THE THEOSOPHICAL REVIEW

VOL. XXVII FEBRUARY 15, 1901 No. 162

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deavour to do good for evil and to supplicate a permanent blessing upon this pitiful race."

That, of course, is Christianity of a rude and primitive kind. One gathers from the telegrams that more advanced Christians in China are thinking more of the payment of indemnities, punishments and gunboats. These things, one is given to understand, though not in themselves Christian, are indispensable instruments of Christian life in China. Who wishes the end wishes also the means. Many good people would rather convert China with a gunboat than not at all. And yet there is very much to be said for what is apparently the view of the Japanese Buddhists—that religion should influence politics rather than politics religion. When the Chinese burned a Japanese temple at Amoy the Buddhists in Japan used all their influence to prevent their Government from pressing the Chinese Government and renounced all claims for damage. This may or may not have been good politics, but it seems to be good religion. And, after all, it is more important that our missionaries should be good at teaching religion than at high politics.

* * *

Excellent Advice

WE do not exactly know what the writer means by calling this "Christianity of a rude and primitive kind"—unless it be "wrote sarcastic." It is old-fashioned Buddhism and true Christianity. But to proceed with our quotation:

According to this Buddhist pamphlet, the root of the whole mischief in China is the alliance between the missionary and the gunboat. The alliance may be only defensive in intention, but in effect it has often been an offensive alliance, from which the politicians, it may be added, have usually reaped more profit than the missionaries. The Chinese, say the Japanese Buddhists, feared "that behind a man who had come with a Bible in his hand stood a warrior armed with a spear and a sword, and that the result of all these intrusions would be claims for compensation, plunder of territory, and what not." The remedy would seem to be for the missionaries to dissolve the alliance with the politicians until such time as these too have so mended their manners that there is no longer any risk that the cause of religion will suffer by the association. The two definite proposals made by the Japanese Buddhists are, first, that all missionaries of religion should dissociate themselves from the policy of vengeance—should, in fact, love the people they wish to elevate, and go into China armed with the panoply of true religion; and, secondly, that missionaries in China should be discouraged "from all forms of procedure which might possibly be regarded as disturbing the social institutions of China"; in other words, that they should make an intelligent study of the people among whom their work lay, with a view to finding out their good rather

than their bad points. Excellent advice indeed: would that it might recommend itself to "all the ecclesiastics in the world," to whom it is addressed.

* * *

The Mystery of China

WE are no sages or dictators of inerrant behaviour to others, for we confess that the world-puzzle as it appears down here baffles our most strenuous efforts to discover its immediate solution. We were, however, amazed at the utter violation by China of the most sacred obligations between nations, and saw that there was no way out but her speedy punishment at the hands of the outraged, for this outrage of the moral sense of the West packed the discordant forces of Europe together against her; but after the relief of the Legations we were equally amazed to read how day after day thousands of Chinese were slaughtered, while the casualties among the Allied troops were but a man or two wounded.

We think the Chinaman a fiend incarnate, and he looks on us as a foreign devil. We boast of our science and our knowledge of the world and our superiority, and the only impression we can make on the Chinaman, and that, too, by the most strenuous "propagation of the Gospel," is that we are devils! We at any rate now know what we have to change in our policy, as the Japanese Buddhists know it. But what of the Chinaman; who is to change him, who look after him; where is *his* Confucianism and Buddhism and Taoism? Five hundred millions of them and no shepherd! Do not, O brother foreign devils, cry so loud! We know nothing of China, and our newspapers only increase our ignorance. There is a civilisation in China which regards us as barbarians; there is a philosophy in China we do not understand; there is a Gnosis in China which is sublime. There, then, must be guardians of the land somehow and somewhere, who watch over its outwardly strange fortunes, and who are preparing it for its future destiny. In the heat of vengeance do not let us forget this. There must be some purpose underlying the apparently hopeless chaos of the present state of affairs; and the people who *ought* to be most able to explain these things to us are the western teachers of religion in China—the missionaries—the cause of all the trouble!

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walking in the light of the "promise of life in Christ Jesus," they have no practical value.

And this, too, when in the same number, as we have seen, Dr. Watson argues that the body in which the Christ appeared to His disciples was a spiritual body, and *not* a physical one—in the light of the resurrection of which Dr. Beet walks. The knower of the Mysteries, however, would hesitate long before he denied the very high probability that Plato too had seen such "spiritual bodies" and received instruction from Masters of Wisdom in the Mysteries into which he had been initiated, and towards which his philosophical arguments did but prepare the way. Dr. Beet seems to be blissfully unconscious that even if we accept the orthodox dogma of the resurrection, it does not prove Plato's point; no miracle can do that, no second-hand evidence is here of any avail.

* * *

The Munkden MSS.

In our December issue we stated that great hopes were entertained that the MSS. looted by the Russians at Munkden might include some of the Greek and Russian classics which were carried away by the Mongols in their wars of devastation in the thirteenth century. From a letter we have received from a correspondent in Russia, on whose information we can implicitly rely, we now learn that the MSS. taken by the Russian troops in China are MSS. written not only in Mongolian, but also in Greek and Latin. These MSS. are still at the place where they were found, under military guard, so that no one has as yet had the opportunity of studying their contents. Great then are our expectations that something of high value may have been recovered; and even if the Greek and Latin MSS. turn out to be copies of already known works, the Mongolian may still contain information of great value, for we have always understood that there are Mongolian commentaries on the cosmogony of Dzyan, and if but a scrap of them could be found it would place the study of the wonderful Stanzas contained in *The Secret Doctrine* on an entirely different footing, and turn the attention of scholars to a priceless literature of which as yet Europe knows nothing.

THE "dream of the alchemists" may yet be realised in the prosaic laboratories of this matter-of-fact age. At any rate a remarkable change has taken place in the scientific attitude of mind with regard to such problems, and few are they who are now rash enough to deny the possibility of transmutation on mere *à priori* grounds. *The Lancet* for December 29th contains the following interesting paragraph on the subject:

The Transmuting of the Elements

> The question of transmuting the elements has once more arisen, but this time attention has been turned not to the conversion of copper into gold, but to the conversion of phosphorus into arsenic and possibly antimony. As is well known, these elements are very "near relatives." The crux was, what was the black substance known as black phosphorus present in ordinary phosphorus after the addition of ammonia. It was suggested that it was arsenic produced by the action of ammonia on phosphorus. It has since been declared by Mr. T. Fittica that he has, by acting upon phosphorus with ammonia in the presence of air, obtained a true transformation of phosphorus into arsenic, and according to his view the latter would appear to be a compound of phosphorus with nitrogen and oxygen. Later, the same investigator has stated that he has succeeded in transmuting phosphorus into antimony. These statements, one and all, are generally discredited, though, of course, the creed is fast gaining very general adherence that there is but one element, a primordial "stuff" out of which the rest of the elements have been, and perhaps are being, elaborated. Whatever may be the truth in regard to these averred transmutations it is remarkable that quite recently it has been shown that arsenic may be administered in the form of a methyl compound—namely, cacodyl—in comparatively large quantity with relatively slight toxic results. Further, cacodyl is said to be almost a specific in debilitated conditions, replacing the phosphorus in nerve tissue. Does it replace phosphorus or is it arsenic transmuted into phosphorus?

* * *

PERHAPS some of our Indian colleagues may be able to throw further light on the following scrap of information published in *The South Indian Post* of October 22nd last. It reads more soberly than the gorgeous romance of Jewish mythology with which we in the West are all so familiar, but if true, it is a far more convincing proof of the practical providence of God in nature.

Manna in India

> At a time when the greatest famine India has known is visiting that country it is most remarkable that manna has been found in the Central Provinces, where the scarcity is most keenly felt. Mr. David Hooper, of

the Indian Museum, Calcutta, has recently called attention to this fact. In March last the strange appearance of manna on the stems of the bamboo was reported and notices of the phenomenon were published. The form in which the manna occurred was that of rods about an inch long and pleasantly sweet. The bamboo forests of Chanda consist of bushy plants, from twenty to thirty feet in height, which grow up on the northerly and westerly slopes of central and southern India. This is said to be the first time in the history of these forests that a sweet and gummy substance has been known to exude from the trees. The gum has exuded in some abundance, and it has been found very palatable to the natives of the neighbourhood, who have consumed it as a food, as did the Israelites of old. The bamboos and sugar-canes are related to each other, and perhaps it is not unnatural to expect them to yield a similar sweet substance which can be used for food; but, as Mr. Hooper points out, it is a coincidence that the stalks of the bamboo, hitherto regarded as dry and barren, should in a time of great scarcity afford sustenance to a famine-stricken people.

* * *

A Frank "Spirit"

THE following cutting from *The Bridlington Chronicle* (October 20th) may interest some of our readers, not so much because of the phenomenon of "spirit drawing," which is common enough, but because of the "medium," and the genial frankness of the "spirit."

Some very remarkable spiritualistic experiences have occurred to M. Desmoulins, the well-known engraver, and the staunch friend of M. Zola, whom he helped to escape to England. M. Desmoulins was a disbeliever in spiritualism until a few months ago, when two young ladies of his acquaintance engaged in his presence in a *séance* of table-turning. The table rose in the air, and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

His curiosity aroused by this incident, M. Desmoulins essayed a spiritualistic experience on his own account. He took a pen and a sheet of blank paper and waited to see whether a spirit would move him, as he had heard had happened to others, to write or to draw involuntarily. Before long his hand was moving over the paper, and he found he had designed a vase, but in so clumsy a fashion as to show that he himself, a talented artist, could not be responsible for the production. The drawings obtained in this way continued for some time to be highly rudimentary; but M. Desmoulins having taken up a pencil one day instead of a pen, the spirit informed him that it would now leave him and that another spirit would take its place.

The new comer proved to be a spirit of remarkable artistic gifts. It started by executing two drawings of the nude marked by extraordinary vigour of line and truth to nature. It has since been indefatigable, and has produced, or caused M. Desmoulins to produce, scores of extremely curious sketches. When under the influence of the spirit M. Desmoulins' hand

executes with almost frantic rapidity a sort of gyratory movement. The outer portions of the paper are covered with a multitude of strokes that form a kind of halo, while the drawing gradually takes shape in a space left vacant in the centre. Most of the drawings are executed crossways, some of them backwards and only a very few in the ordinary manner. Not infrequently the spirit orders a portion of the drawing to be rubbed out and done over again. The spirit is specially partial to portraits, and has often made M. Desmoulins draw striking likenesses of persons he has never seen, but who are recognised by his friends to be people with whom they are intimately acquainted. On one occasion M. Desmoulins was engaged on the portrait of the daughter of a famous novelist, but in spite of prolonged efforts could not obtain a satisfactory likeness. "Take a sheet of paper, you idiot!" commanded the spirit, who is accustomed to be impolite. M. Desmoulins obeyed the injunction, and in a few minutes an excellent likeness of the child appeared on the paper, in a pose quite different from that which the artist had adopted, and without his having had time even to glance at his model. The spirit signs its productions "L'Instituteur" or "The Teacher." M. Desmoulins has often asked it its name, but has only received jocose replies, such as "I am Botticelli," or "Call me Spinoza if you like." The artist confesses that he is somewhat perturbed by these experiences, and would prefer the spirit to take its departure. After helping to disclose the identity of the famous "veiled lady" of the Affaire it is indeed an irony of fate that M. Desmoulins should himself be perplexed by a far more mysterious visitant.

* * *

Equally Frank

THIS recalls to mind a humorous story which Hare (in the just published concluding volumes of his *Story of My Life*) attributes to "British Museum Newton." It is the story of a spiritualistic *séance* at which an old cockney was informed that the communicating "intelligence" was the spirit of his deceased wife. Whereupon the following instructive dialogue ensued:

"Is that you, 'Arriet?"

"Yes, it's me."

"Are you 'appy, 'Arriet?"

"Yes, very 'appy."

"'Appier than you was with me, 'Arriet?"

"Yes, much 'appier."

"Where are you, 'Arriet?"

"In 'ell."

We have heard many less instructive dialogues when listening to the usual monotonous verbiage of "spirit-communications."

THE CÉLE DÉ OR CULDEES

A Study in the Origins of the Early British Church

III.

There seems to be no doubt that the early British Church possessed considerable learning. There are certainly indications not only of greater knowledge than prevailed in later days, but also of a greater simplicity as regards external forms, and of a greater freedom of thought combined with strictness of life; combined also, in the more advanced members of the Church, with extreme asceticism.

The MSS. which were in the possession of the Culdees and their successors in Iona are hard to trace; few relics of them remain. The Iona library, like that of Alexandria, has been swept away. Such works as remain, or rather such fragments, certainly testify that civilisation and much learning existed, especially in Ireland, which was, in those early days, the stronghold of the British Church, whence missionary saints went forth to the northern islands of Scotland, to England, to France, and to Italy. The *Book of Armagh*, which was written by Aidus in 698, shows that Ireland had then long been civilised. From Ireland came Columba, the founder of Iona, the lover of learning. The library at Iona was celebrated. Pennant, who in the eighteenth century made a tour of the Hebrides, quotes a report* that Alaric the Goth presented certain MSS. to Iona. Alaric sacked Rome in A.D. 412; Columba landed in Iona A.D. 563; therefore if this report be true there was an Iona library before the arrival of the great Culdee. So that there must have been either a Druidic centre of learning, or a pre-Columban Christianity flourishing in Iona.

The Iona library was many times destroyed before its final

* His authority is Boethius.

destruction at the Reformation, long after the Columban Culdees of Iona had conformed to the rule of Rome. The Danes burnt the monastery many times, and they forbade learning and poetry. But the Danes were no greater evil in the land than were the Reformers; they came suddenly upon Iona, and towards the MSS. and symbols they played the part of wolves in the fold. Very few MSS. were saved.* Some were carried to Cairnberg, but Cromwell subsequently besieged the castle, and the MSS. were nearly all burnt. Dr. Walker chased one through three or four islands to find that the last leaves had been destroyed by a tailor for measures! Dr. Walker was, however, able to talk with an old gentleman who had for a time possessed the MS., and learned from him that it was a Latin translation of an Arabian work on medicine.

"That worse than Gothic synod," to use Pennant's phrase, "which at the Reformation waged war against all science," destroyed the Register and Records of Iona; it is said that some precious MSS. were actually used for snuff paper in the Inverary shops. The Reformers did their best to crush out the old lore, the old legends, the old romances. Their present-day successors are doing the same thing.

I have recently read a review of a book, the book itself I have as yet been unable to see, the title of which is *Carmina Gadelica;* it is a collection of old Gaelic tales and legends. The author, Mr. A. Carmichael, complains of the destruction of old stories and songs by the modern method of education. He was, on one occasion, listening to a very wise and beautiful legend from the lips of an old Highlander, when the old man's grandson cried out: "Grandfather, the schoolmaster says you ought to sit on the penance stool for your lying Gaelic stories." The old man paused, so hurt and alarmed that it was some time before the conclusion of the legend, which showed a true scientific knowledge, could be obtained from him. This is as mischievous a spirit as that of the men who destroyed the MSS. of Iona.

But all these MSS. were not lost; a small and almost illegible parcel of them is said to have been brought to Aberdeen in 1525. In Dr. Jamieson's book dealing with the Céle Dé there

* See Walker, *Essays on Natural History*, p. 140.

is an account of some Gaelic MSS. which are in the Advocates' Library, Edinburgh.* They include: the outer cover of an old missal, apparently the property of one of the "learned Beatons" (of whom more anon), for it bears the inscription "Leabhar Giolla Coluim Meigbeathadh" and "Liber Malcolmi Betune"; a MS. on astronomy or astrology with the signs of the zodiac; a MS. on medicine, beautifully written by various hands and of different ages; also an old Irish obituary. All these, in the opinion of Dr. Jamieson, must have been patched up and put together from the Iona library. He thinks it probable that some of the Highland Society's MSS. are from the same source. Some of these MSS. possess a certain rhythm; an interesting fact, because it links them with sacred chants and orally transmitted legends and scriptures in all lands.

To turn to the question of the learned Beatons and their MSS. M. Martins in his *Description of the Western Islands of Scotland*, published in 1703, says:

"Fergus Beaton hath the following ancient Irish MSS. in the Irish character, to wit: A Vicenna, A Verroes, Joannes de Vigo, Bernardus Gordonus, and several volumes of Hypocrates." It is probable that these were once a portion of the Iona library, because a branch of the learning of the learned Beatons can in all probability be traced back to a Culdee monk of Iona. These Beatons (Beatons of Pennicross) are now extinct. They lived in Mull, and their name is supposed to have been derived from Baithen, the successor of Saint Columba. The Beatons were educated in Spain, and knew Greek and Latin, but no English. They were a hereditary line of physicians, and are said to have possessed a large Gaelic folio on medicine—now lost. Now Iona was a great school of medicine in the days of the Culdees; I believe it was founded on a pre-Christian school. It is a point of interest because: (i.) Dempster, writing of the Irish pre-Christian monks, hazards the conjecture that they were the Therapeutæ of Philo. These Therapeuts were so called "either because they professed an art of *healing* superior to that in ordinary use, for they healed souls as well as bodies, or because they were *servants* of God."† (ii.) The Céle Dé called themselves servants of God; and

* See Appendix, xxv. † *Fragments of a Faith Forgotten* (G. R. S. Mead), pp. 60-61.

their confessors were "soul friends," who "gave the appropriate remedy" to the sick soul. The Céle Dé, like their predecessors the Druidic monks (Dempster's Therapeutæ), were also healers of the body, and the Beatons, who are supposed to have been descendants or pupils of Baithen, were hereditary physicians. It seems to indicate that the Beatons were originally an order of physicians among the Culdees; the Druidic order of physicians is said to have been a distinct class. Mr. McNicol mentions having seen an ancient Irish MS. on medicine and surgery. Travellers in the Hebrides in the seventeenth and eighteenth centuries lay stress on the cures which were practised by the people; and all the Irish Saints were reputed to be healers by their inherent powers.

The scattered MSS. of which I have spoken are not the only relics of the Céle Dé. There is a report that many MSS. from monasteries formerly in the hands of the Céle Dé were carried to Rome at the Reformation. Many early Irish Saints went to France and to Italy, as I hope to show in subsequent articles; therefore the Irish MSS. which undoubtedly exist in Italy may have gone thither before the Reformation; possibly before the British Church fell into disrepute as being opposed to Rome.

The Céle Dé, whether heretical or no, seem to have very little regarded the works of most of the Church Fathers; though a fragment of a catalogue has been found in which mention is made of the works of Origen. Columban, the Irish Saint who founded the monastery of Bobbio in Italy in 613, after having been accused of heresy by Brunehaut of Burgundy, probably brought many MSS. with him from his Burgundian monastery. The late Miss M. Stokes, in her book upon early Christian Art in Ireland, mentions many MSS. originally brought from Bobbio which are at Milan, Turin, Naples, and in the Vatican.

Leaving the question of existent Irish Christian MSS. let us turn to the subject of Irish Christian learning. Columba, in one of his hymns, shows that he knew the earth to be a globe hanging in space; Adamnan, his biographer, was learned in Latin, Hebrew, and Greek. Christianity as it flourished in Ireland in the early centuries was not a religion of the unlearned. In the eighth century Irish learning was remarkable; Irishmen were

noted, says Bede, for their philosophical attainments and knowledge of Greek. Students went to Lismore from all parts of Europe; Armagh, which is said to have been founded by the Apostle of Ireland, St. Patrick, was a great centre of philosophy and theology. The *Annals of Ulster* state that none but Armagh scholars were permitted to teach theology. Early British Christianity did not despise its handmaidens the arts and sciences. Feargall (Virgil or Solivagus) was taught there in 748, and subsequently taught the doctrine for teaching which Rome tortured Galileo and burnt Giordano Bruno,—the sphericity of the earth and the plurality of worlds. It is said that there were 7,000 scholars at Armagh; Erigena, the unorthodox mystic, the follower of Plato rather than Aristotle, was probably educated there; so probably was Cumian, abbot of Iona. Theology, grammar, rhetoric, logic, arithmetic, music, geometry and astronomy were taught there. All this learning must have been encouraged by the Church, which was said to be heretical, founded, and at first supported, by those men who were subsequently attacked as unorthodox.

Giraldus Cambrensis praises their music, chanting, and remarkable poetry. This stress laid upon music, chanting and rhythmic measure in words links them with schools of mysticism all over the world, and shows their heritage from the Bards and Fili.

A learned Irishman, Aid, established a college for youths and maidens; he gave to his students the tonsure; this tonsure was "the tonsure of Simon Magus," the heretical tonsure condemned by Rome—doubtless the outward sign of some special school or order, clung to strenuously by the early Church in these isles. It was, I think, evidently the mark of an order; the hair was shaved in a line from ear to ear at the upper part of the head, whence the hair hung down. Aid gave this tonsure to the women as well as to the men; for this action (possibly as denoting the admission of women to a certain inner teaching) he was banished.

