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ON THE WATCH-TOWER

IT is very true that the Theosophical Society is an organisation for the collection and distribution of ideas, but it would be a very foolish Society indeed, were it to attempt to stamp any of these ideas with its own exclusive hall-mark, or imagine that it could by itself attempt any adequate distribution of them to the general world. Our point of view is the antipodes of the conviction of the sectarian conventicles who are persuaded that outside their particular church, whatever it may be, there is no salvation. Indeed, we have always been keenly alive to the fact that there must be far better Theosophists outside our ranks than among the members of the Theosophical Society, otherwise we should have to despair of many things. Accordingly, among those who have understood this necessary condition of affairs, there has never been any attempt to induce people to join the Society. They have none of the missionary fervour which desires to make all men, women and children, the world over, not only partisans of their own convictions, but also members of their own association, and that, too, under the spur of a belief that there is only one

The Distribution
of Ideas

possible form of Truth, and all else is therefore false and eventually soul-destroying. No; the only recruits that are worth having in our ranks are those who come freely of their own inner conviction to do what they can to help—to fetch and carry for others.

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AGAIN, it is manifestly absurd to expect that any new form of expression of ideas should be very widely disseminated; the new form will naturally appeal to the comparatively few. It is, however, not the form with which we are most interested; indeed our most experienced writers have every reason to know the oft-times unsatisfactory nature of the form in which they strive to clothe their thoughts. What is of interest, what is of importance, is the propagation of the ideas in their general outlines. These we desire to see spread on all sides, and therefore we are above all anxious that they should reach those who already are placed in the positions of pastors, preachers, and teachers—who are the natural distributing agencies, and who can present the ideas, or as much of them as can be so presented, in the language and forms familiar to their audiences. We do not desire these ideas to spread in order that people may be induced to come out of their churches, sects, or religions, and join the Theosophical Society. Far from it; we should not know what to do with them, if they did. They are people who require some special and exclusive form of religion, and who without it would starve and perish.

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To take an instance; we are very anxious that saner views on the subject of death and the *post-mortem* state should circulate among the masses of the people. It is, however, not to be expected that the detailed investigations into these important subjects with which we are familiar, should at present have any very wide currency. They are involved in a host of other considerations, the understanding of which requires a deep knowledge of life, or a wide acquaintance with literature, or some uncommon experience,

Natural Distribu-
ting Agencies

Life after Death
and the Bible

The further spreading of general ideas on this subject must be through the medium of the teachers of the various religions. Now, whatever may be the case with other religions and other forms of Christianity, for Protestantism there is only one way of affecting the masses of the people, and that is by the Bible. They are sincerely convinced that the Bible contains the first and last word on the subject, and that outside of it there is no information possible. This may be, in the opinion of the readers of this REVIEW, a very self-limiting view, in the light of the liberty which is open to the student of comparative religion, philosophy and science, but it is the fundamental fact with which we have to deal in this case.

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Now if these good folk can be shown that the Bible teaches the same general notions as to life after death as those with which we are familiar from our more general studies, there will result a better understanding and a better feeling. We are, therefore, exceedingly glad to notice how successfully a clergyman of the Anglican Church has laboured in this field. Six years ago the Rev. Arthur Chambers published a small volume entitled *Our Life after Death, or the Teaching of the Bible concerning the Unseen World* (London: Taylor; Paternoster Row; price 2s. 6d.), and it has already run through fifty-eight editions, showing how greatly some such work was needed. Recently, Mr. Chambers has followed this up with a second volume, called *Man and the Spiritual World, as Disclosed by the Bible* (3s. 6d.), and already it has reached its eighth edition. Now we are not among those who value a book by the number of its editions, for the fortune of books can be made in the same way as the fortune of soap or meat-extract—by clever advertisement. But what gives us pleasure is the fact that Mr. Chambers puts forward the very same general ideas as we ourselves are putting forth, and further “proves” every one of his contentions by the words of the Bible. We are in agreement with this popular writer in all of his contentions on the subject, and can cordially recommend his books to those of our readers who are anxious to widen out the horizon of their orthodox relatives and friends,

Two Books on
the Subject

MR. CHAMBERS, of course, writes for those who believe that the Bible is true in all its parts and in all its statements—for those who have no idea of Criticism, Higher or Lower. There is therefore nothing to distract the mind of the believer from the main contentions, or to affront his simple faith with doubts thrown on the authenticity of the Biblical documents or their statements. It is work such a man as Mr. Chambers can do, for presumably he holds the same belief as those for whom he writes; but for us such work would be impossible, and in proportion as we called into question the inerrancy of the scriptural narrative in any particular, so should we fail to gain the confidence of the bibliolater. The main question that occurs to us, however, is this: Would the writer have deduced his conclusions from the Bible itself unaided?—because, as he repeats over and over again, it is just those people who profess to read their Bible most who are most scornful of any declaration that it is possible to have any distinct notion of the life after death, and who assert that the Bible teaches nothing on the subject. We think not; we are more inclined to believe that it is Mr. Chambers' own reading and experience which have enabled him to understand the inner significance of the very general statements found in the Old and New Covenant documents. Nevertheless, for those who hold that the Bible is true in every detail, it is an enormous gain to have its statements explained in a way that is consistent and sensible, and this Mr. Chambers has done and done well.

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WE are, therefore, among Mr. Chambers' hearty well-wishers, and this too in spite of his mistaken notion of ourselves, and his little gratitude to fellow-sharers in those ideas and experiences but for which his books could not possibly have been written. In his Preface, among the questions he puts to himself before writing his second volume, is the following:

Could I do anything to stem the ever-increasing tide of emigration of men and women, in England and America, from the ranks of Christianity to a Modern Spiritualism and Theosophy without Christ, by showing to them that there is no need for them to go to those systems for the knowledge of

the Spiritual for which they crave ; that the truth, however dimly perceived in the past, *is all in the Bible*, and that neither Modern Spiritualism nor Theosophy can tell us more about the truth than the Scripture does.

We are surprised to hear that Theosophy is "without Christ" ; it is not only not without Christ, but not without Kṛiṣṇa or Buddha, or Zoroaster, and many others loved and honoured. But perhaps Mr. Chambers means "without an exclusive Christ." And as for scriptures, we have the world-scriptures before us, and need not confine ourselves to one collection only. It is just because of this that we are able to supplement the information in the Bible and throw light on its dark places ; we explain one Bible by the other Bibles, we explain the life and teaching of one Master by the life and teaching of His Brethren.

