonata in D minor. This perfect mastery, which is, perhaps, only fully attained by one other composer, Bach, and even then in a different manner, is the element in Beethoven that is of such supreme value, and is generally unrecognised by the ordinary superficial listener. Tolstoï has shown himself incapable of appreciating it in that somewhat morbid book *The Kreutzer Sonata;* misled by the emotional tension of Beethoven's great violin work, he has failed to see that it does not consist of emotion run riot, but of emotion in the grip of a mightier force. We rise from Beethoven invigorated and clear-sighted, not ener-

vated and darkened. He has shown us the source of our strength, not merely revealed to us the depth of the passion latent within us. It was the consciousness of this that led him once to say, "He to whom the full significance of my music is revealed is lifted up above the misery of the world."

We shall not be surprised to hear that such a man as this was in sympathy with some of the profound teachings of the Ancient Wisdom. The following passages, which he copied out himself and kept constantly before him, served him as a kind of creed, and sum up his theology:

"I am That which is.

"I am all that is, that was, and that shall be. No mortal man hath lifted my veil.

"He is alone by Himself, and to Him alone do all things owe their being."*

And we can also understand such a one when, in the last of his great symphonies, feeling the necessity of using every possible means at his command to express the intensity of his love and aspiration, he summons voices to his aid and peals forth in massive unison the words of Schiller's "Ode to Joy":

Seid umschlungen, millionen!
Diesen Kuss der ganzen Welt!
Brüder—überm Sternenzelt
Muss ein lieber Vater wohnen! †

Speaking of the works of Beethoven's latest period, an eminent critic, Mr. Dannreuther, has finely said, "He frequently passes beyond the horizon of a mere singer and poet, and touches upon the domain of the seer and the prophet; when, in unison with all genuine mystics and ethical teachers, he delivers a message of religious love and resignation, of identification with the sufferings of all living creatures, deprecation of self, negation of personality, release from the world."‡

If we can understand the music that proceeds from such a

* Grove's *Dictionary of Music and Musicians*, vol. i., p. 169.

† Be embraced, O ye millions!
This kiss to the whole world!
Brothers—over the starry vault
There must dwell a beloved Father!

‡ *Macmillan's Magazine*, July, 1876.

soul as this we are in possession of a treasure that should not lightly be cast away.

But doubtless many candid readers will deny that they have the power of appreciating good music. It is in the attempt to help such that I, a musician, would say a few words; for it is my conviction that we all possess this faculty in a greater or less degree, and may so increase it, by a little careful training, that it may become a not unimportant factor in the evolution of the inner nature.

A great composition may be approached from four points of view: (*a*) the study of its form; (*b*) the artistic side; (*c*) the emotional elements; (*d*) the intellectual and spiritual aspects. A few remarks upon each of these may not be out of place.

(*a*) The form and construction of a composition can only be fully understood by a trained musician; but anyone who is willing to take a little trouble may discover enough for his purposes, for after all this is the least important aspect of the four. A piece of music may be harmonically and formally correct, and yet may not possess a spark of artistic or emotional feeling, let alone anything higher. We shall do well, however, if we have no knowledge of music ourselves, to get some musical friend to give us a rough idea of the formal construction of the pieces that we ask him to play to us, for thus we shall be able to compare one with another more readily and not fall into the mistake, say, of judging a nocturne and the first movement of a sonata by the same standard. To those who have some acquaintance with music, such books as Prout's *Applied Forms* will be found most interesting in the elucidation of this branch of musical art, and the understanding of the plasticity of the various forms in the hands of a great composer will be of assistance towards the perception of artistic beauty.

(*b*) But the artistic value of a composition is chiefly connected with the beauty of its melodic outlines, the richness and coherence of its harmonic structure, the judicious use of contrasted effects, and the perfect balance of the whole. The grasp of these elements of beauty in a piece of music depends, of course, upon the development of our own artistic nature; but I think that the majority of us are apt to underrate this development in

ourselves, so far as it bears upon music, and hence we do not give it a fair chance of showing itself. We listen, say, to a Beethoven sonata; we do not care for it, and do not trouble to hear it again. But it is just that second hearing that we need. Except in the case of a very advanced musician the full appreciation of such a work on a first hearing is impossible. We must listen again and again. It is easy to try the experiment; we have only to get our musical friend to play us a certain work, and later on in the same evening, if possible, ask him to play the same piece again. We shall find that it has grown much more interesting; and when we next hear it we shall at any rate have learnt one important truth with regard to good music, namely, that it grows greater at every repetition, whilst we speedily weary of the inferior kind. It is taken for granted, of course, that the performer is one who is not only technically competent, but possesses the power of sympathetically entering into the spirit of the music he renders; for without this essential requisite the music, however good it may be, will always seem cold and lifeless.

It has already been said that a composition which possesses no higher elements than those of merely correct formal construction is practically valueless, except perhaps to the student. Much of the music of the old contrapuntists and of some of our Church composers, both past and present, is of this nature. But when the real artistic element is added the composition becomes what may be called *good* music, even though it may possess no emotional or spiritual elements. It has beauty; and true beauty is always uplifting. A quantity of our standard pianoforte and chamber music contains only these two elements of sound construction and artistic beauty. A composer of genius will always write artistically, though necessarily he will not always be under the sway of emotion or spiritual feeling. Just as we may recognise the supreme value of some of Wordsworth's poems, their lofty diction and profound insight, and yet at the same time may see that much of his other work is quite ordinary, so in a great composer we may find similar differences, though all his work may show the artist's hand. If our power of appreciation should only extend to the grasp of the beauty of a composition we are

nevertheless well rewarded, for we shall find in that beauty something that will draw any well-balanced mind a little nearer to abstract Beauty itself. The only danger to guard against is that which Tennyson has so admirably pointed out in *The Palace of Art*—the danger of neglecting for that beauty all the finer and nobler feelings of love and devotion. That this is no imaginary evil is shown in the well-known fact that many musicians are and have been selfish, heartless, irreligious and dissolute. Few *great* musicians have been such, for the higher qualities of their natures have saved them; but some in the lower ranks, especially amongst executive artists, not yet having evolved these qualities, understanding in their art only the artistic and lower emotional elements, and having the unbalanced mind which appears to be so often associated with the musical temperament, seem to pour their inner life entirely into the musical faculty, leaving the rest of their nature in almost an animal stage.

(*c*) It would be incorrect to speak of a purely emotional element in music as necessarily of a higher type than the artistic; for the emotion may be in itself either good or bad. But great music is only concerned with the highest kinds of emotion; what is low and base has no part in it. I speak, of course, of abstract instrumental music; but in the opera or music drama occasions will arise when the baser passions have to be pourtrayed. Here, again, an inferior composer will, so to speak, revel in these feelings, as is the case in some of those passionate short operas that have been so popular of late years; but the great master will rather inspire us with loathing towards them. I need only cite as an instance of the latter that wonderful introduction to the second act of *Lohengrin*, where the base heart of Ortrud is laid bare before us in all its restless malignity, lurid with the fires of hate.

Returning to abstract music we shall probably find, when we have made ourselves more or less familiar with a composition by a great master, that certain passages produce states of feeling which we find difficult to describe in words; they arouse in us emotions kindred to those produced by various aspects of nature and humanity, and it is probably in some such symbols as these that we clothe them when we attempt to define the

quality of our emotion. Certain scenes, events, persons, are connected by us with certain feelings; music brings us into touch with some of these feelings; and according to the particular association in the mind of an individual, he will connect the music with a mental picture. But this mental picture will vary in different persons; the composition that reminds one of a moonlit lake, may appear to another to be like a sunset sky or a calm, pure-hearted maiden; that which to one is a representation of a storm, may to another be like a battle; and to yet another like the passionate whirl of feeling caused by unrequited love. In short, the music envelopes the listener with a certain class of emotion, which he translates into a favourite symbol. It would, therefore, be quite unwarrantable to say that any picture which music may present to us must necessarily have also existed in the mind of the composer. For it is really to the source of the beauty and power in these various symbols that music leads us, and in this rests its emotional value. The awakening of the higher emotions in man, as we have been told,* has an intimate connection with the development of spiritual force on a much higher plane; and it may well be a fact that certain great music, having the power to arouse the loftier emotions of love, fervour, sympathy, serene happiness, etc., may not be without effect upon the spiritual evolution of our natures.

(*d*) The intellectual and spiritual elements proper seem so closely intertwined in great music that it is difficult to treat of them separately. In certain of our best composers the one will predominate, in some the other. Sir John Stainer in his pamphlet on *Music in its Relation to the Intellect and the Emotions*, speaks of the intellectual aspect as though it were solely concerned with the formal, technical, and harmonic structure of a composition. But these, as has already been pointed out, are only the lower intellectual elements, and give evidence of nothing more than can be acquired by any diligent musical student. The intellect with which we are concerned is that higher controlling force which compels the emotional element to its service; it is strongly marked in Bach, whose works have a restrained classic dignity and purity that we also find in much of

* *Emotion, Intellect and Spirituality.* Annie Besant.

Mendelssohn's music; but in Beethoven, and also to some extent in Schumann, it is interblended with a potency that can only be described as spiritual, so profound, far-reaching and all-embracing is it in its eloquent fervour and ethereal tenderness.

There does not appear to be much appreciation of these elements in the average musical listener, some of the causes of which are not far to seek. To attain such appreciation is not generally given to the ordinary worldly-minded person, however "musical." A certain amount of detachment from earthly things is requisite, a recognition of the attitude of mind that makes for spiritual evolution, and a purposeful effort to the attainment of it. These qualities one finds here and there among earnest religious people, and we expect to see them developed to some extent in all true Theosophists. Such persons should therefore have little difficulty, when once their musical appreciation is aroused, in detecting these lofty and inspiring tendencies in our greatest music. To such there will be certain slow movements of the great masters that will be like touches of the heaven-world, bringing to the troubled heart the assurance that all is well, and that in our deepest consciousness there is eternal peace.

In other movements they will find a radiant and joyful energy that is like the life-force of the Logos pulsing through the universe; in others a calm, serene strength steadily building up out of simple fragments a stately cathedral fitted for the indwelling of the Most High; and again, in some of those wonderful tempestuous outpourings that we find in the symphonies and sonatas of Beethoven, they will see a reflection of the mighty march of humanity with all its strife and whirl, the play and interplay of destiny, the apparently warring cosmic forces, drawing down "to such a stern and iron-clashing close" that they are roused as with a trumpet-call to play their part bravely in the great conflict between good and evil.

The essence of great music does not lie, therefore, in the form in which it is written, but in the unspeakable truth, the noble passion, the spiritual aspiration that breathes through it. The passages that move our hearts so deeply are not wrought out by the application of formal rules, but are the direct result

of the combination of greatness of soul with musical organisation in a composer. The laws of form are the ground-plan of the palace of sound which a musician builds; whether the superstructure be noble or base depends upon the man himself; depends upon whether his soul be noble or base; depends upon whether he is or is not open to those divine influences that overshadow this world of men, waiting to manifest themselves wherever man supplies the conditions. And these conditions are also to some extent necessary in order that one may rightly understand such music in the fulness of its meaning. A man may have a musical ear, a certain perception of the beautiful; but something further is necessary if he would enter fully into the divine rapture of Schubert or share the profound secrets of Beethoven. It is that element in man which is generally called spirituality; it belongs to those who live not mainly in externals, but who regard the inner life as the true life; it is that which is ever tending to lead us out of narrow aims and narrow ideals into a higher life, a condition of exalted power, service and happiness, an existence whose beginnings are only faintly felt in our moments of highest devotion; a state of bliss which we touch upon with yearning in listening to some sublime melody; a state as far transcending the little thing called life as the mighty sea transcends the wavelets that run to and fro upon the beach. Ripples, indeed, are we of that great ocean of life beyond, echoing in our tiny way some fragment of its music and mystery, and touching on the one hand the shores of time, on the other the deeps of eternity.

H. Ernest Nichol, Mus. Bac.

SHELLEY'S "PROMETHEUS UNBOUND"

In the summer-house of an Italian garden overlooking the wide plain of Lombardy, where the eye was brought to rest at last on the long line of the Apennines, Shelley began his *Prometheus Unbound*, in the year 1818. Most of it, however, was written in Rome, and he himself says that "the vigorous awakening Spring in that divinest climate, and the new life with which it drenches the spirits even to intoxication, were the inspiration of the drama." Thus we may expect much. When this great idealist, burning with a passion for reforming the world—free now from the oppression and antipathy of those who understood him not—could at last rest, at one with Nature, and yield himself without restraint to the dream which had so long possessed him—then, I say, we are right to expect a poem which should be a revelation and a prophecy. A greater purpose than ever before now moved him. Hitherto he had striven to familiarise the highly refined imagination with beautiful idealisms of moral excellence, "aware that until the mind can love, and admire and trust and hope and endure, reasoned principles of moral conduct are seeds cast upon the highway of life which the unconscious passenger tramples into dust, although they bear the harvest of his happiness." But *now*, in this poem, there is something more than this. The central idea of the drama—the innate supremacy of the human mind over religious dogma—is surely more than this. To teach that the mind of man, when purified by suffering and endurance and vibrating in harmony with Nature's deep universal laws, is in itself an all-sufficing tower of refuge and light, is surely more than to familiarise men with moral beauty. The one is of the smiling valleys and peaceful woodlands, but the other is of the pure air of the heights of intellectual grandeur.

Before the poem can be read with a full degree of compre-

hension we must have in our minds a broad idea of its structure and at the same time a conception of the meaning and intent of the characters. Though it is not easy to suggest more than dim outlines at first of these vast impersonations, they will gradually gain form and coherence in the imagination as the poem unfolds itself. So, with these two objects in view, we will launch our little boat of exploration upon the deep waters of

ACT I.

Prometheus is discovered bound to a precipitous crag by Jupiter's decree. Shelley himself describes Prometheus as "the type of the highest perfection of moral and intellectual activity." This high type of the human mind is fettered by Jupiter. Who then is Jupiter? What Being has the power and the desire to thus torture and oppress the mind of man? The unthinking crowd have but one answer: "God, of course, whom Shelley wished to abolish."

So here is a chance for those inept critics who accused Shelley of impious Atheism. The crudity of their conceptions blinded them to the subtleties of a mind of finer calibre and broader outlook than their own. They misunderstood the meaning of the poem completely. One of these critics wrote in *Blackwood's Magazine* (1820): "It is quite impossible that there should exist a more pestiferous mixture of blasphemy, sedition, and sensuality." And many others, in the same spirit, condemned what they could not understand.

In 1886, William Michael Rossetti read two appreciative papers on *Prometheus Unbound* before the Shelley Society. He there defines Jupiter as the vicissitude of the world transmuted by the human mind into the anthropomorphic deity.

This definition is difficult, and must be approached by first gaining a conception of Shelley's philosophy, a partial expression of which occurs in Scene 4 of Act II. There, Asia (the Spirit of manifested Nature) asks Demogorgon (Eternity): "Who rains down evil, the immedicable plague, which—while man looks on his creation like a God and sees that it is glorious—drives him on, the wreck of his own will, the scorn of earth, the outcast, the abandoned, the alone?" Before this, as if seeking a

solution to her own problem, which seems to her unanswerable, she has traced the process of the evolution of the world. And here it is the poet gives us a glimpse of his own theory of evolution.

First, there was Heaven and Earth, Light and Love. Of man, the earliest age is called the Saturnine age, when he became conscious of time. Men in that age lived a happy life, free from care, because free from thought. Ultimately, the human mind was evolved and was united to Nature—Prometheus to Asia. Men then turned to Nature to worship and adore. But soon, this newly awakened mind, driven by unreasoning fear and distrust of the future, created a god in its own image—Jupiter. It assigned wisdom to Jupiter—that is, to the vicissitude of the world—and ascribed to him the dominion of heaven, stipulating only that man should be free—free in will and act. It saw what to it was an unaccountable Chance ruling things in the universe, and, fearing this, worshipped it. The mere animal happiness had lapsed with the birth of mind, and now, under the theocracy which the mind of man had established, everything went wrong; famine, disease, and death reigned. Prometheus in fact was bound and tortured by Jupiter. But the mind of man is immortal and outgrows the god of its own installation. It finds itself oppressed and tormented by its own false and superstitious conceptions in theology. It begins to see that Chance has no *real* existence, that the caprice and favour of a god is untenable as an explanation of the unknown in the universe. And so in time, after much suffering, it breaks its chains.

This then was what Shelley meant by Jupiter—an intellectual conception which can only be fully apprehended by close study of the poem.

The Jehovah of the Hebrews, the God of the Christians, the Allah of the Mohamedans—the human mind is greater than these, because it has itself conceived them, and is now limited by them. We shudder as we contemplate such a height. Can we dare to brave the dangers of a climb like this, and look down from the summit without dizziness? It is indeed well that such thoughts are clothed in an imagery only beautiful souls can

appreciate, and that the ascent is made in an atmosphere of purest love and trust—trust in the ultimate victory of the best we can conceive, and love of the inner guiding spirit of Nature, which is working with us towards our highest conceptions, as it bears the reflection of our own aspirations.

At the beginning of the poem, Prometheus calls to the mountains, the springs, the air and the whirlwinds, to repeat the words of his curse of Jupiter. The four spirits reply, telling him the dire effect of his curse upon their sensitive natures, and the Earth also speaks. Prometheus cries: "I hear a sound of voices; not the voice which I gave forth. Mother, thy sons and thou scorn him, without whose all-enduring will, beneath the fierce omnipotence of Jove, both they and thou had vanished, like thin mist unrolled on the morning wind. How cursed I him?" The Earth answers again, and Prometheus grasps a faint meaning in the influence he feels. But he cannot fully understand yet what she says, the reason being that he is immortal. Mother Earth then murmurs in despair: "No, thou canst not hear: thou art immortal, and this tongue is known only to those who die."

Asia, the wife of Prometheus, is also immortal, for in Act III., Scene 3, the Earth answers her in almost the same words: "It would avail not to reply: thou art immortal, and this tongue is known but to the uncommunicating dead." So both Prometheus and Asia are not children of time but of eternity, and their life stretches for ever both before and beyond the limits of the earth's life. Who then is Asia? The idea that first suggests itself is that she impersonates Nature, but in looking deeper, and remembering that she is immortal and in closest union with the type of the highest perfection of morality and intellect, this conception must be amplified. It will then be seen that she represents the informing spirit of all Nature, the soul which is expressing itself in all forms throughout the universe, while her sister Panthea impersonates the visible expression of Nature on the earth.