The early British Christians had also a marvellous skill in penmanship. It is astonishing how some parts of the decorations of their MSS. could have been done without the use of a microscope, yet it is not likely that they possessed magnifying

glasses of any kind. An example of this penmanship (the Gospels of Lindisfarne) can be seen at the British Museum. Miss M. Stokes, writing upon early Christian Art in Ireland, draws attention to the marvellous perfection of the drawing of the circles in the *Book of Kells*, a very ancient illuminated MS.; a miniature of an ecclesiastic in this book has the heretical Culdee tonsure.

Great pains appear to have been taken over the decoration, not only of MSS. but also of MSS. cases. The consideration of these cases and the symbols of Christian decorative art in Ireland and Scotland brings before us several interesting points.

Firstly, it seems to have been the custom to place Irish MSS. either in leather *polaires* or satchels, or in elaborately ornamented metal cases. The late Miss M. Stokes (sister of the great authority upon Irish texts, Mr. Whitely Stokes) devoted the greater part of her life to tracing the history and relics of the Irish Saints and their work. Miss Stokes tells that all the books in the Abyssinian monastery of Sourians were found in similar *polaires*, and in a condition resembling that of the *Book of Armagh*. This is of interest because the influence of the heretical Gnostics was spread abroad among the Coptic Churches; in Abyssinia and in Arabia. Mr. Mead, in his recently published work, says that the Valentinian influence spread to Spain; stray MSS., to which I have alluded, prove a connection with Arabia; and very early Irish tradition links Ireland with "Chanaan in Egypt" and with Spain.

Secondly, the symbols found upon those MSS. and their cases are worth notice. For instance, the spiral, the universal pre-Christian symbol of creative force, is freely used on the MSS.; so also is the serpent, a Gnostic symbol, sacred also among the Druids, but a symbol of the Devil among later Christians. The Psalter of Ricemarch, a Welsh bishop who was educated in Ireland, is profusely decorated with representations of serpents. On the Caah, a very ancient MS. case, appear carvings of oak leaves and acorns; at an early date, when Druidic symbols must still have possessed their full meaning for the people, we find the acorn symbol of Celi-Cêd upon a box of Christian MSS. But this use of non-Christian symbolism by the early British Church is more strikingly demonstrated by the

mirror, which appears not only on pre-Christian pillar stones and on Egyptian monuments, but also, in Ireland among symbols of the Passion of Christ. St. Finnian, whose pupil was St. Columba of Iona, and who was born about A.D. 500, was buried in a "pagan" sarcophagus. It was destroyed; my authority, Miss Stokes, only saw the inscription, and a drawing of the design which was made by Christopher Martin. Upon the coffin was what Miss Stokes calls the "pagan iconography of death." Upon the sarcophagus of the Christian Saint appears the figure of the Greek Thanatos, with his inverted torch and mirror. Miss Stokes was struck by this fact; she perceived, what very few have perceived, the religious significance of the mirrors which appear on Irish monuments. They are, she says, the mystic mirrors of the Etruscans; she compares them with those which appear on some Etruscan vases; on one of which is portrayed a youth, the wreath of initiation on his head, seated on a rock gazing intently into a mirror; this is the mirror in which the reflection is the manifested universe; the mirror of the Logos, the Heavenly Man reflected in matter.* Christians, says Miss Stokes, adopted the mirror symbolism; they would not, I think, have adopted it unless it symbolised something definite in their teaching, upon which stress was laid. "As ye see yourselves in water or mirror, so see ye Me in yourselves," says a "forgotten saying" of the Lord. This reminds me also of another saying which seems to throw light upon a curious Irish symbol, that of the lion cub. The lion cub, says a legend, when he is born lies three days weak and powerless; then the male lion drawing near, roars over him, and by his voice the lion cub is strengthened to arise; this symbol is used as a type of the resurrection of Christ, and it appears on Irish crosses. The symbol reminds me of the passage among the "forgotten sayings" which tells of the gigantic man and the dwarf standing on the "lofty mountain" of initiation; where the mystical birth and mystical resurrection take place; when the "Word of Power" is spoken. Another very significant Irish Christian symbol is the custom of representing hunting scenes, chariot races and other mundane delights as taking place round the dying Saviour.

* Compare the mirror in the Bacchus mystery-myth. ED.

If the crucifixion be, as it was with the Gnostics, a mystic Passion rather than an actual death upon the Cross, if it symbolised the crucifixion of the Logos in matter, of the crucifixion of the Christ within every soul of man; then the portrayal of this turmoil of worldly pursuits around the Crucified is the symbol of a truth. It appears to me, though of this I am not sure, that the figure upon Tuam cross is not nailed; it is a clothed figure, and the signs of anguish and death are lacking. In the *Book of Armagh* there is a picture of a fish carried by an eagle. The fish was, as we know, an early Christian symbol of the Christ; but it is also a symbol of the Buddha,* a fish, therefore, seems to typify the liberated soul, in this case borne aloft by the Bird of Life.

Here then there certainly seems to be a blending of symbolism, Indian, Egyptian, Greek, Druidic, Christian. We shall try, in a future article, to see whether the Druidic religion influenced the Christianity of the early Church. If, in the northern "sacred isles," the old and the new Faiths did not coalesce, then the British Church, a Church which did not owe its origin to Rome, and was probably as ancient a body, had from the first a practice, a teaching, and a symbolism which the later Church lost. Personally, I believe that the early British Church had to a large extent the pure and original teaching of Christianity, the Christianity of the inner mystical and more learned schools. I believe it was this tradition which caused the more ancient British Church to oppose Rome upon certain points. The teaching which the Culdees (a Church within a Church) preserved, was at once simpler as regards outer form, freer as regards doctrine, more spiritual and more mystical; at once harder for the few, and more adapted to the human nature and weakness of the many, than the later rules. The Culdees in their varying rules appear to have recognised the fact that souls stand at different points on the ladder of evolution; some of their clergy were celibates, for instance; others were married; some embraced poverty, others had possessions. The Reformation, which swept away much that was good, and somewhat that was bad, has done, as I think, some of its worst mischief in destroying the records of the Culdee Christians.

IVY HOOPER.

* *Ghostly Japan* (Lafcadio Hearn), p. 125.

A DIALOGUE

"How much longer are these wearisome religious controversies going on,—for ever and ever?" exclaimed a young man, flinging down the newspaper upon the grass. "Here we are in the twentieth century of the Christian era, and here we are hammering away at the old thing as hard as ever."

This was addressed by John Standish to his companion, Sidney Winkfield, a man of middle age, who, picking up the paper, replied:

"Even so, my dear fellow; human nature will be human nature to the end of the chapter."

S. What do you mean by that, Winkfield? You are surely not going to commend these miserable Church controversies, though I must say you do take a quite extraordinary and unaccountable interest in these matters. What in the name of wonder has human nature to do with it? It all seems to me far enough removed from anything possessing human interest.

W. Well, just answer me one question, you who have travelled over the world and who have lately been devoting so much time to the study of history—tell me, have you ever visited a country where religious matters did not occupy a prominent place, or have you ever read of any nation where religion did not play an important part in national development, and has it, therefore, never struck you that there must be something at the root of it all?

S. But do you not regard these discussions and these controversies as a most lamentable waste of human intellect, to say the least?

W. Tell me, do you regard the efforts of mind expended on alchemy and astrology as so much waste of human intellect? Think of the lives spent in the search for the virgin earth, for the philosopher's stone. These were never found; but was the search therefore all in vain?

S. Oh, that is different. Out of astrology came astronomy, and out of alchemy, chemistry, and the accumulated data must have been of immense value once the true method was discovered. It has been well said: "It was the alchemist who first stated, however confusedly, the problems which science is still engaged in solving."

W. In other words, these astrologers and alchemists were doing something very valuable for humanity, but something quite different from what they themselves imagined they were doing. May it not be the same with these theological students? May they not perchance be doing something other than they think?

S. As how?

W. Well, in the first place, may it not be possible,—I do not say that it is,—that this pseudo-science called theology, may eventually lead up to a philosophy of religion, based, as science is, upon experience, and occupying itself not with unintelligible explanations of the nature of God, but with generalisations drawn from verifiable experiences of the nature of man and his relationship with his environment?

S. I don't understand. How can you have a theology, or a religious philosophy, without a God?

W. I said the nature of man and *his relationship with his environment*. Now that environment regarded under a certain aspect, and entering into a certain relationship, is that to which I give the name of God. And to a certain class of emotions produced by that environment I give the name of religion, and the intellectual ideas arising out of those emotions constitute theology or religious philosophy. The word religion, however, as commonly used is one of very mixed signification, and is frequently confused with morality, which is quite a different thing.

S. Well yes. We all know there are men leading most moral lives who have absolutely no religion.

W. As there are also religious men, that is, men with strong religious feeling, who have but little moral sense or power. It too is an instinct, but is not to be confounded with the religious sense.

S. I am not sure that I quite understand what you mean by the religious sense.

W. Religion is the word I employ to express a certain kind of emotion experienced by certain people possessing a particular faculty. Just as a musician is a person possessing the power of deriving a certain class of emotions from a certain class of sounds, as an artist is capable of deriving from form and colour sensations different from those felt by the ordinary man, so a religious man is one possessing a certain faculty of perception. He has the power of becoming aware of something in his environment of which another man may be wholly unconscious. All men are not endowed with this, but like music it is a gift which belongs more or less commonly to the race, though in very different degrees.

S. I see; and the reason then (according to this view) for the existence of churches and places of worship, is that they may satisfy the desire for this emotion in human nature to which religious services minister, just as a concert affords pleasure to those who are musical.

W. Yes; this is why in every land, and in all ages, you will find provision made for this factor in man's nature, recognised as a necessity of his being, just as music is. Other elements no doubt enter very largely into the matter and are so bound up with it so as greatly to confuse the issues, but these we will pass over for the present. Let us therefore for the moment regard the word religion as expressing a certain class of feeling, of sensation, and this wholly independent of the ideas associated with it.

S. You mean we are to think of religion as simply emotion, whether that be produced in the Hindoo who has bathed in the Ganges, or the Christian who has communicated in his church. I must say when in India I was greatly struck by the effect of this bathing in the Ganges on the religious Hindoos. The description of his feelings made me think how much it resembled the effect upon some Christians of receiving the Communion.

W. Each is a stimulus to religious emotion acting upon a religious nature. Now it is this emotion we must regard as religion, no matter what the idea connected with it may be. It is simply a sensation experienced under certain conditions by all those possessing a certain faculty, and this faculty is as normal as any other in the race.

S. Well, this I am prepared to recognise; and further, this faculty seems to me to be influenced by heredity; we see some families in which religious feeling is much stronger than in others.

W. Yes, and nations too. As the Greeks had a special gift for art, as the Romans for law, so had the Hebrews for religion. But this is a large subject, and I do not want at present to stray from the point we are discussing.

S. Go on then.

W. As I was saying, what we must recognise is that these feelings of religious emotion are perceptions just as much as any other sensations. The artistic eye, for instance, perceives something to which others are blind; the musical ear hears something to which others are deaf. The faculty is innate; there are men who cannot see a straight line, some who are colour blind, some who can't distinguish one tune from another.

S. You mean that all these are wanting in some perceptive power with regard to objective existence, as a blind man does not receive the sensation of sight from a ray of light because the faculty is wanting.

W. Just so; the man who sees has become aware of something more in the objective world than the blind man. Similarly the artist has seen something to which the inartistic mind has not penetrated; the musician has perceived something in sound, which the man lacking an ear for music cannot understand. Similarly the man possessing the religious faculty has become aware of something which he who lacks this innate faculty cannot perceive. Now this faculty or perceptive power is something quite distinct from all theologies, philosophies and theories of every kind. The sensation of sight, hearing, touch, taste, smell, exist quite apart from any ideas the mind may formulate with regard to the objects of which these senses make it cognisant. There can be no conception formed in the mind of any object before the senses have given knowledge of its existence.

S. I think I see what you mean. Your idea is that theologies of all kinds, and in all nations, and all religious philosophies, have come into being as a result of these experiences, that the feelings are not the result of the theologies.

W. Exactly. Theology is an intellectual conception

which may or may not be accompanied by religious feeling. There never could have been a theology had there never been any feeling of religious emotion in the human race. Theology has had its birth in experienced sensations. Now, if you consider it, science has had a similar birth. All scientific theories are the result of endeavours to explain experienced sensations. If the human eye had been incapable of beholding the sun and the stars, there would never have been a science of astronomy, or any theory at all about the sun. Science started on its quest to explain facts of experience.

S. You mean that when man saw with his eyes that a sun was in the heavens, he then wanted to know what that object was; and when he saw it rise and set, he wanted an explanation, and so astronomy was born.

W. Just so; and when he saw wood burn and turn to ashes, his thoughts and theories led to the science of chemistry; and when men began to reason upon sweet sounds, a theory of music was the result; and when they reasoned upon the moral instincts moral philosophy arose; and when they applied intellect to religious feeling theology appeared. The origin of all, however, lies in facts of sensation, *i.e.*, facts of eyesight, of hearing, touch, etc., which always tend to produce some intellectual idea.

S. Yes; there must, I presume, be in every mind some image of the things he feels.

W. Undoubtedly; and as in actual existence you can never find matter apart from force, or force from matter, so here you cannot find the feeling except in union with the idea. It is only for purposes of investigation we endeavour to separate them.

S. Therefore when a man says he sees the sun rise he expresses not merely the fact concerning what he sees, but an intellectual idea as well.

W. And let us keep clearly before our minds the difference there is between the observation of a fact and the interpretation of it. The one is the result of experience and remains a fact, the other is an inference from that fact and becomes an intellectual hypothesis.

S. For example?

W. Well, when a man first considers the sun he may con-

clude that at night it sinks into the sea, remaining buried there until the morning. He sees the sun as though it were sinking into the sea, and he concludes that it actually is. This is a hypothesis, an inference drawn from the fact of sight; it is a scientific theory differing from that of true science only in its method.

S. You mean it was through the continual formation of theories and their continual refutation, that science was born; that is to say, that a hypothesis was finally reached which fresh discovery or new experience confirmed instead of refuting.

W. Yes; but it is not at all as easy as it at first appears to separate the primary experiences of sense or intuition from the hypothesis with which they are bound up. Before the Copernican system of astronomy, men would have said they saw the sun crossing the heavens, yet what the Copernican hypothesis contradicted was not the intuition, was not the experienced fact, but an inference from that fact; and till the mind comes to be trained somewhat in scientific method it is almost impossible to keep these two apart.

S. What you mean me to understand is that to the ordinary man the objects he sees, touches, etc., convey to him certain sensations, but that in any expression a man gives to these experiences there is sure to enter a hypothesis as well, which is not possessed of the same validity; and that when an error is proved to exist in this expression of experience, the error must reside in the hypothesis not in the experienced sensation.

W. That is what I mean. Suppose I have on the table a piece of wood shaped and coloured to resemble an orange, you may say: "That is an orange." On examination you may say: "My eyes deceived me." But it was not your eyes deceived you; they testified absolutely truly to the existence of a round-shaped object presenting all the appearance of an orange. It was the inference you drew from this that was wrong, namely, that the object was one possessing the taste, smell, and other attributes of an orange. The further experience of touch and taste contradicted your hypothesis. In all scientific investigation it is the same; fuller experience is either confuting or confirming the hypothesis, but the primary sensation remains unchanged.

S. Now I think I see what you are aiming at. Your idea

is, that all theologies, philosophies, etc., are so many attempts to account for certain experienced sensations. The hypothesis may be proved to be erroneous, but the feelings on which these had their origin remain true experiences.

W. Exactly. Thus the words " I hear," express an indisputable fact of feeling, quite apart from any consideration of what I hear. I may believe the sound to proceed from a horn or to be the voice of a God. Similarly when a religious man says, " I feel that God loves me," he is giving expression first to a fact of feeling, secondly to a certain hypothesis regarding the object whence his feeling proceeds. He is saying not only " I hear," but " I hear a horn." Now, theology has, as it were, been much occupied in imagining and describing the nature of this unseen horn, not only in its relationship to the man who hears, but as it is in itself. Then, when, with further experience, it comes to be recognised that these imaginations are illusory, the conclusion will naturally be drawn by such deaf people as have never heard the horn, that the sound of it is also illusory.

S. I see; you want to place the facts of religious feeling on the same basis as all other experienced sensation.

W. Yes; and I would also have you remark that except in abnormal cases of hallucination the man who experiences these, is right in concluding they proceed from some objective source. The thunder he hears may not be the voice of Jove, but it is something; the sun may not be Apollo driving his chariot across the heavens, but it is a real object. The mental image he forms may be totally erroneous, and yet be no impediment to the full use and enjoyment of the sensation.

S. You mean that a man whose conception of the sun is of the crudest and most unscientific may, yet work in its light and enjoy its warmth equally with him who has more correct ideas?

W. And even more so if his perceptions be acuter; and remember that to train a power of feeling and render it more faithful is quite different from training the intellectual faculty which reasons about the method of feeling or the object of it. Each has its province but they are not to be confounded.

S. And you would apply this to religion? S. E. C.

(TO BE CONCLUDED)

THEOSOPHICAL TEACHINGS IN THE WRITINGS OF JOHN RUSKIN

GREAT men are, to a certain extent, the product of the age and country in which they live; at the same time they help to form and mould the thought of their nation and of the whole race—the twain re-acting upon each other. The greatest minds are a kind of focus in which all the best thought of the times is centred, and from which it is again radiated in all directions for the teaching and elevation of mankind. That this is so is evident from the effect produced on us by the writings of those whom we look upon as the leaders of the thought of the day. How often do we come across ideas which at first sight seem to us new and fresh; yet they strike a responsive chord in our own hearts—they are not after all unfamiliar, and we recognise them as the expression of ideas, or perhaps rather of intuitions, within ourselves, which we have not been able to formulate. Truly the mind of man is one, and all its thought derived from the same source—the Divine Mind—of which all individual minds are but parts.

The development of Theosophical thought and teaching may fairly be regarded as one of the leading features of the last quarter of a century, and traces of it are to be found in all the chief literature of the period; not in the form of a system of any kind—scientific, religious or ethical—no one of which Theosophy professes to be; but rather as a prevailing tendency, a general tone of thought, a widening of ideas in all directions, and a falling back upon the fundamental principles lying at the root of all outward systems. We shall therefore not be in the least surprised, upon opening the pages of the writers of this period and of the preceding twenty years, to find them permeated with what we are accustomed to think of as Theosophical teaching, though the name may never once occur, and the writer might perhaps utterly repudiate the idea. Men like Carlyle, Emerson,

Ruskin, Tennyson, and many others, are the fashioners of the tendency of modern thought; they give out universal ideas—ideas that find an echo in the hearts of true men all the world over, and of which the foundation and justification are in the truths and principles known as Theosophy; these men are the pioneers of thought, and that to which they give expression will ultimately be recognised by all as true, however much it may now seem to be opposed to the principles generally received and acted upon.

In reading the works of Ruskin, more especially those treating of social and political science, we cannot fail to be struck with the similarity, and in many cases the identity, of the principles enunciated by him, with those put forward by our leading Theosophical writers; it is my aim in this paper to point out some of these similarities, bringing forward a few passages in illustration, and comparing them with what may be found in Theosophical literature.

In taking up the points in Ruskin's teaching that seem to be specially at one with those of Theosophy, we may for clearness and convenience classify them under three heads: i., the directly religious teaching; ii., the moral and ethical; iii., the social and political—though this classification is necessarily a somewhat arbitrary one, for the three blend into each other; religious teaching cannot be separated from ethics and morality, the latter being the necessary outcome of the former, while the social and political aspect is simply the application of both to our relations with our fellow men.

i. Under the first heading, that of religious teaching, there are four points specially noticeable as indicative of the Theosophic tendencies running through all Ruskin's writings.