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THAT for which Mr. Chambers is above all to be congratulated is for his boldness in not only stating boldly that many of the experiences and phenomena related in the Bible occur to-day, but also giving his own evidence to some of them ; we take the following from the conclusion of a long and interesting conversation purporting to be held between himself and a "Hindoo of high caste and culture," speaking through an entranced youth.

Q.—Many of the things you have told me appear like familiar truths, and yet I cannot tell when or where I learned them. Is this not strange ?

A.—No ; you have been taught them.

Q.—By whom ?

A.—By several in our World who are guiding you.

Q.—But I am not controlled ?

A.—Not physically, but you are mentally. They impress your mind with a thought, and you clothe it with language and ideas.

Q.—Is this possible ?

A.—Read your Bible for the answer. Inspiration (or as it should be more correctly termed, "spiritual suggestion") is a fact.

Q.—Are men, then, *still* being guided in this way ?

A.—Yes ; many are. Have I not told you that a great wave of spiritual energy is now passing from our World to yours ?

Q.—May we hope, then, that men, as time goes on, will better understand the truth concerning the Spiritual than they have hitherto done ?

A.—Most assuredly. Have you not, yourself, received the testimony of hundreds that they are craving for clearer light than the schoolmen give? That craving is the forerunner of enlightenment.

Q.—Will the Bible be superseded?

A.—No; but it will be better understood.

At this point of the conversation, I put a question (I cannot remember what it was) which drew forth a reply marvellous for the depth of thought and beauty of expression contained therein. The reply was concerning God, and the fact that character finds its highest development when Selfhood is absorbed in love and concern for others. It was a long statement, and took, at least, fifteen minutes to deliver.

I could not reproduce it if I tried. I candidly admit that I have not the ability to do so.

I have listened to the sermons of many noted preachers, but no one of them has equalled, in sublimity of idea and charm of diction, this sermon.

* * *

THE following dream, sent in by the same correspondent who recently contributed to our pages the substance of "A Christ-dream and other Dream-fragments," may prove of interest to our readers. It looks very much like a graphic summary in vision and feeling of a long evolutionary process. Dream or imagination, such things make life less grey, and teach us of the possibilities of the soul and the nature of its instruction. It is additionally interesting from the fact that our colleague had never read the London Lodge Transaction on the "Lunar Pitris," in which a somewhat similar "astral picture" is described, nor had he previously paid any attention to this side of the subject. He thus describes his dream:

The Dream of
a Prehistoric
Monster

I am sitting on the banks of a deep, sluggish water. The whole landscape is of a reddish hue. There is green in it, but even the green has a distinct red tinge. I would call the landscape—tumbled. It is mountainous everywhere, but not even the highest mountain has any trace of snow. The water, though dark in its depth, is likewise tinged redly. The sky, though blue, is tremulous with a red haze. The red colour is diversified in different shades. For myself I am stark naked and my hair hangs nearly to my waist. I am watching some huge fish in the water; one of these swims towards the bank. As it comes it rises near to the surface, and its forked tail changes into short legs together with its side fins. It soon waddles

ashore, growing rapidly. Its scales develope into huge horny plates like those of a giant tortoise. Its head elongates along with the whole body. I sit quietly where I am ; but when the animal has fully grown, I turn my head and find its snout close to my elbow. I look upon its back, examining it closely. I should say it is about one hundred yards long at least. What were formerly its back fins are now one long horny prickly kind of spine. Its legs are short, very thick, and its feet are flabby, with four or five pads. It has also a long, thick, scaly tail. No hair anywhere. It is monstrous, hideous, but appears quite inoffensive. At all events I am not the least afraid or even surprised by it. It is not only inoffensive but even seems friendly. Judging from its enormous bulk and length I must also be of somewhat gigantic size ; for, as I say, I can see along its back, and its snout, only slightly depressed below the line of its back, just reaches my elbow *as I sit*. After a while I find I am slightly clothed in some kind of skin, and I see the beast rapidly undergoing more changes. It decreases in size, and in the process the reddish horny scales drop off. Its legs become thinner, hair begins to cover it, the head grows less clumsy. In the end it evolves into a huge dog, like a Newfoundland, only twice the size, or so, and its shaggy hair is red, very coarse, and the animal is much more clumsy. Seemingly my own personality has kept pace with its decrease in bulk. The red tinge has also disappeared from the landscape and things look more normal.

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WE sincerely hope the following communication from the Roman correspondent of *The Daily Mail* (April 13th) is true. Now that the Western world is learning the value of the buried remains of antiquity, and is more and more fitting itself to make use of the materials recovered, perhaps the Gods will allow some really epoch-making "find" to come to light. So many pieces of the puzzle are ready to slip into their proper places, if only the key-stone of one single arch could be found. The paragraph runs as follows :

A Second
Pompeii

Archæological researches near Caserta have resulted in the discovery of a buried town of the early period of the Roman Republic which closely resembles Pompeii. The town, which must have been a favourite resort of wealthy Romans, is in an excellent state of preservation.

Investigations have been commenced in a public building of magnificent artistic design. It is nearly fifty yards long and enriched with numerous paintings and Greek statues. The present indications point to the discovery of a veritable archæological mine of immense wealth.

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IN our October "On the Watch-Tower" we published a paragraph

entitled "Magic or Cunning?" It was based on an article in *The Wide Wide World Magazine*, which professes rigorously to exclude fiction from its pages. This writer professed to describe as an eye-witness the Fire-dance of the Navahoes. We have now received a copy of a Californian periodical, called *The Land of Sunshine*, which contains an unanswerable *exposé* of the ex-Rev. writer and his article. It is a tissue of falsehood from first to last. What truth there is in it was bodily stolen from Dr. Washington Matthews's "Mountain Chant" in the 5th *Annual Report* of the Bureau of Ethnology (Washington). We have to thank this venerable ethnologist for his courtesy in sending us a copy of this *exposé* of "Untruthful James." As he says: "If you read this article you may I think easily answer your own question—'Magic or Cunning?'"

AN ORPHIC INVOCATION TO PHANES

O THOU who hast sole sway o'er both the unseen world, above, below, o'er sea and land; who dost with thunders shake the mighty hall that crowns Olympus' height; at whom the angels tremble and the host of Gods feel fear; to whom the fates, relentless though they be, yield up their will; immortal Father-mother, by whose breath all things are moved; who set'st the winds a-going and dost hide all things in clouds, cleaving broad æther with Thy lightning's flash! Thine is the order in the stars, speeding its way by laws that cannot change; before Thy fiery throne laborious messengers attend, whose care it is to bring to due effect all things for men! Thine the new spring a-smile with purple flowers; the winter Thine which comes with chilly clouds; Thine are the joysome fruit-times which the God bestows! . . . Thou God beyond decay and death whom none but those who know not death can voice! Come, greatest of all Gods, with all thy all-compelling might!