Prometheus at last prevails upon Mother Earth to allow him to hear his curse of Jupiter. "There are two worlds of life and death:

One that which thou beholdest; but the other
Is underneath the grave, where do inhabit
The shadows of all forms that think and live,
Till death unite them and they part no more.

. . . . . .

Call at will thine own ghost, or the ghost of Jupiter.

. . . . . .

So the revenge of the Supreme may sweep through vacant shades,
As rainy wind through the abandoned gate
Of a fallen palace.

The phantasm of Jupiter is summoned from these shades and repeats the resounding words of the curse. When Prometheus has listened to the hate-inspired thunder of his own anathema, he cries out:

It doth repent me; words are quick and vain;
Grief for awhile is blind, and so was mine.
I wish no living thing to suffer pain.

Earth mistakes this cry of real victory for one of surrender; just as the world so often mistakes the noblest self-conquest for cowardice.

Soon after this, Jove sends Mercury to Prometheus with a band of Furies to torment him. And it is noteworthy that the tortures inflicted on the Titan are all purely mental tortures, and such as would appeal only to the high-minded. How is Prometheus tempted to despair as these loathsome beings scream forth the horrors and depravities and sorrows of the human race! War, famine and tyranny are painted in words that burn their impress on the mind.

Christ's advent to the world and the distortion of His message is shown:

One came forth of gentle worth,
Smiling on the sanguine Earth.
His words outlived him, like swift poison
Withering up truth, peace and pity.

A vision appears of the French Revolution:

The nations thronged around, and cried aloud,
As with one voice, Truth, liberty and love!
Suddenly fierce confusion fell from heaven
Among them: there was strife, deceit, and fear:
Tyrants rushed in, and did divide the spoil.

The rest having exhausted their powers to torture, at last Prometheus is left with one arch-fiend, the burden of whose song is that:

> . . . . . those who do endure
> Deep wrongs for man, and scorn, and chains, but heap
> Thousandfold torment on themselves and him.

But this last enemy is subdued and driven off when Prometheus cries:

> Thy words are like a cloud of wingéd snakes:
> *And yet I pity those they torture not.*

Then the Titan shouts to Jupiter:

> This is defeat, fierce king, not victory,
> The sights with which thou torturest gird my soul
> With new endurance, till the hour arrives
> When they shall be no types of things which are.

Here it is plain that Shelley's Prometheus retains the character with which he was invested by the Greeks. For, according to Æschylus, when Zeus succeeded to the kingdom of heaven, and desired to extirpate the whole race of man, the place of which he purposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme and saved the human race from destruction. He deprived them of their knowledge of the future and gave them Hope instead. So, despite his tortures, hope still lives in the breast of the Titan. And so also to the thinking man, however deep the shadow cast by the distress of the past, a ray of hope still enlightens the darkness. And the light will grow, until the splendours of the possible future of humanity take shape in the mind as a glorious dream, certain of realisation.

And now Prometheus is alone with his thoughts. The Earth, in deep sympathy, and with such mixed joy as his pain and virtue inspire, sends spirits to comfort him. What could give comfort but the knowledge that his influence still lived among mankind, that love still held sway, that, even though the fierce storms of heaven spread a hell of death over the white waters, the spirit of self-sacrifice still moved men to deeds of heroism. The first comforting spirit therefore sped to him from a shipwreck, on the sigh

Of one, who gave an enemy
His plank, then plunged aside to die.

One came from a sage—a sage with Christ-like influence; and one from a poet, whose creations were "more real than living man, nurslings of immortality." We can understand what balm to his wounded spirit these spirits would bring. And there is greater solace yet; two bright shapes appear and prophesy that "though Ruin now Love's shadow is, following him destroyingly," the day will dawn for the truer love which triumphs over death.

Prometheus asks them how they know this shall be, and they reply that, as the approach of Spring is heralded by unmistakable signs, so

Wisdom, Justice, Love and Peace,
When they struggle to increase,
Are to us as soft winds be
To shepherd boys, the prophecy
Which begins and ends in thee.

The struggling increase of the Promethean spirit in man, of which the Titan's consolers have just given evidence, is likened to the first impulses of Spring.

Hope is now fully awakened in the slowly-healing heart of Prometheus, and he longs for the presence of Asia, as the overwrought mind, after stress and agony, yearns for Nature's beauty and tranquillity. He again feels the force of his will, and asserts confidently his original purpose—the purpose that lies at the heart of all great souls:

. . . . . I would fain
Be what it is my destiny to be,
The saviour and the strength of suffering man,
Or sink into the original gulph of things;
There is no agony, and no solace left;
Earth can console, Heaven can torment no more.

The significance of this first Act lies in the fact that when Prometheus has overcome his feelings of hatred and revenge against Jupiter, the god has no longer any power to torment. The final supremacy of the mind over its darker passions is the beginning of the dethroning of Jupiter and the unbinding of Prometheus. This is the direction of the further development

of mankind. And it is a saving truth of greatest value, that as sympathy takes the place of hatred or indifference, mankind rises towards its true dignity and ceases to feel its self-inflicted tortures.

This is one of the great laws of evolution, guiding the human race, guiding all living beings in fact to a fuller consciousness. Browning in his *Rabbi Ben Ezra* cries "I see the whole design, I who saw power, see now love perfect too," and Shelley in his *Prometheus* strikes the same note. Sympathy is the great liberating force of the world.

Act II.

During the first Act, Prometheus has been attended by two Oceanides—Panthea representing the visible expression of Nature on the earth, and Ione the spirit of the ocean. Panthea leaves him now to go "where Asia waits in that far Indian vale, the scene of her sad exile." There she finds Asia, in exile indeed, but happy at the thought of Spring's approach. She cries to Panthea:

> Beloved and most beautiful, who wearest
> The shadow of that soul by which I live,
> How late thou art!

Panthea explains that she has been delayed by a dream in which Prometheus has expressed his love for her, as "sister of her whose footsteps pave the world with loveliness." By few indeed will this dream be understood in its fullness and purity.

It is only once or twice in a lifetime to the best of us that such moments come, when soul meets soul with complete and fearless unreserve, and we realise by actual experience that in our highest relations we are one, and that in the pure realms of beauty the soul ceases to feel its fancied isolation, for loneliness is impossible there. When we yield ourselves to the influence of music, our consciousness is transferred to these regions, and Beethoven was not over-confident when he asserted that his compositions will lift those who understand them above all their earthly cares. We can agree with Schopenhauer in calling the effect of such music the cessation of the "will to live," if we may be allowed to make one of those happy unions which will trans-

fuse any barren graft of pessimism with the life of the sublimest optimism. We can accept his cold negation, adding then our transcendental comment "*as separated existences.*"

In the poem, however, we are not occupied with music, but with the wider sphere of love. The spirit of Spring is abroad, and love renews itself throughout Nature; even Ione, the cold ocean, is alive to its influence, as Panthea tells Asia, who recognises in awakening Nature the Promethean spirit—the same power which sustains and impels to nobility the human mind.

And now the two sisters are led on by a voice which cries: "Follow, follow!" and guides them to the cave of Demogorgon, the spirit of eternity.

Scene 2 is delicate indeed, if not fantastical, and its meaning is difficult to apprehend. Perhaps the cloud of dew, the star, and the nightingales, are to give expression to those feelings of mystery, aspiration, and harmony, the influence of which is felt when the soul of Nature meets the form of Nature, at the birth of Spring. Richard Jefferies, in *The Story of my Heart*, may help us to understand.

In Scene 3 there is a magnificent description of the view from a pinnacle of rock among the mountains, to which the sound of the Echoes has led them. In majestic and glowing words Panthea pictures the scene beneath her, and when the "sun-awakened avalanche" rushes past, she finds in it a glorious image of the launching of some great truth into the world, which has accumulated, thought by thought, in heaven-defying minds, "till it is loosened, and the nations echo round, shaken to their roots." This is a most impressive simile, for even the unmentioned details are in perfect correspondence, the white flakes expressing the slowly growing truth, the gathering in the realm of Demogorgon its birth in the regions of eternity.

The sisters descend to the cave of Demogorgon, and there Asia puts her question to the Spirit of Eternity, and receives what answers she is able to receive. As she herself says: "Of such truths each to itself must be the oracle."

My pen fails me to speak of the beauty of Scene 5. Sir Noel Paton has sketched twelve plates which he calls "Compositions from Shelley's *Prometheus Unbound*," and the sixth and

seventh are chosen from this Scene. "The Hour of the Doom of Jupiter" represents the car containing Asia and her sister, and the Spirit of the Hour as charioteer, his hair streaming behind as he shouts: "They shall drink the hot speed of desire!" The other pictures Asia rising from the sea "within a veinéd shell," and is a most beautiful conception.

Two of the remaining studies are taken from Act I.: "Mercury and the Furies," and "Prometheus and the Comforting Spirits." Act II. gives five—Asia and the Echoes, Forest Spirits and Fauns, the Immortal Hours, and the two already mentioned. There are four from Act III.: the Fall of Jupiter, Apollo and Ocean, the Nereids, the Spirit of the Earth, Prometheus and Asia, and a final picture of Apollo in his chariot.

Of the closing lyric to Act II., James Thompson, author of *The City of Dreadful Night*, says:

"The exciting voyage so gloriously chanted by Asia, past age, manhood, youth, infancy, through death and birth to a diviner day, is not proper to the chariot of the hour, but is in music's most serene dominions. The real reason for this song is two-fold, a double stem rooted in one artistic instinct. First, the impulse to balance and contrast the masculine spirit of a dreadful countenance in his dark chariot, the exponent of the agony and terror of the doom overhanging Jupiter, with the feminine spirit of the dovelike eyes of hope in her ivory shell inlaid with crimson fire—the exponent of the glory and bliss of the triumph of the Titan. Secondly, to balance and complement this triumph with one of equal splendour of ostentation for his bride rejoining him. And here Shelley's artistic instinct was at one with his fervent faith in the high equality of the sexes."

Act III.

The dethroning of Jupiter forms a magnificent climax to the drama, and comes in strong relief to the ethereal beauty of Act II. In the opinion of William Michael Rossetti, the final speech of Jupiter, in the reach of its passion and the awful reserve of its transitions, is one of the greatest things written by Shelley, one of the great things of all time. Nothing can be more just than

this appreciation, for Shelley paints with a master's hand the god-like rage of Jupiter, changing to entreaty, and finally to dismay and despair, as he, step by step, finds his power gone from him, and sinks at last "dizzily down, ever, for ever down."

The Greek versions of this part of the Promethean myth vary considerably. According to some authorities Prometheus knew that Jove would have a son who would dethrone his father. According to others Zeus himself delivered Prometheus when at length the Titan was prevailed upon to reveal the decree of fate that if he should become by Thetis the father of a son, that son would deprive his father of sovereignty. Shelley adheres to neither of these versions, but creates one for himself, for here Jupiter has begotten a son by Thetis, and is waiting till the destined hour arrive when this son shall descend to earth and trample out the soul of man. Before this hour arrives, however, Jupiter is called to his doom by Demogorgon, Prometheus is unbound by Hercules, and the prophecy which so cheered the Titan in his anguish is ripe for fulfilment. Prometheus is to live henceforth with Asia in a cave of wonderful beauty, near to which there is a temple, "an emblem of that communion of thought when some of the sons of men struggle against the superstitions and supernatural terrors of others." In sympathy with the glorious freedom of the human mind, the very face of the earth will be transformed.

> And death shall be the last embrace of her
> Who takes the life she gave, even as a mother,
> Folding her child, says "Leave me not again."

The end of Act III. was originally the close of the drama, but now we have what James Thompson calls "that glorious afterthought."

Act IV.

"The inspired singer soars impetuously into the far ideal future, casting off from him all in his first conceptions that could limit or impede his flight, and expanding all that could forward it in this great cosmic conception, most real and most ideal, perfect, all-pregnant and all-comprehensive."

This is the poet's prophecy. When the human mind shall

have purified and strengthened itself after long years of endurance by banishing all thoughts of hatred, revenge and fear, even of the Unknown, the transformation will be so great that then will "labour and pain and grief, in life's green grove, sport like tame beasts, none knew how gentle they could be!"—and love, so increased on the earth, will penetrate the inter-lunar space and warm into life the cold chaste moon. It is from an artist's instinct to paint a strong picture that the two extreme states of man's mind are thrown into such vivid contrast, and that the transformation takes place with a suddenness unknown in the slow unresting processes of evolution, but this does not detract from the truth of the prophecy. Matthew Arnold has called Shelley "a beautiful and *ineffectual* angel, beating in the void his luminous wings in vain." Is he not rather a beacon-light flashing across the night of men, calling forth many an answering flame at which torch after torch has been kindled and will yet be kindled to arouse men to hold fast their heritage of truth, liberty and love? He knew that the greatest of all services to be rendered to a world whose sorrows are the natural offspring of its ignorance and superstitions, is to paint in glowing colours an imperishable picture of the nobler possibilities of an enlightened human race. To point men with an unfaltering hand to the ideals towards which the rude buffetings of long and bitter experience is ever urging them is the mission of the prophet; to hold their attention and compel their interest by the transparent beauty of high verse is the glory of the poet; to aid them to an insight into the deep problems of existence is the task of the philosopher. With a poet's magnetism, a prophet's fire, and a philosopher's light, Shelley comes to us in this wonderful drama, the inspiration of which was drawn from a pure and unselfish life spent in the sublimest service of his fellow-men.

WALTHAM TUCK.

ELEMENTALS OF THE BATTLE-FIELD

The intensity, concentration, and mass of good and evil passions on a battle-field, and the occult influence of blood, must be sufficient to attract a vast crowd of various elementals to the spot for the time, and the observations of a trained clairvoyant on the subject could not fail to be of great interest. In the present paper I merely propose to jot down a few casual notes, for an exhaustive discussion of the subject would be too lengthy, nor have I sufficient materials to attempt it.

If we turn to Homer we find the gods fighting on either side, sometimes with men, and sometimes with each other, when permitted to do so by *Zeus*, who did not take a personal part in actual conflict, though he ordered the result, and guided or abandoned certain heroes, in so far as he himself was not controlled by Fate. Sometimes, however, he forbade the gods to interfere, and they were compelled to obey. All the ancient nations had their war-goddesses, as well as their war-gods, and Pallas Athene herself (the goddess of wisdom) in one of her aspects is a war-goddess, and frequently joined personally in the Homeric battles, whereas Aphrodite, a much milder goddess, only interfered to protect her friends, and did not fight in person.

These Homeric godlings are represented as frequently guiding or deflecting the weapons of the combatants; and it is probable that many elemental or astral beings could do this easily enough, if they were so disposed, and were not interfered with by higher powers. This alone is sufficient to account for the constant stories of so-called "miraculous escapes," of which we frequently read, both on the battle-field and elsewhere, and of which perhaps almost everyone has had actual experience, at one period of life or another. One of the most striking instances of the deflection of weapons is that recorded by the well-known French Spiritualist, Leon Favre Clavairoy.

During the war of 1870-71, his house was exposed to bombardment, but it was protected, as he was told, by the "spirits," and he informs us that the Prussian gunners were unable to hit it, though they were greatly puzzled at not being able to do so, and made a special mark of it. In such a case it would be interesting to know whether the protecting agencies acted on the eyes of the gunners, or whether they actually deflected the projectiles.

In the Scandinavian mythology, in which war is the great business of both gods and men, we nevertheless rarely find the gods fighting in person on human battle-fields, but acting as umpires or disposing powers. Occasionally, indeed, Othin interposes, as when he broke the sword of Sigmund; but more often he decides the fate of the combatants without direct interference, like Zeus in the *Iliad*. Curiously enough, his companion among the higher goddesses on these occasions is not Frigga, his own consort, who shares his wisdom, but Freyja, the Aphrodite of the North. "To whatever field of battle Freyja rides, she asserts her right to one half of the slain, the other half belonging to Othin." But we also read in the Prose Edda, "There are besides a great many other goddesses whose duty it is to serve in Valhalla, to bear in the drink, and take care of the drinking horns and whatever belongs to the table. They are . . . . called Valkyries. Othin sends them to every field of battle, to make choice of those who are to be slain, and to sway the victory. Gudur, Rota, and the youngest of the Norns, Skuld, also ride forth to choose the slain and turn the combat." The famous Brynhild was a Valkyrie till she displeased Othin by protecting a chieftain whom he had appointed to defeat and death. But the Scandinavian gods look forward with terror to the great battle, in which they will have to fight the cosmic powers of evil, and when most of the combatants on both sides will be slain. Thus in that grand poem the *Eriksmal*, Othin is asked why he has not permitted Eric to continue his career of victory, and Othin replies: "Because no man knoweth when the Grey Wolf shall come." All the heroes gathered in Valhalla before the great battle will be led to it, though their ultimate fate is not mentioned. One curious point is that

nothing whatever is said of the goddesses during or after the great fight at the epoch of Ragnarök, the Twilight of the Gods, after which the world will be destroyed and regenerated, except that the sorrow of Frigga for the death of Othin is alluded to.*

I am not certain whether the Mohammedan Houris have any connection with the Valkyries of Scandinavia; and I do not remember any instance of their appearing on the battle-field, though the thought of them probably nerves many a Muslîm warrior to heroic actions. There is, however, a curious Eastern story of a different kind which may be mentioned here. We read in *The Thousand and One Nights* that when Ala Ed-Deen Abu'sh Shamat and his party were attacked by Bedaween, Ala Ed-Deen was lying on the ground, and seeing a horseman about to thrust him through with his spear, he called upon the saints for aid, and he saw a hand which seized the spear and diverted the thrust to a corpse lying beside him.

In the wars of the Middle Ages, especially in Spain, we frequently read of saints appearing on the battle-field. Thus the Virgin Mary is said to have appeared at the battle of Covadonga, and hurled down rocks on the flying Moors; and St. James is said to have often been seen mounted on a white horse (like Castor and Pollux at the battle of Lake Regillus in Roman times) at the head of the Spanish armies. And at Roncesvalles and other battles, angels and demons are recorded to have waited for the souls of the Christians and Moors respectively, in a manner not so very unlike the way in which the Scandinavian gods watched for the slain in a battle.