(1) Notice first his idea of the nature and meaning of Divine service; and here I would call attention to the intensely practical tendency of Ruskin's teaching, whatever aspect we take of it. Religion with him has nothing to do with doctrine or dogma, but only with *life* and *action*, it does not matter to him what a man believes—to quote his own words:

> Whomsoever I address, I take for the time his creed as I find it, and endeavour to push into it such vital fruit as it seems capable of.*

* *Crown of Wild Olive*, p. 14

The important thing in his eyes is that the life shall be based upon principles of righteousness and justice—this is the only religion, the only Divine service which he recognises as worthy of the name; and this is to be associated with, to be the basis of, all thought and action, to be introduced into every relationship of life. Take the following passages bearing on this point:

People are perpetually squabbling about what will be best to do, or easiest to do, or advisablest to do, or profitablest to do; but they never, so far as I hear them talk, ask what it is *just* to do. And it is the law of heaven that you shall not be able to judge what is wise or easy unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master—the order of all others that is given oftenest—"Do justice and judgment." That's your Bible order; that's the "Service of God"—not praying or psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything, and by the perverseness of the evil spirit in us, we get to think that praying and psalm-singing are "service." . . . . Alas! unless we perform Divine Service in every willing act of life, we never perform it at all.*

Everyone in this room has been taught to pray daily, "Thy kingdom come." If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it: you must work for it. And to work for it, you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us, we are not to go to it. Also, it is not to be a kingdom of the dead, but of the living. Also, it is not to come all at once, but quietly; nobody knows how. "The kingdom of God cometh not with observation." Also, it is not to come outside of us, but in our hearts—"The kingdom of God is within you!" And being within us, is not a thing to be seen, but felt.†

Speaking to the men of Yorkshire in reference to the new buildings he has noticed about the country, he says:

I notice that the churches and schools are almost always Gothic, and the mansions and mills are never Gothic. . . . You live under one school of architecture, and worship under another. . . . Am I to understand that you consider Gothic a pre-eminently sacred and beautiful mode of building, which you think, like the fine frankincense, should be mixed for the tabernacle only, and reserved for your religious services? For if this be the feeling, though it may seem at first sight as if it were graceful and reverent, at the root of the matter it signifies neither more nor less than that you have separated your religion from your life. . . . You have all got into the habit of calling the church "the house of God." I have seen, over the doors of many churches, the legend actually carved: "*This* is the house

* *Ibid.*, p. 52. † *Ibid.*, p. 64.

of God, and this is the gate of heaven." . . . But the perpetual and insolent warping of that strong text to serve a merely ecclesiastical purpose, is only one of the thousand instances in which we sink back into gross Judaism. . . . I would have you feel what careless, what constant, what infectious sin there is in all modes of thought, whereby in calling your churches only "holy," you call your hearths and homes "profane"; and have separated yourselves from the heathen by casting all your household gods to the ground, instead of recognising in the places of their many and feeble Lares, the presence of your One and Mighty Lord and Lar.*

It is hardly necessary to remind you that these passages indicate also the standpoint which Theosophy takes up with regard to the same subject. We all know that Theosophy is no system of belief, or code of ethics, but a *life;* and we have been told over and over again that the highest service we are called upon to render is, first and foremost, the faithful fulfilment of all our daily duties—that there is no part of our life that may not, and should not, be made a part of that service.

(2) Closely connected with this is the principle which, as Theosophists, we all recognise, *viz.*, that there must be harmony between the inner and the outer life—that our belief, if true and sincere, will certainly mould our life, and that our innermost nature will surely leave its impress on our actions; for it is the *heart*, and not the act, which is the evidence of the real man. This point is brought out in several ways in Ruskin's writings; in reference to the connection between desire and action, we find these words:

Have you ever noticed the expression, "fulfilling the lusts of the flesh, *and of the mind*"? There is one lust and one anger of the flesh only; these all men must feel; rightly feel, if in temperance; wrongly, if in excess; but even then, not necessarily to the destruction of their souls. But there is another lust, and another anger, of the *heart*, and these are wholly ruinous. For when the heart, as well as the flesh, consents and kindles to its wrath, the whole man is corrupted, and his heart's blood is fed in its veins from the lake of fire.†

And again, in another place:

Taste is the *only* morality. . . . "Tell me what you like, and I'll tell you what you are." . . . Nay, you answer. . . . "If people *do* right, it is no matter that they like what is wrong; and if they *do* wrong, it is no matter that they like what is right." . . . Indeed, for a short time,

* *Ibid.*, pp. 83-87. † *Fors Clavigera*, vol. i., p. 489.

and in a provisional sense, this is true. For if, resolutely, people do what is right, in time they come to like doing it. But they are only in a right moral state when they *have* come to like doing it; and as long as they *don't* like it, they are still in a vicious state. The man is not in health of body, who is always thinking of the bottle in the cupboard, though he bravely bears his thirst; but the man who heartily enjoys water in the morning and wine in the evening, each in its proper quantity and time.*

This recalls to our minds the passage in the *Bhagavad Gîtâ*, where Kṛishṇa tells Arjuna that the worthy man is not the one who, controlling his organs of action, allows his mind to be fixed upon objects of sense, but the one who performs actions without attachment, or without desire. Again, in the following passages, Ruskin impresses upon us the fact that the *knowledge* of right depends upon the desire and intention of *doing* the right, or, at all events, upon our following the best knowledge we have, even if mistaken. He says:

Let me again, and yet again, warn you, that only by doing what is in your own power to achieve of plain right, can you ever bring about any of your wishes, or indeed can you to any practical purpose begin to wish. Only by quiet and decent exaltation of your own habits can you qualify yourselves to discern what is just, or to define even what is possible.†

Your first duty as Englishmen is to obey the law of England, be it just or unjust, until it is by due and peaceful deliberation altered, if alteration of it be needful; and to be sure that you are able and willing to obey good laws before you seek to alter unjust ones; for you cannot know whether they are unjust or not, till you are just yourselves.‡

The very essence and primal condition of virtue is, that it shall not know of, nor believe in, any blessed islands, till it find them, it may be, in due time.§

You will find that St. Paul's "without doubting," for which, if you like, you may substitute "by, or in faith," covers nearly every definition of right action; and also that it is not possible to have this kind of faith unless one can add, as he does, "having faith and a good conscience." It does not at all follow that one must be doing a right thing; that will depend on one's sense and information; but one must be doing deliberately a thing we entirely *suppose* to be right, or we shall not do it becomingly.||

This same principle of harmony between the inner and the outer is further illustrated by the development of national art; in reference to which he says:

* *Crown of Wild Olive*, pp. 74-76. † *Fors Clavigera*, vol. i., p. 218.
‡ *Ibid.*, p. 437. § *Ibid.*, p. 470. || *Ibid.*, vol. ii., p. 27.

A nation cannot be affected by any vice or weakness without expressing it legibly and for ever, either in bad art or by want of art; and there is no national virtue, small or great, which is not manifestly expressed in all the art which circumstances enable the people possessing that virtue to produce.*

Noble art is nothing less than the expression of a great soul.†

(3) The third point is indicated in the two following passages, showing how Ruskin regarded that fear and horror of death, specially noticeable in Christian countries, which the teachings of Theosophy, if believed in, would entirely remove, by showing the life after death to be as real as the present, of which it is but the continuation, under different conditions. He says:

I know few Christians so convinced of the splendour of the rooms in their Father's house as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at Court; nor has the Church's most ardent "desire to depart and be with Christ" ever cured it of the singular habit of putting on mourning for every person summoned to such departure.‡

Nay, the hunger and the cold and the whistling bullets—our love messengers between nation and nation—have brought pleasant messages to many a man before now; orders of sweet release and leave at last to go where he will be most welcome and most happy.§

(4) The last point I have chosen as illustrating Ruskin's religious teaching is his belief in the nobility of human nature and in the presence of the Divine Life within him—that Divine Life being inherent in him, the essential man himself. Take these two passages from his essay on War:

I speak with a fixed conviction that human nature is a noble and beautiful thing, not a foul nor a base thing. All the sin of men I esteem as a disease, not their nature; as a folly which may be prevented, not a necessity which must be accepted. And my wonder, even when things are at their worst, is always at the height which this human nature can attain. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it always, lower than they thought it; the fact being that it is infinite, and capable of infinite height and infinite fall; but the nature of it—and here is the faith which I would have you hold with me—the *nature* of it is in the nobleness, not in the catastrophe.‖

* *Crown of Wild Olive*, p. 79. † *A Joy for Ever*, p. 180.
‡ *Crown of Wild Olive*, p. 17. § *Ibid.*, p. 17. ‖ *Ibid.*, p. 140.

You have had false prophets among you, who have told you that all men are nothing but fiends or wolves, half beast, half devil. Believe that, and indeed you may sink to that. But refuse that, and have faith that God "made you upright," though you have sought out many inventions; so you will strive daily to become more what your Maker meant and means you to be, and daily gives you also the power to be—and you will cling more and more to the nobleness and virtue that is in you, saying, "My righteousness I will hold fast, and will not let it go." I have put this to you as a choice, as if you might hold either of these creeds you liked best. But there is in reality no choice for you, the facts being quite easily ascertainable. You have no business to *think* about this matter, or to choose in it. The broad fact is, that a human creature of the highest race, and most perfect as a human being, is invariably both kind and true; and that as you lower the race, you get cruelty and falseness, as you get deformity.*

In both of these passages we may notice the recognition of a fact which is also brought into prominence in Theosophical teaching, *viz.*, the possibility of a man degrading his own life and nature, and the choice that lies before him of making it whatever he will, as also the necessity of maintaining a high ideal of life, if he would have a true understanding of his own divinity and of the possibilities open to him. The inherent nobility of life is further emphasised in these words addressed to working-men:

Ye sheep without a shepherd, it is not the pasture that has been shut from you, but the Presence. Meat! perhaps your right to that may be pleadable, but other rights have to be pleaded first. Claim your crumbs from the table if you will, but claim them as children, not as dogs; claim your right to be fed, but claim more loudly *your right to be holy, perfect and pure*. Strange words to be used of working-people! "What! holy, without any long robes or anointing oils; these rough-jacketed, rough-worded persons, set to nameless dishonoured service? Perfect! these with dim eyes and cramped limbs, and slowly-wakening minds? Pure! these with sensual desire and grovelling thought, foul of body and coarse of soul?" It may be so; nevertheless, such as they are, they are the holiest, perfectest, purest, persons the earth can at present show. They may be what you have said; but if so, they yet are holier than we who have left them thus.†

And again:

None of us have a right to say that the life of a man is of no use to *him*, though it may be of no use to *us* . . . we have no right to say that his existence, however wasted, is wasted *away*. It may be just dragging itself on, in its thin golden line, with nothing dependent upon it, to the point where it is to strengthen into good chain cable, and have thousands of other lives dependent on it.‡

* *Ibid.*, p. 142. † *Unto this Last*, p. 161. ‡ *A Joy for Ever*, p. 196.

Two other passages I should like to quote as bringing out the idea that man is the crown of life, and suggesting the Theosophical teaching of the gradual evolution of all things up to man, and the presence of the same Divine Life in all lower forms.

Modern Science gives lectures on humanity to show that there is no such thing as a man—and on theology to show there is no such thing as a God. No such thing as a man, but only a mechanism; no such thing as a God, but only a series of forces. . . . It has declared there is no such thing as a man, but only a transitional form of apes. . . . The real fact is, that seen with human eyes, there is nothing else but man; that all animals and beings beside him are only made that they may change into him; that the world truly exists only in the presence of man, acts only in the passion of man. The essence of light is in his eyes—the Centre of Force in his soul—the pertinence of action in his deeds.*

I must tell you why it is so grave a heresy to call any book, or collection of books, the "Word of God." By that Word, or Voice, or Breath, or Spirit, the heavens and earth, and all the host of them, were made; and in it they exist. It is your life, and speaks to you always, so long as you live nobly;—dies out of you as you refuse to obey it; leaves you to hear and to be slain by the word of an evil spirit, instead of it. It may come to you in books, come to you in clouds, come to you in the voices of men, come to you in the stillness of deserts. You must be strong in evil, if you have quenched it wholly; very desolate in this Christian land, if you have never heard it at all.†

(TO BE CONTINUED)

MARION JUDSON.

* *Fors Clavigera*, vol. i., p. 88. † *Ibid.*, vol. ii., p. 263.

ALL things are full of God; He is the end and beginning of them all; He doth preserve all things, destroy all things and grow from them again.—From an Oracle quoted by Didymus, *De Trinitate*, iii. 2. 327.

THE GOSPEL OF THE BUDDHA ACCORDING TO ASHVAGHOSHA

THE student of the science of comparative religion who approaches it from the standpoint of the Theosophic ideal, must hold no brief for any particular creed, least of all for any special form of a creed, which loudly shouts: This is the truth, this the true doctrine; all else is error. He must be a truth-lover, not a sectarian. The more he studies the history and evolution of any great religion, the more is he convinced that all expressions of it are insufficient, that this must be so in the nature of things, and that the wisest teachers fully recognise how little words can body forth the life of the spirit. One writer insists more strongly on one point of view, another on another, but they are both aiming at the same truth. Above all, then, the scholar of things religious has ever to bear in mind that he can never understand a scripture until he discovers the writer's view-point. From what point of view does he look at the great problem; from what level of consciousness? If he treat of the world-problem from the standpoint of the consummation of all consciousness, then in *comparison* with this, all the rest is non-real, "illusion"; even the doctrine of the Self is a heresy to him. But if he envisage the problem from some intermediate stage, the Self is real, and the Nirvâṇa of the Selfless school is to him voidness, emptiness, nay, even annihilation. Now *we* have nothing to do with this game of intellectual blind-man's buff. We are content to discover the writer's point of view, and for the moment to gaze upon the problem through his eyes. For "He has eyes on all sides," it is said, and we, if we will, can gaze through *all* upon His Beauty. All men see Him, according to their vision; if most are foolish enough to be content with one pair of eyes alone, that is their self-limitation, and their orthodoxy, which they love so dearly. *We*

have many eyes to see through; may it be that some day we may have all eyes wherewith to see Him!

When then we enquire what is the true doctrine of Buddhism, what the norm of the Buddha's Dharma, we answer instinctively: Not this book or that assuredly; nay, not even this view or that. For us Hînayâna and Mahâyâna, Lesser and Greater vehicles, are insufficient views; much more the distinctive doctrines of the many sub-schools—they are the ways this man or that, in this group or that, looked upon it all. These apparently warring and contradictory views may be compared to the declarations of children standing round some building and, owing to some fascination, unable to move from their places. One says: It has three windows; another cries: No, it has five; and yet another: It has no windows, but only a door! So with these highest and most lofty problems of religion, most men are like these fascinated children and cannot move from their standpoint; and the strangest thing of all is that very frequently the opening of their inner vision at first renders them the more immovable!

For us, then, there should be no so-called Southern and Northern Church, no Canons whereby we allow other people to exclude for us what may be the very view-points most necessary for us, at a certain stage of evolution, to gain a wider prospect. We have books written in Pâli and Sanskrit; but we are not to suppose that the teaching in the former medium is necessarily older (and therefore we are supposed to conclude more authentic) than the teaching in the other. The fact seems to be that both the classical and vernacular languages were used contemporaneously; and that the date is to be determined by contents and form of either language.

Again, if we recall to mind the parallel of the evolution of the Christian Canon, it is quite credible that much which would now be of great value to us, was rejected because it did not suit the views of the canon-compilers. Such books would be destroyed or lost in course of time. But if it is not possible to recover the originals, there is another method whereby we can sometimes become possessed of their contents.

It is a well-known fact that in Christianity numerous early

works which have disappeared in their original form, have either been preserved in translation, or at any rate part of their substance has been worked up in books written in other languages. Thus we can recover from Ethiopic, Armenian, Coptic and Syriac many precious fragments of Greek original works which have been either lost or destroyed by orthodox fanaticism.

So with Buddhism; Chinese and Tibetan translation has preserved for us Sanskrit treatises which have disappeared; and where we have not a full translation, we have often quotations and extracts from lost Sûtras.

Again, as to the date of these works, it does not necessarily follow that a writer because he was earlier in time, therefore understood the doctrine more wisely. It may well be that some later writers understood more wisely than some earlier ones. For the Buddha, even as the Christ with His Church, is ever present with His Saṁgha, and that Church, that Saṁgha, does not consist of the many but of the few who have really lived the life of the Good Law and become Perfect, Bodhisattvas and Arahats.

It is, therefore, a source of congratulation to us, that the last year of the nineteenth century has restored to our memory what is perhaps one of the finest treatises of the so-called Mahâyâna School. It is certainly the most interesting work of this nature which we have read; and though it is sectarian it is nevertheless highly instructive. It is an English translation of a Chinese version of a Sanskrit original, and it fills us with lively hope that much more of value is preserved in Chinese translation, and that the twentieth century will provide us with scholars to put it in English dress, for so far little has been done, and that little on the later Chinese translations and not on the earlier and more difficult Chinese versions.

The book to which we refer is Ashvaghosha's *Discourse on the Awakening of Faith in the Mahâyâna*,* which is lost or at any rate not known to us in Sanskrit, in which the title would run *Mahâyâna-shraddhotpâda-shâstra*. We owe the translation to Mr.

* *Ashvaghosha's Discourse on the Awakening of Faith in the Mahâyâna.* Translated for the first time from the Chinese Version by Teitaro Suzuki. (Chicago: The Open Court Publishing Company. London: Kegan Paul, etc.; 1900. Price 5s.)

Teitaro Suzuki, a Japanese Buddhist and a disciple of the Abbot of Kamakura, the Rev. Shaku Soyen, who was one of the delegates to the Chicago Parliament of Religions in 1893. Judging, however, by the nomenclature, and the general atmosphere of German scholarship which the volume breathes, we are inclined to think that Dr. Paul Carus, the versatile and industrious scholar whose labours we have had the pleasure of noticing so often of late, has had far more to do with the matter than the modesty of his "Publisher's Preface" would lead us to suppose. Indeed it is all done with care, and, therefore, where the undoubted ability exists, it is to be regretted that lack of type has prevented a full transliteration of the Sanskrit.

We are unfortunately unable to form any opinion of the exactitude of the translation from the Chinese; but this much we can say, that it reads like a direct version from the Sanskrit, and therefore argues a highly intelligent rendering. The importance of the work is, in the opinion of Mr. Teitaro Suzuki, very great; indeed, he calls it of paramount importance, in that it is the "first attempt at systematising the fundamental thoughts of the Mahâyâna Buddhism." As the most probable date of Ashvaghosha is about the first century A.D., we are by no means certain that this is indubitably the case, for from the translator's learned introduction we glean that Ashvaghosha's effort was an attempt to restore what he considered to have been the original teaching of the Buddha, and there may have been earlier systematic attempts of the same nature. It is, however, indubitably the earliest work on which Chinese and Japanese Mahâyâna is based, and therefore it is all the more surprising that our Western authorities seem so far to be entirely ignorant of it. There are two Chinese versions, one corresponding in date to our Sept. 10th, 554, and the other to October, 700. Mr. Teitaro Suzuki prefers the later translation, but appends in his notes all variations of any importance from the first translation. We will now turn our attention to the treatise itself.

It begins with an adoration to the Buddhas, the Dharma and the Saṁgha. The World-honoured Ones are the infinitely wise, who save and guard all beings. The Dharma is the object of understanding (or goal of Gnosis), the one reality, which is

both the means of revealing "the principle of anâtman" (meaning, presumably, the "state beyond being" of Basilides), and is also "the storage of infinite merit," that is to say, perhaps, the Plerôma of all virtues and powers. The Congregation or Church consists of those "who assiduously aspire after perfect knowledge."

This is followed with a vow for the good of all beings, that they may cease from doubt and evil attachment and "inherit Buddha-seeds"; that is to say, presumably, receive the light-spark, the seed of the Dharma, which in time shall grow into the perfect Buddhahood.

The discourse is written "for the awakening in all beings a pure faith in the Mahâyâna," where Mahâyâna seems to be a synonym of the supreme principle, called in the original Sanskrit Bhûta-tathatâ (? Bhûta-tathâ-tâ). This is translated into English as Suchness, a by no means pleasing term. It is presumably formed on analogy with Bhûtâtman, one of the titles of the Supreme, in Brâhmanic tradition, whether as Brahman, or Mahâ-puruṣha (the Great Man), Viṣhṇu, or as Shiva. Bhûtâtman is the Self of all beings. But the term Âtman was the *bête noire* of the "Re-formers." *They* would have none of it; they would soar beyond. Let us, then, said they, call it Tathâ-tâ —thus-ness, real-ness, such-ness, "be-ness," anything to make the orthodox think! And so we have Bhûta-tathâtâ instead of Bhutâtman. We do not ourselves for one moment imagine that the seers of the Upaniṣhads penetrated less far into the mystery of being than did the Buddhist philosophers; but it was necessary to have a more precise vocabulary. We should be glad to learn what is the difference between Brahman as Sarva-bhûtâtman and this Bhûta-tathâ-tâ—when we further read in this same treatise that this same "Suchness" is also considered as the Thathâgata-garbha, the Buddha-Womb (the Virgin Womb of Everlasting Being, whence the Sons of God are born, to use the language of mystic Christianity), and that it was also called the Mind, the Storehouse, the Treasure of all mind—Âlaya-vigñâna, even as the Brâhmans called it Mahat, the Nous of Hermes the Thrice-greatest and of Plato? What matters it whether we call these stupendous truths "aspects" or "con-

ceptions" of "Suchness," or the modes of being of Deity, or Logoi, or Plerômata? How does the Tathâgata-garbha differ from Hiraṇya-garbha? One is the Buddha-Womb, the other the Light-Womb; both names for the Source of Him who is the Life and Light, and also of all beings. Hiraṇya-garbha was the old term; the "Re-formers" must have a new one, that is all. But this term is of interest because it enables us somewhat the better to understand the title Tathâ-gata applied to the Buddha. Now the Blessed One was also called Su-gata, and *su* = well, and so is connected with the idea of the Good. Tathâ is thus connected with the idea of the True. Gata carries the meaning of coming or going; and so we have the idea of Him who comes from or walks in the way of the Good and True.