Quoted by CLEMENT ALEX., *Strom.*, v. 125.

THOUGHT-POWER, ITS CONTROL AND CULTURE

(CONTINUED FROM p. 147)

THE DANGERS OF CONCENTRATION

THERE are certain dangers connected with the practice of concentration as to which the beginner should be warned, for many eager students in their wish to go far go too fast, and so hinder themselves instead of helping.

The body is apt to suffer owing to the ignorance and inattention of the student.

When a man concentrates his mind, his body puts itself into a state of tension, and this is not noticed by him, is involuntary so far as he is concerned. This following of the mind by the body may be noticed in very many trivial things; an effort to remember causes a wrinkling of the forehead, the eyes are fixed, and the eyebrows drawn down; tense attention is accompanied by fixity of the eyes, anxiety by an eager, wistful gaze. For ages, effort of the mind has been followed by effort of the body, the mind being directed entirely towards the supply of bodily needs by bodily exertions, and thus an association has been set up, which works automatically.

When concentration is commenced, the body, according to its wont, follows the mind, and the muscles become rigid and the nerves tense; hence great physical fatigue, muscular and nervous exhaustion, acute headache, are very apt to follow in the wake of concentration, and thus people are led to give it up, believing that these ill effects are inevitable.

As a matter of fact they can be avoided by a simple precaution. The beginner should now and again break off his concentration sufficiently to notice the state of his body, and if he

finds it strained, tense or rigid, he should at once relax it ; when this has been done several times, the links of association will be broken, and the body will remain pliant and resting while the mind is concentrated. Patañjali said that in meditation the posture adopted should be “ easy and pleasant ” ; the body cannot help the mind by its tension, and it injures itself.

Perhaps a personal anecdote may be pardoned as an illustration. One day, while under H. P. Blavatsky’s training, I was desired by her to make an effort of the will ; I did do so with much intensity, and with the result of much swelling in the blood-vessels of the head. “ My dear,” she said drily, “ you do not will with your blood-vessels.”

Another physical danger arises from the effect produced by concentration on the nerve-cells of the brain. As the power of concentration increases, as the mind is stilled, and the Ego begins to work through the mind, he makes a new demand on the brain nerve-cells. These cells are, of course, ultimately constituted of atoms, and the walls of these atoms consist of whorls of spirillæ, through which run currents of life-energy. Of these spirillæ there are seven sets, four only of which are in use ; the remaining three are as yet unused—practically rudimentary organs. As the higher energies pour down, seeking a channel in the atoms, the set of spirillæ which—later in evolution—will serve as their channel are forced into activity. If this be done very slowly and carefully, no harm results, but over-pressure means injury to the delicate structure of the spirillæ. These minute, delicate tubes, when unused, have their sides in contact, like tubes of soft india-rubber ; if the sides are violently forced apart, rupture is apt to result. The feeling of dullness and heaviness all over the brain is the danger-signal ; if this be disregarded acute pain will follow, and obstinate inflammation may ensue. Concentration should therefore be practised very sparingly at first, and should never be carried to the point of brain-fatigue. A few minutes at a time is enough for a beginning, the time being lengthened gradually as the practice goes on.

But, however short the time which is given to it, it should be given regularly ; if a day’s practice be missed, the previous condition of the atom re-asserts itself, and the work has to be

re-commenced. Steady and regular, but not prolonged, practice ensures the best results and avoids danger.

In some schools of what is called Hatha Yoga, the students are recommended to assist concentration by fixing the eyes on a black spot on a white wall, and to maintain this fixity of gaze until trance supervenes. Now there are two reasons why this should not be done. First, the practice, after a while, injures the physical sight, and the eyes lose their power of adjustment. Secondly, it brings about a form of brain paralysis. This begins with the fatigue of the retinal cells, as the waves of light beat on them, and the spot disappears from view, the place on the retina where its image is formed becoming insensitive, the result of prolonged response. This fatigue spreads inwards, until finally a kind of paralysis supervenes, and the person passes into a hypnotic trance. In fact, excessive stimulation of a sense-organ is, in the West, a recognised means for producing hypnosis—the revolving mirror, the electric light, etc., being used with this object.

But brain paralysis not only stops all thinking on the physical plane, but renders the brain insensitive to non-physical vibrations, so that the Ego cannot impress it; it does not set him free, but merely deprives him of his instrument. A man may remain for weeks in a trance thus induced, but when he awakes he is no wiser than at the beginning of the trance. He has not gained knowledge; he has merely wasted time. Such methods do not gain spiritual power, but merely bring about physical disability.

RECEPTIVITY

Most people are only too receptive, but the receptivity is due to feebleness, not to deliberate self-surrender to the higher influences. It is, therefore, well to learn how we may render ourselves normally positive, and how we may become negative when we decide that it is desirable that we should be so.

The habit of concentration will by itself tend to strengthen the mind, so that it will readily exercise control and selection with regard to the thoughts that come to it from outside, and it has already been stated how it can be trained automatically to

repel the bad. But it may be well to add to what has there been said, that when an evil thought enters the mind, it is better not to fight with it directly, but to utilise the fact that the mind can only think of one thing at a time; let the mind be at once turned to a good thought, and the evil one will be necessarily expelled. In fighting against anything, the very force we send out causes a corresponding reaction, and thus increases our trouble; whereas the turning of the mental eye to an image in a different direction causes the other image to drop silently from the field of vision. Many a man wastes years in combatting impure thoughts, when quiet occupation of the mind with pure ones would leave no room for his assailants; further, as the mind thus draws to itself matter which does not respond to the evil, he is gradually becoming positive, unreceptive, to that kind of thought.

This is the secret of right receptivity; the mind responds according to its constitution; it answers to all that is of like nature with itself; we make it positive towards evil, negative towards good, by habitual good thinking, thus building into its very fabric materials that are receptive of good, unreceptive of evil. We must think of that which we desire to receive, and refuse to think of that which we desire not to receive. Such a mind, in the thought-ocean which surrounds it, draws to itself the good thoughts, repels the evil, and thus ever grows purer and stronger amid the very same thought conditions which render another fouler and weaker.

The method of replacing one thought by another is one that may be utilised to great advantage in many ways. If an unkind thought about another person enter the mind, it should at once be replaced by a thought of some virtue he possesses, of some good action he has done. If the mind is harassed by anxiety, turn it to the thought of the purpose that runs through life, the Good Law which "mightily and sweetly ordereth all things." If a particular kind of undesirable thought persistently obtrude itself, then it is wise to provide a special weapon; some verse or phrase that embodies the opposite idea should be chosen, and whenever the objectionable thought presents itself, this phrase should be repeated and dwelt upon. In a week or two the thought will cease to trouble.