In the Indian poems, I think, we do not hear very much of elementals on human battle-fields, though I write subject to correction. However, there seems to have been a great gathering of Râkṣhasas and other demons during the night attack when Ashvatthâman and his companions succeeded in massacring practically the whole of the victorious army of the Pâṇḍavas, at

* The form assumed by battle-frenzy among the Norsemen was called the Berserker Rage. Those who were affected by it rushed into battle nearly naked and performed prodigies of valour, strength, and ferocity, which struck even that war-like age with amazement and consternation. These gigantic efforts were, however, always succeeded by great exhaustion. Without doubt, it was a form of obsession. It seems to have been something analogous to the Malay custom known as "running âmok," at the present day.

the conclusion of the series of terrible battles described in the *Mahâbhârata.*

Respecting modern warfare, we read in Allan Kardec's *Spirits' Book*, that when a battle is fought there are spirits who assist and support each party, and who stimulate their courage. "The ancients represented the gods as taking part with such and such people. These gods were nothing else than spirits represented under allegorical figures." The whole section on "Spirits during a Battle" is curious and interesting, though it hardly bears directly upon our present subject, for it is one of the weak points in Allan Kardec's system that he recognises only human spirits.

There are probably clairvoyants who turn their eyes to the combatants in the present war. It would be particularly interesting to know whether beings corresponding to the Valkyries still watch over the descendants of the Norsemen, or whether their place is now taken by other beings.

W. F. K.

Appendix

"Spirits during a Battle." From Allan Kardec's *Spirits' Book* (English Edition, pp. 219, 220).

541. When a battle is being fought, are there spirits who assist and support each party?

"Yes, and who stimulate their courage."

(The ancients represented the gods as taking part with such and such a people. Those gods were nothing else than spirits represented under allegorical figures.)

542. In every war, the right is only on one side. How can spirits take the part of the one who is in the wrong?

"You know very well that there are spirits who seek only discord and destruction; for them war is war; they care little whether it be just or unjust."

543. Can spirits influence a general in the planning of a campaign?

"Without any doubt, spirits can use their influence for this object, as for all other conceptions."

544. Could hostile spirits suggest to him unwise combinations, in order to ruin him?

"Yes, but has he not his free will? If his judgment do not enable him to distinguish between a good idea and a bad one, he will have to bear the consequences of his blindness, and would do better to obey than to command."

545. May a general sometimes be guided by a sort of second sight, an intuitive perception that shows him, beforehand, the result of his combinations?

"It is often thus with a man of genius; this kind of intuition is what is called 'inspiration,' and causes him to act with a sort of certainty. It comes to him from the spirits who direct him, and who act upon him through the faculties with which he is endowed."

546. In the tumult of battle, what becomes of the spirits of those who succumb? Do they continue to take an interest in the struggle after their death?

"Some of them do; others withdraw from it."

(In the case of those who are killed in battle, as in all other cases of violent death, a spirit during the first few moments is in a state of bewilderment, and as though he were stunned. He does not know that he is dead, and seems to be taking part in the action. It is only little by little that the reality of his situation becomes apparent to him.)

547. Do the spirits of those who had fought against each other while alive still regard each other as enemies after death; and are they still enraged against one another?

"A spirit, under such circumstances, is never calm. At the first moment, he may still be excited against his enemy, and even pursue him; but when he has recovered his self-possession, he sees that his animosity has no longer any motive. But he may, nevertheless, retain some traces of it for a longer or shorter period, according to his character."

Does he still perceive the clang of the battle-field?

"Yes, perfectly."

548. When a spirit is coolly watching a battle, as a mere spectator, does he witness the separation of the souls and bodies of those who fall, and how does this phenomenon affect him?

"Very few deaths are altogether instantaneous. In most cases, the spirit whose body has just been mortally struck is not aware of it for the moment; it is when he begins to come to himself, that his spirit can be seen moving beside his corpse. This appears so natural that the sight of the dead body does not produce any disagreeable effect. All the life of the individual being concentrated in his spirit, the latter alone attracts the attention of the spirits about him. It is with him that they converse; to him that orders are given."

NOTE.—Some of the low and loathsome forms of astral and etheric life which gorge themselves upon the emanations of blood do no doubt put in an appearance upon a battlefield, though the vast majority of such entities are permanently established in the neighbourhood of our modern slaughter-houses and meat-markets, where they obtain so ample and so regular a supply of their horrible food that they are not readily to be drawn elsewhere. But the Greek gods and the Valkyries have of course nothing in common with creatures such as these.

Human beings in the astral body, both living and dead, not infrequently try to assist, to suggest or to warn in connection with battle, and sometimes they succeed. The quotation given above from *The Spirits' Book* agrees very fairly with what is observed in the present day, as far as it goes, though naturally a good many factors which do not appear there will have to be taken into account if we wish to obtain a comprehensive idea of the scene. It should not be forgotten that a war may sometimes be part of a great cosmic scheme, the existence of which is absolutely unsuspected by the combatants.—C. W. L.

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY: HIS TRAVELS AND WORK IN THE SHRINES OF THE TEMPLES AND RETREATS OF RELIGION*

The Travels of Apollonius

And so Apollonius departs from Antioch and journeys on to Ninus, the relic of the once great Nina or Nineveh. There he meets with Damis, who becomes his constant companion and faithful disciple. "Let us go together," says Damis in words reminding us of the story of Ruth. "Thou shalt follow God, and I thee!" (i. 19).

From this point Philostratus professes to base himself to a great extent on the narrative of Damis, and before going further, it is necessary to try to form some estimate of the character of Damis, and discover how far he was admitted to the real confidence of Apollonius.

Damis was an enthusiast who loved Apollonius with a passionate affection. He saw in his master almost a divine being, possessed of marvellous powers at which he continually wondered, but which he could never understand. Like Ânanda, the favourite disciple of the Buddha and his constant companion, Damis advanced but slowly in comprehension of the real nature of the secret science; he had ever to remain in the outer courts of the temples and communities into whose shrines and inner confidence Apollonius had full access, while he frequently states his ignorance of his master's plans and purposes.† The additional fact that he refers to his notes as the "crumbs"‡ from the

* See my articles on "Apollonius of Tyana," in the last two numbers.

† See especially iii. 15, 41; v. 5, 10; vii. 10, 13; viii. 28.

‡ ἐκφατνίσματα.

"feasts of the Gods" (i. 19), those feasts of which he could for the most part only learn at secondhand what little Apollonius thought fit to tell him, and which he doubtless largely misunderstood and clothed in his own imaginings, would further confirm this view, if any further confirmation were necessary. But indeed it is very manifest everywhere that Damis was outside the circle of initiation, and this accounts both for his wonder-loving point of view and his general superficiality.

Another fact that comes out prominently from the narrative is his timid nature;* he is continually afraid for himself or for his master; and even towards the end, when Apollonius is imprisoned by Domitian, it requires the phenomenal removal of the fetters before his eyes to assure him that Apollonius is a willing victim.

Damis loves and wonders; seizes on unimportant detail and exaggerates it, while he can only report of the really important things what he fancies to have taken place, from a few hints of Apollonius. As his story advances, it is true it takes on a soberer tint; but what Damis omits, Philostratus is ever ready to supply from his own store of marvels, if chance offers.

Nevertheless, even were we with the scalpel of criticism to cut away every morsel of flesh from this body of tradition and legend, there would remain a skeleton of fact that would still represent the man and give us some idea of his stature.

Apollonius was one of the greatest travellers known to antiquity. Among the countries and places he visited the following are the chief ones recorded by Philostratus.†

From Ninus (i. 19) Apollonius journeys to Babylon (i. 21), where he stops one year and eight months (i. 40) and visits surrounding cities such as Ecbatana, the capital of Media (i. 39); from Babylon to the Indian frontier no names are mentioned; India was entered in every probability by the Khyber Pass (ii. 6), for the first city mentioned is Taxila (Attock) (ii. 20);‡ and so

* See especially vii. 13, 14, 15, 22, 31.

† The list is full of gaps, so that we cannot suppose that Damis' notes were anything like complete records of the numerous itineraries; not only so, but one is tempted to believe that whole journeys, in which Damis had no share, are omitted.

‡ Here at any rate they came in sight of the giant mountains, the Imaus Himavat) or Himâlayan Range, where was the great mountain Meros (Meru).

they make their way across the tributaries of the Indus (ii. 43) to the valley of the Ganges (iii. 5), and finally arrive at the "monastery of the wise men" (iii. 10), where Apollonius spends four months (iii. 50).

This monastery was presumably in Nepâl; it is in the mountains, and the "city" nearest it is called Paraca. The chaos that Philostratus has made of Damis' account, and before him the wonderful transformations Damis himself wrought in Indian names, are presumably shown in this word. Paraca is perchance all that Damis could make of Bharata, the general name of the whole country of the Ganges valley. It is also probable that these wise men were Buddhists, for they dwelt in a τύρσις, a place that looked like a fort or fortress to Damis.

I have little doubt that Philostratus could make nothing out of the geography of India from the names in Damis' diary; they were all unfamiliar to him, so that as soon as he has exhausted the few Greek names known to him from the expedition of Alexander, he wanders in the "ends of the earth," and can make nothing of it till he picks up our travellers again on their return journey at the mouth of the Indus. The salient fact that Apollonius was making for a certain community, which was his peculiar goal, so impressed the imagination of Philostratus (and perhaps of Damis before him) that he has described it as being the only centre of the kind in India. Apollonius went to India with a purpose and returned from it with a distinct mission;* and perchance his constant enquiries concerning the particular "wise men" whom he was seeking, led Damis to imagine that they alone were the "Gymnosophists," the "naked philosophers" (if we are to take the term in its literal sense) of popular Greek legend, which ignorantly ascribed to all the Hindu ascetics the most striking peculiarity of a very small number. But to return to our itinerary.

Philostratus embellishes the account of the voyage from the Indus to the mouth of the Euphrates (iii. 52-58) with the

The name of the Hindu Olympus being changed into Meros in Greek had, ever since Alexander's expedition, given rise to the myth that Bacchus was born from the thigh (*meros*) of Zeus—presumably one of the facts which have led Professor Max Müller to stigmatise the whole of mythology as a "disease of language."

* Referring to his instructors he says, "I ever remember my masters and journey through the world teaching what I have learned from them" (vi. 18).

travellers' tales and names of islands and cities he has gleaned from the *Indica* which were accessible to him, and so we again return to Babylon and familiar geography with the following itinerary:

Babylon, Ninus, Antioch, Seleucia, Cyprus; thence to Ionia (iii. 58), where he spends some time in Asia Minor, especially at Ephesus (iv. 1), Smyrna (iv. 5), Pergamus (iv. 9), and Troy (iv. 11). Thence Apollonius crosses over to Lesbos (iv. 13), and subsequently sails for Athens, where he spends some years in Greece (iv. 17-33) visiting the temples of Hellas, reforming their rites and instructing the priests (iv. 24). We next find him in Crete (iv. 34), and subsequently at Rome in the time of Nero (iv. 36-46).

In A.D. 66 Nero issued a decree forbidding any philosopher to remain in Rome, and Apollonius set out for Spain, and landed at Gades, the modern Cadiz; he seems to have stayed in Spain only a short time (iv. 47); thence crossed to Africa, and so by sea once more to Sicily, where the principal cities and temples were visited (v. 11-14). Thence Apollonius returned to Greece (v. 18), four years having elapsed since his landing at Athens from Lesbos (v. 19).*

From Piræus our philosopher sails for Chios (v. 21), thence to Rhodes, and so to Alexandria (v. 24). At Alexandria he spends some time, and has several interviews with the future Emperor Vespasian (v. 27-41), and thence he sets out on a long journey up the Nile as far as Ethiopia beyond the cataracts, where he visits an interesting community of ascetics called loosely Gymnosophists (vi. 1-27).

On his return to Alexandria (vi. 28), he was summoned by Titus, who had just become emperor, to meet him at Tarsus (vi. 29-34). After this interview he appears to have returned to Egypt, for Philostratus speaks vaguely of his spending some time in Lower Egypt, and of visits to the Phœnicians, Cilicians, Ionians, Achæans, and also to Italy (vi. 35).

Now Vespasian was emperor from 69 to 79, and Titus from

* According to the generally accepted date of his birth, Apollonius would be now about sixty-eight years of age. But if he were still young (say thirty years old or so) when he left for India, he must either have spent a very long period in that country, or we have a very imperfect record of his doings in Asia Minor, Greece, Italy, and Spain, after his return.

79 to 81. As Apollonius' interviews with Vespasian took place shortly before the beginning of that emperor's reign, it is reasonable to conclude that a number of years was spent by our philosopher in his Ethiopian journey, and that therefore Damis' account is a most imperfect one. In 81 Domitian became emperor, and just as Apollonius opposed the follies of Nero, so did he criticise the acts of Domitian. He accordingly became an object of suspicion to the emperor; but instead of keeping away from Rome, he determined to brave the tyrant to his face. Crossing from Egypt to Greece and taking ship at Corinth, he sailed by way of Sicily to Puteoli, and thence to the Tiber mouth, and so to Rome (vii. 10-16). Here Apollonius was tried and acquitted (vii. 17-viii. 10). Sailing from Puteoli again Apollonius returned to Greece (viii. 15), where he spent two years (viii. 24). Thence once more he crossed over to Ionia at the time of the death of Domitian (viii. 25), visiting Smyrna and Ephesus and other of his favourite haunts. Hereupon he sends away Damis on some pretext to Rome (viii. 28) and—disappears; that is to say, in all probability, he undertook yet another journey to the place that he loved above all others, the "home of the wise men."

Now Domitian was killed 96 A.D., and one of the last recorded acts of Apollonius is his vision of this event at the time of its occurrence. Therefore the trial of Apollonius at Rome took place somewhere about 93, and we have a gap of twelve years from his interview with Titus in 81, which Philostratus can only fill up with a few vague stories and generalities.

As to his age at the time of his mysterious disappearance from the pages of history, Philostratus tells us that Damis says nothing; but some, he adds, say he was 80, some 90, and some even 100.

The estimate of 80 years seems to fit in best with the rest of the chronological indications, but there is no certainty in the matter with the present materials at our disposal.

Such then is the geographical outline, so to say, of the life of Apollonius, and even the most careless reader of the bare skeleton of the journeys recorded by Philostratus must be struck by the indomitable energy of the man, and his power of endurance.

We will now turn our attention to one or two points of interest connected with the temples and communities he visited.

Apollonius in the Shrines of the Temples and the Retreats of Religion

Seeing that the nature of Apollonius' business with the priests of the temples and the devotees of the mystic life was necessarily of a most intimate and secret nature, for in those days it was the invariable custom to draw a sharp line of demarcation between the inner and outer, the initiated and the profane, it is not to be expected that we can learn anything but mere externalities from the Damis-Philostratus narrative; nevertheless, even these outer indications are of interest.

The temple of Æsculapius at Ægæ, where Apollonius spent the most impressionable years of his life, was one of the innumerable hospitals of Greece, where the healing art was practised on lines totally different to our present methods. We are at once introduced to an atmosphere laden with psychic influences, to a centre whither for centuries patients had flocked to "consult the God." In order to do so, it was necessary for them to go through certain preliminary purifications and follow certain rules given by the priests; they then passed the night in the shrine and in their sleep instructions were given them for their healing. This method, no doubt, was only resorted to when the skill of the priest was exhausted; in any case, the priests must have been deeply versed in the interpretation of these dreams and in their rationale. It is also evident that as Apollonius loved to pass his time in the temple, he must have found there satisfaction for his spiritual needs, and instruction in the inner science; though doubtless his own innate powers soon carried him beyond his instructors and marked him out as the "favourite of the God." The many cases on record in our own day of patients in trance or some other psychic condition prescribing for themselves, will help the student to understand the innumerable possibilities of healing which were in Greece summed up in the personification Æsculapius.

Later on the chief of the Indian sages has a disquisition on Æsculapius and the healing art put into his mouth (iii. 44), where

the whole of medicine is said to be dependent upon psychic diagnosis and prescience (*μαντεία*).

Finally it may be noticed that it was the invariable custom of patients on their recovery to record the fact on an *ex-voto* tablet in the temple, precisely as is done to-day in Roman Catholic countries.*

On his way to India Apollonius saw a good deal of the Magi at Babylon. He used to visit them at mid-day and mid-night, but of what transpired Damis knew nothing, for Apollonius would not permit him to accompany him, and in answer to his direct questions would only answer: "They are wise, but not in all things" (i. 26).

The description of a certain hall, however, to which Apollonius had access, seems to be a garbled version of the interior of the temple. The roof was dome-shaped, and the ceiling was covered with "sapphire"; in this blue heaven were models of the heavenly bodies ("those whom they regard as Gods") fashioned in gold, as though moving in the ether. Moreover from the roof were suspended four golden "Iygges" which the Magi call the "Tongues of the Gods." These were winged-wheels or spheres connected with the idea of Adrasteia (or Karma). Their prototypes are described imperfectly in the Vision of Ezekiel, and the so-called Hecatine *strophali* or *spherulæ* used in magical practices were degenerate descendants of these "living wheels" or spheres of the vital elements. The subject is one of intense interest, but hopelessly incapable of treatment in our present age of scepticism and profound ignorance of the past. The "Gods" who taught our infant humanity were, according to occult tradition, from a humanity higher than that at present evolving on our earth. They gave the impulse, and, when the earth-children were old enough to stand on their own feet, they withdrew. But the memory of their deeds and a corrupt and degenerate form of the mysteries they established has ever lingered in the memory of myth and legend. Seers have caught obscure glimpses of what they taught and how they taught it, and the tradition of the Mysteries preserved some memory of

* For the most recent study on the subject of Æsculapius see *The Cult of Asclepios*, by Alice Walton, Ph.D., in No. III. of "The Cornell Studies in Classical Philology." (Ithaca, N.Y.; 1894).

it in its symbols and instruments or engines. The Iygges of the Magi are said to be a relic of this memory.

With regard to the Indian sages it is impossible to make out any consistent story from the fantastic jumble of the Damis-Philostratus romance. Damis seems to have confused together a mixture of memories and scraps of gossip without any attempt to distinguish one community or sect from another, and so produced a blurred daub which Philostratus would have us regard as a picture of the "hill" and a description of its "sages." Damis' confused memories,* however, have little to do with the actual monastery and its ascetic inhabitants, who were the goal of Apollonius' long journey. What Apollonius heard and saw there, following his invariable custom in such circumstances he told no one, not even Damis, except what could be derived from the following enigmatical sentence: "I saw men dwelling on the earth and yet not on it, defended on all sides, yet without any defence, and yet possessed of nothing but what all possess." These words occur in two passages (iii. 15 and vi. 11), and in both Philostratus adds that Apollonius wrote† and spoke them enigmatically. The meaning of this saying is not difficult to divine. They were on the earth, but not of the earth, for their minds were set on things above. They were protected by their innate spiritual power, of which we have so many instances in Indian literature; and yet they possessed nothing but what all men possess if they would but develop the spiritual part of their being. But this explanation is not simple enough for Philostratus, and so he presses into service all the memories of Damis about levitation, magical illusions and the rest.