Among other reasons for writing the treatise Ashvaghosha tells us that "at the time of the Tathâgata the people were unusually gifted, and the Buddha's presence, majestic both in mind and body, seemed to unfold the infinite significance of the Dharma with simplicity and yet in perfection. Accordingly there was no need for a philosophical discourse." Now what do these words signify? In our opinion they preserve two very important elements of an inner tradition, which are not unfamiliar to some of us. In the first place, there were present in incarnation at that time, many who had been pupils of the Buddha in former births, and who had reached a high degree of spiritual enlightenment. The Master, on achieving his final victory, went forth taking His sheaves with Him, even as had been the case before, and was so afterwards, and will also be the case again. In the second place we are told, and we feel the statement to be true, that the teaching of the Buddha was given in simplicity, there was no need for a philosophical discourse, or a systematising of what was heard; the spiritual presence of the Master illuminated the hearers. Therefore, we conclude that all the subsequent systematising and philosophising was a later development, and so we have a norm whereby we can sift out the chaff of the disciples, and their sectarian glosses, from the good grain of the universal teaching of the Master.

Ashvaghosha then proceeds to classify the various grades of

learners of the Law, in a fashion that reminds us strongly of the Gnostic divisions.

What then is this Mahâyâna? "It is the soul of all sentient beings (sarva-sattva), that constitutes all things in the world, phenomenal and supra-phenomenal." That is to say, it is the essence of the things that are; further the same word in Chinese stands for heart and mind. The translator is here at pains to state that the soul is not used in a "dualistic sense." We do not know what this means exactly, for immediately we leave the absoluteness of unity, we fall into manifestation, and we may rage as much as we please against certain terms, but, unless we keep everlasting silence, we cannot preserve our absolute Bhûta-tathâ-tâ standpoint—which is further no standpoint. For we are told that "the soul in itself is suchness, but it becomes birth and death (saṁsâra) in which are revealed the quintessence, the attributes, and the activity of the Mahâyâna." The translator interjects after "becomes" the parenthesis "in its relative or transitory aspect, through the law of causation."

We have therefore already a triple significance: (i.) The greatness or depth of eternal sameness (samatâ) or quintessence of the One Reality; (ii.) the greatness of its attributes, the Tathâgata's Womb, the Plerôma, which in exuberance contains immeasurable and innumerable merits (punya) as its characteristics; (iii.) the greatness of its activity, producing all good work in the worlds spiritual and phenomenal. The Plerôma and activity we see are in this envisaged from the standpoint of ethics; but they might as legitimately be viewed from the standpoint of emanation or creation.

We are further told that this Dharma, which not only means Law and Doctrine, but also "substance," "being," and, if we may be permitted, "thing-in-itself," is called the Great Vehicle (Mahâyâna) "because it is the vehicle (yâna) in which all Buddhas from the beginning have been riding, and Bodhisattvas [or those who are seeking perfect enlightenment or gnosis] when riding in it will enter the state of Buddhahood." The question next arises: Why, since the Suchness is the One Reality, the oneness of the totality of things, the great all-including Whole, the quintessence of the Dharma, do we fail to perceive it? Why are we

ignorant, and see all things under individual forms? The answer is that all this is owing to our smṛiti. This term is generally translated memory; but our translator (presumably under the influence of Dr. Carus) will not so translate it. He prefers "confused subjectivity" or "particularisation"! Now it seems to us that we have here a very important and interesting point. Smṛiti is evidently equated with avidyâ (ignorance), non-enlightenment. The treatise is addressed to those who would know of the doctrine. What is our great hindrance? Memory, says Ashvaghosha. But this memory cannot mean the "memory" of the doctrine of the perfect state, which we all desire to recover, the "reminiscence" of the Platonists. It must mean in the first place the identification of ourselves with the personality—the *continuum* of impressions which we call John Smith. But beyond this there is a further stage, for one of the siddhis or powers of the Bodhisattva is the *regaining of the memory* of past births. And again beyond this is a still further stage, for in order to become a Buddha, one has to cease to identify himself with his individuality even, and transcend this further line of continuity, so that he may become one with the eternal memory, which is no memory, but an ever-present state.

The means whereby Ashvaghosha extricates himself from the dilemma of the One and Many is, as it ever has been in every system, a pure device. We are told that "the soul as birth-and-death (saṁsâra) comes forth from the Tathâgata's Womb. But the immortal and the mortal coincide with each other. Though they are not identical, they are not a duality."

This is a well-known device, and amounts to saying: they are neither identical nor are they different; that is to say, it is a mystery and beyond the reach of philosophy. "The soul as saṁsâra" is regarded as the law of causation (karma), and is the sphere of mortality, as opposed to the immortal, which the translator equates with Suchness, but which is rather the Spiritual Womb, the second mode or mother-side of the Divine, even as karma, activity, is the third mode, the cosmos, as Son.

Looked at from this standpoint, the Absolute Soul is considered as the All-Mind. This is the organiser and producer of

all things. This Mind, regarded as free from all limitations (of smṛiti), is the universal Dharmakâya of all Tathâgatas. It is the spiritual "body" of the Logos. Because of this, the Tathâgatas are said to abide in enlightenment. The translator adds in a note that "kâya means a body or person, but not in the sense of an animated, sentient being; it denotes a system in which parts are connected, a unified whole, that which forms a basis, etc.,"—all this, doubtless, to guard against the vulgar idea of personality, but by no means necessary for those who believe in the "personality" of the Logos, in its truly philosophical sense, where it represents "being" in its most real sense, and where law and hypostasis seem to many but cold concepts; for they would by no means exclude life and consciousness, but simply expand these ideas to the limits of their understanding, and instead of detracting from their "fullness" postulate still more transcendent modes of Being—beyond and yet beyond.

There are, of course, ascending grades of enlightenment in the Mâhayâna. First of all we have Pṛithagjana—those who are still ignorant of the doctrine of anâtman—a purely sectarian division we may remark. Ashvaghosha is, however, good enough to remark that if the people become "conscious of errors that occur in a succession of mental states," and abstain "from making conclusions," they may be spoken of as enlightened; "but in reality," he adds, "theirs is non-enlightenment." Now we may again remark that we believe that many have reached enlightenment by holding that the Âtman, as the One-Self, is the only reality, and that this doctrine is fundamentally the same as that which Ashvaghosha is elaborating. There is simply a difference of terms. Mr. Teitaro Suzuki translates Pṛithagjana as "common people," and equates them with the *profanum vulgus*. But Pṛithagjana seems to mean simply those who do not hold the doctrine of anâtman or the Non-self; they are the holders of doctrines other than the monistic or advaita view. Does then Ashvaghosha exclude the Advaitavâdins of the Brâhmans, who held the Âtman theory, which "sees the Self in all things and all things in the Self," among the Pṛithagjanas? If he does so, he is, in this respect, a very great sectarian, and far from the true universality of pure Buddhism.

Next as to believers, he classes them as Shrâvakas, Pratyekabuddhas, Bodhisattvas and Buddhas.

The Shrâvakas are (according to the *Saddharmapundarîka-Sûtra*, a Mahâyânist work) those who "wishing to follow the dictates of an authoritative voice, apply themselves to the commandment of the Tathâgata to acquire the knowledge of the four great truths, for the sake of their own complete Nirvâṇa."

The Pratyekabuddhas are those who "desirous of the science without a master, of self-restraint and tranquillity, apply themselves to the commandment of the Tathâgata to learn to understand causes and effects for the sake of their own complete Nirvâṇa."

The Bodhisattvas, on the contrary, are defined as those who, "desirous of the knowledge of the all-knowing, the knowledge of Buddha, the knowledge of the self-born one, the science without a master, apply themselves to the commandment of the Tathâgata to learn to understand the knowledge, powers, and freedom from hesitation, of the Tathâgata, for the sake of the common weal and happiness, out of compassion to the world at large, both gods and men, for the sake of the complete Nirvâṇa of all beings."

Mr. Teitaro Suzuki says that these definitions are generally adopted by Mahâyânists. It is just here, therefore, that we are face to face with the sectarian element of the treatise.

Shrâvakas are "hearers," the probationary grade, so to say. But the Bodhisattvas are deliberately set over against the Pratyekabuddhas as superior to them, because they are striving for Nirvâṇa for the sake of others, whereas the Pratyekabuddhas are said to be striving for Nirvâṇa for themselves. Now according to the Pâli books the Pachcheka Buddha is spoken of with respect, and is simply distinguished from other Buddhas in that *his function is not to teach.* Here in the text we have the term signifying, not a Buddha, but one who is still striving for Nirvâṇa, just as the Bodhisattva is not a Buddha, but still striving for full enlightenment; and it is asserted that one is inferior to the other. We have heard far otherwise. We have been told that when the Nirvânic consciousness has been reached, there is a number of choices, a number of still more

sublime paths to tread, of more transcendant duties to assume, for the Nirvâṇa of this humanity is not the Nirvâṇa of the whole universe. Some return to teach, some have other duties; and we might suggest that as the Pratyekabuddhas of the text are especially students of causes and effects, they may have something to do with the carrying out of the kârmic law. But in any case they are of equal dignity, and have equal love for humanity—for how could they reach Nirvâṇa without it?

But we must hasten to bring this already lengthy paper to a conclusion, though indeed it is difficult to do so, for every page, or even paragraph, of our treatise invites notice and comment. Indeed, it is all exceedingly interesting, and we most cordially commend it to the close study of our colleagues who are interested in Buddhism.

Referring to what the Gnostics would call the "light-spark," Ashvaghosha says: "Now there is an inherent perfuming principle in one's own being, which, embraced and protected by the love and compassion of all Buddhas and Bodhisattvas, is caused to loathe the misery of birth and death, to believe in Nirvâṇa, to cultivate their root of merit, to habituate oneself to it, and to bring it to maturity."

There is much concerning this "perfuming" in our treatise, and we are strongly reminded by it of the "sweet odour" of the Holy Spirit in the system of Basilides. But if it be true, as is stated later on, that the disciple must have "a firm faith in the truth that all things from the beginning are in their nature Nirvâṇa itself," we fail to see why this growth of the divine consciousness in us should be characterised as a "loathing of the misery of birth and death." We are perfectly aware that this "loathing" or "hating" is inculcated in other traditions—but it is only a violent means to shake the soul loose from the body for the first time. There is a higher view, a grander doctrine, ever more glorious as more is realised and we draw near to Love Eternal.

Indeed, as we learn from the older Chinese translation, it is a characteristic of all Buddhas that "they consider all sentient beings as their own self and do not cling to their individual forms. How is this? Because they know truthfully that all

sentient beings as well as their own self come from one and the same suchness, and no distinction can be established among them."

This "body" or activity is the Dharmakâya. This has two aspects. "The first depends on the phenomena-particularising-consciousness by means of which the activity is conceived by the minds" of all who fall short of the status of a Bodhisattva in their various degrees. This aspect is called the Body of Transformation (Nirmânakâya).

"But as the beings of this class do not know that the Body of Transformation is merely the shadow [or reflection] of their own evolving-consciousness, they imagine it comes from some external sources, and so they give it a corporeal limitation. But the Body of Transformation [or what amounts to the same thing, the Dharmakâya] has nothing to do with limitation and measurement."

That is to say, a Buddha can only communicate with such people by means of a form, that form being really their own most highly evolved consciousness. There are, however, others who have reached the consciousness of the "formless" state, but have not yet reached the Nirvâṇic consciousness. These in this system are called Bodhisattvas.

"The second aspect [of the Dharmakâya] depends on the activity consciousness by means of which the activity [*sci.*, of a Buddha] is conceived by the minds of Bodhisattvas. . . This is called the Body of Bliss (Sambhogakâya)."

We use the term "formless" state to signify the states of consciousness in worlds called arûpa, but these are only really "formless" for consciousness which has not reached the Bodhisattva level—presumably the Buddhic plane of our general nomenclature.

For this "body has infinite forms. The form has infinite attributes. The attribute has infinite excellencies. And the accompanying reward of Bodhisattvas, that is, the region where they are predestined to be born, also has infinite merits and ornamentations. Manifesting itself everywhere, the Body of Bliss is infinite, boundless, limitless, unintermittent, directly coming forth from the mind."

The older Chinese translation says: "It is boundless, cannot be exhausted, is free from the signs of limitation. Manifesting itself wherever it should manifest itself, it always exists by itself and is never destroyed."

We do not remember ever to have seen this stated before. It is exceedingly interesting and agrees with what we have heard. In other words, one who has reached the Nirvâṇic consciousness, that is to say a Master, of whom there are said to be many further grades within the Nirvâṇic consciousness, can teach or be active on planes that are as yet unmanifest to us ordinary folk, as well of course, if He is in incarnation, as on all the planes or in all the states known to us. The vehicles of this activity or "bodies," are called Dharmakâya, Sambhogakâya, and Nirmânakâya. They "correspond" to the Neo-theosophical terms, Âtman, Buddhi, and Higher Manas. These are in general terms the divine soul, the spiritual soul, and the human soul of man. Now the first degree of initiation is said to be when the higher ego is made fully *active;* the Master communicates with His disciples of this grade and teaches them by means of the Nirmânakâya, that is to say quickens the highest consciousness they have so far attained to, He taking the form of their greatest love, perhaps as they have known Him in the flesh, or out of it, but not His *own-form*, which would transcend their consciousness.

The next stage is a still higher one, when the disciple learns to separate himself from his "egoity," in the ordinary sense of the word; this does not mean to say that his ego is destroyed, but that instead of being tied down to one ego-vehicle, he has gained the power of manifesting himself wherever and however he will, at any moment of time, in brief, of having the power of self-generation on the plane of the "causal body," in that he has reached a higher state which is free from the limitations of a single line of egoity. He now begins to *realise* in the very nature of his being that the "Self is in all and all in the Self." Such a disciple is taught by his Master in this state of being, and the kâya he supplies for the energising by his beloved Father, is perfectly unintelligible to us, and can only be described as an expanded consciousness of utmost sympathy and compassion, which not only strives to blend with all beings, but also

with the one being in the world for him, the Beloved. Such a sensing of the Master's presence is called the Sambhogakâya, or the Body of Bliss.

There is a still higher perfection, the Dharmakâya itself; but words fail to express even the crude imaginings of what this may be in the dim mind of one who is still without the Outer Court, how much less to adequately express what it is in reality!

There is much else of great interest in this valuable treatise, but we must now conclude with our warmest thanks to those who have made it accessible to us in English dress; may it be the precursor of many others! But this we would reiterate again and again, that nowhere shall we find orthodoxy, nowhere heterodoxy, in this path. For to quote from the "Mind to Hermes," in other words, from a Master who taught the Pilgrims on the Sacred Way some two thousand years ago in Egypt:

"The greatest bad there is is not to know God's Good; but to be able to know Good, and will, and hope, is a straight way, the Good's own path, both leading there and easy. If thou but sett'st thy foot thereon, 't will meet thee everywhere, 't will everywhere be seen, both where and when thou dost expect it not —waking, sleeping, sailing, journeying, by night, by day, speaking, and saying naught. For there is naught that is not image of the Good."

G. R. S. MEAD.

ALL things are full of God; on all sides hath He ears, ears that can hear through rocks, and compass all the earth, and pierce through man himself to hear the smallest thought he hides within his breast.—From an unknown Pagan philosopher, quoted by Philoponus, *De An. F.*, II. iii. *b*.

THOUGHT-POWER, ITS CONTROL AND CULTURE

(CONTINUED FROM p. 436)

CHAPTER III.

THE BEGINNINGS OF THOUGHT

FEW outside the circle of students of psychology have troubled themselves much with the question: How does thought originate? When we now come into the world, we find ourselves possessed of a large amount of thought ready made, a large store of what are called "innate ideas." These are conceptions which we bring with us into the world, the condensed or summarised results of our experiences in lives previous to the present one. With this mental stock-in-hand we begin our transactions in this life, and the psychologist is never able to study by direct observation the beginnings of thought.

He can, however, learn something from the observation of an infant, for just as the new physical body runs over in pre-natal life the long physical evolution of the past, so does the new mental body swiftly traverse the stages of its long development. If an infant be closely observed, it will be seen that sensations—response to stimuli by feelings of pleasure or pain, and primarily by those of pain—precede any sign of intelligence. Before birth, the infant was sustained by the life-forces flowing through the mother's body. On its being launched on an independent existence, these are cut off. Life flows away from the body and is not now renewed; as the life-forces lessen, want is felt, and this want is pain. The supply of the want gives ease, pleasure, and the infant sinks back into unconsciousness. Presently sights and sounds arouse sensation, but still no intellectual sign is given.

The first sign of intelligence is when the sight or voice of the mother or nurse is connected with the satisfaction of the ever-recurring want, with the giving of pleasure by food; the linking together of an external object with the sensation caused by it is the first expression of intelligence, the first thought—technically a perception. The essence of this is the establishing of a relation between a consciousness, a Jîvâtmâ, and an object, and wherever such a relation is established there thought is present.

This simple and ever re-verifiable fact may serve as a general example of the beginning of thought in a separated Self; in such a separated Self sensations precede thoughts; the attention of the Self is aroused by an impression made on him and responded to by a feeling. The massive feeling of want, due to the diminution of life-energy, does not by itself arouse thought; but that want is satisfied by the contact of the milk, causing a definite local impression, an impression followed by a feeling of pleasure. After this has been often repeated, the Self reaches outwards, vaguely, gropingly; outwards, because of the direction of the impression, which has come from outside. The life-energy thus flows into the mental body and vivifies it, so that it reflects—faintly at first—the object which, coming into contact with the body, has caused the sensation. This modification in the mental body, being repeated time after time, stimulates the Self in his aspect of knowledge, and he vibrates correspondentially. He has felt want, contact, pleasure, and with the contact an image presents itself, the eye being affected as well as the lips, two sense-impressions blending. His own inherent nature links these three, the want, the contact-image, the pleasure, together, and this link is thought. Not till he thus answers is there any thought; it is the Self that perceives, not any other or lower.

This perception specialises the desire, which ceases to be a vague craving for something, and becomes a definite craving for a special thing—milk. But the perception needs revision, for the Knower has associated three things together, and one of them has to be disjoined—the want. It is significant that at an early stage the sight of the milk-giver arouses the want, the Knower calling up the want when the image associated with it appears; the child who is not hungry will cry for the breast on seeing the

mother; later this mistaken link is broken, and the milk-giver is associated with the pleasure as cause, and seen as the object of pleasure. Desire for the mother is thus established, and then becomes a further stimulus to thought.

The Relation of Sensation and Thought

It is very clearly stated in many books on psychology, eastern and western, that all thought is rooted in sensation, that until a large number of sensations have been accumulated there can be no thinking. "Mind, as we know it," says H. P. Blavatsky, "is resolvable into states of consciousness, of varying duration, intensity, complexity, etc., all, in the ultimate, resting on sensation."* Some writers have gone farther than this, declaring that not only are sensations the materials out of which thoughts are constructed, but that thoughts are produced by sensations, thus ignoring any Thinker, any Knower. Others, at the opposite extreme, look on thought as the result of the activity of the Thinker, initiated from within instead of receiving its first impulse from without, sensations being materials on which he employs his own inherent specific capacity, but not a necessary condition of his activity.

Each of the two views, that thought is the pure product of sensations and that thought is the pure product of the Knower, contains truth, but the full truth lies between the two. While it is necessary for the awakening of the Knower that sensations should play upon him from without, and while the first thought will be produced in consequence of impulses from feeling, and sensations will serve as its necessary antecedent; yet unless there were an inherent capacity for linking things together, unless the Self were knowledge in his own nature, sensations might be presented to him continually and never a thought would be produced. It is only half the truth that thoughts have their beginning in sensations; there must work on the sensations the power of organising them, and of establishing connecting links, relations, between them, and also between them and the external world. The Thinker is the father, Feeling the mother, Thought the child.

* *Secret Doctrine*, i. 31, *note*.