It is a good plan constantly to furnish the mind with some high thought, some word of cheer, some inspiration to noble living. Ere we go forth into life's turmoil day by day, we should give the mind this shield of good thought. A few words are enough, taken from some Scripture of the race, and this, fixed in the mind by a few recitations in the early morning, will recur to the mind again and again during the day, and will be found repeating itself in the mind, whenever the mind is disengaged.

MEDITATION

Meditation may be said to have been already explained, for it is only the sustained attitude of the concentrated mind in face of an object of devotion, of a problem that needs illumination to be intelligible, of anything whereof the life is to be realised and absorbed, rather than the form.

Meditation cannot be effectively performed until concentration is, at least partially, mastered. For concentration is not an end, but a means to an end; it fashions the mind into an instrument which can be used at the will of the owner. When a concentrated mind is steadily directed to any object, with the view of piercing the veil, and reaching the life, and drawing that life into union with the life to which the mind belongs—then meditation is performed. Concentration might be regarded as the shaping of the organ; meditation as its exercise. The mind has been made one-pointed; it is then directed to and dwells steadily on any object of which knowledge is desired.

Anyone who determines to lead a spiritual life must daily devote some time to meditation. As soon may the physical life be sustained without food as the spiritual without meditation. Those who cannot spare half an hour a day during which the world may be shut out and the mind may receive from the spiritual planes a current of life, cannot lead the spiritual life.

Only to the mind concentrated, steady, shut out from the world, can the Divine reveal itself. God shows Himself in His universe in endless forms; but within the human heart He shows Himself in His Life and Nature, revealing Himself to that which is a fragment of Himself. In that silence, peace and strength and force flow into the soul, and the man of meditation is ever the most efficient man of the world,

Lord Rosebery, speaking of Cromwell, described him as "a practical mystic," and declared that a practical mystic is the greatest force in the world. It is true. The concentrated intelligence, the power of withdrawing outside the turmoil, mean immensely increased energy in work, mean steadiness, self-control, serenity; the man of meditation is the man who wastes no time, scatters no energy, misses no opportunity. Such a man governs events, because within him is the power whereof events are only the outer expression; he shares the divine life, and therefore shares the divine power.

ANNIE BESANT.

(TO BE CONTINUED)

TRUE AND FALSE YOGA

I SUPPOSE that some excuse is needed for undertaking to speak upon a subject with which I can claim no practical familiarity, and which I have never myself taken up with that steady purpose and resolution which alone can bring about any actual result. In all probability, had I done so, I should have found myself under the laws of secrecy which seem so strictly to bind all who attain; and my best excuse for undertaking to speak of Yoga will probably be found in the fact that all my qualifications are comprised in the desire to communicate what seem to me to be results of some value to which I have been led in the course of my studies.

From an early period of my acquaintance with Theosophy I have given a good deal of thought to the Indian books on this subject, with the hope of being able, in time, to put their statements into such a shape as to bring them to some extent into relationship with our Western thought. It is completely useless to treat them as one would European scientific treatises, to compare and classify their statements and draw serious conclusions from their use of this word or that. Dictionary meanings are quite out of place; when an English scientific man undertakes, for example, to investigate the nature of the Vedic Deities by counting up the number of times their names occur, he is only

manifesting his hopeless ignorance of how to set about his task. The early writer *sees* his subject before him, and proceeds to try to express it by throwing words at it in just the same vague sort of way in which a child with his first colour box will undertake to paint a red cow, with indefinite splashes of every colour at his command—his eye not yet sufficiently trained to know any difference between one and another shape or hue. It is entirely natural that the Western philosopher on discovering this should throw his studies aside; it is quite hopeless to expect any “scientific” results from them. But if by study and meditation you can bring before your mind, even vaguely, the reality which the books are trying to describe, then the case is altered. At once, every confused hint or half-intelligible word takes real meaning; each not only shows that your author himself *saw* what his words so faintly express, but also helps to clear up your own misty conception. You are able to see what was intentional “blind” (to use H.P.B.’s favourite word), and where the reality was beyond all power of expression. In this manner, you come, by degrees, to possess, not an answer for an examination paper, but an intuition of the truth.

There are many around us who have more or less power to see what is not visible to the ordinary eye; who have attained (either by their own effort or by outward tuition, in either case aided by natural qualifications not shared by all) to the knowledge of something more than words can give; who are ready and desirous of undertaking to use this power for the world’s benefit, of doing for it something, they know not what. I venture to think that it is time we ceased to meet them with mere denunciation of every attempt to gain or to improve these powers. Let us leave this attitude to theologians scenting heresy in everything unaccustomed. We are running serious risk of being left behind in the world’s movement, as has already happened to the priests. If we cannot help and guide them, the Powers will have to find some one to take our place; and if our principles forbid us—so much the worse for our principles!

Let me begin by giving my own definitions of two Indian words often used in this connection. As Euclid does, let me *postulate*, for the purposes of my argument, that;

(1) *Hatha Yoga* is such exercise of body and mind as is calculated to gain certain special and extraordinary *powers*, to be used in this present life; and that (2) *Râja Yoga*, on the other hand consists in such exercise also of body and mind as may bring them by degrees fully and completely to express the higher Soul to which they belong. The benefit of this last is not affected by the death of the body, but continues for all time.

It will be seen at once that I repudiate the simple but crude distinction which is frequently made amongst us, that the first is of the body, the second of the mind. There is a sense in which this is partially true, as will be seen hereafter; but as usually given, it is entirely misleading. It is not the exercise, but the goal aimed at which restricts what is usually called *Hatha Yoga* to the lower nature; and all that I have to say here will be directed to maintaining and illustrating this position. Exercise of the mind only will never make a *Râja Yogin*. No one can attain save by bringing *all* his "bodies," buddhic, higher and lower, mental, astral and physical, to work together as one organised whole under the guidance of the Self which is above them all. This, and no less, is the goal of the world's pilgrimage, and the object of those who seek to realise it more quickly by the steps of the Path; and it seems to me well that it should be clearly set before all.

Such a book as Vivekânanda's well-known *Râja Yoga* will answer well enough for an example of the Indian teaching to which I refer. It is intended for Western readers, and a good deal of trouble has been expended to make it intelligible to them; notwithstanding, the effect of the whole is thoroughly misleading, and this intentionally. Is anyone simple enough to imagine that an Indian author would really print and publish rules whereby anyone can make himself a *Yogin* by six months' practice, as he writes, with all the ironic gravity of *Éliphas Lévi* himself? There is a little note at the end, which nine readers out of ten would pass over without notice, which tells you quite honestly that it is of no use undertaking all this without the help of a *Guru*. *That* is so true that nobody believes it; the *Guru* is needed to explain that the whole is only an elaborate system of "blinds" to keep

you from the knowledge you seek, until your personal fitness is known and judged.