The head of the community is called Iarchus, a totally un-Indian name. The violence done to all foreign names by the Greeks is notorious, and here we have to reckon with an army of ignorant copyists as well as with Philostratus and Damis. I would suggest that the name may perhaps be a corruption of Arhat.‡

* He evidently wrote the notes of the Indian travels long after the time at which they were made.

† This shows that Philostratus came across them in some work or letter of Apollonius, and is therefore independent of Damis' account for this particular

‡ I—arχas, arχa(t)s, arhat.

The main burden of Damis' narrative insists on the psychic and spiritual knowledge of the sages. They know what takes place at a distance, they can tell the past and future, and read the past births of men.

The messenger sent to meet Apollonius carried what Damis calls a golden anchor (iii. 11, 17) and if this is an authentic fact, it would suggest a forerunner of the Tibetan *dorje*, the present symbol of the "rod of power," something like the thunder-bolt wielded by Zeus. This would also point to a Buddhist community, though it must be confessed that other indications equally strongly point to Brâhmanical customs such as the caste-mark on the forehead of the messenger (iii. 7, 11) the carrying of (bamboo) staves (daṇḍa), letting the hair grow long, and wearing of turbans (iii. 13). But indeed the whole account is too confused to permit any hope of extracting historical details.

Of the nature of Apollonius' visit we may, however, judge from the following mysterious letter to his hosts (iii. 51):

"I came to you by land and ye have given me the sea; nay, rather, by sharing with me your wisdom ye have given me power to travel through heaven. These things will I bring back to the mind of the Greeks, and I will hold converse with you as though ye were present, if it be that I have not drunk of the cup of Tantalus in vain."

It is evident from these cryptic sentences that the "sea" and the "cup of Tantalus" are identical with the "wisdom" which had been imparted to Apollonius—the wisdom which he was to bring back once more to the memory of the Greeks. He thus clearly states that he returned from India with a distinct mission and with the means to accomplish it, for not only had he drunk of the ocean of wisdom in that he has learnt the Brahma-vidyâ from their lips, but he has also learnt how to converse with them though his body be in Greece and their bodies in India.

But such a plain meaning—plain at least to every student of Theosophy—was beyond the understanding of Damis or the comprehension of Philostratus. And it is doubtless the mention of the "cup of Tantalus"* in this letter which suggested the in-

* Tantalus is fabled to have stolen the cup of nectar from the gods; this was the amṛita, the ocean of immortality and wisdom, of the Indians.

exhaustible loving-cup episode in iii. 32, and its connection with the mythical fountains of Bacchus. Damis presses it into service to "explain" the last phrase in Apollonius' saying about the sages, namely, that they were "possessed of nothing but what all possess"—which, however, appears elsewhere in a changed form, as "possessing nothing, they have the possessions of all men" (iii. 15).*

On returning to Greece, one of the first shrines Apollonius visited was that of Aphrodite at Paphos in Cyprus (iii. 58). The greatest external peculiarity of the Paphian worship of Venus was the representation of the goddess by a mysterious stone symbol. It seems to have been of the size of a human being, but shaped like a pine-cone, only of course with a smooth surface. Paphos was apparently the oldest shrine dedicated to Venus in Greece. Its mysteries were very ancient, but not indigenous; they were brought over from the mainland, from Cilicia in times of remote antiquity. The worship or consultation of the Goddess was by means of prayers and the "pure flame of fire," and the temple was a great centre of divination.†

Apollonius spent some time here and instructed the priests at length with regard to their sacred rites.

In Asia Minor he was especially pleased with the temple of Æsculapius at Pergamus; he healed many of the patients there, and gave instruction in the proper methods to adopt in order to procure reliable results by means of prescriptive dreams.

At Troy, we are told, Apollonius spent a night alone at the tomb of Achilles, doubtless one of the spots of greatest popular sanctity in Greece (iv. 11). Why he did so does not transpire, for the fantastic conversation with the shade of the hero reported by Philostratus (iv. 16) seems to be devoid of any element of likelihood. As, however, Apollonius made it his business to visit Thessaly shortly afterwards expressly to urge the Thessalians to renew the old accustomed rites to the hero (iv. 13), we may suppose that it formed part of his great effort to restore and purify the old institutions of Hellas, so that, the accustomed

* The words οὐδὲν κεκτημένους ἢ τὰ πάντων, which Philostratus quotes twice in this form, can certainly not be changed into μηδὲν κεκτημένους τὰ πάντων ἔχειν without doing unwarrantable violence to their meaning.

† See Tacitus, *Historia*, ii. 3.

channels being freed, the life might flow more healthily in the national body.

Rumour would also have it that Achilles had told Apollonius where he would find the statue of the hero Palamedes on the coast of Æolia. Apollonius accordingly restored the statue, and Philostratus tells us he had seen it with his own eyes on the spot (iv. 13).

Now this would be a matter of very little interest, were it not that a great deal is made of Palamedes elsewhere in Philostratus' narrative. What it all means is difficult to say with a Damis and Philostratus as interpreters between ourselves and the silent and enigmatical Apollonius.

Palamedes was one of the heroes before Troy who was fabled to have invented letters, or to have completed the alphabet of Cadmus.*

Now from two obscure sayings (iv. 13, 33), we glean that our philosopher looked upon Palamedes as the philosopher-hero of the Trojan period, although Homer says hardly a word about him.

Was this, then, the reason why Apollonius was so anxious to restore his statue? Not altogether so; there appears to have been a more direct reason. Damis would have it that Apollonius had met Palamedes in India; that he was at the monastery; that Iarchas had one day pointed out a young ascetic who could "write without ever learning letters"; and that this youth had been no other than Palamedes in one of his former births. Doubtless the sceptic will say: "Of course! Pythagoras was a reincarnation of the hero Euphorbus who fought at Troy, according to popular superstition; therefore, naturally, the young Indian was the reincarnation of the hero Palamedes! The one legend simply begat the other." But on this principle, to be consistent, we should expect to find that it was Apollonius himself and not an unknown Hindu ascetic, who had been once Palamedes.

In any case Apollonious restored the rites to Achilles and erected a chapel, in which he set up the neglected statue of Palamedes.† The heroes of the Trojan period, then, it would

* Berwick, *Life of Apollonius*, p. 200 n.

† He also built a precinct round the tomb of Leonidas at Thermopylæ (iv. 23).

seem, had still some connection with Greece, according to the science of the invisible world into which Apollonius was initiated. And if the Protestant sceptic can make nothing of it, at least the Roman Catholic reader may be induced to suspend his judgment by changing "hero" into "saint."

Can it be possible that the attention which Apollonius bestowed upon the graves and funeral monuments of the mighty dead of Greece may have been inspired by the circle of ideas which led to the erection of the innumerable dâgobas and stûpas in Buddhist lands, originally over the relics of the Buddha, and then over the relics of arhats and great teachers?

At Lesbos Apollonius visited the ancient temple of the Orphic mysteries, which in early years had been a great centre of prophecy and divination. Here also he was privileged to enter the inner shrine or adytum (iv. 14).

G. R. S. MEAD.

THERE are some that desire only good, though they know not wherefore they desire it, and have no suspicion that goodness is the one fixed star of loftiest consciousness. The inner life begins when the soul becomes good, and not when the intellect ripens. It is somewhat strange that this inner life can never be formed out of evil. No inner life is for him whose soul is bereft of all nobleness. He may have full knowledge of self; he may know, it may be, wherefore he shuns goodness; and yet shall he seek in vain for the refuge, the strength, the treasure of invisible gladness, that form the possessions of him who can fearlessly enter his heart. For the 'inward life is built up of a certain rejoicing of soul; and the soul can never be happy if it possess not, and love not, something that is pure.—*Wisdom and Destiny*, pp. 92, 93, by MAURICE MAETERLINCK.

A MUSICAL thought is one spoken by a mind that has penetrated the inmost heart of things.—CARLYLE.

ALL parts of the universe are interwoven and tied together by a sacred bond, and no thing is foreign or unrelated to another.

MARCUS AURELIUS.

ZUÑI CREATION MYTHS*

In the course of a search for folk-lore traditions I met with some *Zuñi* accounts of creation which have been translated by Mr. F. H. Cushing.† The original myths form part of a very jealously-guarded oral tradition, which constitutes the secret teaching of the *Zuñi* Priests of the Bow, Into this Priesthood of the Bow Mr. Cushing has been initiated, and as a member of the Order has been taught a part of their system ; a part only has been unfolded to him, but that which he has been permitted to hear is of a nature which cannot fail to interest any student of *The Secret Doctrine ;* the myths will also have interest for those who are anxious to find evidence of the unity of tradition, and the universality of teachings which, in spirit, if not in form, are identical with many which are presented to the Western world in modern theosophical literature.

These *Zuñi* myths show that ancient secret teaching is of the West as well as of the East, of the "New" World as well as of the "Old." Some of the phrases which occur in Mr. Cushing's translation resemble those employed in the Stanzas of Dzyan of *The Secret Doctrine*, others are not unlike those used by Mr. Mead in his translations from the Trismegistic literature ; some of the ideas are very like those which are to be found in Welsh Bardic traditions, and, although veiled in strange symbolical language, are similar to those set forth in modern phraseology in the *Evolution of Life and Form.* It seems difficult to deny that such facts point very strongly to the existence of an

* Those who are interested in the marvellous wisdom-tradition of the fourth race as preserved by the initiates of the Zuñi Priesthood of the Bow, should read the two articles, "A Zuñi Folk-tale of the Under-world," and "The Zuñis," by our friend, Frank Hamilton Cushing, in vol. x., pp. 401 *sqq.*, and vol. xi., pp. 486 *sqq.* of this Review.—Eds

† "Outlines of Zuñi Creation Myths," F. H. Cushing. In *The Thirteenth Report of the Bureau of Ethnology, Smithsonian Institute*, 1891-92. Washington, U.S.A.; 1896.

underlying stream of teaching whence all these differing representations flow.

I will accordingly summarise some of the myths from Mr. Cushing's translation, employing as much as possible the peculiar phrasing, so that the reader may see that the meaning of the myth is rendered in the words which Mr. Cushing thinks to be appropriate, and not given by myself in words of my own which might unconsciously misrepresent *Zuñi* thought; in order to draw the reader's attention to special points which appear to me to be important, a few notes will be added.

I shall first of all summarise and blend two myths which deal with the creation of the solar system,* the coming of the gods, and the early evolution of man through the first rounds of the planetary chain, and shall then summarise another tale which appears to deal with the later evolution of the human race, and the search for the "middle," in other words the dawn and development of mind in man. The first myth is as follows:

Before the beginning of the new making† the Maker and Container of all, the All-Father, solely had being. In the beginning He conceived within Himself and thought outward in space, whereby mists of increase were evolved.‡ Thus, by means of innate knowledge§ He made Himself in form and person of the Sun.‖ The Sun Father formed from the substance of his flesh¶ the seed stuff of twain worlds**; water was evolved within water.†† Sun Father impregnated the great waters (of space)

* I believe it to be an account of the solar system; it may refer to our planetary chain.

† The reader will notice that this word implies a former making, and a renewal after a period of repose.

‡ See *The Evolution of Life and Form*, pp. 19-23.

§ "Innate knowledge." See that which is said on p. 20 of *The Evolution of Life and Form*, respecting the preparation for Mâyâ, and on p. 22, concerning the re-vivified memory of Îshvara.

‖ I do not think this Sun is the physical luminary, but rather the Invisible Sun, the Logos. These people worship the invisible spirit of the Sun; so did the Welsh, amongst whom the wren symbolised the hidden life of the Sun, the point in the circle whence all flows.

¶ The Root of Matter, co-eternal with Spirit.

** The ideal and manifested worlds

†† Matter was evolved within and from Chaotic Matter.

until they became fourfold, containing Mother Earth and all-covering Father Sky.*

Mother Earth and Father Sky are the most prominent creative agents in the second myth to which I referred at the beginning of this article; this being so, I will incorporate a summary of the second myth at this point, and then return to the consideration of the first.

Earth Mother and Sky Father are represented as being transmutable at thought, manifesting themselves in any form at will. Earth Mother stirred with her hand a great bowl of water, and thus formed foam.† She blew it with her warm breath and broke it, the cold breath of Sky Father smote it into fine mist; warm is Earth Mother, cold is Sky Father.‡ He moves his hand over the bowl, holding therein the semblance of shining yellow corn grains; they sparkled and were reflected by the waters.§ "By such," said they, "shall our children be guided; like to these lights of the six regions turning round the mid-most one."‖

This myth then proceeds to tell of the coming of the "Beloved Twain"; but as this coming is more graphically told, and with more detail, in the first myth, I will now return to it. It proceeds:

All beings began in the Fourfold Womb of the World, "fourfold containing Mother Earth." In the nethermost of the four cave wombs the seed of men and creatures took form.¶ Forth in blackness came foul and unfinished creatures; and some, growing wiser, tried to escape.

Then there arose in the depths of the waters the All-Sacred

* These appear to be the five elements, earth, water, fire, air, ether, or the five orders of atomic matter belonging to the five planes. Mother Earth and Father Sky appear in the myths as playing different parts according to the stage of evolution which is described.

† Here we find the "churning of the ocean of space," the vortex motion which finally produces the "fire-mist" or "foam," which at last becomes visible as a nebula.

‡ See *The Secret Doctrine*, i., 111, 112.

§ Here is the idea of the reflection by the microcosm of the macrocosm; of the higher plane by the lower.

‖ See *The Secret Doctrine*, i., 124.

¶ The phrase is "the seed of men and creatures," it is not implied that this was anything which we should recognise as human, or as the animal kingdom of which we know.

Master, who, pitying men, won upwards by his innate wisdom-knowledge.* Alone he fared forth and supplicated Sun Father (the first Logos) Who with His beam impregnated a foam cap on the waters, and the Beloved Twain descended,† Sun Father endowing them with His knowledge. The Twain were twin brethren, yet were they Elder and Younger, Right and Left, Question and Answer; they "spread open the uncleft depths of the Mountain of Generation, and still on their cloud shield, as a spider on her web descendeth, so descended they unerringly into the dark of the underworld."‡

There they formed a great ladder so that men and creatures might climb to the second cave; some climbed, and some were left behind; these were "delivered later as monsters and fearfully strange creatures of old time."§ In the second womb it was dark, and the Twain, augmenting the growth of the great ladder,‖ guided some up, not all at once, to become the fathers of the six kinds of men;¶ multitudes were left behind. The third cave world was called the place of sex generation, and it was lighter.** Thence some were led into the fourth;†† there the Twain taught them of Sun Father who would reveal to them wisdom; finally they were led into the world of knowledge.‡‡ Men and the creatures were nearer alike then; black were they, cold and scaly their skins.§§

* This apparently refers to the Logos already descended into matter: the third aspect of Deity. See the phrase used in Mr. Mead's translation of "The Shepherd of Men," in THE THEOSOPHICAL REVIEW, December, 1898, p. 325, para. 10.

† The dual Second Logos. See "The Shepherd of Men," *ibid.*, p. 325. "God-the-Mind, being Male and Female both, as Light and Life subsisting."

‡ This appears to be the second out-pouring descending to build up forms.

§ This paragraph appears to trace the passage of the life-wave through early rounds, before ever the earth was solid. See *The Secret Doctrine*, ii. 68, note §.

‖ Densifying the forms.

¶ This seems to imply that these were Pitṛis who had been journeying through the lower kingdoms and now finally gained the human stage.

** See *The Secret Doctrine* as to the separation into sexes in the third race. It is, I think, difficult to judge whether the myth refers to the third race of this round, or of the previous round. See *The Lunar Pitṛis* by Mrs. A. P. Sinnett and W. Scott Elliot.

†† They were animal-men, ready for the third out-pouring.

‡‡ They received the germ of mind. It is worth noting that the Twain still lead them, and tell them of Sun Father, but it is the Sun Father who makes them "partakers of His Breath."

§§ There is another myth in which reference is made to the "toad and water" people; see *Secret Doctrine*, ii., Stanza ii. 6.

They grew wiser and were able to receive the words and gifts of their fathers and elder brothers, the Gods, the Twain, and priests. "Even in the under-world masters-to-be were among them, knowing not yet their power and possessions." Yanáuluka was the earliest Sun priest, for he had been made partaker of the Breath of his Father the Sun. The Beloved Foremost Ones of the clans were prepared by the Gods and breathed upon so that they might become priests and keepers of sacred things and mysteries, each according to his kinship.* "According to their natures and inclinations or their gifts from below, or from the Masters of Life, they (the people) chose, or were chosen for their totems."†

The account proceeds: In those days the world was unripe and unstable; "earthquakes shook it. Beings of sorcery . . . fled forth . . ." yet men were still guided by the Beloved Twain, who produced the convulsions to render the earth habitable.‡

These two myths, which I have condensed and woven together, apparently deal with very early stages of evolution both as regards the earth and the human kingdom. There is another myth which I shall now summarise which seems to deal exclusively with the building of the human tabernacle and the growth of human intelligence.

"Man" is represented as born of a "crazed" brother and sister, the children of a god; this first "man" is twofold, man and woman combined; "yet she was not ill, what though crazed, being born of love ere her parents were changed."§ Like to their father were the later children. "Silly were they, yet wise

* See *The Secret Doctrine*, ii., Stanza vii. 24, 27.

† The *original* idea of the totem appears to have been connected with a knowledge of the *ray* upon which the animal or the man stood. This is indicated in the account given of Totemism by Messrs. Spencer and Gillen in their recent book on the *Tribes of Central Australia*, by far the most intelligible account of totemism which I have yet read. The phrase "from below, etc.," is interesting, because it shows that man was regarded as receiving, so far as his bodies were concerned, gifts from below, *i.e.*, from the animal and vegetable kingdoms through which he had travelled; and from the Masters of Life, the Gods who stand above him on his ray.

‡ It is an interesting statement that men were still guided by the Two Beloved; it seems to mean that the life-wave from the second Logos still built forms and pressed on upwards. It is certainly the "animal soul," the impulses of the bodies, which chiefly guides undeveloped man, and *not* the ego. See, with reference to the convulsions of nature, *The Evolution of Life and Form*, pp. 60, 61.