If thoughts have their beginnings in sensations, and those sensations are caused by impacts from without, then it is most important that when the sensation arises in the Self as Feeler, the nature and extent of that sensation shall be accurately observed by the Self as Knower. The first work of the Knower is to observe ; if there were nothing to observe he would always remain asleep ; but when an object is presented to him, when as Feeler he is conscious of an impact, then as Knower he observes. On the accuracy of that observation depends the thought which he is to shape out of many of these observations put together. If he observe inaccurately, if he establish a mistaken relation between the object that made the impact and himself who is observing the impact, then out of that error in his own work will grow a number of consequent errors that nothing can put right save going back to the very beginning.

Let us see now how sensation and perception work in a special case. Suppose I feel a touch on my hand, the touch causes a sensation ; the recognition of that which caused the sensation is a thought. When I feel a touch, I feel, and nothing more need be added as far as that pure sensation is concerned ; but when from the feeling I pass to the object that caused the feeling, I perceive that object, and the perception is a thought. This perception means that as Knower I recognise a relation between myself and that object, as having caused a certain sensation in my Self. This, however, is not all that happens. For I also experience other sensations, from colour, form, softness, warmth, texture ; these are again passed on to me as Knower, and, aided by the memory of similar impressions formerly received, *i.e.*, comparing past images with the image of the object touching the hand—I decide on the kind of object that has touched it.

In this perception of things that make us feel lies the beginning of thought ; putting this into the ordinary metaphysical terms—the perception of the Not-Self is the beginning of cognition. Feeling alone could not give consciousness of the Not-Self ; there would be only the feeling of pleasure or pain in the Self, an inner consciousness of expansion or contraction. No higher evolution would be possible if a man could do nothing

more than feel; only when he recognises objects as causes of pleasure or pain does his human education begin. In the establishing of a conscious relation between the Self and the Not-Self, the whole future evolution depends, and that evolution will largely consist in these relations becoming more and more numerous, more and more complicated, more and more accurate on the side of the Knower. The Knower begins his outer unfolding when the awakened consciousness, feeling pleasure or pain, turns its gaze on the external world and says: "That object gave me pleasure; that object gave me pain."

There must have been experienced a large number of sensations before the Self answers externally at all. Then came a dull, confused groping after the pleasure, due to a desire in the feeling Self to experience a repetition of the pleasure. And this is a good example of the fact mentioned before, that there is no such thing as pure feeling or pure thought; for "desire for the repetition of a pleasure" implies that the picture of the pleasure remains, however faintly, in the consciousness, and this is memory, and belongs to thought. For a long time the half-awakened Self drifts from one thing to another, striking against the Not-Self in haphazard fashion, without any direction being given to these movements by consciousness, experiencing pleasure and pain without any perception of the cause of either. Only when this has gone on for a long time is the perception above-mentioned possible, and the relation between the Knower and the Known begun.

The Nature of Memory

When the connection between a pleasure and a certain object is established, there arises the definite desire to again obtain that object and repeat the pleasure. On stimulation, the mental body readily repeats the image of the object; for, owing to the general law that energy flows in the direction of least resistance, the matter of the mental body is shaped most easily into the form already frequently taken; this tendency to repeat vibrations once started, when acted on by energy, is due to Tamas, to the inertia of matter, and is the germ of Memory. The molecules of matter, having been grouped together, fall

slowly apart as other energies play on them, but retain for a considerable time the tendency to resume their mutual relation; if an impulse such as grouped them be given to them, they promptly fall again into position. Further, when the Knower has vibrated in any particular way, that *power of vibration* remains in him, and, in the case of the pleasure-giving object, the desire for the object sets that power free, pushes it outwards, one might say, and thus gives the necessary stimulation to the mental body.

The image thus produced is recognised by the Knower, and the attachment caused by pleasure makes him reproduce also the image of the pleasure. The object and the pleasure are connected together in experience, and when the set of vibrations that compose the image of the object is made, the set of vibrations that make up the pleasure is also started, and the pleasure is retasted in the absence of the object. That is memory, in its simplest form: a self-initiated vibration, of the same nature as that which caused the feeling of pleasure, again causing that feeling. These images are less massive, and hence to the partially-developed Knower less vivid and living than those caused by contact with an external object, the heavy physical vibrations lending much energy to the mental and desire images, but fundamentally the vibrations are identical, and memory is the reproduction in mental matter by the Knower of objects previously contacted. This reflection may be—and is—repeated over and over again, in subtler and subtler matter, without regard to any separated Knower, and these in their totality are the partial contents of the memory of Îshvara. These images of images may be reached by any separated Knower in proportion as he has developed within himself the "power of vibration" above mentioned; as in wireless telegraphy, a series of vibrations composing a message may be caught by any suitable receiver—*i.e.*, any receiver capable of reproducing them—so can a latent vibratory potency within a Knower be made active by a vibration similar to it in these kosmic images. These, on the âkâshic plane, form the "âkâshic records" often spoken of in Theosophical literature, and they last through the life of the system.

Memory and Anticipation

Let us return to our undeveloped Knower.

When memory begins to function anticipation quickly follows, for anticipation is only memory thrown forwards. When memory gives the retasting of a pleasure experienced in the past, desire seeks to again grasp the object which gave the pleasure, and when this retasting is thought of as the result of finding that object in the outer world and enjoying it, we have anticipation. The image of the object and the image of the pleasure are dwelt on by the Knower in relation to each other; if he adds to this contemplation the element of time, of past and future, two names are given to such contemplation: the contemplation *plus* the idea of the past is memory, *plus* the idea of the future it is anticipation.

As we study these images, we begin to understand the full force of the aphorism of Patañjali, that for the practice of Yoga a man must stop the "modifications of the thinking principle." Looked at from the standpoint of occult science, every contact with the Not-Self modifies the mental body. Part of the stuff of which that body is composed is re-arranged as a picture or image of the external object. When relations are established between these images, that is thinking, as seen on the form-side. Correspondent with this are vibrations in the Knower himself, and these modifications within himself are thinking as seen in the life-side. It must not be forgotten that the establishing of these relations is the peculiar work of the Knower, his addition to the images, and that this addition changes the images into thoughts. The pictures in the mental body very much resemble in their character the impressions made on a sensitive plate by the etheric waves which lie beyond the light spectrum and which act chemically on the silver salts, re-arranging the matter on the sensitive plate so that pictures are formed on it of the objects to which it has been exposed. So on the sensitive plate that we call the mental body the materials are re-arranged as a picture of the objects that have been contacted. The Knower perceives these pictures by his own responsive vibrations, studies them, and after a while begins to arrange them and to modify them by the vibrations he sends out on them from

himself. By the law already spoken of, that energy follows the line of least resistance, he re-forms over and over again the same images, makes images of images; so long as he confines himself to this simple reproduction, with the sole addition of the time-element, we have, as said, memory and anticipation.

Concrete thinking is, after all, only a repetition in subtler matter of every-day experiences, with this difference, that the Knower can stop and change their sequence, repeat them, hurry or slacken them as he will. He can delay on any image, brood over it, dwell on it, and can thus gain from his leisurely re-examination of experiences much that had escaped him as he passed through them, bound to the unresting, unhasting wheel of time. Within his own domain, he can make his own time, so far as its measures are concerned, as does Îshvara, the Logos, for His worlds; only he cannot escape from the essence of time, succession, until he can touch the Îshvaric consciousness, freeing himself from the bonds of the world-matter.

Receptivity of the Self to the Not-Self

The first requisite for competent thinking is attentive and accurate observation. The Self as Knower must observe the Not-Self with attention and with accuracy, if it is to become the Known, and thus merge in the Self.

The second requisite is receptivity and tenacity in the mental body, the power of yielding quickly to impressions and of retaining them when made.

In proportion to the attention and accuracy of the Knower's observation, and the receptivity and tenacity of his mental body, will be the rapidity of his evolution, the speed at which his latent potencies become active powers.

If the Knower have not accurately observed the thought-image, or if the mental body, being undeveloped, has been insensitive to all but the stronger vibrations of an external object, and so has been modified into an imperfect reproduction, the material for thought is inadequate and misleading. The broad outline is at first all that is obtained, the details being blurred or even omitted. As we evolve our faculties, and as we build finer stuff into the mental body, we find that we receive from the same

external object much more than we received in our undeveloped days. Thus we find much more in an object than we before found in it.

Let two men stand in a field, in presence of a splendid sunset. Let one of these be an undeveloped agricultural labourer, who has not been in the habit of observing nature save with reference to his crops, who has only looked at the sky to see if it promises rain or sunshine, caring nothing for its aspects save as they bear on his own livelihood and employment. Let the second be an artist, a painter of genius, full of the love of beauty and trained to see and enjoy every shade and tone of colour. The labourer's physical, astral and mental bodies are all in presence of that gorgeous sunset, and all the vibrations caused by it are playing upon the vehicles of his consciousness; he sees different colours in the sky, and observes that there is much red, promising a fine day for the morrow, good or bad for his crops, as the case may be. This is all he gets out of it. The painter's physical, astral and mental bodies are all exposed to exactly the same pulsations as those of the labourer, but how different is the result! The fine material of his bodies reproduces a million vibrations too rapid and subtle to move the coarse material of the other. His image of the sunset is consequently quite different from the image produced in the labourer. The delicate shades of colour, hue melting into hue, translucent blue and rose and palest green lighted with golden gleams and flecked with royal purple—all these are tasted with a lingering joy, an ecstasy of sensuous delight; there are waked all fine emotions, love and admiration merging into reverence and joy that such beauty can be; ideas of the most inspiring character arise, as the mental body modifies itself under the vibrations playing on it on the mental plane from the mental aspect of the sunset. The difference of the images is not due to an external cause, but to an internal receptivity. It does not lie in the outside, but in the capacity to respond. It is not in the Not-Self, but in the Self and its sheaths. According to these differences is the result produced; how little flows into the one, how much into the other!

Here we see with startling force the meaning of the evolution

of the Knower. A universe of beauty may be around us, its waves playing on us from every side, and yet for us it may be non-existent. Everything that is in the mind of the Îshvara, the Logos, of our system is playing on us and on our bodies now. How much of it we can receive marks the stage of our evolution. What is wanted for growth is not a change without us but a change within us. Everything is already given to us, but we have to develope the capacity to receive.

ANNIE BESANT.

(TO BE CONTINUED)

THE MIDEWIWIN OR SACRED MEDICINE SOCIETY OF THE OJIBWAS

IN the October number of this REVIEW appeared an article in which I gave some results of researches upon which I base the belief that the Indians of the western portion of North America are of eastern origin.

Since returning from the West I have made such study as opportunities have allowed me of the religious customs of the Indians of this locality (the head of the Great Lakes). In this study I have laboured under the disadvantage of not understanding the Ojibwa languages, and have had to depend, more or less, upon reports and translations, but such information as I shall give I believe to be perfectly trustworthy.

In giving an account of the Midewiwin (Sacred Medicine Society) I lay no claim to originality of discovery or research, for, unlike the Society of the Western Indians, the belief in and workings of the Midewiwin have been known to White men for some years; but even in the meagre description of the Society I can give in this article a person conversant with the Ancient Wisdom of the East can, I believe, find indications of a common origin. In collecting corroborative evidence I have paid heed only to that given by the oldest Indians I have been able to

interview, and to transcriptions of the symbol-records or picture-writings descriptive of the Society which are still preserved, some being of considerable age.

The present religion of the Ojibwa, like that of most of the Indians of North America, has been degraded to a sort of nature-worship, but even as it is expounded by the Indians of to-day there may be found in it traces of a far nobler, half-forgotten teaching; the signs mistaken for the teaching, and the symbols for the truth.

They believe in a Great Spirit (Kitchi Manido) who is the pervading essence in all nature, and the wisdom which guides the universe; in a Mediator and Creator (Dzhe Manido); in a Servant and Messenger (Minabozho); and in the Guardian Spirits of the Society (Manidos).

The Great Spirit, Kitchi Manido, was, is and shall be without end; and from the Great Spirit comes all existence and life. From the Great Spirit also came, or was evolved, the Creator, Dzhe Manido, and through the Creator came the formation of the universe. Creation accomplished, it became necessary to establish a medium of communication between the Creating Spirit and the created forms existing by the breath of life coming from the Creator, and Minabozho became the Servant and Messenger of the Creating Spirit. By the Creating Spirit the great Midewiwin (Science of Medicine and the Society through which it was taught) was given to the "first people." To the Indian understanding the word "medicine" implies not only the knowledge of treating and healing disease, but in addition all magic and natural science. For the protection and preservation of the Sacred Science the Midewiwin was intrusted to the care and guardianship of the Manidos or Spiritual Guardians, who preside at all initiations and guide the work of the Society.

Taking the web of the belief and substituting in the weaving of the fabric a few names such as Logos, Prâṇa, Planetary Spirits and Adepts, could not an exposition of the Ancient Wisdom be produced from this belief of a people generally regarded by the more civilised race by whom they have been conquered as "degraded"?

The allegorical history of their occupation of this country

was given me as follows: The Red men were the first people and came from what is now the Atlantic Ocean. They had greatly displeased the Great Spirit; as a punishment he caused the waters to cover their land; the Red men were scattered to the four corners of the world (the north-east, south-east, south-west and north-west), on account of the face of the Great Spirit being turned from them in anger; they were cursed by discord among themselves and diseases of the body. Dzhe Manido, looking toward the earth from his abode in the heavens, saw the distress of his people and resolved, with the Great Spirit's permission, to aid them by sending them knowledge of medicine. After consultation with the other Manidos, he entrusted the task to Minabozho, who descended to a small island in the midst of the Ocean. While pondering how to communicate with the Red men, he observed the Otter rise to the surface of the water successively at the four cardinal points of the compass. When the Otter rose the fourth time, Minabozho called him to him, and erecting a medicine lodge on the island initiated the Otter in the Midewiwin, and commissioned him to impart the secrets of the Society to the Red men. So the Otter took the secrets to the Red men. When the Society was organised the sacred Migis Shell rose to the surface of the water and for a long series of seasons the Sun's rays were reflected from its shining back; finally it disappeared below the surface. The Red men journeyed westward in search of it, until it reappeared in the St. Lawrence River. Here a stand was made for a long time, when the Migis again disappeared, and the Red men again journeyed westward. Again and again the Migis appeared, each time farther west, until its last appearance at the head of Lake Superior.

This allegory was explained to me in the following manner: In establishing their home on this continent, to which they were forced by the deluge or submersion, the Indians underwent exposure and hardships which resulted in disease and suffering. The Otter is the totem or symbol of inner knowledge, faith, instinct, and intuition. The Migis (a large white sea-shell) was the symbol of the Midewiwin, and the reflection of the Sun's rays from its back was the diffusion of that wisdom which only acquaint-

ance with the secrets of the Society can give. Its periodical disappearances meant the periods when the teachings of the Midewiwin were neglected and its sacred rites profaned. The Migis has again disappeared beneath the waters of Lake Superior, and the Midewiwin has become a mere form.

The Mide, or Medicine Man, who has been initiated into the Society, is held in considerable veneration, awe and fear, by the Indians who are not members. Both men and women are initiated, but I understand women seldom go higher than the first degree. The secrets of the Midewiwin embrace not only the treating of disease by administering simple remedies and the expulsion of evil spirits, but all known magic and jugglery as well.

There are four degrees in the Society, each adding to the powers and magic of the Mide who takes them, but all being very similar so far as the ceremonies of initiation are concerned; the main difference being in the information imparted to the candidate prior and subsequent to his initiation, and the additional number of priests and consequently larger number of "migis" shot into the initiate's body. Four priests officiate at the first degree, eight at the second, etc., and in the fourth degree the migis is shot into all the joints of the body as well as into the head, both breasts and abdomen as in the first.

The degrees must be taken in regular order; that is, a Mide may not become an applicant for initiation in the fourth degree until he has passed through the first, second and third degrees, for the third until he has passed through the first and second, and for the second until he has passed through the first.

As it is necessary for the applicant to satisfy the Mide priests with presents before his application is favourably considered, the presents being twice as much for the second degree as for the first, three times for the third, and four times for the fourth, and as the accumulation of personal goods is very slow among these people, but few, even though ambitious to make progress, can afford to become third and fourth degree Mide. Even if they possess the presents necessary to take all the degrees in regular order, at least a year must elapse between the taking of each degree, to enable the applicant to master the

mysteries and sacred secrets as they progress, so that at least four years must elapse before an Indian who has expressed a desire to join the Society may become a fourth-degree Mide.

The first fast of an Ojibwa youth generally determines the course he is to pursue through life. During this fast he entirely abstains from food, and by meditation and prayers to the Great Spirit induces a state of ecstasy, during which visions invariably appear to him. Should any of the guardian or totem-spirits of the Midewiwin appear in these visions, the youth will in due time become an applicant for admission to the Society. He advises the Mide priests of his desire; the priests consider the application, and if it is decided that he is acceptable, and if the gifts he offers are sufficient, a preceptor is chosen who instructs the applicant in the mysteries of the first degree. When proficiency in these has been attained, preparations are made for the initiation, which usually takes place toward the close of summer.

The Medicine Lodge, Midewigan, which is erected for the purpose, is an enclosure, longer than it is wide, extending east and west, with an opening in the middle of the east and west ends. The walls are formed by weaving green boughs between upright posts. Poles are placed across the tops of the walls, from which the applicant's presents to the Society are suspended. If the sun is very warm, green branches are also placed across these poles to shade those within the lodge.

Just east of the Medicine Lodge is erected the "Sweat Lodge," to which the applicant for initiation repairs at least four days before the date set for the ceremony, and where he must take at least one vapour bath (the vapour being generated by placing hot stones either in water or on wet grass or moss) each day, the balance of the time being spent in meditation and prayers to the Great Spirit and Guardian Spirit of the Midewiwin. The last day preceding the day of initiation the preceptor spends with the applicant in instructions, exhortations and making smoke-offerings. These offerings are made with a pipe, a breath of smoke being blown toward each cardinal point of the compass, the earth and the sky in succession, and are to propitiate the spirits which are supposed to congregate about the Midewigan.

Upon the appointed afternoon the preceptor and applicant leave the Sweat Lodge and approach the Midewigan. Before entering the enclosure by the eastern entrance, a gift of tobacco is made by the applicant to appease the wrath of the evil spirits, who are believed to resist the entrance of an applicant. The structure entered, if the weather is propitious the initiation proceeds, but should it rain the ceremony is postponed to the next day. At regular intervals during the ceremony the smoke-offering is repeated, and most of the ceremony is accompanied by beating upon the Mide-drum and shakings of the Mide-rattle by the officiating priests. Upon entering the Midewigan the applicant is marched four times about the interior, taking the "course of the sun." The crowning event of the initiation is the "shooting of the migis" into the applicant's body. This consists of the four officiating priests pretending to shoot from their Mide-bags (made from the skin of an otter or other small quadruped in its natural shape) the migis-shell, a small white shell which is an emblem of the Midewiwin, commemorating the Great Migis which represented the Society in the Indians' western migrations, into the body of the applicant, who kneels before the degree-post, facing the west. In the first degree the post—which is firmly planted in the ground within the enclosure of the Midewigan and west of the sacred stone (a stone which is used in the treating of disease, a patient being placed upon or against the stone while being treated)—is painted red with a green band about the top. The rite of "shooting the migis" signifies the "giving of life," which initiation is believed to accomplish. A general totem of the Midewiwin is the turtle, which denotes the endless life a Mide is believed to attain; this always provided he follows the rules of life set down for members of the Society. Should a Mide at any time feel that he has left the path of the Society or transgressed its rules, he must spend a time of fasting and meditation, after which he gives a feast to members of the Society, acknowledges his backslidings and expresses determination to return to the path and rule of life. During the initiation songs are sung, but as these are composed from time to time by the Mide themselves, they seem to serve as an accompaniment rather than to have any particular significance. The initiation

completed, a feast is served (at the initiate's expense) to all present, and songs are sung and speeches made, lauding the advantages derived from membership in the Society and descriptive of wonders worked by the aid of its mysteries.

The initiate is then a first-degree Mide, authorised to advertise himself as such by decorating his face with one vermilion horizontal stripe just below the eyes, and by using the symbol of the otter in his records, and also in his professional capacity to treat the sick as a herbalist and expeller of evil spirits, and to give advice to war parties and hunters.

The eagle or owl presides over the second degree, as the otter presides over the first. The degree-post in this degree is painted red with white spots (to signify the migis scattered upon or shot into it) sprinkled over it, with a stuffed owl placed on the top. In his symbol-records the second-degree Mide may employ the totem of a human figure with a "life spot" in the breast and "magic lines" (crooked lines drawn from the eyes and ears outward). These magic lines signify that the Mide employing them in his totem can see objects and hear sounds at a great distance (clairvoyance and clairaudience).

The Manido Guardian of the third degree is the bear. The degree-post is square (instead of round as in the first and second degrees), and is painted black. A third-degree Mide may use the totem of a human figure with the upper half of the body darkened with lines drawn through it, signifying magic.