The favourite "blind" of the Hindu writers is to put the *effect*, or one small part of the effect, for the *cause*. You are told that certain wonderful effects are produced by breathing alternately through the right and left nostril. In actual fact, you may go through the comical finger-gymnastic there described for all eternity and be neither the worse nor better for it. There *is* a practice, one result of which happens to be that the breath comes through the nostrils in this very way; but you will never find it printed in a book—*that* you must find out for yourself! Similar is the Prâṇayâma of which he says so much. If an ordinary Englishman should undertake to hold his breath according to the rules set down, faithfully and perseveringly, I will answer for it that in three months he will have completely disorganised his interior, and before the six months are out will have attained all the powers (whatever they may be) possessed by a disembodied spirit—but he won't be alive! All that is said of Prâṇayâma is true, but the control of Prâṇa is quite another thing from holding the physical breath. There will come, we are assured, a stage in our Yoga where the breath *will* be thus affected, but this will be a result, not a cause. It will *mark* a great advance, but not cause it.

With this preliminary, let us see how we can lay down, in general terms, what is our life-task. In considering what we have to work with, we need not go into details as to the seven centres, chakrams or lotuses, which every Indian book enumerates, and no two alike. It will be sufficient for us to take notice only of the parting of the body into two stories, as it were, by what is known as the diaphragm, which is connected with the breathing apparatus and makes a separation, like a house-floor, between the upper and lower body. We thus have three divisions:

i. The lower body, the centre of the vegetative life, containing the organs of nutrition and reproduction. The nervous centre or brain of this is formed by the often-named "solar plexus" in its midst.

ii. The upper body, the seat of the circulation of the blood, "which is the life"—comprising the heart (to pump it), the

lungs (to restore its virtue when spoilt by use), and the needful nerve-centres to keep up its movement.

iii. The brain ; as to which we need notice, for the present, only the etheric centre in the space between the eyebrows, and the higher organ known as the pineal gland, in the very centre of all.

These three divisions are connected into a single organisation by the two sets of nerves. The lower body has its own set of nerves, known as the sympathetic system; whilst the brain has its special communication with the rest of the body by the spinal nerves, one side of which conveys to the brain the currents which we sense as "feeling," the other side carries the orders of the brain, which produce "motion" as a result of our feeling.

Nature's ideal of man is thus complete. The brain is to be the absolute ruler of the whole organism. The nutritive system goes on its own way in the lower organisations which have no brain to interfere with it; but in man every portion of the sympathetic system is accompanied—vivified as one may say—by twigs of the spinal nerves, which are to ensure that even in these matters the higher part of man is to have its say also. And as you go higher, the rule of the Higher Self is to be more complete over sensation and action alike; the very test and definition of imperfect development being (as F. Nietzsche rightly gives it) "the incapacity of *refusing*, when so directed by the will of the higher mind, to answer to the stimulus of the outer world."

But when we come to enquire how this ideal is carried out in actual life we shall find, very likely to our great astonishment, how very far short of this even the most highly developed of us fall. A curious statement made not long ago by Mr. Leadbeater as to the condition of things on a higher plane than the physical, will perhaps help us to understand. He pictures the atoms of the brain substance as laid out in a flat layer, and upon them the corresponding atoms of the astral; and describes the ordinary state of things to be that there are large regions in which there is no mutual communication one with the other. In this way when the higher wishes to pass some knowledge to the lower, in many cases it cannot do this at all, or only by a circuitous route, through particles which have nothing directly to

do with the message, but which happen to be in circuit with their counterparts. This is a very fruitful suggestion, which seems to account for the difficulty (sometimes amounting to actual impossibility) we all find now and then in assimilating new branches of knowledge. Now, something precisely like this meets us on the physical plane also. The more ordinary actions of life are performed automatically—that is to say, the stimulus of sensation reacts upon the motor nerves without being taken to the brain at all; we breathe, not only without conscious effort, but even against the strongest resolution of the mind not to do so; there are very few, if any, who are conscious of the beating of their own hearts without feeling the pulse with their fingers. Any one who will make the attempt to focus his consciousness on any interior organ of his body will find he cannot distinguish one from the other; if he tries consciously to direct the nervous currents upon it, he will discover that, at least at first, they give no sign of obedience to his will. It is common to say that these actions were at first voluntary, but the mind has by degrees let go the reins—that once we had to learn to breathe, as we learn to walk, by repeated, conscious efforts which have now become automatic, but it seems to me preferable to regard them as portions of the bodily life over which the mind has not yet *gained* control. For example, the nutritive functions, such as digestion, etc., go on under the direction of what I have already described as their own “brain”—the solar plexus—without relation to the mind at all; nevertheless, a strong nervous or mental shock will often be transmitted along the true brain nerves and throw these functions out of order. Were the mind in full *possession* of the body, it would be able as easily by a thought to set them right as to set them wrong; and herein lie all the mysteries of “faith-healing” and of the large majority of so-called “miracles.” The mind, in short, rattles loosely in its body as a dried pea in a pod; it only touches its shell at the few points where sheer necessity has forced it to take the command.

Now I venture to lay it down that the *first* step of any kind of progress—call it Yoga if you prefer the word—is for the mind fully to possess the body. You cannot be a pupil at all, of Masters either white or black, until you are able at will to con-

concentrate yourself fully on any defined portion of your physical frame. And this word "concentration" does not mean the mere vague "thinking" of it, but the becoming fully conscious of it as if it were an image set before the mental eye, the bringing the nerve and thought currents to bear upon it steadily, without interruption, and for just as long as you choose. It is not dreaming, but the very most energetic and continuous exercise of every power of mind and body alike which can be conceived. And the true reason why most of us are yet outside the Hall of Learning is, not want of goodwill on either side, but simply our want of power to begin even the preliminary exercises; just as a Liszt or a Rubinstein *could* not, if they would, take as a pupil a three years old child.

I came lately upon a few words, purporting to be written under a portrait of a Master, which express this view very forcibly. He says:

"I am your Master, but you are not my disciples. Though not my disciples, yet you are my children. Learn then of the nurses till you are ready for Me. The nurses are love and hate, fear and longing, struggle and despair, passion and desire.

"Meantime my children have my love with them."

And the "struggle and despair" here spoken of as belonging to the babes in the nurses' arms are just the very process of the subjugation of the body I am referring to. When this is done comes the subjugation of the lower mind; but this step is almost impossible unless the first has been made safe.