§ It appears to me that this man is the archetypal *form* of man existing in the Divine Mind.

as the gods; as the crazed speak from the things seen at the instant, uttering prophecies, so they;* and became the ancients of the Kâ' Kâ.† Nine are these brethren,‡ like idiots and full of romp and play; yet grave and uncouth in presence of the Kâ' Kâ.§ Sages of the Ancients are they, and precious in the sight of men and beings."‖

The myth goes on to describe the "*Zuñi* fathers" as "wonderful, magical, rude and ugly"; their "talons were severed, their webbed fingers slitted, their tails cut off." When they became men,¶ the Twain addressed them; they were told that they (the Twain) had changed their character;** so far they had led men in peace, but henceforth there would be war. Men boasted now that they had found "the middle"; nevertheless they were yet far from it.††

The Priests of the Bow were then established to guide the people; and the Twain are represented as saying:

We shall changed be in being,
Made black and misshapen,
Made stronger with fierceness,
Made swifter with hurling,
Made crafty with turning,
Plunged deep in the waters,§§

* That is to say they were a mindless psychic race, with ethereal bodies in which life, as the moulding force, predominated over matter, which was plastic and changeable.

† The Kâ' Kâ is a mythic drama dance which is performed in the Zuñi mysteries. The priests personate the gods and the "stone ancients." and they portray processes of creation in their dances. The priests are painted black over the mouth (it is said to symbolise silence), and yellow and green (light and life) over the eyes and nostrils.

‡ The classes of Pitṛis. Seven lunar, two solar.

§ Because they have as yet but the germ of mind; yet are higher than the animals.

‖ Because they were the ancestors of this humanity, or rather this humanity itself, and the first-fruits of the animal evolution of the lunar chain.

¶ When they received the third out-pouring and became "spiritual men."

** They had hitherto been the guiding force; now they had become the vehicle of that which would guide.

†† In other words: Hitherto evolution had proceeded through the mineral, vegetable, animal, and animal-man kingdoms under the compulsion of the law of Nature, the life without and within the form. But now the human element, the germinal will, is implanted; through struggles and mistakes the race must teach itself. The middle seems to mean the mind. Men are represented as having been warned that they possess but the germ, and are ignorant of the true Manas.

§§ Of matter.

And renewed of their vigour,
Clad anew with their foam dress.
Yea! the powers of the weapons,
The Sun Father gave us
And the Foam Mother made us,
That ye be led upwards.

There are many other Zuñi myths which deal with the coming of corn, and the wanderings of the people in search of "the middle." There appears to be a historical element in these tales, which are full of allusions to magic, strange monsters, floods, convulsions of nature, and battles with other races. These races are variously mentioned as the People of the Dew, the Black people, and the Corn people of "the towns builded round." These must be legends of the lost Atlantean races; the Zuñis are said to speak of "the land of our lost others," but I do not think the phrase occurs in the myths.

The myths were probably the works of these "lost others" in the days when the ancestors of the Zuñis formed part of a great nation. Whence the Zuñis came remains a mystery to all who do not accept the statement that the New World was peopled from Atlantis.

It has not, however, been my object to bring forward evidence of the former existence of the land of "our lost others"; my motive has rather been to direct attention to the indisputable fact that the Zuñi account of creation and of the evolution of man is very like that which is given in *The Secret Doctrine;* also, when the somewhat fantastic symbolism of the myths is examined it is found to hint, in a fanciful form, at much which has been put forward in lately published theosophic literature as the fruit of first-hand knowledge. This being so, it goes to prove that the source of this knowledge is identical, and that which advanced students of Theosophy see in the present is the same as that which advanced students have seen in the distant past.

As for the Bardic tradition, to which I have referred, the account of the birth of the Sun from the dual principle Celi-Cêd,* is extraordinarily like the Zuñi myth. In this Bardic tradition myriads of lives are represented as coming forth from the Sun;

* Corresponding to the Zuñi Maker and Container of all and the Mists of Increase, and at a lower point to Father Sky and Mother Earth.

they are led from their birthplace, Annwn,* or the Great Deep, through Abred, in which is matter of every kind and forms of all things, to the Circle of Felicity. Animals and human beings alike are led, but human beings alone reach the Circle of Felicity from whence every state of animate existence can be remembered and traversed at will. Beyond this state is the Circle of Infinity, which only God can endure and remain conscious.† In these Bardic legends the germinal souls of men are instructed by "Celestial Beings, who of their own Benevolence, subjected to that of the Deity, return for awhile to this world. . . . . Knowledge of this mind has been communicated to man in all parts of the world. Bardism always refers its origin to Divine communication."‡

Space forbids me further comparison of the Welsh and *Zuñi* traditions. The central features of both are: The reverence paid to the Sun as the Source of life; and to the invisible Spirit or Breath of the Sun as the Source of spiritual life; the slow journeyings of rudimentary lives through "circles" or "world caves," which are formed by a dual Principle, represented as Male-Female, or Sky and Earth. In the Bardic system the Sun is triple, and has "three beams"; in the *Zuñi*, man is assisted by three Powers: the All-Sacred Master, the Twins, and Father Sun; in both systems men are instructed by Gods and priests, ministers of the Sun.

When we find the fundamental ideas of widely separated systems, whether ancient or modern, to be the same, it appears to me that we must come to the inevitable conclusion that they spring from the same source. The unassisted human mind might give birth to certain broad conceptions as to the origin of life and processes of creation, which might be very much alike, though the individual thinkers might be far apart; but it is incredible that the details and forms of the myths should be so much alike unless they sprang from a common source. As

* Annwn is apparently chaotic matter; Abred the "three worlds," physical, astral, and mental; and the Circle of Felicity the buddhic plane.

† I am disposed to think that the Bardic Circle of Felicity may include the Nirvâṇic plane.

‡ So does the Zuñi Priesthood of the Bow, as has been shown in the preceding pages. The above quotation is taken from the Advertisement to *Poems, Lyrical and Pastoral*, by Iolo Morganwy. London; 1794.

Theosophists we hold that the origin of myths is common experience; we hold these world-wide universal teachings to flow from that great Centre of Wisdom to which our hearts are learning to turn with ever-increasing reverence, love, and worship; as for those who do not accept this solution, I fear, for them the solving of the mystery will be far to seek.

I. HOOPER.

ANCIENT CHALDÆA

(CONTINUED FROM p. 75)

A VERY interesting part of the study of this old-world religion is the endeavour to understand exactly what its teachers meant when they spoke of the Star Angel, the spirit of a star. A little careful investigation shows that the terms, though sometimes synonymous, are not always so, for they seem to have included at least three quite different conceptions under the one title "the spirit of a planet."

First they believed in the existence, in connection with each planet, of an undeveloped, semi-intelligent yet exceedingly potent entity, which we can perhaps best express in our Theosophical terminology as the collective elemental essence of that planet regarded as one huge creature. We know how in the case of a man the elemental essence which enters into the composition of his astral body becomes to all intents and purposes a separate entity, which has sometimes been called the kâmic elemental—how its many different types and classes combine into a temporary unity, capable of definite action in its own defence, for example, against the disintegrating process which sets in after death. If in just the same way we can conceive of the totality of the elemental kingdoms in a particular planet energizing as a whole, we shall have grasped exactly the theory held by the ancient Chaldæans with regard to this first variety of planetary spirit, for which "planetary elemental" would be a far more appropriate name. It was the influence (or, as it were, the magnetism)

of this planetary elemental which they tried to focus upon people suffering from certain diseases, or to imprison in a talisman for future use.

It will be remembered that in the earlier part of this account I have already explained their teaching that the physical planets which we can see served as pointers to indicate the position or condition of the great centres in the body of the Logos Himself, and also that through each of these great centres had poured out one of the ten types of essence out of which, according to them, everything was built. Each of these types of essence, when taken by itself, was identified with a planet, and this also was very frequently called the spirit of the planet, thus giving another and quite different meaning to the term. In this sense they spoke of the spirit of each planet as omnipresent throughout the solar system, as working within each man and showing itself in his actions, as manifesting through certain plants or minerals and giving them their distinctive properties. Naturally it was this "spirit of the planet" within man which was liable to be acted upon by the condition of the great centre to which it belonged, and it was with reference to this that all their astrological warnings were issued.

When, however, the Chaldæans invoked the blessing of the spirit of a planet, or endeavoured by earnest and reverent meditation to raise themselves towards him, they were, of course, using the expression in yet another sense. They thought of each of these great centres as giving birth to and working through a whole hierarchy of great spirits or devas, and at the head of each of these hierarchies stood one Great One who was called pre-eminently "*the* spirit of the planet," or more frequently the Star-Angel. It was his benediction that was sought by those who were more especially born under his influence, and he was regarded by them much as the great archangels, the "seven spirits before the throne of God," might be regarded by the devout Christian—as a mighty minister of the divine power of the Logos, a channel through which that ineffable splendour manifested tself. It was whispered that when the festival of some particular planet was being held in that great temple, and when at the critical moment the image of the star shone out brightly amid

the incense-cloud, those whose eyes were opened by the fervour of their devotion had sometimes seen the mighty form of the Star-Angel hovering above the blazing orb, looking down benignantly upon those worshippers with whose evolution he was so closely connected.

It was one of the tenets of this ancient faith that it was in rare cases a possibility for highly developed men who were full of heartfelt devotion to their Angel to raise themselves by stress of long-continued meditation out of their world into his—to change the whole course of their evolution, and secure their next birth not on this planet any more, but on his; and the temple records contained accounts of priests who had done this, and so passed beyond human ken. It was even held that once or twice in history this had happened with regard to that still greater order of stellar deities who were recognized as belonging to the fixed stars far outside of the solar system altogether; but these latter were thought of as daring flights into the unknown as to the advisability of which even the greatest of the high priests were silent.

Strange as these methods may seem to us now, widely as they may differ from anything that is being taught to us in our Theosophical study, it would be foolish for us to criticize them or to doubt that for those to whom they appeal, they may be as efficacious as our own. We know that in the Great White Brotherhood there are many Masters, and that though the qualifications required for each step of the Path are the same to all candidates, yet each great Teacher adopts for his pupils that method of preparation which he sees to be best suited for them; and since all these paths alike lead to the mountain-top, it is not for us to say which is the shortest or the best for our neighbour. For each man there is one path which is shortest; but which that is depends upon the position from which he starts. To expect everyone to come round to our starting-point and use our path would be to fall under the delusion, born of conceit and ignorance, which blinds the eyes of the bigoted religionist. *We* have not been taught to worship the great Star-Angels, or to set before ourselves as a goal the possibility of joining the Deva evolution at a comparatively very early stage; but we should always remember that there are other lines of occultism besides

that particular form of it to which Theosophy has introduced us, and that we know very, very little yet even of our own line.

It would perhaps be better to avoid the use of the word "worship" when describing the feeling of the Chaldæans toward the Star-Angels, since here in the West it always leads to misconception; it was rather the deep affection and veneration and loyalty which we feel towards the Masters of Wisdom.

This Chaldæan religion lay very close to the hearts of its people, and undoubtedly produced in the case of the great majority really good and upright lives. Its priests were men of great learning in their own way along certain lines; their studies in history and astronomy were profound, and they not unnaturally took these two sciences together, always classifying the events of history according to their supposed connection with the various astronomical cycles. They were fairly well versed in chemistry also, and utilized some of its effects in their ceremonies. I remember for example a case in which a priest was seen standing upon the flat roof of one of the temples and invoking in private devotion one of the planetary spirits. He held in his hand a long staff tipped with some bituminous-looking substance, and he began his invocation by marking with this staff the astrological sign of the planet upon the pavement in front of him; and it was noticed that this substance left a brilliant phosphorescent mark behind it upon the stone or plaster surface.

As a rule each priest seems to have taken up a special line of study to which he more particularly devoted himself. One group would become proficient in medicine, constantly investigating the properties of various herbs and drugs when prepared under this or that combination of stellar influences; another would turn its attention exclusively to agriculture, deciding what kind of soil was best suited to certain crops, and how it could be improved — working also at the culture of all kinds of useful plants, and the production of new varieties, testing the rapidity and strength of their growth under differently-coloured glass, and so on. (This idea of the use of coloured light to promote growth seems to have been common to several of the old Atlantean races, and was probably part of the teaching originally

given in Atlantis itself.) Another section constituted themselves into a kind of weather bureau, and foretold with considerable accuracy both the ordinary changes of weather and also any special disturbances such as storms, cyclones, or cloudbursts. Later this became a sort of government department, and priests who predicted inaccurately were deposed as incapable.

Enormous importance was attached to pre-natal influences, and a mother was directed to seclude herself and to live a sort of semi-monastic life for some months both before and after the birth of a child. The educational arrangements of the country were not, as in Peru, directly in the hands of the priests, although it was they who decided by their calculations (evidently aided in some cases by clairvoyant insight) to which planet a child belonged. The children attached to the particular planet attended the school of that planet, and were under teachers of the same type as themselves, so that the children of Saturn would by no means be permitted to attend one of the schools of Jupiter, or the children of Venus to be taught by a worshipper of Mercury. The training appointed for these various types differed very considerably, the intention being in each case to develop the good qualities and to counteract the weaknesses which long experience had prepared the instructors to expect in that especial kind of boy or girl.

The object of education with them seems to have been almost entirely the formation of character; the mere imparting of knowledge took quite a subordinate position. Every child was taught the curious hieroglyphic script of the country, and the rudiments of very simple calculation, but beyond this nothing that we should recognize as a school subject appears to have been taken up at all. Numerous religious or rather ethical precepts were learnt by heart, all indicating the conduct expected from "a son of Mars" (or Venus or Jupiter, as the case might be) under various conditions that might arise; and the only literature studied was an endlessly voluminous commentary upon these, full of interminable stories of adventures and situations in which the heroes acted sometimes wisely, sometimes foolishly. These the children were taught to criticize, giving their reasons for the opinions they formed, and describing in

what way their own action in similar circumstances would have differed from that of the hero.

Though children passed many years in the schools, the whole of their time was spent in familiarizing themselves not only theoretically, but as far as might be practically also, with the teachings of this unwieldy "Book of Duty," as it was called. In order to impress the lessons upon the minds of the children, they were expected to impersonate the various characters in these stories, and act out the scenes as though in a theatre. Any young man who developed a taste for history, mathematics, agriculture, chemistry or medicine, could, upon leaving school, attach himself as a kind of apprentice to any priest who made a specialty of one of those subjects; but the school curriculum did not include any of these subjects, nor provide any preparation for their study, beyond the general preparation which was supposed to fit everybody for anything that might turn up.

The literature of the race does not appear to have been very extensive. Official records were kept with great care, transfers of land seem to have been registered, and the decrees and proclamations of the kings were always, as it were, filed for reference; but though these documents offered excellent, even if somewhat dry, material for the historian, there is no trace that any connected history was written. It was taught orally by tradition, and certain episodes of it were tabulated in connection with the astronomical cycles; but these records were merely chronological tables, not histories in our sense of the word.

Poetry was represented by a series of sacred books, which gave a highly symbolical and figurative account of the origin of the worlds and of mankind, and also by a number of ballads or sagas celebrating the deeds of legendary heroes. These latter, however, were not written down, so far as could be seen, but simply handed on from one reciter to another. The people were exceedingly fond, like so many Oriental races, of listening to and improvising stories, and a great deal of traditional matter of this sort had been handed down through the centuries from what must obviously have been a very remote period of far ruder civilization.

From some of these earlier legends it seems possible to re-

construct a rough outline of the early history of the race. The great bulk of the nation were clearly of Turanian stock, belonging to the fourth sub-race of the Atlantean root-race. They had apparently been originally a number of petty tribes, always at feud among themselves, living by agriculture of a very primitive kind, and knowing little of architecture or culture of any sort. To them in this semi-savage condition came a great leader from the east, a man of another race, who at first simply settled down quietly among them, but very soon by his superior knowledge became king over that tribe, and by degrees drew neighbouring tribes under his sway, not so much by conquest as by the attraction of the power within him, until he had laid the foundations of a mighty empire.

This leader was undoubtedly of Aryan race, probably sent out upon his work of civilization by the Manu himself in one of his later incarnations. From him descended the royal line of ancient Chaldæa—a line differing widely in appearance from their subjects, strong-faced, with bronzed complexion and deep-set gleaming eyes. The far later Babylonian sculptures that we know give us a fair idea of this royal type, though at that date the Aryan blood had permeated almost the entire race, whereas in the time of which we are speaking it had scarcely tinged it at all.

After a long period of splendour and prosperity this mighty empire of Chaldæa slowly waned and decayed, until at last it was utterly destroyed by the incursion of hordes of fanatical barbarians, who, holding some ruder faith and hating with true puritanical fervour all evidence of a religious feeling nobler and more beautiful than their own, destroyed every trace of the glorious temples which had been erected with such loving care for that worship of the Star-Angels which we have tried to describe. These spoilers were in their turn driven out by the Akkads from the northern hill-country—Atlanteans still, but of the sixth sub-race; and these, coalescing gradually with the remnants of the old race and with other tribes of Turanian type, made up the Shumiro-Akkad nation out of which the later Babylonian empire developed. As it grew, however, it became more and more strongly affected by the mixture of Aryan blood,

first from the Semitic and then from the Iranian sub-races, until when we come to what are commonly called historical times there is scarcely a trace of the old Turanian left in the faces that are pictured for us in the sculptures and mosaics of Assyria.

This later race had in its beginnings at least a strong tradition of its grander predecessor, and its endeavour was always to revive the conditions and the worship of the past. Its efforts were but partially successful; tinged by an alien faith, hampered by reminiscences of another and more recent tradition of the predominant partner in the combination, it produced but a pale and distorted copy of the magnificent cult of the Star-Angels as it had flourished in the golden age which this feeble pen has been attempting to describe.

Faint and unreal as these pictures of the past must be except to those who see them at first-hand, yet the study of them is not only of deep interest to the occult student, but of great use to him. It helps to widen out his view; it gives him now and then a passing glimpse into the working of that vast whole in which all that we can imagine of progress and evolution is but as one tiny wheel in a huge machine, as one small company in the great army of the King. Something is it also of encouragement to him to know a little of the glory and the beauty that have been on this grand old earth of ours, and to know that that is but a pale forecasting of the glory and the beauty that is yet to be.