Kitchi Manido, the Great Spirit, is supposed to preside over the fourth and highest degree. The degree-post is of two pieces in the form of a cross, the upper portion painted white with red spots (sometimes red with green extremities), and the lower half of the trunk squared and painted white on the side set toward the east, green toward the south, dark red or brown toward the west, and black toward the north. The only reason I could learn for the south being painted green (instead of black) is that the south is the point from which come the spring winds, renewing life after the severe winter and colouring the face of nature. North is indicated by black (instead of yellow) because it is from that point that cold, famine and the diseases to which Indians were subject (before the White men introduced among

them even more fatal maladies) came, together with the winds which retarded growth and checked life. A fourth-degree Mide may use the totem of a human figure crowned (or with horns) to indicate the highest wisdom, and with dots on the head, both breasts, loins, hands, feet, etc., connected by lines, indicating that the life which pervades his physical body, together with knowledge of "medicine" (healing the sick), "seeing and hearing at a distance" (clairvoyance and clairaudience), "communicating with spirits," and "carrying himself to a distance," act in harmony and can be utilised as the Mide may desire.

Among the Ojibwa a Wabeno (magician) or Jasakkid (juggler) may practise healing, exorcism of evil spirits and working of magic charms, "love powders" and "death potions," without being a Mide, but their knowledge is not believed to be complete and reliable until they have been initiated in at least one degree of the Midewiwin.

The animal totems used have a double significance, and that which might be termed the esoteric is: of the otter creation, this animal having brought the Great Medicine to the First People from Minabozho; of the eagle or owl, the rounds of development and seasons, as the Raptores are the first birds to return to the northern forests after a severe winter, showing that while life has been interrupted where the Indians remained the birds have been where another state of existence has developed them; and of the bear, the succession of life and death, from its habit of hibernating during the winter and coming out to a new life in the spring.

The magic number of the Ojibwa is four, and is believed to be particularly potent when employed three times; that is, twelve of three divisions of four.

In their initiations and all rites the direction of movement is with the course of the sun.

H. H P.

THE SAINT AND THE OUTLAW

ONCE, long ago, there was a young man of Ireland, who in the early days of a stormy youth rebelled against his king. He fled into the wilderness with a price upon his head, and there he joined himself to a band of outlaws, and became a danger and a terror to law-abiding people. Because he was strong and fearless and a great fighter he rose to eminence among these outlawed men.

There was a saint who lived in that country; he had founded a small, secluded religious house, and dwelt there governing it. One day he came out of the seclusion of this holy place to heal and preach to the people.

The young outlaw came disguised to the gathering, hoping treacherously to fall upon and rob the pious; but to his great dismay the power of the saint fell mightily upon him, and the whole current of his rebellious life was turned and changed.

He put from him his weapons and walked far, his comrades thinking him mad or pixie-glamoured, in order that he might seek the saint and beseech him to admit him to the silent, loistered life. And the saint refused. Then the young man besought him humbly and with tears of penitence and shame. And still the saint refused. At this the young man begged the saint most earnestly to teach him by what means he might at last fit himself to be received. The saint bade him go unarmed and in much humility to a certain cross-grained, ignorant miller who lived near, and beg him to take him as his slave to grind his corn, and obey him in all things.

So this young man, who was of noble birth, who had refused to serve his king, did as he was bid. For two years he served a harsh, churlish master, doing humble work.

At the end of two years the saint sent for him, and bade him go and submit himself to his king and abide his judgment.

Now the king was a great king and just, but he was very stern; so the young man, as he obeyed, thought he should surely be hanged as a robber and an outlaw. But the king pardoned him, and bade him dwell a while at his court.

After a while, seeing that the young man was not only sober, meek and holy of life, but also very strong and full of resource and courage, and a great fighter who overthrew all the knights when they tilted for sport, the king made him a knight of his own Body Guard, binding him by certain oaths of allegiance.

The country was then full of turmoil and strange perils, and strong fighters were needed. This young knight gained great glory, such as in his earlier days would have made him well-nigh mad with pride and joy. He ruled rather than obeyed, for the king trusted him in all things. There are many legends of the knight's prowess; how he slew a great dragon, and withstood the glamour of a slim, yellow-haired, white-skinned, faery-woman, who had a voice like honey for sweetness, and sought to play upon him with spells, and how he fought sternly and sadly against his own old comrades, and slew many, mourning that it was his duty to strike where he greatly loved.

The king made him ruler of a great province of his kingdom, and honoured him before the eyes of all men. But the young man's heart was weary though his arm was so strong; for he cared no more for any of these things; and all that he beheld, by day and by night, was the glimmering, like a little star, of the light that shone in the shrine where the saint watched and prayed while angels ministered to him.

One day the king sent for him and told him that one of his old associates had banded together a force and was in arms against the king, and such was this man's cunning that none could trap him, nor lure him from his fastnesses. Now the king bade the knight, who had indeed wit as well as strength, go to this man as in peace; he bade him go craftily with a lie in his mouth, and say that he had fallen into disgrace with the king. Then, being received by the outlaw, as one so strong and so beloved by many would surely be received, he was to seize the outlaw's young wife when there was none to defend her, and also seize his child, and bear both away to his castle. There he

should slay the child, and make the young wife a slave, causing her honour to be turned to shame. And he should furthermore send to the outlaw and tell him that these things should be done unless he would surrender to the king, whereat the man, hoping to save his wife and son, would yield, and he should then learn of his wife's dishonour and his son's death, and afterwards be hanged on a gibbet within the city.

Now the knight, who had learned to love and reverence his king, was pierced even to the heart that he should ask of him a deed so shameful, so that this pain was to him the sharpest sorrow of which he could dream. After a while he spake, and begged the king not to test his honour thus. For he hoped, he said, in spite of his past disloyalty and evil-doing, that he had, in some measure, proved himself to be clean of such foulness as this. The king frowned, and bade him speak no more of tests. He asked, nay! he ordered him to do as he was bidden. Then the knight, pale and sorrowful, refused to obey the king in the matter. Thereupon the king urged him, speaking lovingly as friend to friend, chiding him gently, reminding him of his great favours to him, and of his compassion and mercy when the knight's life lay forfeit in his hand; pleading with him to trust his Sovereign that he had weighty reason for what he asked, and showing him what evil the outlaw worked upon the innocent. But still the knight refused very sorrowfully.

Then the king cried scornfully: "What! are you so pure, are you so high, that you may not do what I, your king, would do if it lay with me?"

The knight answered, with tears in his eyes: "It may be, O my king, it is because I am neither high nor pure, that I *dare* not do this thing. An angel might do thus, perchance, without sin; I may not judge of such. But for me to do this were shame and treachery; and because I have lived in shame and been stained with treachery, I know their bitterness and their terror. Too near am I to this foulness to do the thing you ask of me."

The king thought earnestly awhile, and at length he said: "I will send messengers to the holy saint and lay the matter before him that he may judge between us. For I know that in

every wise you have obeyed his voice, and submitted yourself to his holy guidance."

The knight replied: "It is so, O my king, in all matters I have bowed my desires to him, having no choice as to what manner of life I should lead, nor what labours I should choose."

"We will send to him this day," said the king; and he lodged the knight with great honour in his palace, and sent messengers to the saint, with rich jewels, as a gift to the shrine.

In three days the messengers returned, bearing the saint's answer to the knight; and his words, written on a scroll, were these: "I bid thee do after the king's command."

Then the knight grew pale as death; he bowed his head and his knee in reverence before the words the saint had written; and he kissed the scroll because of the love he bore him. And then he rose and stood before the king, who watched him very keenly. And he said: "Wretched that I am! I am so blind, so vile, so earthly yet, I cannot perceive the wisdom and righteousness of the saint's word. It is, beyond a doubt, the fault of my own folly; I cannot yet see that this deed is not sin. For this folly of mine, I pray Heaven I may suffer till my eyes perceive more clearly by reason of my pain. But *till* I see thus, I cannot do the thing you ask of me."

"Do you think yourself more wise than this most holy saint?" cried the king.

The knight replied: "Already have I answered: Not so! I am so little wise that I cannot see the wisdom and the right of this. That is all."

"You obeyed till now," said the king.

The knight answered: "Each desire that was mine I laid at the saint's feet; but my conscience, though it be but a fool's conscience and all awry, I cannot lay there. Deal with me, I pray you, as seems best, so that this conscience of mine may grow wiser."

Then the king, who seemed to be more bitterly wrath because of his love for the knight, bade that his sword and insignia of knighthood should be taken from him, so that he should be knight no longer, but a rebellious slave. And he

caused him to be grievously scourged before the eyes of his people, who were given another ruler; and he cast him, stripped and bleeding, into a dungeon, where he lay in darkness and hunger and thirst, in cold and loneliness.

When many days had come and gone the saint sent to the king and bade him pluck the young man from the prison where he lay and send him strictly guarded to the monastery.

There the saint greeted him with tenderness and reasoned with him gently, saying: "Thus and thus should you do." And the young man, who had suffered much, in great desolation, wept bitterly and beat his breast, because he could not perceive the wisdom of the saint's words. Then the saint said gently: "O my son, I do not blame you, as the king hath blamed you, and for your piety you will receive reward. Go, therefore, this night to the shrine, where never yet have I suffered you to come, and there keep vigil, and pray for light."

The young man obeyed; but he was so weary and had suffered so greatly that he fell asleep before the altar. It seemed to him in his sleep, so idle are dreamer's fancies, that many holy saints of old time came about him and bade him obey the king; and so great was his delusion that it seemed as though angels, shining gloriously, bade him do this treachery and speak this lie, and bear a girl away to dishonour and a child to death. And such was his bewilderment and madness, and such his grief and despair, that at last it even seemed as though the Holy Figure on the great crucifix before the altar bade him obey the king, whereat he woke with a cry of great agony, and lay trembling before the altar till sunrise. When it was day he went from the shrine to the cloister, where he sat sadly till the saint summoned him to his presence.

The saint said: "Hath the night brought thee wisdom, O my son?"

The young man fell at the saint's feet and murmured sadly: "O my father, I am still in my darkness. I cannot do after the king's command."

Then he felt the hand of the saint rest in blessing on his head, and the voice of the saint, that was like music in that hour, so great was his joy, said: "O my son, the king and I

are truly of a mind in this matter, but our minds are even as your own. Had you given consent, the king had dismissed you in peace to your own land, nor suffered you to do this treachery. For the king will himself wage open war against this man, and worst him if God shall please; and his wife and his child shall be used with the honour due to the pure, and the gentleness due to the weak. But as for you, my warrior shall you be; for I will send you over sea to seek Hy Brèsil, the way whereunto no man may learn save if he know it of himself; and there, O my son, shall you fight and win a great battle for the king of that strange land; and returning thence to me, I will deliver up the charge of this holy house to you, and go hence alone to yield my life unto God in another country."

Then the saint kissed the young man and girded on him his sword and gave back the weapons and insignia that had been taken from him; he led the knight to the shore and launched him alone upon the sea. It is said that he found that country, Hy Brèsil; and there are many tales of the wonderful things he did in the strange land, and of the great battle he fought there, for the king thereof. But at last he sailed back to Ireland, with the music of Hy Brèsil ringing for ever in his ears, and there the saint received him, and delivered up to him the government of the holy house, and the teaching of the people. And he spake these words in his ear:

"He who doth not hearken to God's Voice within him, will never hear aright His Voice without him. But the man who learns to hearken and to heed wisely shall find the way to Hy Brèsil."

MICHAEL WOOD.

THE Pythagoreans say that the souls of the dead do not cast a shadow and never close the eyes.—PLUTARCH, *Quæst. Græc.*, xxxix. 399.

AMONG THE MYSTICS OF ISLÂM

WHEN an Arabian writer of great repute tells you of men and things, and says that he has seen them himself, that he was an "eye-witness," then you may know that he is telling lies. Not that he means to deceive you or that he knows that he is telling lies, but if he has good reason to believe firmly in the existence of anything, he visualises it to such an extent that it exists for him, and for all intents and purposes he has seen it. Some scrupulous writers, after describing a gorgeous city and its interesting buildings and monuments, and giving its exact position, add that although it has suffered in no way from age or decay, it is unfortunately no longer visible to the naked eye! It is their historical method; it differs a little from ours, but it is almost as sincere in many cases.

History with the Oriental is of secondary importance, it is a picturesque branch of polite literature; the historian is a sort of artist in scene-shifting; he cannot be expected to go in for archæology, philology, and all the other "ologies." A document, in his opinion, is never authentic, it is only second-class evidence at best.

Another peculiarity of theirs is that when one sect among them disagrees with another in theological verbiage, instead of saying: "I don't agree with you," it says: "You do everything from the very lowest of reasons and for the very worst of purposes." But this is a paraphrase not entirely unknown among certain celebrated European sects.

No two Oriental sects agree exactly in describing their fundamental mysteries, and there are more than seventy heretical sects who all profess to be the genuine followers of Islâm. But the very differences in their phrases prove that they are all talking about the same thing, about something which is at once

a great mystery and a living reality ; just as in a room full of scientists over a new phenomenon, when each one might say what strikes him as remarkable as he takes his turn to look, and no two would make exactly the same remark. Every lawyer knows that when people's evidence is too much alike in the choice of words, it is generally because they have been comparing notes, not because they were really synoptic witnesses. Thus among Christians the Melchites assert that in the Messiah there was one Person only, but two Natures, and they bitterly oppose the orthodox Nestorians, who say that there were two Natures and two Persons; and both these sects bitterly oppose the Jacobite doctrine of one Nature and one Person. Yet they are all seeking to describe the same mystery, which baffles their cut-and-dried phrases to express.

Suppose we leave behind us all our manuals of theology and go as intelligent travellers to the Arabian plains. We shall see mysteries enough, faiths enough, sects as exclusive as any of our European sects, the names of which we have never even heard, and they in their turn have never heard of our hundred and eighty Protestant sects, nor even, perhaps, of the "universal" Catholic Church.

And which of all these sects of Islâm, each of which is a secret society warring fiercely against and denouncing all the other secret societies, should be rightly considered the original society founded by the humble and gentle "Dreamer of the Desert," a man of whom tradition says* that he would accept the invitation of a slave to dinner, he who was an aristocrat among Arabs, and that he mended his own clothes and was never known to strike anyone in his life ?

Once, when asked to curse someone, he said : "I have not been sent to curse, but to be a mercy to mankind."

This same Dreamer spent his days in wandering over scorching crags and through burning solitudes, eating little and taking no rest ; and sometimes he would return and sit with the children, playing with their toys and telling them enchanting fairy stories. If a bier passed him, he would follow it to console the mourners, and wherever there was sickness or poverty he

* See Stanley Lane-Poole's *Studies in a Mosque.*

was found giving his own scanty meal away, so that he was generally followed by a crowd of beggars.

This man was the "false Prophet," whose name has been a by-word in Europe for many generations, and for whom Dante thoughtfully arranged a special compartment in the nether regions, next door to the one occupied by Judas Iscariot.

Mahomet meditated upon and studied the life and work of Jesus the Angel-Messiah, as He had been called. Tradition says that he was instructed in the Syrian desert by a mysterious monk, supposed to have been a Persian Nestorian, and that he handed on a tradition which was to preserve the line unbroken through all the Sons of the Prophets, or Imâms, of whom Jesus was one.

What was Mahomet's interpretation of the great mystery, called in Arabia "the mystery of the Divine Appearances," we shall not discover for certain. We may feel almost certain that it is not the utterly unspiritual, narrow and dogmatic one adopted by the so-called "orthodox" Mohammedans, who interpret the *Korân* literally, and contend for its verbal inspiration and for a temporal rule, and who believe that the office of Imâm may be held by the imperfect.

It is probably in some of those very interesting secret heretical sects, such as the Shiites and the Ansairieh (or Nasairee), whose devotion to their Imâm may be compared to that given to the Grand Lâma.

The Ansairieh catechism says:

Q. "What is the great mystery of God?"

A. "The Flesh and Blood, as Jesus said, 'This is my flesh and my blood; eat and drink thereof, for it is eternal life.'"

Q. "What is the mystery of the faith of the Unitarians; what is the secret of secrets, and chief article of the true believers?"

A. "It is the veiling of our Lord in light, that is in the eye of the Sun, and his manifestation in his servant Abd-in-Noor" (the "Servant of Light," *i.e.*, the consecrated wine used at the sacrament of initiation).

They teach that God is one in essence, but that "He multiplies Himself in persons before the eyes of men." There is a

descent of His essence according to the degree of the preparedness of the person. There is a spiritual appearance in a material body. In each manifestation, God makes use of two other persons, the first out of the light of His essence and the second by the first. "As the Maana (meaning or essence) is entered into the Bâb ('door' or disciple), so it has concealed itself under the Ism (*i.e.*, name) and has taken it for itself."

In the time of Mahomet, Ali was the first "sheath" of the Deity, the Maana, concealed in another, the Veil or Ism, which was Mahomet, and the Bâb was Salman-il-Farisee (Salman the Persian).

In the time of Jesus, Peter was the Maana or human form, Jesus was the Veil or Ism, and appeared only to be present. He was an image or eidolon, and the Bâb was a Persian named Rozabah-ibn-il-Merzaban.

The disciples of Rozabah, who are called the Orphans, were Matthew, Paul, and St. John Chrysostom.

The Ansairieh call God Ali, or the Ancient of Days; in their books they use the double interlacing triangle; and it is one of their doctrines that the bodies of the Imâms are so delicate that they cast no shadows. Makrisi relates that he saw an Imâm once at a Lodge of the Ismailieeh at Cairo, and that he was seated on a throne of light, with a light from between his eyes which spread to the East and the West.

The mystery into which the disciple is initiated is that of the three natures and the one manifestation. There is a Syriac tradition* about Plato which is rather a curious coincidence on this point. That Plato went into the wilderness for three years, and lived in a cell in silence and solitude. He then returned and wrote a composition on the doctrine that "the God of the Jews is one in Nature and three in Persons," and "behold, this composition is in the Books of the Church." Plato discovered this doctrine after he had taken the covenant of the blessed Moses, and "become a god among men"!

The Ansairieh have only one sacrament or Mass, which is their initiation-ceremonial. Only men are admitted. The

* Given by Thomas of Margâ. F. Dieterici gives stories of Aristotle and Pythagoras getting out of their bodies from the Arabic *Brothers of Purity*, 950 A.D., in his *Propädeutie der Araber*, Berlin, 1865.

Rubric is very long and full of repetitions and invocations of "the names of the Name." At the consecration the priest takes the cup and says: "In the name of God, the compassionate and the merciful! Ali is the light of mortals! Ali is the Imâm of Imâms! Ali is acquainted with the mystery! Ali is the Ancient of Days! Ali is One! Ali is Abel, Seth, Joseph, Joshua, Asaph, Shamoon and Simon Cephas" (*i.e.*, Peter).

Then the imâm, or leader of the prayer, shall mix the drink with water and say: "The secret of the Imâm of every imâm, my Lord Ali, Master of every age and every time; the secret of his Veil, the Lord Mohammed; the secret of his Door—the Lord Salman; the secret of his Orphans and the hierarchies of Peace."

Then follows the contract between the lad to be initiated and his Seyyid, lord or uncle, who teaches him the prayers: "In the name of the ancient Maana, and the great Ism and the everlasting Door, I make between you a free and not a constrained contract. O righteous boy and chosen disciple, may God dispose you to his obedience and acceptance; therefore tell me what your idea is, and what seems right to you after serious consideration, and what you require from your Seyyid?"

Then the boy shall say: "My wish is that he would free my neck from the yoke of bondage, and direct me to the right knowledge of God, and deliver me from the darkness of blindness and grant me life everlasting."

Then the imâm shall say: "Know that what thou seekest from me is an honourable secret, and a serious discourse, and an illustrious doctrine, and a weighty danger, which the mountains cannot bear, etc. It is a cure and health to him who keeps it, but a fatal poison to whoever reveals it to those who have no right to it. If you reveal it you will have merited the being changed into horrid forms and you will be made to walk in vile envelopes."

The lad is also told that he will be caused "to transmigrate again and again and be tortured in various revolutions." The shirt or envelope means the body, which is also called the "grave" of the spirit. The soul is of the essence of light so that the stars are the perfected souls. "Every Nasairee, after he has become purified, in passing through different evolutions,

by returning to the world and reassuming the dress of humanity, becomes after this purification a star in heaven, which was its first centre." Hence they pray that Ali will clothe the brethren in envelopes of light.

They are continually referring to their previous incarnations as to common and every-day knowledge. One woman asserted that she had already been in seven forms, and she went to a village where she had lived in a previous state and showed the people where there had been water found by digging. It is a common idea among them to-day, that European travellers come to their country to look for treasures which they had hidden when they lived before among the Ansairieh.