In this sense the Indian books are quite right when they say that Haṭha Yoga must in every case precede Râja Yoga, but we must carefully distinguish the true Yoga from the false. The false, commonly called Haṭha Yoga, spends its time in learning *feats*, often horribly painful and always useless; the true aims at providing a perfect body for the use of the perfect soul,—the "*mens sana in corpore sano*" in the highest sense of the words. There cannot be perfect physical health so long as *any* portion of the body is, as it were, dead to the mind to which it belongs, insensitive to the mind's orders, impervious to its nervous currents. And the action and re-action are equal; the mind is at all events incomplete, if not warped and injured by

the condition of its body, the only means by which it can communicate with the world around it whose lessons it has to learn. Perfect sympathy and control of the body by the mind mean, then, health, physical and mental; as we go higher and place this whole organisation under similarly perfect control by the Higher Ego we have moral health also; the Indian statement that such a condition cleanses from all "sin" is a mere truism. The "man" at that stage is beyond the "nurses"—passion and desire have no meaning for him; as the New Testament has it, "he has passed from death unto life and therefore he *cannot* sin."

If anyone should ask me to lay down for him some regular course of exercises for carrying out the object I have suggested, I can only answer that (in all probability) no two men will ever follow precisely the same course. He must work it out for himself on the lines I have indicated, learning from his successes, still more from his failures, watching himself carefully, alive to every hint books or lectures or chance words in conversation may have for him. He must not be discouraged by fear lest all his gains should be lost when the body is disintegrated. The feats of the false Yoga will assuredly not be renewed in a new body—that is true; but the soul that has learnt in one life fully to vivify and guide the body which then belonged to it, will find but little trouble in bringing a new one into order and the whole Man—body, soul and spirit—will start his new life at vast advantage.

Nor should difficulties or apparent failures be any cause for discouragement or despair. He is not aiming to pass an examination, to gain entrance to a school, or power to work wonders. All these *may* be for him in the future; at present he is but taking into his own hands, consciously and intelligently, the task usually left to the slow working of the circumstances of the passing hour. Wherever he begins, and however he arranges his labour, it cannot possibly be wasted, for his work is incomplete as long as any portion of the field is left untilled. At *some* point of his development the work must be begun; we cannot pass the critical period of the Fifth Round by merely drifting with the current. Why not begin at once? The reward of suc-

cess is incalculable ; there is no joy in life to be compared with the exercise of the complete activity of our whole nature which the attainment of the full control of which I have been speaking renders possible for the first time. This, and this only, is the happiness which our soul desires so blindly. When the mind degrades itself to the lower pleasures it makes to itself a misleading reflection of this, the only true happiness ; mind and body *do* work together as a complete whole as far as it goes ; this unity being, however, gained by entirely ignoring the Higher Ego. That they work thus in harmony is the pleasure—the temptation ; that they can do this without caring for the true Life is the sin and shame. But who of us are really *conscious* of anything higher ? As long as we have to *resist* temptation—as long as we feel that to refrain is as the “ cutting off the hand,” or “ putting out the eye ” of the saying of the Christ, we show thereby that we are deaf and blind to the higher influences. We yield to the temptation because we cannot feel anything left for us but blankness and emptiness if we do not take our pleasure. But supposing that all were *not* blank to us ? Suppose that our mind had learnt by sad experience no longer to “ prefer to her divine husband the earthly wedlock with her terrestrial body ” ; that the desire body was completely under her control and the physical nature also, so that all might be felt consciously working together for the noblest purposes without a single jarring note, a perfect instrument answering to the touch of the Divine player—what yet unknown revelations of bliss and glory might not come to the world through such a being, and what pure and perfect happiness for himself also ?

When we are inclined (as we all are or have been in our time) to grumble that the Masters do not show themselves, that we are not let into any school and do not have our eyes opened to the astral plane and the like, it may be good to remember that all I have spoken of is for the outside world we are tempted to think ourselves above. In the third volume of *The Secret Doctrine* (p. 62) H. P. B. says : “ As to ecstasy and such like kinds of self-illumination, this may be obtained without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego.” It is simply

the preliminary step to this control—a step often overlooked or even said to be unnecessary, which has been the subject of my paper, and I cannot better conclude it than with her warning that “even this is difficult, as the first necessary qualification is an unshakable belief in one’s own powers and the Deity within oneself.”

ARTHUR A. WELLS.

THEOSOPHICAL TEACHINGS IN THE WRITINGS OF JOHN RUSKIN

(CONTINUED FROM p. 114)

TURNING now to the third division, the social and political teaching of Ruskin, there are three points we may specially notice.

(1) Let us direct our attention first to his ideas with regard to *government*, and to *monarchy* in particular. Ruskin believes in kings most emphatically, if they are of the right kind; what that is we shall see directly. He says:

From Scott and Homer I learned a most sincere love of kings, and dislike of everybody who attempted to disobey them. Only, both by Homer and Scott, I was taught strange ideas about kings, which I find for the present much obsolete; for I perceived that both the author of the *Iliad* and the author of *Waverley* made their kings, or king-loving persons, do harder work than anybody else. Tydides or Idomeneus always killed twenty Trojans to other people’s one; and Red-gauntlet speared more salmon than any of the Solway fishermen, and—which was particularly a subject of admiration to me—I observed that they not only did more, but in proportion to their doings, got less than other people—nay, that the best of them were even ready to govern for nothing, and let their followers divide any quantity of spoil or profit.*

There is even a recognition of the Divine Right of kings conveyed in the following words:

* *Fors Clavigera*, vol. i., p. 190.

The moment government ceases to be the practical enforcement of Divine Law, it is tyranny; and the meaning which I attach to the words "paternal government" is, in more extended terms, simply this: "The executive fulfilment, by formal human methods, of the will of the Father of mankind respecting his children."*

There are traces of the same thought in Mrs. Besant's writings; thus, in her article already quoted from ("Problems of Sociology") we read:

If the idea of monarchy be admitted at all, we are brought logically to the view that the king must derive his authority from some invisible, spiritual superior, who delegates to him the administration of a department in the divine world-government, and to that end invests him with the authority necessary for the effective carrying on of the administration.†

And in *The Path of Discipleship* also we find these words:

[The king was to rule] not that he might gratify himself by power, but in order that justice might be done, in order that the poor man might feel secure, and the rich man might be unable to tyrannise, in order that fairness and impartial justice might prevail in the struggling world of men. For in the midst of this world, where men . . . are seeking to gratify the spirit of self instead of the common good, they have to be taught that justice must be done, that if the strong man abuses his strength, the just ruler will restrain that unfair exercise of strength, that the weaker shall not be trampled upon, that the weaker shall not be oppressed. And the duty of the king was to do justice between man and man, so that all men might look to the throne, as the fountain from which divine justice flowed. That is the ideal of the divine kingship, that is the ideal of the divine ruler.‡

We see that both writers dwell more upon the *duties* than the *rights* of kings, just as they do with regard to ordinary individuals; and we shall find the same identity of opinion as to the characteristics which must be found in kings, if they are to come up to the ideals set forth by Ruskin and by Mrs. Besant; this is shown by a comparison of the following passages. Ruskin says:

There is a wide difference between being captains or governors of work, and taking the profits of it. It does not follow, because you are general of an army, that you are to take all the treasure or land it wins; neither, because you are king of a nation, that you are to consume all the profits of the

* *A Joy for Ever*, p. 151.