But I must not lay aside this trifling sketch of two vignettes from the golden age of the past without referring to a thought that must inevitably occur to one who studies them. We who love humanity—we who are trying, however feebly, to help it on its arduous way—can we read of conditions such as those of ancient Chaldæa, and perhaps still more of ancient Peru, conditions under which whole nations lived a happy and religious life, free from the curse of intemperance, free from the horror of grinding poverty—can we, I say, read of such conditions without a lurking doubt, without putting to ourselves the question "Can it be that mankind is really evolving? Can it be for the good of humanity that when such civilizations have been attained,

they should be allowed to crumble and fall, and leave no sign, and that after them we should come to *this?*"

Yes; for we know that the law of progress is a law of cyclic change, and that under that law personalities, races, empires, and worlds pass away, and come not again—in that form; that all forms must perish, however beautiful, in order that the life within them may grow and expand. And we know that that law is the expression of a Will—the divine Will of the Logos Himself; and therefore to the uttermost its working must be for the good of the humanity that we love. None ever loved man as He does—He who sacrificed Himself that man might be; He knows the whole evolution, from the beginning to the end; and He is satisfied. It is in His hand—the hand that blesseth man—that the destinies of man are lying; is there any heart among us not content to leave them there—not satisfied to its inmost core to hear Him say, as a great Master once said to his pupil, "What I do thou knowest not now, but thou shalt know hereafter"?

C. W. LEADBEATER.

IS MORALITY PURELY RELATIVE? A REPLY

WHEN the title of an article is set in the interrogative form, there is at least a suggestion that it challenges replies other than those furnished to it by the writer of the article which it entitles. It is on the assumption of this suggested invitation that I venture to call in question a few of the conclusions stated by the author of the article on the Relativity Doctrine in the February number of this REVIEW.

He states that "the doctrine of relative morality arises from the confusion of two distinct things—the objective existence of moral law and the subjective perception of it." I venture to think that the doctrine of relative morality is concerned solely with the "subjective perception" part of it, and

that any confusion observed by the author may be traced to his bringing "the objective existence of moral law" into the question at all. Surely no one doubts that this moral law in its objective existence must be something a good deal higher than any conception of it which we have managed to grasp at present; so high, indeed, that perhaps it merges imperceptibly into some more spiritual standard called by another name. But since we cannot think beyond our limitations—since morality in the absolute is as unthinkable as any other absolute—we direct our efforts towards something that is within our comprehension, something which may fairly be called morality *relative* to our present capacities. This position granted, the rest is merely a question of degree, and I doubt if the doctrine of Relative Morality has ever been seriously taken to derogate one atom from the height of the standard set before humanity.

The author demurs at the statement that "it is the sight of law, not the existence of it, which creates the duty of obedience." But why should we shrink from it? Is it anything else than a re-statement of the maxim (which the author approves) that "ability is the limit of obligation"? Ability to see the law is surely a necessary condition of any obligation to obey it. Nor does the recognition of this fact in any way necessitate, as the author seems to think, a subversion of the existing system of the universe.

Many of the apparent contradictions in the article arise, I think, from the uncertain meaning attached by the author to the word "law," or rather from the continual interchange of its two meanings. There is the Law Indicative and the Law Imperative, and unless this distinction is carefully observed, confusion is likely to ensue. The laws of nature, the laws of morality in its objective existence, all belong to the Law Indicative, whose pronouncements are categorical statements of fact: "If you walk over the precipice you will be dashed to pieces; if you lead a dissolute life, your body will suffer in certain specific ways; if you commit a national outrage, your nation will sooner or later suffer the penalty to the full." In this sense no one will assert "that moral law bears only on those who perceive it, and that it is other than all-pervading and all-inclusive." But the pronounce-

ments of the Law Imperative take the form of commands and prohibitions, and it is only in this connection that such words as "obligation," "duty of obedience," etc., have any meaning at all. Human legislation is of this kind; the laws of morality *when seen and understood by the individual* become such. Here is the province of relativity. Without knowledge is no responsibility; without responsibility no blame, but *not*, therefore, no punishment, as the author maintains. The laws of nature punish relentlessly if we violate them, and by the punishments we learn; but no blame attaches to us for acting in absolute ignorance of right and wrong. So, too, the penalities under any penal code of human institution which has as its aim anything but the reformation—teaching, training—of the wrong-doer are more fitly styled "legalised revenge" than punishment. In the early stages of our evolution what the author calls "spontaneous advance" is surely not possible. How can we learn the distinction between right and wrong but by experience of both? And without learning it where is our chance of growth and evolution at all?

When the author assumes that by his challenge: "Why should anybody be adjured to do right and to refrain from wrong, for there is no real distinction," he has demonstrated the overthrow of morality itself by the doctrine of its relativity, I would merely point out that because it is idle to expect moral perceptions from the unevolved savage, it does not follow that it is idle to expect them from those who have had more experience. The very nature of the doctrine of relativity is the recognition of a varying degree of responsibility through all stages, from the earliest dawning realisation of the law to the fullest grasp of it that has yet been attained; and adjurations to do right and to refrain from wrong are, if wisely adjusted to the capacity of the one adjured, a very real help towards clearer perception of the right and a valuable spur to the slow teachings of experience.

Those who hold the doctrine of relative morality do not deny the existence of a "universal law binding upon all men as men and irrespective of development or instruction." There *is* "an obligation pressed upon them by nature as human beings, whether they recognise it or not." But this law is not, they con-

sider, a rigid code of morality, of Procrustean exactions, but rather the great law of growth, which points to an ideal of right ever expanding as the moral consciousness expands to grasp it, ever pointing to a higher and higher standard as the evolving soul can respond to it—in other words, as the "limit of ability" is pushed further.

Neither the operation of natural law nor the application of human law appear to me to invalidate this theory. As the author most truly observes, "revelation of truth comes through experience"; and indeed, in view of that admission I am exceedingly puzzled by his conclusions in this connection. We violate the laws of nature and suffer accordingly, and by the suffering, sooner or later, we learn the desirability of conforming to those laws. The measure of our knowledge of the law is the measure of our capacity for morality or immorality, and it is by the stern lessons impressed upon our non-criminal ignorance that our knowledge grows. In the author's own words, "moral perception is evolved through experiencing the inevitable results of an omnipresent law." Precisely; but could there be a more flagrant instance of *non sequitur* than the addition, "yet, if the doctrine of relative morality is correct, this must be abandoned, and the results fall only on those who can foresee them," etc., etc.?

In the domain of human legislation the case for the relativity doctrine seems, if possible, stronger still. There is no absolute standard; in different nations, at different epochs, the law, the embodiment of the idea of right, varies considerably. This being so, it would appear that the law at any given time merely represents the highest standard of social morality attainable by the majority, according to the opinion of the ruling power, be that power the will of the said majority, of a ruling class, or of a single autocrat. Certainly this law is applied indiscriminately to all citizens, and the law of growth, the law of the evolution of the individual, operates in the continual striking against the standard recognised by the majority and the gradual learning that results therefrom. The author questions on what ground he can resist the forcible seizure of his property, and says: "If it is right for him [the thief] to act out

his existing nature, I must be wrong in combating him." Why? If he acts in ignorance, he is rightly working out the law of his being and learning a useful lesson by the experience he gains of the operation of law; if he acts not in ignorance, no upholder of relativity would deny him some measure of moral responsibility and blame. But, in either case, what could possibly suggest that the owner of the property would be wrong to resist the theft? What further ground does he require than that he finds himself a member of a community whose general sense of morality recognises the protection of property as desirable, and provides means for making its recognition effective?

In summarising "the whole moral code as between men" in the law that "*everyone else's rights are to be respected*," surely the author would not contend that such a formula as at present understood can represent a final exposition of the moral law in its objective existence. It is "Justice" writ wordily, and few would suggest that the last word has been said on that subject. Definition we must have, but he would be a bold man indeed who should say that he had reached a final and complete definition of such a conception.

Let us see what the words amount to. The author speaks of the "inherent rights" of man. Does he remember that in England, not very many years ago, the moral standard of the community did not consider as an infringement of the "inherent rights" of man a condition of things which the Factory Acts and other subsequent legislation have considerably modified and in some cases abolished? The labour of women and children in mines; the system of "pauper apprentices" handed over by the parish authorities to the great employers of labour to be kennelled far worse than dogs, worked to suicide or "natural" death in a few months, and then replaced by another consignment of apprentices; these, and similar cases, which can be studied in the Blue Books of the time, suggest at least the possibility of there being other things done among us now, which the author may not consider as any violation of the rights of individuals, but which a coming generation may brand in terms almost as strong as those we apply to the industrial conditions to which I have referred. A study

of economic history would seem to show that the variable meaning attached to such a phrase as "inherent rights of man" depends largely upon the state of advancement reached by the social conscience at any time.

But the Theosophist will go further, and recognise that no aggression upon his person or his property can possibly be an infringement of his "rights"; for his rights can mean nothing but his deserts, and his deserts are to the minutest detail the kârmic consequences of his own energies of causation in the past. He will take all reasonable steps in self-defence; but if all he can do proves unavailing, he will accept the inevitable with what philosophy he may.

The article concludes with a prophecy that "when at last the clear-cut system stands disclosed, we shall wonder that we ever supposed wrong a phase of right, and evil a form of good." It is perhaps a little hazardous to prophesy regarding that stage of our progress; but, if we are to guess at all, it may be nearer probability to suppose that when at last we look back, "as gods knowing good and evil," there will be nothing in all the past that can cause us *wonder*, as we realise completely that "in a conditioned universe absolute right and wrong are not to be found, but only relative rights and wrongs,"* as we see the long growth of the ages through all phases, all forms, all imperfections to its full destiny of Good.

E. M. SAMSON.

* *Dharma*, p. 19. See also pp. 32, 34, 55, and indeed the whole lecture entitled "Right and Wrong."

THE LIFE OF GIORDANO BRUNO

(CONCLUDED FROM p. 20)

In England Bruno was heartily welcomed by the cultured and the learned. Received at Court by Elizabeth, he became one of that brilliant crowd of eminent scholars which made her reign so famous in the annals of literature. He formed a friendship with Sir Philip Sidney, to whom he dedicated two of his works, and by some it is thought that he may have met and discoursed with Shakespeare, who was in London about that time.

In Bruno's works are to be found many expressions of opinion about England and the English people which are most interesting. The common people he describes as rude, brutal, savage and uncultured ; a people who revile and mock strangers when they meet them in the streets. On the other hand, of the truly cultured he speaks in terms of the highest praise. For Elizabeth he professed great admiration, indeed it was one of the charges brought against him at his trial that he had honoured and praised this queenly heretic. He calls her that "unique Diana who is among you as a sun amid stars." He spoke highly of the beauty and grace of the English women, in that respect agreeing with Erasmus, who had visited England, under similar circumstances to Bruno, during the early part of the reign of Henry VIII. Bruno lectured at Oxford by invitation and was granted permission by the Senate to teach publicly. His principal subjects were the "Science of the Spheres" and the "Immortality of the Soul." He does not appear to have formed a very high opinion of the Oxford men of the day, who are described as "a constellation of pedants, whose ignorance, presumption and rustic rudeness would have exhausted the patience of Job." In one of his works Bruno tells of having taken part in a great public discussion at Oxford, a kind of literary tournament which was held

in honour of the County Palatine, Albert de Lasco. The learned doctors of theology then took Aristotle's writings as their text books and some of their best men were chosen to do battle clad in the armour of this philosopher. Bruno, "armed with a more perfect theology and a purer wisdom than they had been taught," entered the lists against them, and, if we are to believe his own account, fifteen times did he stop the mouth of his pitiable adversary, who could only reply by abuse.

Not a little of the antagonism that Bruno raised up against himself was brought about by his ceaseless attacks upon the worship of Aristotle. In the eyes of the Church of Rome this was a terrible offence, for by way of its great theologian, Thomas Aquinas, it had received and adopted the scientific teachings of Aristotle, and had practically constituted them the orthodox science of the day, to contradict and oppose which was almost as great an offence as to question, say, the theology of the great Aquinas himself.

So great and supreme were Aristotle's teachings considered, that shortly after Bruno's time, in 1624, the Parliament of Paris issued a decree banishing all those who publicly maintained theses against Aristotle, and five years later it was decreed that to contradict the principles of Aristotle was to contradict the Church. Even in Oxford a fine of five shillings was imposed upon those who argued against the teachings of the great philosopher. There is a good story told of a student who, having detected spots in the Sun, communicated his discovery to a worthy priest. "My son," replied the priest, "I have read Aristotle many times, and I assure you there is nothing of the kind mentioned by him. Go, rest in peace, and be certain that the spots you have seen are in your eyes and not in the Sun."

All this is, of course, very amusing, and there are many to-day who laugh at the idea of such a whole-hearted belief in the universal knowledge of a philosopher who is reputed to have taught the fixity of the earth and its central position in space; still it must be remembered that the same kind of error has been constantly repeated since, and is even being persisted in to-day. The Church has, perforce, given up the geocentric theory, but it has since fought no less stubbornly against later scientific dis-

coveries, such as those of astronomy and geology with regard to the antiquity of the earth, and at the present time, although the battle is irretrievably lost, many ultra-religionists ignorantly hold out against any assertion founded on the evolutionary theory. When this theory actually finds general acceptance it will almost certainly be canonised by the Churches, and all expansions or modifications of it suggested by the progressive scientists of the future will, as of old, be anathematised.

The fundamental error lies in the idea that there is a finality which can be attained in our search for knowledge in any department of science, philosophy, or religion. It is difficult at first to understand why the Church should have attached such importance to the orthodox science of any period, but it is not improbable that it felt its own first-hand knowledge of the fundamental truths of religion to be so completely wanting, that it held tenaciously to the accepted teachings with regard to the physical universe, with which the religious teachings had been associated.

The discovery, for instance, that the Earth was only a planet moving in space like myriads of other similar bodies, and that the centre of the universe was not the Earth, but that for our particular system the Sun was the controlling body, does not appear to have any particular religious significance, until we remember that the narrow views then held by the Church of the nature of the relation between the universe and man were rendered absurd by the acceptance of the new discoveries. The universe according to their conception was subordinate to the Earth, and the Earth to man. Around the latter all things centred and it was for him that all things had been created by God. Any contrary teaching was consequently considered to be an indirect attack upon religion, and when the discoverer appealed to facts he was given to understand that it was so much the worse for the facts when they were in opposition to the teaching of the Church. If this did not convince him it proved so much the worse for him, when Mother Church could lay her hands upon him. To-day the Church has changed its point of view a little, but it still refuses to open wide its eyes. The Earth may not be the centre of the universe, but man, or rather

the Christian, is, and any fact that seems to contradict the dogma is a sin against the true Faith.

It is thought that the opposition created by Bruno's vigorous method of discussing his philosophy eventually became so strong that he was compelled to leave England, but it is much more likely that the immediate cause of his departure, after the sojourn of some three years, was the removal of his friend and patron, the French Ambassador, to Paris.

In one of his works he writes of his departure from London "with him who preserved me from the Oxford pedants and from hunger"; two evils he seems to have regarded as equal. Bruno during the whole of his English visit appears to have been the guest of this worthy nobleman, and the friendship between them was so close that we are not surprised to find that the necessity for the departure of the one brought about that of the other. Another and a deeper reason may be found in the fact that, so far as England was concerned, his work was done. His teachings had been fully expounded to all who were prepared for them, and his message must now be carried elsewhere.

On his return to Paris, in 1586, he lived more privately than during his previous residence. His friends became anxious that a reconciliation should take place between him and the Church, and efforts were made to bring about such a result. Bruno, it must be remembered, had never placed himself in direct opposition to the Church of Rome, and although often pressed to join the Reformers he had always declined. What he most earnestly desired was freedom to follow and teach his most beloved philosophy, and he was perfectly willing to be reconciled to the Church provided that he was not expected to submit himself to Convent rule again. Mendoza, the Spanish ambassador, who had interested himself on Bruno's behalf, tried to obtain his submission without reservation, knowing, perhaps, the hopelessness of any application to the Pope which did not carry with it absolute submission. Bruno, would not, however, give his consent to the restriction on his freedom which living in a convent would entail, so the attempt at reconciliation was abandoned.

In Paris his final triumph was achieved at a public discussion

on the physics of Aristotle, which he had obtained permission to hold, and over which he presided. For three successive days, we read, the discussion continued, the great questions of nature, the universe and the rotation of the earth being the subjects round which the dispute centred. Bruno here presented his opinions with all the force, vigour, and incisiveness for which he was famed, and needless to say a great sensation was produced in the scholastic circles of Paris. Some writers think that he was compelled to leave Paris on account of the enemies he had made in this discussion, but Bruno himself states that the disturbed political state of the city was the cause of his departure, after only a few months' stay, for Germany.

He first visited Marburg in Hesse, where he matriculated as a Doctor of theology, but failed to obtain permission to teach Philosophy. According to the account given by the Rector of the University this decision made Bruno very angry, and he is said to have spoken very violently and insultingly to the Rector in his own house, whither he had gone to protest against the injustice done to him, and ended by demanding that his name should be struck off the list of members of the University. This, says the Rector, was done very gladly, but a reference to the rolls shows that Bruno's name was subsequently restored, and the words, "with the consent of the whole University," which had accompanied the cancellation, were struck out, the Rector having acted without full authority.

Bruno next appears at Wittenberg, where he was very cordially received, obtaining permission to lecture and being placed by the Rector on the list of the University. He remained there about two years and was treated with great courtesy by the professors, a contrast, Bruno tells us, to those of Toulouse, Paris, and Oxford, who received him with upturned noses, puffed cheeks and loud blows on their desks. At Wittenberg he was left in peace to write his books and study philosophy, and after London the highest place in his heart was occupied by Wittenberg.

There is no space in an essay of the present limits more than to mention that after leaving Wittenberg he visited Prague, Helmzted, Frankfort and Zürich, where the next three or four

years of his life were spent, so we pass rapidly on to the closing scenes of his life.

The momentous nature of the step he next took, in returning to his native land, is apparent when we remember the circumstances of his departure. Whether his motive was the call of duty or an intense longing once more to see the land of his birth, is not certain, but, in 1592, at the earnest request of a young patrician named Mocenigo, who was desirous of being taught by him, Bruno accepted an invitation to visit him at Venice. When leaving Frankfort to pay this visit Bruno seems to have had a foreboding of what the future had in store for him, for he wrote: "The wise man fears not death; nay even there are times when he sets forth to meet it bravely."

During these sixteen years of travel he had visited nearly every centre of learning in Switzerland, France, England and Germany, being impelled ever onward by the mission he felt he had, to carry the light of the new philosophy into the darkness and discord in which the thought of the time existed. True it is that for the moment he seemed but to make greater confusion, but the ideas he put forth were in time seized upon and elaborated by some of the greatest minds of the following centuries, many of whom made acknowledgment of their indebtedness to him.

Bruno's task of teaching his new disciple, Mocenigo, does not appear to have been an easy one, and his attempts to teach him Lully's art of learning was a failure, due, doubtless, to the want of capacity in the pupil, who had probably hoped to make up natural deficiencies by procuring the most learned teacher he could find. He suspected Bruno of wilfully keeping back his knowledge, and no doubt thought, as others did, that Bruno was possessed of some magic power which he could impart, if he would, for payment. He went so far as to threaten to denounce Bruno to the Inquisition if he would not tell him all.