They have an exceedingly beautiful liturgy for Christmas Eve, their day beginning, as all Oriental days, at sunset. One of the prayers is:

"O Lord my God, the Sole, the Eternal, Thou hast manifested to-night Thy Name which is Thy Soul, Thy Veil, Thy Throne. [The Name or Ism is the same as the Imâm—Imâm means simply an authority or leader, a protector or chief.] Thou callest to men by Thy benevolence, Thy periodic manifestations in the turnings [or transmigrations] and revolutions.

"I adjure Thee, O Lord, my God, by Thy most great Maana, by Thy great Ism, and by Thy honourable Bâb to increase in us Thy favour; I adjure Thee, O Lord, by the merits of this night, not to deprive our hearts of Thy knowledge."

Then follows: "Celebrated is Mary in the book of books, celebrated is the day in which she separated herself from her family on the side of the East. She took in secret a veil which belonged not to her parents, and we sent her our spirit under a human form."

It seems hard to draw any line between this and the Nestorian Liturgy: "Unto Thee, O Ray of the Glory of the Father, Thou Image of the Person of the Father, Who appearedst in the body of our humanity, and enlightenedst the darkness of our minds through the light of Thy Gospel, unto Thee we give thanks, worship, and praise," etc.

Are we now among Christians or among heretical Mohammedans or among Sabæans? Is it all of these or none? Shall

we go still further East into a Chinese Joss-house, the "Church" of the Mongolian Buddhist, and find again the old, old story, the mystery of mysteries, that is the Mystery of the Divine Appearances?

We shall find there a perfect Hall of Mystery, filled to overflowing with signs and symbols. Signs of what? That is what we cannot find a simple answer to. Who is it for whom all this is prepared?

The veiled figures, the deep shrines with little carved lamps, the incense burners, ferns and flowers, birds and beasts, embroidered footstools, and inscribed tablets, banners of every design and colour, musical instruments, strings of jewels, weapons and bells, spices and rosaries, and watching over it all Kwan Yin, the Divine Virgin behind her blue gauze veil.

We feel oppressed in this Temple of the Concealed as if by a wisdom so much older than anything we have ever been taught, so complicated and yet so dignified and so elusive.

Everything seems made not only to suggest but to baffle; the revelation is always as through the Veil.

"The Tâo that can be named is not the real Tâo."

A. L. B. HARDCASTLE.

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A CHRIST-DREAM AND OTHER DREAM-FRAGMENTS

We have received from one of our colleagues the account of an interesting dream consisting of several visions. We will first of all give the dream and then explain its interest. After several phases of vision, in which the "dead" still lived, and which need not be recorded here, our dreamer found himself in an inn. To continue in his own words:

"Seated on a bench were two working men in caps and white overalls showing signs of their labour. One of them was bowed as from the effects of hard work; his forehead was low and narrow, and he had an air of hopelessness, ignorance, and indifference to all things except beer, a half-empty glass of which stood at his elbow. The other was in startling contrast to the former. He sat erect; his forehead was broad and lofty, with clustering dark brown hair falling over his neck; his eyes were large and deep, and wide apart, with a look of indescribable calm and compassion. Yet was he the friend of his poor degraded fellow workman and seemed to look on him as a brother. An empty glass stood before him. Leaning on the counter I faced these two, and held a conversation of great interest and satisfaction with the workman whose serene and noble presence was a veritable inspiration."

This phase of the dream is of importance because of the fuller culminating vision which is to follow; but between the two our dreamer passed through the following phase of symbolic vision.

"Leaving the inn I walked a little way and came to a large hall where people entertained each other. It was a vast hall, and the crowd was very great. A woman's voice was singing as I have never heard woman sing in waking life; but the singer

was invisible. Her song was interrupted by a quarrel which arose among a small group of men in a corner. They fought over the question as to which was the true religion. They became enraged and gabbled, and were only repressed by being shouted down. Hereupon I felt that I had an important engagement to keep somewhere—but I knew not where."

From this song of truth and the discord of opinions our dreamer passed into the final phase of vision.

"Leaving the hall I found the darkness without very great. I knew not whither to go; but I knew that I must keep an engagement, fulfill a promise I had made long ago. I stumbled along a rough way, bruising my feet in the murky darkness, and expecting each moment to stumble into some pit, or fall over some precipice. After toiling some miles, I felt there was something behind me I ought to see. I turned, and saw afar off on the horizon, as it were, a small ball or large star of light in the darkness. I thought this curious, but, turning away, continued my path. After an interval I again felt a strong impulse to look back. I did so, and was astonished to see that the star of light was much nearer, and had now taken the shape of a small cross floating in the air. I was much astonished at this, and stood gazing on it for some time; but I had to keep my engagement which I had promised, and so I continued my way. By this time the darkness had lightened a little, and I found I had come to the edge of a great wilderness, with an enormous pile or mountain of rocks far off in the midst of it. Crossing the desert I came to the rocks and found in them a deep dark cave. Then I knew that it was here that my mysterious engagement had to be kept. I gazed into the dark cave, but could see nothing; when suddenly, from behind me, as it were, there streamed forth a great flood of light. It was so exceedingly brilliant that I saw my shadow before me on the floor of the cave, clean cut as in a cameo.

"To see whence this glory came I wheeled about, and there I saw a huge cross set up, stretching upwards to a great height, of pure white light, blindingly brilliant. Shading my eyes I saw in the midst of the cross the head of the Christ; and the face of the Christ on the cross was the face of the working man in the inn.

There was no crown of thorns, and His eyes were as the eyes of God.

"It is utterly impossible to describe this scene in words or to try and represent it by any physical means.

"As I stood and gazed a deep, strong voice came forth out of the cave from behind me, and the voice said: 'In the dim and distant days of the future, there shall arise out of a nation now strong, but which then shall have become weak and be scorned by all other nations, one who will lead a life like unto the life of Christ, and who will die a death like unto the death of Christ, for the good and the regeneration of the world.'

"As these words died away, I beheld to the right, by the cross, a great multitude in a pale greenish light, and in the multitude one form, and they were struggling. Then, as a curtain drops, darkness fell, and I became unconscious, and so awoke."

The interest of this vision is as follows. The dream was dreamed somewhere in 1893 or 1894, and was at the time recounted to another of our colleagues, who confirms the fact. Now there are certain elements in the vision which bear a striking similarity to a vision of the cross recorded in the *Acts of John*, and which may be read in *Fragments of a Faith Forgotten*, pp. 435 ff. The fragments of these Acts from which the account is taken were never published prior to 1897. They are taken from a fourteenth century MS. preserved in Vienna, and not previously known even to the world of scholarship. The main points of similarity are:

When the Lord was hung on the "bush of the cross," He appeared unto John, who had fled unto the "Mount of Olives"—a term used in Gnostic tradition for a place of vision and initiation.

"Our Lord stood in the midst of the cave and filled it with light and said: 'To the multitude below, in Jerusalem [according to the Gnosis, the Jerusalem Below is the physical world], I am being crucified, and pierced with lances and reeds, and gall and vinegar is given Me to drink; to thee now I speak, and hearken to My words. 'Twas I who put it in thy heart to ascend this mountain, that thou mightest hear what disciple must learn from Master, and man from God.'

"And having thus spoken, He showed me a cross of light

set up, and about the cross a great multitude, and therein one form and one likeness."

But indeed the whole account, not only of the vision but also of the rest of the instruction contained in these priceless new-found fragments of the *Acts of John*, should be most carefully studied by every lover of the inner Christian Way who desires to learn what the mystic tradition of the Gnosis can teach of the mysteries of the Master.

The striking similarity of the common elements in our friend's dream and in the vision of John must be patent to even the most inattentive reader; there are, of course, in each account other elements which are dissimilar, not the least striking of which is the prophetical utterance above recorded. This much, however, is certain, that the similarity cannot be explained on any theory of physical thought-transference; and this much is of comfort and promise, that such vision has not ceased with the early followers of the Master. It is also to be noted that our friend is by no means a learned man, on the contrary, he knows no language but his mother tongue.

Another item of interest connected with the subject is that ten months before our *Fragments* were published, that is to say, six months before we had decided on a title, or had even thought of the title they now bear, our colleague dreamed another dream.

"I dreamed (and told it to C—— and Mrs. C—— at the time) that I met H. P. B. I found a book hidden behind a picture. The picture had been slashed into ribbons. Behind these *fragments* I found a *green* book with *gold* lettering. This was in the hall of a large house in some far country. H. P. B. lived in this house, which was owned by a Master, whom, however, I did not see. I took the book I found to H. P. B., thinking it my duty, for I was, in the dream, a servant for a time. She looked at it and said: 'Yes, keep that; you'll find something in it to interest you.' It was a long dream and that's only a bit of it; but when I got your *Fragments* I recognised the book as the book of my dream, which, at the time, I could not understand. Hurriedly I ran through the pages to see what might be writ of special interest to me. I found what you are now acquainted with—the Christ-dream."

G. R. S. M.

NÎL OF SOR

A Heretic Convent of Russia in the Fifteenth Century*

Religious opposition and religious free-thought first appear on the stage of Russian life in the fourteenth and fifteenth centuries, on the republican soil of Novgorod and Pscov, also far down south, in the more highly civilised Kiew, that Russian Mecca. By force of circumstances and of national idiosyncrasies, the first Russian heresy had to come from the orthodox East, and from Bogomil influence. The "Jewish" heresy (still existing in the South of Russia) was brought directly from Kiew to Novgorod; and to Kiew, "mother of Russian cities," it had come from the rich commercial centres of Soloun and Kafa, cities of the Greeks. There are no direct signs of the road taken by the Bogomil heresy, still it is reasonable to suppose that it came under the cover of another mystical movement from the Balkan peninsula, the heresy of the Hesychasts, for they both, once in Russia, remained closely allied. The medium must have been the orthodox convents of Mt. Athos.

The Athos convents in the fourteenth and fifteenth centuries were the mirror of all the mental struggles of orthodoxy. Mt. Athos shared to the full at once the religious life of East and West. In the fourteenth century mysticism flourished in the orthodox East, its chief expounders being Gregorius the Sinaïte and his disciple Gregorius Palama, a Greek of Asia Minor, and also the two Bulgarians, Theodosius and Euphemius of Tyrnow, who were their followers. The doctrine of the Hesychasts, of which Gregory the Sinaïte was the founder, had on Mt. Athos a great and lasting success. Without quite leaving Christian ground, it verged on Pantheism. The Hesychasts re-

* From P. Milukoff, "Historical Sketches of Russian Culture," *Mir Boiy*, March, 1900 (pp. 221-242).

jected "exterior science" and held that the only way to attain Wisdom was the absorption into the Inner Spirit. To theoretical "knowledge," they opposed moral and religious "action." For those highly evolved in philosophy they preferred to practise "theoria" (contemplation). The deepest state of contemplation was attained by the usual mystical practices resulting in ecstasy, expressed physically by certain bodily movements, and mentally by a peculiar sense of peace, of rest (*hesychia*, whence the name of Hesychasts). Then came a sense of rapture, and in the highest degree the "shining light of Mt. Tabor," which is the state of complete union with Divinity. To conciliate this idea of direct communion with dogmatic Christianity, Gregorius Palama taught of a difference between the "essence" of God and His "manifestation" (energy). The first is incomprehensible, but man can unite himself to the latter.

On Mt. Athos, then, in the rocky solitudes of that chief stronghold of Eastern orthodoxy, where Gregorius of Sinaï lived so long, the Hesychast theory gained great influence. In the fourteenth century Bogomil thought began to gain ground there also, and the Hesychasts on Mt. Athos and in the Balkans were accused of "Messalian" heresy (another name for the Bogomil teaching), for, indeed, they had most points in common including their lofty contempt for formalism and dead-letter worship as opposed to the "inner life" of faith.

This critical attitude towards earthly life and the longing for the spiritual alone gave the new teaching a great chance of "seducing" Russia. At that epoch lived a Russian able to appreciate both the opportunities and the depths of the "new" religious views. He was Nîl of Sor (Sorsky), who had had every facility of studying them during his sojourn in the convents of Mt. Athos.

Once on his native soil again he founded a new monastery, or rather a "solitude," for his pupils, in the wildest depths of the forests behind the mighty barrier of the Volga. Each pupil had to live alone somewhere round the centre of the community, the convent of St. Cyril. Nîl and his pupils tried to live the real "apostolic" life without worldly goods or monastic "possessions." Quite unexpectedly to them their purely re-

ligious aspirations became transformed into a "political" scheme! But even before that they had had to reckon with the Orthodox Church.

In the East the Hesychast theory had been discussed and adopted by three councils in the fourteenth century.

But in Russia that "thing unheard of in the land"—heresy, the mental werewolf in the very midst of the Church flocks—caused indescribable emotion. The new ideas met not with theological discussions, but with summary and prompt persecution by authority of Church and State.

Gennadius, bishop of Novgorod, wrote: "Our folks are simple, they do not know the language of the books; better not to hold too many discourses on faith, but if a Council is to be—have a Council to condemn, to burn, and hang the heretics."

But the Sovereign (then the Grand Duke of Moscow) did not at once adopt these extreme measures, for political reasons of his own. To begin with, in Moscow itself, at Court, the heretics of Novgorod had many high friends, men of learning, one of whom succeeded in bringing into the circle of the new teaching the daughter-in-law of the Grand Duke, Helen, and her party. It was then the most influential at Court. The Archbishop Zossima himself was a member of the heretical community, and as their chief teaching was poverty and non-possession, Ivan III., the Grand Duke, who had just taken as crown lands many of the convent properties, thought it wise to protect such well-minded people.

Nîl of Sor and his pupils, the Hesychasts, were less startlingly heretical than the "Metropolitan" Zossima and the "Jewish" sect, so that, when obliged at last to take his charge from Zossima, Ivan still held Nîl in high esteem and honour.

In 1503 a Church Council assembled to decide on some secondary matters, but in reality to give Nîl an opportunity to preach "that monks should possess no property, but live in desert places and of the work of their hands." His pupils of the "White Sea" settlement seconded his proposals. The great Duke was at that time completely on their side. But the elder Church-fathers were terribly alarmed. They sent at once for Joseph, Abbot of Volokolam, to throw trouble and remorse into

Ivan III.'s mind, and even to bring him so far as "to examine the heresy and to persecute it"! The noble-minded Nîl Sorsky fought hard for some time yet, trying to save the "heretics" even with quotations from the Gospels. Ivan III. hesitated. In 1505 a new Council was called and gave the victory to the "old" party, defender of the "*starina*" (the olden time, life-rules of old). Cruel persecution and death destroyed the Novgorod heretics.

There ended *openly* the attempts at religious free-thought. But under Basil III. they took a new form, and Vassian, the successor of Nîl, showed himself more practical than profound or learned. He would perhaps have succeeded in carrying out his teacher's theories in the life of the country, but Joseph of Volokolam seized the first opportunity of giving the whole movement a political colour, and the cause was condemned. The high-minded Vassian (in the world Prince Patrikeeff, of a family fallen in disgrace) was imprisoned. Even before that Maximus "the Greek," a pupil of Savonarola, who had taken the part of the Hesychasts in the name of the Gospels, had been bereft of liberty.

Basil III. died, the beautiful Helen Glinsky became Regent for her son Ivan (to be Ivan the Terrible). But she did not fulfil the hopes of the noble prisoners, formerly her brothers in faith. Next came Ivan IV., though a mere boy, but for a short period of glorious youth the herald of peace, brotherhood and purity, under the pure influence of Silvestre and Adacheff, his guardians, names ever blessed in Russia. From the depths of their cells—some so far as the Solovetz convent near the Arctic Ocean—the prisoners, for a moment, hoped that inner life and worldly law in Russia would follow the ideals bequeathed by Nîl Sorsky. But these last fair hopes died away, as the mirage in the desert, in the dreariness of reality for many a long year to come.*

A RUSSIAN.

* The sudden change of Ivan IV. from the bright, loving boy to the dark and cruel, though gifted tyrant, almost induces us to suppose a case of change of personality during his illness as a youth.

REVIEWS AND NOTICES

Towards the Recovery of the Original Common Text on which the Synoptic Gospels were based

Clue: a Guide through Greek to Hebrew Scripture. By Edwin A. Abbott. (London: Black; 1900. Price *7s. 6d.*)

Dr. Abbott, to whom we already owe much for his contributions to criticism and the history of evidence, has bent his shoulders to a gigantic task. The present is but the first of a series of seven volumes, to be entitled *Diatessarica*, dealing with the interpretation of the Gospels; in it the learned and laborious author sets forth his method and programme, and concludes with the modest belief that in it "an amount of internal evidence has been brought before the reader to make it probable in some passages, highly probable in others, and almost certain in a few, that Synoptic discrepancies sprang from Hebrew mistranslated into Greek, and that the total result demonstrates that the Synoptic Gospels are in parts based on a Hebrew original."

Of all the innumerable and contradictory hypotheses put forward to unravel the Synoptic problem this has always seemed to us the most hopeful solution. The work of Resch (*Die Logia Jesu nach dem griechischen und hebräischen Text wiedervhergestellt;* Leipzig, 1898) has thrown much light on the subject, but it differs in method from that of Dr. Abbott, and is of so difficult a nature as to be inaccessible to any but the most capable scholars. Dr. Abbott's work, at any rate the volume before us, is intended not only for the scholar but also for the intelligent and attentive reader, for, as he well says, "it seems intolerable that, on points vitally affecting the religious and spiritual development of the multitudes, the ultimate judgment should rest with a few linguistic or theological specialists. The truth is—and to show that it is true is another object of this work—that what is called 'the higher criticism' is simply scientific investigation and classification submitted to the judgment of common sense."

Let us first clearly understand the hypothesis before us. The original common document underlying the Synoptics, that is to say

the account of the Sayings and Doings of Jesus which was used in common by all of the compilers of the present first three Canonical Gospels, and to which each added other details according to his pleasure, was not written in Greek, nor in Aramaic, the vernacular Hebrew of the time, but in classical Hebrew, a language that was only understood by the learned. It was the biblical language of the Jews, the language of the scholars and Rabbis. The compiler of this *Life* must, therefore, have been a scholar, and (if we follow the orthodox tradition that the disciples of Jesus were unlearned) could, therefore, not have been one of the original Twelve. Dr. Abbott, however, must not be held responsible for this deduction, it is our own. The basis of the Synoptics is already a literary effort; already a translation, if we are to believe that the Sayings were originally spoken in Aramaic. We have, therefore, in the common Synoptic basis to deal with a translation, or rather translations, of a translation.

Now classical Hebrew is a very difficult language to deal with. In the first place it was written without vowels; in the second, many of the Hebrew consonants are hardly distinguishable from one another (*e.g.*, *h*, and *ch*, *d*, and *r*); in the third place, there are certain quiescent letters whose presence or absence makes all the difference; again, the grammatical distinctions are more than easily confused; in fact, Hebrew has always given us the impression of being built on cyclopæan lines of word structure, the interpretation being left to the taste or fancy of the reader rather than to anything decisive in the script itself. In other words, Hebrew script seems to have been rather a shorthand or mnemonic device than a precise method of writing. If one knew beforehand the scripture by oral tradition, he could read it in the rolls; if not, he could hazard a dozen interpretations according to his own fancy. Indeed, when we have compared half a dozen literal translations of such a fine verse in the Authorised Version as "Thou shalt keep him in perfect peace whose mind is stayed on thee," we are far more inclined to believe in the inspiration of the translators than of the original; and this is the case with thousands of passages. In thousands of other cases, on the contrary, the sense has not only been entirely missed, but the translators have made nonsense of the original.

But, indeed, this has ever been the case in any effort to render Biblical Hebrew into a foreign tongue. The first translation into Greek was made in the third and second centuries B.C., at Alexandria. This version was regarded by so good a Greek scholar as Philo

Judæus, as inspired in every letter, and of equal value with the original! As a matter of fact the so-called Version of the Seventy pullulates with the grossest of errors. This is the ground which Dr. Abbott has chosen upon which to develop his method. He tabulates these errors of translation and classifies them; he endeavours to compile a glossary of errors, indeed to find rules of error in this stupendous mass of inaccuracy. With this proved experience behind him, he next turns to the Synoptics and shows the same state of affairs, although, of course, in greatly reduced proportions owing to the harmonising work that has been done by scribes on the Synoptic documents.

For any one who loves to appreciate evidence and follow a clue through a labyrinth of apparently unrelated and irreconcilable statements, the study of Dr. Abbott's volume is distinctly fascinating. We feel that we are slowly but surely winning our way towards a criterium in all this maze of probabilities; and as we close the book and reflect on the many others we have read on the Synoptic problem, we ask ourselves: Is it possible that there are millions and millions of Christians who have not the faintest idea that there is any problem; who hear, as it were, their Master speaking to them in the very words He used; who vaguely suppose that they are reading the accounts of eye-witnesses of His Doings? Happily the present century will see these folk depart to their appropriate places, and their children will be taught to think more wisely and not confound the Spirit of Truth with imperfect human instruments, men of like nature with ourselves.