† THEOSOPHICAL REVIEW, May, 1898, p. 207.

‡ *The Path of Discipleship*, p. 28.

nation's work. Real kings, on the contrary, are known invariably, by their doing quite the reverse of this; by their taking the least possible quantity of the nation's work for themselves. There is no test of real kingship so infallible as that.*

If there had been indeed in the hearts of the rulers of great multitudes of men any such conception of work for the good of those under their command, as there is in the good and thoughtful masters of any small company of men—not only wars for the sake of mere increase of power could never take place, but our idea of power itself would be entirely altered. Do you suppose that to think and to act even for a million of men, to hear their complaints, to watch their weaknesses, restrain their vices, make laws for them, lead them day by day to purer life, is not enough for one man's work? If the ruler has any other aim than this: if, careless of the result of his interference, he desires only the authority to interfere, and regardless of what is ill-done or well-done, cares only that it should be done at his bidding:—if he would rather do two hundred miles space of mischief, than one hundred miles space of good, of course he will try to add to his territory—and to add illimitably. But does he add to his power? Follow out this thought for yourselves; and you will find that all power, properly so called, is wise and benevolent.†

Referring to a fresco at Siena, in which the figure of Charity is shown in the act of crowning the king, he says:

If you think of it a little, you will see the beauty of the thought which sets her in this function; since, in the first place, all the authority of a good governor should be desired by him only for the good of his people, so that it is only Love that makes him accept or guard his crown; in the second place his chief greatness consists in the exercise of this love, and he is truly to be revered only so far as his acts and thoughts are those of kindness; so that Love is the light of his crown, as well as the giver of it; lastly, because his strength depends on the affection of his people, and it is only their love which can securely crown him and for ever. So Love is the strength of his crown, as well as the light of it."‡

And once more, speaking of Frederick the Great, he says:

In war or in peace, his constant purpose is to use every power entrusted to him for the good of his people, and be, not in name only, but in heart and hand, their king. Not in ambition, but in natural instinct of duty. . . . He believes that war is necessary, and maintains it: sees that peace is necessary and calmly persists in the work of it to the day of his death, not claiming therein more praise than the head of any ordinary household, who rules it simply because it is his place, and he must not yield the mastery of it to another.§

* *Crown of Wild Olive*, p. 107.

† *Ibid.*, pp. 145-7.

‡ *A Joy for Ever*, p. 59.

§ *Crown of Wild Olive*, p. 211.

Turning again to Mrs. Besant's "Problems of Sociology," we find the same ideal of the kingly character in the following paragraph :

Considering the part played by this idea in the history of the world [she is speaking of the Divine right of kings], its endorsement by religion, and its acceptance by the wisest and best of our race in the past, its origin cannot be without interest. It comes down to us from the days of Lemuria and Atlantis, when perfected men of an earlier humanity dwelt among our infant races and guided their earliest steps. They ruled the nations without question by virtue of their manifest and unchallenged superiority, as a father rules his children; by their wisdom, compassion and justice, they enthroned the idea of monarchy in the hearts of men, and knit together in their minds religion and royalty, being in very truth to their peoples the representatives of God upon earth, embodying in their rule so much of the divine order as was suitable to the place and to the time. There was no doubt in the minds of any as to the innate difference between the primitive kings and the nations that they ruled; they gave to the people their arts, their sciences, and their polity; they were at once their teachers and their guides; they built the outer fabric of the nation, and nursed its dawning life. From those heroic figures of antiquity, enriched still with the magic of their deeds enshrined in myth and poem, there has come down an ideal of kingship in which the king was greater, wiser, nobler, diviner, than the people over whom he ruled, where his valour was their buckler, and his wisdom their enlightener, where selfishness played no part, self-seeking held no place, where he gave himself and his life to the people, toiled that they might rest, waked that they might sleep, fasted that they might eat, where kingship meant supreme self-surrender, in order that the nation might be guarded, taught and raised.*

If we further consider Ruskin's idea of the essentials of good government, we shall find two points brought into prominence—the necessity that every attempted reform shall not be superficial, but shall go to the root of the matter; and that all such reform shall be considered in relation to the whole of the human race, and not in relation to the individual nation or man only; for he says :

A nation does not strengthen by merely multiplying and diffusing itself. It multiplies its strength only by increasing as one great family, in perfect fellowship and brotherhood.†

Sound political economy has nothing whatever to do with separation between national interests. . . . It either regards exclusively the ad-

* THEOSOPHICAL REVIEW, May, 1898, pp. 205, 206.

† *Crown of Wild Olive*, p. 148.

ministration of the affairs of one nation, or the administration of the affairs of the world considered as one nation.*

No measures are *practical* except those which touch the source of the evil opposed. All systems of government, all efforts of benevolence, are vain to repress the natural consequences of radical error.†

Government and co-operation are in all things the Laws of Life; anarchy and competition the Laws of Death.‡

Compare these passages with the following, taken from the same article of Mrs. Besant's. Speaking of those who are usually called Theosophists, she says :

They allege that there is something that underlies both politics and economics, and that is human nature. They say that until human nature is understood, with its fundamental ineradicable tendencies; until a study is made of man as man, both as an individual and in his social relations with his fellows, man in the past, the present, and the future, with his weaknesses and his powers; until this be done, we shall never be able to build a society that shall endure. . . . Whether or not they take part in political or social questions, they always hold these to be subsidiary to that which they regard as basic—a wide view of humanity as composed of souls evolving through vast ages of time under a definite law of growth. . . . Those who see each man evolving during millions of years must necessarily look on all political and economic schemes as partial and temporary . . . any political and economic system can but represent a passing phase in the vast evolution of humanity.§

This last sentence brings to our notice a slight divergence in the two lines of teaching. Ruskin has set before us what he conceives to be an ideal system of government, where a nation is ruled by one man of undoubted superiority, who devotes himself and his life to the nation's good, and is in every way worthy of its reverence, love, and obedience. Mrs. Besant's teaching also holds up this ideal system, as one that has played a great part in the evolution of humanity; but says at the same time that any such system can be but temporary—that it can only belong to a particular stage of that evolution. This idea is very clearly expressed by Mr. Sinnett in his article, "Theosophy and the Problems of Life," where he says :

* *A Joy for Ever*, p. 170.