Bruno at length, tired of being pestered by such a man, decided to leave him and to return to Frankfort, where the printing of some of his books required his superintendence. This brought matters to a climax, and Mocenigo at once instructed his servants to lock Bruno in his room, whilst he went to denounce him to the Inquisition. So well did he do his work

that the next day the officers of the Inquisition in Venice were sent to arrest Bruno, who was lodged in one of those dark and dank dungeons of the State, which were in the walls, below water level, on the western side of the Bridge of Sighs. In this horrible prison, in which so many thousands of human beings have suffered untold agonies, Bruno was fated to pass some nine miserable months, the only variation being the occasions on which he was summoned to appear before his judges.

The records of Bruno's trial in Venice have fortunately been preserved in the Venetian State Archives, so that we are not left to conjecture what actually took place. These records have been copied and published by more than one Italian writer, and they form the ground from which many of the facts of his life have been gathered.

The denunciations of Mocenigo formed the sole charges against Bruno, and they were such a mixture of truth, perversion and falsehood, that it is not easy to disentangle them. They consisted of statements such as these: "That he had heard Giordano Bruno assert several times that to say bread is made flesh is a great reproach to the Catholics; that he is an enemy of the Mass; that no religion pleases him; that Christ was a wicked man; that in God there is no distinction of persons, which in God would be imperfection; that the world is eternal, and that there are infinite worlds;. . . that the friars should not be permitted to dispute nor to enjoy their revenues, because they defile the face of the earth; that they are all asses, and our opinions are the doctrines of asses; that we have no proof our faith is approved by God; that not to do to others that which we desire them not to do to us suffices for good living; that he laughs to scorn all other sins; and that he marvels how God endures so many Catholic heresies."

These and other similar accusations were made against him. With many of them any right thinking man will agree, others are manifest travesties of what Bruno taught, whilst others again are false deductions from his statements, if not wilful falsehoods, which were indignantly repudiated by Bruno during his trial

These charges were unsupported by any evidence except that of Mocenigo, the evidence of the other witnesses being generally in favour of the accused. From one of these witnesses we learn that Bruno had an idea of a Universal Religion to which all people might belong, and evidently this is at the bottom of Mocenigo's statement that "no religion pleased him." Theosophists will appreciate the difference between the two positions, for it is precisely that which many of them take up to-day; they cannot belong to any of the recognised religions of the world, for they, like Bruno, know that there is a Universal Religion which includes all.

Bruno in fact was during his travels preaching and writing Theosophy under the name of Philosophy—not perhaps in the clear and definite manner in which it is presented to-day, but yet in terms which place the fact beyond dispute. The extracts from his Italian works, which will be given in a following paper, as well as those given throughout this essay, will serve to give a general idea of the similarity between the sixteenth and nineteenth century presentments of Theosophy.

If in his writings Bruno is prolix, the exposition of his principles before the Venetian Inquisition is a model of clearness and conciseness. His line of defence was that all he had written and taught was purely from the philosophical standpoint, and he denied most strenuously that he had ever attacked the Church of Rome, although he admitted that there might be antagonism between the two; but these differences he left to his Judges to determine, confining himself to a definite and clear statement of what his principles were. It seems strange that the Judges should have limited their enquiry to the crude charges made by the informer when Bruno's own works might have been quoted with telling effect in support of a charge of heresy, but the probability is that those who tried him had either not read the works or were not sufficiently versed in philosophy to deal effectively with the subject. There was also another difficulty, for many of Bruno's statements could be supported by references to old philosophers who were regarded as orthodox, and by quotations from the Fathers of the Church, who of course could not be heterodox. Bruno was perfectly aware of this, and as occa-

sion demanded, used with effect his vast knowledge, for he was fully master of all that had been recorded of the teachings of the great minds of the past.

The trial, on the whole, reads in Bruno's favour, and at one time there seemed a probability that he might have saved his life. He gave expression to a desire to become reconciled to the Church, and stated that he had had for some time in view the idea of dedicating one of his books to the Pope and taking it, with others of his approved works, to Rome in order to present them in person to his Holiness, in the hope that he might be allowed to study, write, and, if possible, lecture, under the sanction of the Church, but without returning to his order. He probably had in mind that a similar favour was granted in the same century to the learned Erasmus.

Some writers are of opinion that Bruno went so far as to recant when he fully realised his dangerous position, but his words scarcely bear that interpretation and are no more than might conscientiously be used by one who did not wish openly to defy his judges.

He is recorded as saying at the close of one of his examinations: "As God will pardon me my sins I have spoken the truth in all the things that I have been asked and that I have remembered, but for greater satisfaction I will once more consider my life, and if I have said or done anything against the Christian or Catholic Faith I will speak of it freely; and I declare that I have said that which is just and true."

On another occasion during the same trial he is reported to have made a more complete retraction. It reads as follows:

"All the errors I have committed up to the present time relative to the Catholic life and the order to which I belong, and all the heresies I have held and the doubts I have felt respecting the Catholic Faith and things settled by the Holy Church, I now abhor and detest; and I repent of having done, held, said or believed things that were not Catholic; and I pray this sacred tribunal that knowing my weakness it will receive me again into the bosom of the Church, providing appropriate remedies for my soul and using mercy."

Doubts have been cast upon the accuracy of this statement,

but remembering the line of defence taken by Bruno during his trial, in which he claimed that his philosophical views should be kept separate from matters of religion, it may well be that he uttered the words in good faith. Nor should we be surprised if he went further than he might have done in times of greater strength, for the ordeal which he had passed through was of a nature to have broken down the strongest. Whether or not he was put to the torture is unknown, probably not in Venice, but to be imprisoned in a cell into which not a ray of light was permitted to enter, to sit alone in the intense darkness of the underground dungeon, absolutely cut off from all communication with the bright world around him, with never a sound reaching his strained senses save the drip, drip, drip of the water slowly oozing from cracks in the cell-roof—water that had found its way in from the adjoining canal below the level of whose surface the cell had been built—to exist in this awful condition of misery and suspense day after day, week after week, month after month, must have been in itself an ordeal terrible to contemplate. Had he broken down none could have blamed him, but there are no signs of fear or weakness in the dignified replies which were given in response to the searching questions of his judges, and we may well believe that not even to save his life would our noble and valiant philospher have swerved a hairsbreadth from what he knew to be true.

What the decision of the Venetian Tribunal might have been it is difficult to say, but the necessity for giving one disappeared when, a few days after the end of the trial, a demand was received from Rome that Bruno should be sent there for trial on the original charges. After some delay from motives of policy the demand was acceeded to and Bruno was taken by boat under the Bridge of Sighs and placed on shipboard for transportation to Rome. This was in February, 1593, after an imprisonment in the Venetian prison of nine months. What transpired for six long years after this date we can only conjecture, for after the doors of the prison of the Holy Office in Rome closed upon him he disappeared altogether from the ken of the outside world; nor is any light likely to be thrown on this period till the bloody records of the Roman Inquisition are un-

sealed, for the archives containing the history of the bodily and mental tortures to which so many noble souls have been subjected by that body are still denied to the enquiring eye of the historian. So closely kept was the secret of Bruno's arrival there, that for long it was imagined he had only been imprisoned in Rome for a short time, and even an attempt was made to show that the story of his martyrdom was a fiction invented to discredit the Church by her enemies. The discovery of some contemporary letters and the publication of the official records of his trial in Venice which had been kept in the possession of the State, placed the facts beyond doubt, and to-day the defenders of the action of the Church confine their attention to belittling the genius and defaming the character of this truly great soul. Among the writers who deliberately took up this task was a Father of the Society of Jesus named Luigi Previti, in a work entitled *Giordano Bruno e i suoi Tempi.* It has never been my misfortune to read a work in which scholastic power has been more ignobly used; the work is an example of the depths of baseness and meanness to which a writer of this class will descend in order to accomplish his object.

At last, after long years of suspense, Bruno was brought before his judges and examined at length on various charges of heresy. The court was composed of no fewer than nine Cardinals and a like number of assessors. It proceeded slowly and with great deliberation, and there appears to have been every endeavour made to convince him that his views and teachings were false. Time after time he was put back to be talked to privately by Cardinals and by others, but all their efforts failed completely to shake his belief in the truth of his teachings. At last, on the 20th December, 1599, on the occasion of a visit made to the prisoners lying in the dungeons of the Inquisition, the definite answer of Bruno is recorded.

With a spirit unshaken by doubt, and a resolution undaunted by the grievous suffering he had passed through, he said "that he ought not to recant, and he will not recant, and that he had nothing to recant, nor any reason to recant, nor knew what he should recant."

There must have been something in the character and

personality of Bruno that made his judges hesitate to go to extremes; they must have been touched somewhat with the nobleness and purity of his philosophic teachings in that they paused before dooming to a cruel death one who could hold and formulate such lofty conceptions. Even when at last every hope of retraction was gone and their final decision was called for, after two years of delay, their reluctance to pass the dread sentence was apparent, for Bruno after hearing it turned to them and said: "You, O judges, feel perchance more terror in pronouncing this judgment than I do in receiving it."

It is not for us to judge harshly the conduct of the men who doomed to death a fellow-being for what appears to be an utterly inadequate cause; but the spectacle of this philosopher, some fifty-two years of age, with dark fiery eyes set beneath a forehead luminous with thought, with face pale and thin, with body frail and weak, with chained hands and bare feet, and on his shoulders the ignominious sulphur-coloured devil-adorned scapulary, being led to such a horrible death by the order of men who claimed to represent a God of mercy and love, is one which even now it is difficult to contemplate with feelings of calm judgment.

Of the inner life of the noble-hearted prisoner during these seven awful years of immurement in the dungeons of the Inquisition we can know nothing, although we may surmise somewhat. We doubt not but that in the darkness of the cell a light was found which brought peace and strength to the weary and aching heart, that as he lost in physical power he gained immeasurably in spiritual force, that contemplation on his beliefs served only to confirm his faith in their truth and potency, and the feeble arguments and imperfect knowledge of his examiners to make even brighter and greater by contrast the glorious truths of life and being he had made his own.

The body of Giordano Bruno was burnt and its ashes scattered to the four winds of heaven, but the soul which inhabited it will ever teach the lore of the Divine wisdom religion he loved so deeply and so truly.

W. H. THOMAS.

REVIEWS AND NOTICES

The Basis and Origin of Christian Belief

Exploratio Evangelica: a Brief Examination of the Basis and Origin of Christian Belief. By Percy Gardner, Litt.D. (London: Black; 1899. Price 15*s*.)

During the last few years much more attention than usual has been given by Theosophical writers to the elucidation of the origins and doctrines of Christianity, and there is no doubt that the interest in the subject has never been greater among the students of the Society than it is to-day. Groups (we notice) are being formed for the special study of the *Bible* and Christian origins, and they are demanding information as to the best and most authoritative books on these vast subjects. In our opinion Dr. Gardner's *Exploratio Evangelica* is just the book for them on which to base their studies; it is far and away the best general introduction to the field with which we are acquainted.

Seldom does one have the good fortune to read with real pleasure a book on this subject of a million contradictory opinions, and this is especially the case when the reader has the advantage of a Theosophical training in matters of religion. Dr. Gardner's work has given us this pleasure in its perusal; we do not mean to say that we can agree with all of his views, but we are always in sympathy with his general trend of thought, and are convinced that our colleagues and readers will all derive pleasure and instruction from a close study of what he has to say.

Our author has the advantage of writing with entire freedom; he is a layman and therefore able to take a more impartial view of the vast field of Christianity than one who is professedly condemned to certain doctrinal limitations. At the same time Dr. Gardner is keenly alive to the fact that feeling is a greater factor in religion than reason, and though he gives the greatest credit to criticism and uses its results with the greatest courage, he limits it to its proper position and rightly refuses to confine the problem to the narrow compass of mere rationalism,

Indeed his whole treatise is a masterly analysis of the proper function of criticism, and the tendency of his book is to transfer the burden of the support of Christian doctrine "from the history of facts to the history of ideas." He clearly sees the insufficiency of the cruder ideas of evolution which have mainly guided the work of the most advanced writers in this field, and his views on the nature of "history" are exceedingly illuminative.

We could quote hundreds of passages from Dr. Gardner's pages with which we are in entire agreement, and are surprised that one who is apparently unacquainted with our Theosophical literature should have reached so many conclusions to which so many of us can give a ready assent.

Our author says he writes for students, and has not tried to make his style attractive; but as a matter of fact *Exploratio Evangelica* is eminently readable, and quite free from the puzzling technicalities which as a rule frighten the general reader from a study of the most important and interesting subject which can possibly engage the attention of every thinking man and woman in the western world.

It is of course to be understood that Dr. Gardner confines his attention to Christianity and the environment of its origins; within this field his views are of the most liberal, but it is doubtful whether he would admit the high ideal of universal religion set forth by Theosophy. For him Christianity is the best in religion, and, as he sets it forth, we do not grudge him his faith, for it is a most noble one; but there is a grander view still, and the more the spirit of sympathy and sound judgment, which is shown so conspicuously in Dr. Gardner's examination of the basis and origin of the Christian faith, works in our examination of the other great faiths of the world, the more shall we see that the inspiration of all religion comes from the same source, and that the great Teachers, such as Kṛishṇa, the Buddha and the Christ, are brethren, the Sons of one Father.

G. R. S. M.

Kabalistic Correspondences

The Way of Wisdom. An Investigation of the Meanings of the Letters of the Hebrew Alphabet, considered as a Remnant of Chaldean Wisdom. By F. Farr Emery. (London: Watkins; 1900. Price 1s. net.)

The plan of this short essay is to establish a series of correspondences between the root meanings of the letters of the Hebrew alphabet (as

given by an anonymous author in a lexicon published in 1824) and the Thirty-two Paths of Wisdom (10 being assigned to the numbers and 22 to the letters) of the kabalistic tractate *Sepher Yetzirah*. Again, by taking the division into 3 mother letters, 7 double letters, and 12 simple letters, correspondences are attempted with the 7 "principles," and also with the 12 nidânas, 7 lokas, and 3 roots of avidyâ, symbolised by the Buddhist Bhava-chakra, or wheel of becoming, which is correctly stated to be based on a Chaldæan original.

Those who are interested in such exercises will doubtless derive help from Mrs. Emery's essay; personally we believe that with sufficient ingenuity the kabalistic method can be made to yield any meaning we desire out of any written record. It may have been legitimate once upon a time in Chaldæa when applied to scripture intentionally written to be so interpreted, but we cannot but feel that the original writers and editors of Hebrew scripture would have stood amazed at the doctrines for which kabalistic interpreters have made them stand sponsors. We do not mean to say that the doctrines of the kabalistic tradition are not in many ways sublime, but we do maintain that they are not to be derived from the Old Covenant documents—unless perchance some fragments of genuine Chaldæan number-scripture have been preserved to us unaltered by the compilers and editors of the "Books of Moses."

The kabalistic tradition must be purified in the fire of criticism before the student can trust himself to it with safety. Unfortunately few mystic students of the Kabalah will submit themselves or their methods to this discipline; there has been some excellent work done on the subject by German scholars who are Hebrews and very learned in the history of their traditions, and we would recommend their labours to our kabalistic colleagues as a most necessary preliminary discipline.

The kabalistic number-letter method is the entire negation of the modern spirit of criticism, for it postulates as its very life and being not only the verbal inspiration of scripture, but the inspiration of every single letter of every word. There must of course be some middle between these extremes, and in this mean wisdom must lie. May the search for this "middle" be speedily crowned with success, for the wisdom of Chaldæa is well worth recovery.

G. R. S. M.

An Interesting Book on Symbolism

Symbolism of the East and West. By Mrs. Murray-Aynsley. (London: Redway; 1900. Price 21s.)

This book will interest all who care for the study of folklore; it will also be read by many who seek for evidence of the existence of that stream of teaching which underlies all great religious systems both of the East and of the West.

The late Mrs. Murray-Aynsley travelled much, and was evidently a close and sympathetic observer; her work is both analytical and synthetic. She traces the same symbolism and the same customs in all parts of the world. The chapter on the Svastika is of peculiar interest; the author shows very plainly that this universal symbol was emblematic of creation, of fire, and of motion; she also traces its connection with the serpent symbolism. Much of the evidence is interesting to Theosophists, because it helps to support the theory that this sign was emblematic of an invisible, rather than a terrestrial, fire, the fiery serpentine force by which the materials of future worlds are evolved. Sir George Birdwood, in his introduction to Mrs. Murray-Aynsley's work, draws attention to the evidence that the Svastika symbolised revolving motion, if not solar movement.

Perhaps the least satisfactory chapter is the second, which deals with sun worship. The authoress, whether intentionally or otherwise, fails to demonstrate the fact that the sun was a symbol; the true object of worship was "the invisible spirit of the sun."

Mrs. Murray-Aynsley collected some curious antiquities during her travels; one of the most interesting of those to which she refers is a curious bit of brass work, bought at Benares, in which are combined the symbols of the bull, the lotus, the egg, the serpent, and also the water symbol; it is so contrived that water shall drop from the mouth of the serpent, and fall upon the egg, which is concealed in the lotus and revealed by a mechanical contrivance.

A further point of interest is the account of an Abruzzi "snake-dance," which bears a resemblance to a ceremony practised by the Moqui Indians. The authoress also quotes an interesting Norse legend to the effect that horses were brought to Norway 2,000 years ago by the god Odin, who brought them from the Himâlayas. Mrs. Murray-Aynsley remarks that a certain breed of Norwegian horses are like the Yarkandis, which are bred in Central Asia. The director of the Museum at Bergen remarked, *à propos* of the legend, that

the horse was undoubtedly introduced into Norway 2,000 years ago, at which time the God Odin is fabled to have arrived.

Indeed, the book is full of good things, and the plates, instead of reproducing the old hackneyed cuts, as is so frequently the case in such books, present us with a number of exceedingly striking symbols.

I. H.

The Secret System of Gypsy Fortune-telling

The Square of Sevens; an Authoritative System of Cartomancy With a Prefatory Notice by E. Irenæus Stevenson. (London: George Redway; 1900. Price 2*s.* 6*d.*)

If anyone desires to know really how to "dukker" with the cards he should procure the handsome reprint of a very rare booklet—Robert Antrobus's *The Square of Sevens and the Parallelogram*—lately published by Mr. Redway. In the preface he will learn the history and fortunes of this quaint tractate told in very good style by Mr. Stevenson. Antrobus's edition perished by fire and only one or two MS. copies are known of. No European library is believed to possess a copy. Cartomancy and Tarotism are, to our mind, of no dignity or utility, but they indubitably have exercised and still do exercise a great fascination over many natures. Before us we have what purports to be an inner secret among the secrets jealously guarded by the gypsies from the "gorgios" and should think that it might prove a pleasant change to lovers of "Patience."