G. R. S. M.

Was Jesus an Essene?

L'Essénisme et le Christianisme primitif. Leçon d'Ouverture de M. le Professeur Edmond Stapfer. Séance de Rentrée des Cours de la Faculté de Théologie protestante; le 5 novembre, 1900. (Paris: Fischbacher; 1900.)

Many are the books written on Essenism, and this not so much from any interest in the subject itself as from the fact that there are so many common elements in Essenism and primitive Christianity (according to Canonical tradition). Such a state of affairs has been eagerly seized upon by independent critics as pointing to the immediate heredity of Christian ethics and the organisation of the primitive Churches; while apologists who would have it that Christianity fell straight from heaven and owed nothing to its environment,

have strained every nerve to minimise the importance of these striking similarities, and at the same time to exaggerate all differences into absolutely irreconcilable principles.

Mons. Stapfer endeavours to steer his bark between this Scylla and Charybdis and comes to the conclusion that though Essenism influenced the organisation of the early Churches, neither John the Baptist nor Jesus were members of the Essene Community.

With regard to John the Baptist we think that the point is well taken, at any rate as far as the Orthodox tradition is concerned. For we have of course in the first place to assume the historic accuracy of the Canonical Gospel accounts, an assumption which, as far as we ourselves are concerned, is an entire begging of the whole question. The Gnostic tradition gives us a totally different account, in which we see nothing of the familiar picture of a fiery skin-clad ascetic, but are put in contact with an organised school o mystical and Gnostic tendencies.

If John the Baptist did wear a garment of camel's hair, he certainly was not an Essene, for the contact with the skin or hair of a dead animal rendered an Essene ceremonially unclean. If, then, the Canonical tradition is correct, John was an independent ascetic, or a figure sketched on the type of the ancient prophets. And doubtless there were many such, witness Josephus' Bannus, with whom the historian in his youth lived three years.

But as to Jesus, we argue that if Jesus belonged to any sect of Jewry, he must have belonged to the strictest, most holy, and most learned of the time—namely, the Essenes; that though Sadducees and Pharisees are taken to task in the traditional Sayings and Doings, no word is ever breathed against the Essenes.

Now it would be a grave mistake to imagine that the Essenes were a single community—that is to say, that the whole of Essenism was centred in the Monastery at Engeddi. There were presumably many such retreats in which the "Rabbis of the South," the most pious of the Chassidim, sought refuge; but also in the towns there were communities, and, most important of all, to these inner circles were attached many pupils who still lived in the world, married men who lived the life of householders. Again, members of the communities and lay members were scattered abroad throughout the Dispersion of Israel, at Alexandria, at Antioch, in fact in all the great centres of the Empire.

Essenism was just the very engine to be used to spread a new

spiritual impulse abroad in the world. For it was the spiritual heart of Jewry and the Jew was the news-carrier of the Empire.

Now it is not necessary to assume that because Jesus was in every probability a member of the Essene community, he therefore derived his spiritual illumination from the teachings of Essenism. Essenism was but the preparatory school. Just as the Buddha and other great teachers first of all essayed the best means available at the time in their youths, so is it lawful to think that Jesus owed his early training up to the time of the ministry or shortly before it to Essene teachers. At this time, however, some greater thing happened, and he was filled with a Spirit which could instruct and illuminate his teachers. And even as the Buddha preached the Law that the Brâhman was not the man born into a certain caste and performing certain rites, but everyone who truly worshipped God and did righteousness, so did the Christ preach the Gospel that the Essene, the Servant of God, was not the man born into a certain grade of a certain race and the observer of certain ceremonial laws, but the man who loved God with all his heart and who kept His commandments.

This was too hard a saying for the average conservative Essene; and when the Master found that He was not understood among these Pharisees (of whom the Essenes were the strictest sect according to Ginsburg) He went forth to the people and taught the mysteries of holiness to the Ame-ha-aretz, the impure, ignorant and defiled. What wonder then that the conservatives, the orthodox, the established hierarchy, as has ever been the case all the world over, and as is the case to-day, should have accused Him of "blasphemy" and have had Him slain.

According to them any who broke the old tradition of the Way as it had been laid down was worthy of death; we can still read the oath of the Essenes, and we can easily understand how Jesus must have seemed to have broken it; he had uttered on the housetops the things kept secret from the foundation of the world; he had not handed on the doctrine without altering the words, for he spake with the authority of the Spirit in new forms; he had not observed the clause which forbade speaking of the holy things to anyone without the community. For the fanatics of the School his illumination had left Jesus and he had a devil.

He ate with the unclean, and with all those whom to touch even was an abomination to the Purist. This much alone Jesus now kept

of the rules which *they* thought the only way to God—he never married. This shows that Jesus must have been a member of the innermost circles, for to all Jews, except the innermost few of this strictest sect of ascetics, to be without a wife was to disobey the direct command of God.

But we have got somewhat far from our immediate purpose, which is simply to bring M. Stapfer's lecture to the notice of those of our readers who study these matters for themselves.

G. R. S. M.

Neo-Astrology

Four Lectures on Astrology Exoteric and Esoteric. By Alan Leo. (London: published by the Author. Price 1s.)

These four lectures, issued now as a booklet by Mr. Alan Leo, the Editor of *Modern Astrology*, will assuredly find a welcome with all those —a fast increasing number—who are interested in the subject of which they treat. These lectures are described as exoteric and esoteric. It may be asked, how can astrology be esoteric if, as so often asserted, it is an exact science; or how can it be exoteric when its sole purpose is to penetrate into the unknown future? A little thought, however, will show that all sciences, no matter how exact they may be, must have an inner and spiritual basis, for the great laws that lie hidden behind their physical-plane manifestations are beyond the reach of the physical senses, and can only be approached by intuition, the opening of the psychic faculties, or by bold hypotheses, a quick imagination, and inductions drawn from the closest observation and study of their phenomena.

Astrology, therefore, like other sciences, has its two aspects—the inner and the outer. The latter, as given by all text-books on the subject, may be readily understood after a careful reading, and anyone of ordinary intelligence may "cast a horoscope." The data, however, supplied to would-be students for the right judging of the character, appearance, ability, the events in life past and future, together with the correct time for such occurrences in the horoscope, are very incomplete, and are filled in by practising astrologers by their own intuition, their success or failure in the accuracy of such prophecies being almost entirely dependent upon this faculty of the soul.

This intuition, which is of such immense importance to the astrologer, has hitherto been applied mainly to the reading of the horoscope of individuals, and has not, as a rule, been concerned with

the problems that enshroud the laws which govern this power of divination.

Mr. Alan Leo and many of the present-day astrologers are endeavouring to penetrate more deeply into the meaning of the influences emanating from all bodies, visible and invisible, and into their bearing upon national and human affairs. They are no longer satisfied to follow in the wake of astrologers subsequent to Ptolemy, who worked more or less with the arbitrary rules bequeathed by the ancients, and who neither groped after nor needed apparently any light on the laws that lay behind them. The new astrology gives promise of proceeding on very different lines. The student of to-day accepts the rules as laid down in the text-books of astrology, but he also seeks to understand *why* they operate, what is the meaning lying concealed in the symbolism, what, in short, is the basis of this undeniably great, and probably the most ancient of all sciences.

Following on these modern methods, Mr. Leo throws out some very suggestive thoughts which will be acceptable to students, and he also goes over a good deal of the older and more conventional ground for the benefit of the general reader.

Unfortunately, the form of these lectures is of very inferior quality to the ideas put forward in them. They lack everything that could render them attractive from the literary point of view. They have apparently received no revision of any kind whatever, the misprints are numerous, and the writing does not reach the standard that readers of *Modern Astrology* have been encouraged to expect from the editor of that magazine.

P. S.

A Gospel of Good-Will

Every Living Creature, or Heart-training through the Animal World. By Ralph Waldo Trine. (London : George Bell and Sons; 1901. Price 1*s.* net.)

This little book is the second of a series which Messrs. Bell are publishing in dainty white covers with attractive designs in colour. The general idea of the series is the presentation of thoughts tending to the humanising of our relationship with the lower kingdoms of nature and the widening of our sympathies with Life in all its many forms of manifestation, human and sub-human. Such an object commands the approval of every thinking Theosophist, and in the carrying out of the idea in the issue under notice there are but few paragraphs which would not be endorsed by the majority among us.

Mr. Trine, in fact, takes a thoroughly theosophical view of such questions as the importance of training children in the direction of humaneness giving hints as to how it may be done, the importance of pre-natal influence, and the existence of what he calls the enduring Soul. On this he preaches something very near akin to reincarnation.

"Personally, I believe that their [the animals'] endeavour to live true to their various natures and to their highest, even if at times they fall short of it as we do, is something that will be just as enduring in their lives as they are in ours, and that they are destined to a continually higher life, like each and every one of us. The common Father of us all, of the animal as of ourselves, caused no one of His creatures to be brought into existence in vain, or for a mere temporary time. Where there is a soul, be it in animal or human form, it is destined to endure as such, even though the form, the body with which it is clothed upon, and through which it manifests on any particular plane of existence, changes, and in time falls away, to give place to a new type of body better adapted to the environment into which it goes."

Mr. Trine advocates a non-flesh diet and protests against the practice of vivisection; on these and kindred questions, such as sport and war, dress and fashion, he expresses clear and convincing views without passion or invective. One of Mrs. Besant's speeches on vegetarianism is laid under contribution for a lengthy extract.

The book can be cordially commended as a brief, reasonable and attractive presentation of ideas with which many of us would fain believe the world is much more familiar than it really is.

E. W.

An Introduction to Mysticism

Notes on the Margins, Five Essays by Clifford Harrison. (London: Philip Wellby, 6, Henrietta Street, Covent Garden; 1901. Cheaper issue, 3*s*. 6*d*.)

We must, all of us, have much sympathy with an author who thus prefaces his work: "It is to the laity I would desire to speak, as it is of their kindly consideration I am solicitous. We laity it is who form the audiences, the congregations and the readers in lecture-room, church, and study. We it is who so often come away with much additional information and scant additional satisfaction. . . The aim of the following essays is merely to suggest, and to point

to enquiry. They claim to be nothing more than Notes on the Margins of the thought with which they deal."

But in fact the essay which forms the larger part of this book, "An Enquiry into Mysticism," is much more and much better than these words indicate. From the undergraduate self-conceit of Vaughan's *Hours with the Mystics*, half a century ago, to the serious, respectful, and appreciative handling of the same subject by our author, what a step! If we ask, "Whence this change?" the answer is clear and profoundly encouraging to us. It is because our Theosophical principles have furnished to the author, as to ourselves, an intelligible system upon which the scattered and confused notes which the Mystics have left us may be ranged in order and rendered consistent one with another. The practical value of his work is increased by the reserve of his references to Theosophy. He is not a professed Theosophist, exploiting the old Mystics for his own purposes; he is rather a scientific student treating his subject from a Theosophical standpoint. The last word is suggestive; you remember certain churches and halls in Italy, decorated by men whose whole delight was Perspective. Everything looks confused and topsy-turvy, until the guide sets you on one particular square of the marble pavement; and from that point, and that only, everything falls into its proper shape and place. This is just the service Theosophy does for us in this connection; we know *what* it was which the ancient (and modern) Mystics were contemplating "as through a glass, darkly"; and for the first time are able to understand the meaning of the wild words with which they tried to express the ineffable. Hitherto we have been attempting the hopeless task of discovering what they saw from their descriptions—to form a conception of the Seven Heavens from the broken exclamations of the old cobbler who was taken up there, like Paul, and heard things which no man *can* utter. No wonder Science despised the whole matter; it is not in this way that true *knowledge* can come.

In the 108 pages which this essay covers will be found perhaps the best and most readable introduction to the understanding of the true spirit and meaning of Occultism, or as the author prefers to call it, Mysticism, which we could offer to anyone desirous of information on the subject. The other papers are "The Illusion of Realism," which is a powerful working out of the reminder that knowledge of what is usually called the "real" is only a knowledge of the outside and of the temporary; "The Lines of Coincidence," a plea for the

understanding of coincidence as something more and higher than mere chance—that things "coincide" only by reason of *law;* a note on the "Lost Riches of the World"; and, under the title of "Arrest or Advance," a brilliant defence of our own fundamental position that the development of man does not and cannot stand still on the level of the scientist of the twentieth century, but that (as said in *The Idyll of the White Lotus*) man is a being to whose development there is absolutely no limit. For every champion of this great truth we have a hearty welcome and all good wishes for his success.

A. A. W.

Magazines and Pamphlets

Theosophist, for December. In "Old Diary Leaves," the President continues the year 1890. Amongst its events are the difficulties in Paris with Dr. "Papus," the settlement of H. P. B. at Avenue Road (as to which we are glad to note that "under all the circumstances, he cannot say he regrets that the residential headquarters have been given up"), his taking the chair at a Mussalman lecture on Salvation, the opening of the Sanghamitta Girls' School at Colombo, and the general outcry evoked by his desire to retire from the Presidentship. He ends with an earnest appeal for the keeping up of his beloved Adyar and its library—as we all know, the child of his heart. The other articles are "The Conquering of the Five Enemies," a very practical study of the means of overcoming Lust, Anger, Greed, Envy and Vanity, by Annie C. McQueen; an address by Dr. Marques on "Universal Brotherhood," given at the inauguration of the Japanese Young Men's Buddhist Association at Honolulu. "Virâga," by A. Nilakanti Sastri; a very thoughtful paper by W. G. John, entitled "Industry as forming Character," the question treated being "Is it such a desperately difficult thing to get the average person to believe in there being a purpose in life?" H. S. O. devotes a couple of pages to an obituary article on the late Professor Max Müller, with whom he had some personal acquaintance. P. C. Mukerji gives some archæological notes on a visit to Vaisâli; and a very interesting account of the life and education of the ordinary Sannyâsi is taken from the *Madras Mail*.

Prasnottara, November, is mainly occupied with the Convention, but has in a Supplement Prof. Chakravarti's paper on "Spirituality and Psychism," read at the European Convention of last summer.

Âryа Bâla Bodhinî contains the notice of its transfer from Col. Olcott to the managers of the Hindu College, Benares. It will

henceforth be published at the College under the responsible supervision of Mrs. Besant.

The contents of the number are, "Notes and Comments," under which heading is the report of the second Anniversary of the College and other interesting matter connected with its progress; the continuation of the article on "Moral Culture," "Hindu Ideals," "Religious Talks," "Shrî Gîtâ Ratnamâla," Mrs. Besant's meeting at Bombay, and a paper on "The Necessity of Hindu Colleges in India."

Theosophic Gleaner has a lecture delivered at the Blavatsky Lodge, Bombay, by G. E. Sutcliffe, entitled "Two Undiscovered Planets"; the conclusion of R. M. Mobedji's "Nirvâṇa without Intermediate Planes," and of Chesley's "Ideal Philosophy of Leibnitz," from our own pages, whilst *The New Zealand Theosophical Magazine* contributes Mrs. Judson's "Thought as a Factor in the Making of Character." The number ends with "Astrological Notes," and a good selection of "Notes and News."

Also received: *Siddhanta Deepika*, and *San Mârga Bodhinî*.

The Vâhan for January continues the answers to two questions, one, whether every ego is striving for the final extinction of his own self-consciousness; the other, as to the "bearing part of the heavy karma of the world." A. P. S. instructs us as to what is desirable for savage nations, and G. R. S. M. gives information as to books on Chaldæa, etc. Questions on the connection between spiritual progress and psychic powers, and the intrusion of Evil into the work of the All-wise and All-good, are also answered.

Revue Théosophique Française for December opens with a discourse on H. P. B., delivered by Mr. Leadbeater to the Paris Branches on White Lotus Day. Dr. Pascal gives a valuable paper on the Theosophical view of the inequality of social conditions, written for the Congress of Humanity; Lucy Dietsch furnishes a brief dialogue on "Patience," whilst Mlle. Blech sets right some misunderstandings as to the Theosophical attitude towards war. She explains that if the country be attacked (it is worth notice that the idea that France may be the aggressor does not occur to her—and we hope that in this she is a faithful witness for the feeling of all good Frenchmen) "a Theosophist will have no hesitation in fighting . . . but, he will fight with the absolute confidence, the certainty that the Divine Justice will turn aside his shots, if needful; and that the lives which karma would save cannot be lost. What will *not* be found (she continues) in the heart of the theosophist soldier is *hatred*, for that he

cannot and must not feel. He will fight for his country; but, for his own part, he will know no enemy, for in every man he seeks to distinguish the faint reflection of the Divine Self, and thus he will keep in his heart the feeling of brotherhood even on the battle-field." Of translations we have extracts from *The Doctrine of the Heart* and C. W. Leadbeater's *Clairvoyance*. We are rejoiced to learn that Dr. Pascal's lectures at Geneva were a great success, and that the great Hall of the University (holding 1,800 people) was crowded by an intelligent and sympathetic audience. It is hardly possible that much good should not follow from such a beginning. We heartily congratulate our beloved and respected colleague.

Theosophia, December. The chief contents of this number are C. W. Leadbeater's lecture on "The Fourth Dimension," given at Amsterdam, and a translation of Nisikânta Chattopâdhyâya's "Buddhism and Christianity." The other translations are from H. P. B.'s "A Reply to our Critics," and from Mr. Sinnett's *Esoteric Buddhism*.

Der Vâhan continues A. von Ulrich's "Religion and Theosophy," and has a long and important reply by the President-Founder to overtures made to him by a group in Leipzig composed of seceders from the parent Society. The Colonel makes it clear that the first step towards intercourse must be the ceasing to use the name and seal of our own Society; and that they cannot be recognised as members of our Society without a fresh application and admission in the usual way. His letter ends: "In conclusion, I beg you to be assured that in all that has been said above, our decision rests upon our deep conviction of the necessity for protecting and strengthening the visible agency which we have been building up during the past twenty-five years, and is not influenced in any way whatsoever by personal feelings. The world is large enough to support many bodies like ours, and our cordial good wishes go to all men who are imbued with an unselfish love of the race and the wish to better its spiritual condition." The usual analysis of THE THEOSOPHICAL REVIEW and questions from *The Vâhan* follow, with translations from the memorial articles on H. P. B., and from Jehanjir Sorabji's paper in the October *Theosophist*.

Teosofia for December contains "Theosophy and the Theosophical Society" by Colonel Olcott, and the continuations of Signora Calvari's "The Earth and Humanity," Leadbeater's *Clairvoyance* and Dr. Pascal's *Reincarnation*.

Sophia furnishes translations from Mrs. Besant's "Spiritual Darkness," Leadbeater's "Ancient Chaldea" and *The Idyll of the White Lotus*.

Theosophy in Australasia takes an article on "The Evidence of Design in History" from the *Contemporary Review;* F. G. G. Hynes treats of the Theosophical Movement, this time "Looking Ahead"; and W. A. M., in his "Theosophy and Civilisation," takes up the subject of Self-Sacrifice.

New Zealand Theosophical Magazine. The articles are: "The Heart of Existence" by Agnes E. Davidson, and "The Higher Planes of Being and Consciousness" by F. Davidson. The two stories, "The Magic Speculum" and "Prince Kohinoor," are continued.

Theosophic Messenger. The National Committee Letter notes Mr. Leadbeater's visit to Chicago, and extracts its teaching from Mrs. Besant's "Growth of the Individual," published in *The Prasnottara. The Vâhan* "Enquirer" furnishes the rest of the number.

Philadelphia in two recent numbers contains a Lodge paper by A. L. Palacios entitled "Religions and Sciences before Theosophy"; in translation, E. J. Coulomb gives a very interesting study of "The Methods of Occult Science." Why Bishop Strossmayer's speech at the Ecumenical Council is republished is not easy for us to understand; all the more gladly we welcome Prof. Chakravarti's well-known address, and Mrs. Besant on "The Theosophic Life." Juan Leclaireur speaks of the "Secret of Count St. Germain," and E. Schuré's details on trials of initiation in the temples of ancient Egypt are translated, without, however, any hint as to the sources of his information. Leadbeater's "Cadet's Story" completes a good number.

Also received: *Modern Astrology*, which has but little comfort for us as to the new year's prospects, prophesying, as it does, "wars and rumours of wars" in all directions; *The Ideal Review*, in which Alex. Wilder's "Mind and Cerebration," is to us most interesting; *Light; Knowledge; Review of Reviews; Monthly Record* and *Animal's Guardian; Humanity; Notes and Queries; L'Écho de l'Au-delà et d'Ici-bas; Mind;* and *Physical Immortality*, "a journal of life and joy, devoted to the attainment of immortal youth!" price ten cents! Need we add that this last comes from California?

A.

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