G. R. S. M.

The Mind Looked at from Outside

The Evolution of General Ideas. By Th. Ribot, Professor in the Collége de France. Authorised translation from the French by Frances A. Welby. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 5*s.*)

It is not possible in the brief space of a review to enter into a serious discussion of the principles of a work of this importance, to draw out their relationship to previous attempts of the same kind and to give judgment *ex cathedrâ* on their results; even if the reviewer's modesty (don't laugh, there are exceptions to every rule!) would permit. It may be possible that one of our Paṇḍits may feel moved by the "Spirit" some time to do this for us, and very interesting the result would be; but here we must limit ourselves to a brief summary of its contents.

The work has been for some time before the learned world in its original language, being a *résumé* of lectures delivered by the Professor in 1895. He states his principal aim to be "to study the development of the mind as it abstracts and generalises"; and he lays down three main periods in the progressive development of these operations: (1) *Inferior* abstraction, prior to the appearance of speech (manifested by signs); (2) *Intermediate* abstraction, accompanied by words, which though at first accessory, increase in importance little by little; (3) *Superior* abstraction, where words alone exist in consciousness, and correspond to a complete substitution. He warns us that "this is a study of pure psychology, from which we have rigorously to eliminate all that relates to logic, to the theory of knowledge, to first principles of philosophy"; and that its main sources of information must accordingly be: "(1) for inferior abstracts, in the acts of animals, of children, of uneducated deaf mutes; (2) for intermediate abstracts, in the development of languages and the ethnographical documents of primitive or half-civilised peoples; (3) for superior abstracts, in the progressive constitutions of scientific ideas and theories, and of classifications."

The translation is well done; and has the rare merit of not being only "out of the French," but also (with few exceptions) "into the English"—which is another thing. A. A. W.

Flabby Humanitarianism

Better-World Philosophy. A Sociological Synthesis. By J. Howard Moore. (Chicago: The Ward-Waugh Company; 1899.)

The publishers of this work have been kind enough to furnish us with a sheet of press opinions to guide us in our notice. We regret, however, that our cold English blood declines to be warmed up to the requisite pitch. The author's intentions are good; he desires to see the whole world one Humanitarian League, everyone living for others and not for himself, but his conceptions are of an almost childish crudity—more suited for the camp-meeting than for the responsibility of print. The elimination of all struggle from life, of all emulation from education, and the like, is a dream which all the wiser heads on this side have long repudiated; and it is not by mere strong language (and, to do our author justice, his language *is* strong!) that it can be set up again. The social problems which lie before us and our posterity are complicated to a degree, and will take generations—possibly many generations—before they can be worked out

to their solution in the new and better order of things. It is not hysterical denunciations, but cool and long-continued study which can alone help us, and it is with regret that we learn from the advertisements that a professor in a Western University intends to make this pretentious but empty volume a text-book for his students. He could hardly have chosen any book less adapted for the purpose.

A. A. W.

Magazines and Pamphlets

In the "Old Diary Leaves" in the February *Theosophist*, Colonel Olcott fights some of his old battles over again, and once more shows us how inconvenient a companion with whom to run in double harness H. P. B. could make herself when she chose. We could hardly wish for a better testimony to the nobility of character and true devotion to the Master's service of both parties, spite of all human weaknesses, than the simple fact that it was, after all, only death which divided them. Now, so many years after, the Colonel speaks quietly and judiciously, as she herself might think and speak of it in her new life, but the old wounds are plainly a little sore at the recollection. The history of the French "Isis" Branch, the Colonel's visit to Professor Max Müller, the founding of the E. S. T., Count Mattei's remedies, etc., etc., are amongst the miscellaneous contents of this month's budget. S. Stuart concludes an interesting article on Mesmerism and Hypnotism, and Jehangir Sorabji writes on "The Value of Devotion in Occultism." As to the strict propriety of printing what are described as "fragmentary notes" of a recent lecture by Mr. Leadbeater on Death, there may be two opinions. Although the Editor has very rightly noted that "Mr. Leadbeater cannot be held responsible for this (necessarily imperfect) presentation of his ideas," a certain responsibility seems to us to fall on the Editor himself in the matter. Thomas Banon vigorously supports his thesis that the "Lankâ" of the Râmâyana is not Ceylon but what we usually know as "Farther India," and papers by Kannoo Mal on "Vedânta, Sâṁkhya and Buddhism on Personality," by S. M. Shukla on Swâmi Dyânand Saraswati, and by J. Ramachendraiyar on Bhakti and Gñânam, make up an interesting number which concludes with Mrs. Besant's Anniversary Address.

The *Prasnottara* for February continues the discussion of the Caste system. The Indian mind does not seem yet to have opened

itself to the conception that is familiar to Western scepticism, of a possible state of society *not* mainly consisting of "labouring men who are, and should generally be poor," and to which the Castes have no possible relationship. A paper by Pramada Das Mitter on Reincarnation is somewhat spoilt, as so much of Hindu writing is spoilt, by a sectarian desire to show how much finer the writer's particular Nirvâṇa is than anyone else's, which reminds us Westerns painfully of the Christian missionary. An interesting account is given of the formidable array of duties comprised in the daily practice of a Bengal Brâhman, which would seem to be calculated for a state of society which would satisfy a socialist, seeing that "working for the family maintenance" is set down for but one hour and a half of the long day's prayers and studies. Mrs. Besant's "Building of the Individual" is continued.

The Theosophic Gleaner for February concludes G. E. Sutcliffe's paper on "The Dawn of a New Era." N. D. K. contributes one on the Zoroastrian view of the life after death. R. M. Mobedji has got himself into the curious confusion that "Our Theosophical writers and preachers . . . prescribe the Astral Plane as the next step of advance for all men; and between Nirvâṇa and the poor wearied man of the earth they build such a complicated series of innumerable steps that it seems as if the mounting would never be finished"; whilst "Shaṅkarâchârya, Buddha, and H. P. B. tell all men to step over the intermediate plane and reach Nirvâṇa at once." Could not the Editor have done something to set this right?

Other Indian magazines are *The Ârya Bâla Bodhinî*, *The Dawn*, the January number of *The Light of the East*, and the second number of *The Indian Review*.

The Vâhan for March is mainly occupied by a lengthy correspondence as to the value of the testimonies of Irenæus and Eusebius to the generally received data of the birth of Jesus Christ, which only leaves room in the "Enquirer" for short answers to questions as to the Aura and the effect upon Karma of the mysterious "warnings" which have sometimes saved from death or injury, as in stories related in *Invisible Helpers*.

Dev Vâhan for February contains a careful analysis of the January THEOSOPHICAL REVIEW, and translations from *The Vâhan* and from Mr. Leadbeater's *Christian Creed*. Its original portion begins with a regrettable reference to present political matters. Even the laudable object of quieting the minds of our German friends does not justify

its intrusion amongst the short articles on Quietism, the movements of Col. Olcott, and Max Müller's Râma Kṛishṇa.

The February *Revue Théosophique*, in addition to a translation of Mrs. Besant's "Duty," gives us a full report of Mr. Leadbeater's Paris lecture on "Death and its Subsequent Conditions," which we must hope before long to see in print in the original English. Dr. Pascal concludes his useful summary of the various manifestations of "Christianity before Christ.'

Our Dutch *Theosophia's* original matter comprises a continuation of J. van Manen's translation of and commentary on Lao-tze's Tao Te King and a Lodge paper entitled Egotism, by M. Reepmaker. There are translations from H. P. B.'s "A Land of Mystery," Sinnett's *Esoteric Buddhism*, Mrs. Besant's "Theosophy and Modern Thought," a *Vâhan* answer by A. A. W., and "Thoughts on Theosophy," by Henri Durrant.

Teosofia from Rome has an article by Sig. Decio Calvari entitled "The Old Man and the New," and translations from Mrs. Besant, Mr. Leadbeater and Dr. Pascal. Notice is given of the removal of the Rome Lodge to new quarters at 72, Via S. Niccolo da Tolentino.

Our limited acquaintance with the Scandinavian tongues only permits us to say of the exceedingly nicely printed and got up *Teosofisk Tidskrift*, the organ of the Scandinavian Section, that it has a translation from Mrs. Besant's "Christ," and a paper by Richard Eriksen on "Karma and Reincarnation."

Sophia, the Spanish Theosophical magazine, this month contains only translations from Mrs. Besant, A. P. Sinnett and C. W. Leadbeater, without any addition of original matter.

The National Committee Letter in the February number of the San Francisco *Theosophic Messenger* should be carefully studied by all who have anything to do with conducting meetings. Perhaps an even more difficult thing than to get your meeting together is to find out a really useful way of occupying the time without falling, on the one side into mere idle conversation, or on the other into the listening to a more or less interesting paper—in either case leaving no particular result behind. Those who wish to make their Lodge meetings opportunities of serious study, can hardly do better than read over the various practical hints our American friends' experience has brought together.

Theosophy in Australasia for January contains a vigorously expressed eulogy of H. P. B. recently delivered from the pulpit of the Unitarian

Church in Sydney, by Dr. Tillman—an encouraging sign of the times; a very practical study by W. G. John, upon "Theosophy and the Duties of Life," and a reprint of Dr. Marques' paper on the "Auras of Metals." In "Questions and Answers" reference is made to the War, and questions thereon are answered more clearly and unhesitatingly than might have been the case some years back. The Editor expresses his intention hereafter to reprint the answers in the *Vâhan* under this heading. We hope that this will not be done to the *exclusion* of original answers; it would be a serious loss if K. and some others who have contributed hitherto were altogether put to silence to make room for reprints.

The January number of *Philadelphia* comes to us from Buenos Ayres. Señor Manuel Frascara gives an interesting account of the attempt of the Faculty to obtain a legal prohibition against a certain Señor Penadés, who has discovered that he can cure various diseases by laying his hands on the sick, to the great scandal of the doctors, who seem everywhere to have quite taken up the old position of the priests—all novelties but their own to be crushed—*per fas et nefas*. Translations and two or three short stories—one, of a father prevented by an apparition of a dead daughter from travelling in a train which was destroyed by an accident on the way and many killed and wounded—fill up the issue.

Of other periodicals we have to acknowledge *Light; Modern Astrology* for March; *The New Cycle; The Arena; Mind; The Herald of the Golden Age; Suggestive Therapeutics; Notes and Queries; Star of the Magi; L'Écho de l'Au-delà et d'Ici-bàs; Humanity; The Monthly Record; Neue Metaphysische Rundschau; The Prophet;* also a reprint of Mr. Geo. E. Sutcliffe's paper "The Dawn of a New Era," from *The Theosophical Gleaner;* and a curious pamphlet from Paris, a small portion of whose vast title is *Sanskrit the Language of the Gods*, in which a certain A. J. Guelle celebrates in the most gorgeous language Victor Hugo can furnish or suggest, the glories of H. P. B. and of Sanskrit and many more things in heaven and earth than are dreamt of in *our* philosophy!

W.

THEOSOPHICAL ACTIVITIES

India

A Benares correspondent informs us that Mrs. Besant is better again, though she is still far from strong. She has been in Calcutta visiting the branch, and on her return to Benares will spend most of her time there until April, when she leaves for England. Mrs. Besant has been lecturing on Sunday afternoons to the Benares Lodge on *Light on the Path*. Her new residence is ready and she was expected to move in there before the end of March. New class rooms for the College, 16 in number, are being built, and are to be completed by July, before the wet season; the building of the boarding-house is still proceeding. It will be early in May before we have the pleasure of seeing Mrs. Besant in London, as the Italian Lodges are to be visited by her on her way home.

Europe

"The Wisdom Schools of Earliest Christendom." Four lectures on this important subject were delivered during March in the lecture room of the Theosophical Society, 28, Albemarle Street, W., by Mr. Mead, at five o'clock, each Tuesday. The sub-titles of the course were: (1) "The Mystic Background of the Christian Origins"; (2) "The Wisdom Schools of the First Two Centuries"; (3) "The Tendencies and Teachings of the Gnostics"; (4) "Gleanings from the Gnostics." Half overlapping this course came another on Tuesday evenings at eight o'clock, by Mr. Leadbeater, the subject being an ever-fascinating one—"The Other Side of Death." The Thursday evening meetings of the Blavatsky Lodge have been held as usual during March, the speakers being Miss Arundale, "Religion and Worship"; Mr. Leadbeater, "Destiny and Providence"; Mrs. Betts, "Animal Cells"; Mr. Mead, "The Mystery Tradition among the Greeks." The Sunday evening lectures were given by Dr. Wells, Mrs. Hooper, Mr. Moore and Captain Lauder.

Countess Wachtmeister engaged the Drawing and Lecture Rooms for the Monday afternoons of March, and gave a series of

very successful receptions. Some well-known speakers were present on each occasion and added to the interest of the afternoon by answering questions.

The President-Founder has landed in Italy on his European tour, but information of his movements has not yet come to hand.

From Amsterdam we hear:

"The main feature of the past two months' work has been, as usual, the lectures: in Haarlem (3), Amsterdam (3), Rotterdam (3), Utrecht (1), Tiel (for the first time, 1), and the Hague (1). Public lectures have been delivered by Madame Meuleman (3), Mr. van Manen (2), the General Secretary (4), Mr. Haje (1), Mrs. Windust (1), and Mr. Hallo (1). The Lotus Circle at Amsterdam met somewhat festively on Christmas and New Year's Day. As a literary production the publication of a Dutch translation of Mr. Leadbeater's *Astral Plane* may be mentioned, making the fifth manual translated into Dutch."

"Mr. Titus continues his work in the Western States. A branch has been organised by him in Omaha, Neb., with twelve members.

U.S.A.

He has also visited several branches, reviving interest where it was waning, and giving new impetus to the work.

"Dr. Bailey of California is lecturing in Washington and British Columbia, and helping the branches in those States, and much interest is being manifested.

"Mrs. Buffington Davis and Miss Houston are continuing their tour on the Pacific Coast, and are now in San Francisco. Mrs. Davis' work is greatly appreciated. Her tour will be of large benefit to the American Section in strengthening the ties between eastern and western lodges and members.

"Two *Bible* classes have been started, one in Butte, Montana, and one in St. Paul, Minn. Undoubtedly a great work lies before the Theosophical Society in the Western world in restoring to the Christian teachings the great doctrine of Reincarnation.

"Mr. Ransome H. Randall, President of the Chicago Branch, is now in Texas, and will spend the month of April in New Mexico in Theosophical work. The Chicago Headquarters is as usual full of activities.

"A new activity has recently been started by the National Committee, called 'reference' work. It was intended especially for members at large, but branch members have also taken it up. The

method is as follows: the National Committee sends out monthly a set of questions based on *The Ancient Wisdom* as a text book, with a request to send in references to other books or magazine articles which throw further light on these questions. These references are condensed and combined, and published each month in the *Messenger*. They are used as a basis of class work in branches, or as an outline of study for individuals. This provides an opportunity of usefulness and service, in which all students, even isolated members at large, may join and work for the welfare of the whole Section."

D. B. B.

N.B.—The address of the General Secretary of the American Section will in future be: Alexander Fullerton, Esq., 46, Fifth Avenue, New York City.

New Zealand

THE General Secretary and Mr. and Mrs. Draffin returned to Auckland in the beginning of February, having visited all the branches after the Convention. Mrs. Draffin lectured in Dunedin, Christchurch, Wellington, Woodville, Pahiatua, and Wanganui, and the visit everywhere was quite successful. New members are joining in Wanganui and the branch there will probably soon be quite active again.

The *New Zealand Theosophical Magazine* has been largely subscribed for, and as the organ of the Section will play an important part in keeping members and others much more closely in touch with the various activities throughout the Section.

Some interesting lectures given during the month of February were: in Wellington, Mrs. Richmond on "Our Daily Duties as Steps to the Higher Life." In Port Chalmers (Dunedin), Mr. A. W. Maurais on "Spiritual Progress." In Auckland, Mrs. Judson on two consecutive Sundays on "Theosophy in the Writings of Ruskin." In Christchurch, Mr. J. B. Wither on "The Attitude of Theosophy to Modern Religious Thought."

South America

THE most accomplished charlatan who has ever made a hunting-ground of the membership of the Theosophical Society is a certain Alberto de Dás. Expelled by the Madrid and Barcelona Branches some six years ago for innumerable acts of dishonesty, he repaired to South America and under a false name acquired a charter from Adyar to form a branch at Buenos Ayres, where he for some time was highly successful in his career of empty boastfulness and obtaining money under false pretences; subsequently he was again exposed and ex-

pelled and sought fresh fields and pastures new. We heard of him from time to time in the various South American republics, always making the same claims of being Supreme Delegate of the Supreme Council of the Supreme Order of Everything, and always—strange to say—getting people to believe in him; he published magazines, set up Psychico-therapeutic Establishments, posed as Chief Magus, and as being the friend of kings and princes—in fact there was and is nothing this most irresponsible little personality would not claim. Dás has a strange faculty of believing his own imaginations, and perhaps this to some extent accounts for his success; it is, however, to be noted that his victims are invariably people of position and wealth. He dresses in the height of fashion, stops at the best hotels, and profusely decorates himself with orders and besprinkles himself with titles. In brief he is a very fine charlatan and is "wanted" by the police of half a dozen countries.

We should not have referred to Dás' checkered career were it not that he has had the impudence to send us a copy of yet another magazine he has started. He is indeed a most irrepressible charlatan.

The following from the cover will give the uninitiated reader some idea of the scope of Dás' genius. It runs: "El Loto: Revista de Estudios Teosoficos: Organ official del Supremo Consejo de la Orden Teosofica Universal: Publication del Centro Esoterico: Porvenir del Perú: Fundado por el Dr. Alberto de Sarak, Conde de Dás, Delegado General del Supremo Consejo del Thibet"!

So then Dás is now operating from Lima in Peru, publishing a review of thirty-two pages very well got up, filled with photographs and great claims; yet again has he been successful in fleecing the credulous and unwary. We who know his record, can do no more than put our members on their guard. Dás is an absolutely *un*moral entity; he is not *im*moral, for the will-less irresponsibility of his psychic make-up has never known the meaning of truth. Dás is a phenomenon that deserves study; it would be almost a pity to put him under restraint, for how otherwise could those who believe in such fantastic "occultism," ever have their eyes opened!

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