† *Fors Clavigera*, vol. i., p. 198.

‡ *Unto this Last*, p. 102.

§ THEOSOPHICAL REVIEW, May, 1898, pp. 202, 203.

Divine kingship was admirably adapted to the childhood of the human race, but could it have been compatible with growth and maturity? The status of the pupil is one thing, the status of the master is another; if a given entity is required to pass from the one condition to the other, he is bound to pass through an intervening stage. . . . In its childhood the race could not have dispensed with superior guidance. As it grew up, it could not dispense with the discipline of self-help. The gradual decay of kingship as an institution was as necessary to progress, as its maintenance through long ages previous. As the boy on entering manhood must learn to fend for himself, so the race, entering the upward arc of its progress, has been obliged to dispense with the guidance of superior wisdom. But, as invariably happens in natural processes, one *régime* overlaps another . . . and modern kingship is not merely overlapping the growth of democracy, it will certainly continue to overlap it as an institution of human society for centuries to come. The political *régime* could not be abruptly changed. The unworthiness of many modern kings has itself been a necessary factor in the change. But for that humanity could never have been persuaded to give up the beauty and glory of monarchy with all its ennobling traditions of loyalty and love and service, for anything so repulsive, at the first glance, as the rule of the multitude. . . .

. . . But Theosophy forecasts for us the grievous necessity at some time in the future of breaking with the beloved tradition.*

And he goes on to show how democracy also is only a temporary thing, a stage of evolution, which in its turn will have to give place to something more fitting.

(2) The next point we shall take up is that of social relations in the matter of class-distinctions, or rather, the division of society into various classes, with their special duties and mutual obligations. It is interesting to notice, that though the classes enumerated by Ruskin do not exactly coincide with the Hindu castes, which Mrs. Besant in her pamphlet upon the subject has so clearly shown to be in accordance with the principles that should govern the organisation of society, yet he gives expression to the same ideas of mutual help and service, by means of which the whole fabric of society is to be built into one harmonious whole, instead of being split up, as is now the case, into so many discordant factions. Upon this point he says:

Five great intellectual professions, relating to necessities of daily life have hitherto existed—three exist necessarily—in every civilised nation. The soldier's profession is to *defend* it. The pastor's to *teach* it. The physician's to *keep it in health*. The lawyer's to *enforce justice in it*. The merchant's

* THEOSOPHICAL REVIEW, November, 1897, p. 222.

to *provide for it*. And the duty of all these men is, on due occasion, to *die for it*. "On due occasion," namely, the soldier, rather than leave his post in battle. The physician, rather than leave his post in plague. The pastor, rather than teach falsehood. The lawyer, rather than countenance injustice. The merchant, what is his "due occasion" of death? It is the main question for the merchant, as for all of us. For truly, the man who does not know when to die, does not how to live. . . . He is bound to give up his life, if need be, in the discharge of his special functions, which are—to realise and carry out his responsibility with regard to the lives led by his workmen, and to see that the articles he provides are the best and purest possible. . . . The esteem and respect given by the world to any class of men is really founded on their capability of self-sacrifice, wherefore the profession of a soldier ranks higher than that of a merchant, because the soldier is supposed to hold his life for the service of his country, and the merchant is supposed to trade for his own benefit, which ought not to be. . . . In true commerce, as in true teaching, or true fighting, it is necessary to admit the idea of occasional voluntary loss; that sixpences have to be lost as well as lives, under a sense of duty, that the market may have its martyrdoms as well as the pulpit, and trade its heroisms as well as war.*

Once more comparing Ruskin's words with Mrs. Besant's on the same subject, we find just the same thought. In *The Path of Discipleship*, speaking of the Hindu castes, she shows how each one has its own special duties, and how these are to be performed in each case, not for self-gratification or self-advancement, but solely for the benefit of the nation; and she says of the Vaishya or merchant class:

So again with the Vaishya, who was to accumulate wealth. He was to do it, not for his own gratification, but for the support of the nation. He was to be rich in order that every activity that needed wealth should find a store of wealth at hand, and be carried out in every direction. . . . His duty was this accumulation for the common good and not for individual self-gratification.†

Ruskin further points out the responsibilities of those usually called the upper classes towards the lower, dwelling always, not upon their privileges, but their duties; nor hesitating to show how much these duties have been disregarded. Thus he says:

Alas! of these divided races, of which one was appointed to teach and guide the other, *which* has indeed sinned deepest, the unteaching or the untaught; which now the guiltiest, these, who perish, or those—who forget? ‡

* *Unto this Last*, p. 24 et seq.

† *Path of Discipleship*, p. 30.

‡ *Fors Clavigera*, vol. i., p. 152.

You may have your fluting and piping, but there are sad children sitting in the market-place, who indeed cannot say to you: "We have piped unto you, and ye have not danced"; but eternally shall say to you: "We have mourned unto you, and ye have not lamented."*

You ladies like to lead the fashion: by all means lead it—lead it thoroughly—lead it far enough. Dress yourselves nicely, and dress everyone else nicely. Lead the *fashion for the poor* first; make *them* look well, and you yourselves will look, in ways of which you have now no conception, all the better. The fashions you have set for some time among your peasantry are not pretty ones; their doublets are too irregularly slashed; and the wind blows too frankly through them.†

And he shows also how riches, so far from being a characteristic or a necessity of nobility, are rather an infringement of social rights and duties, and likely to become an evil, unless held only in trust for the benefit of mankind.

Riches—so far from being necessary to noblesse—are averse to it. So utterly averse, that the first character of all the Nobilities that have founded great dynasties in the world is to be poor:—often poor by oath, always poor by generosity. And of every true knight in the chivalric ages, the first thing history tells you is, that he never kept treasure for himself.‡

Luxuries, whether national or personal, must be paid for by labour withdrawn from useful things; and no nation has a right to indulge in them until all its poor are comfortably housed and fed.§

The real aspect that a rich man ought to have is that of a person wiser than others, entrusted with the management of a larger amount of capital, which he administers for the profit of all, directing each man to the labour which is most healthy for him, and most serviceable for the community.||

But Ruskin recognises that there are duties and responsibilities on both sides; he does not take up the position held by so many Socialists of the present day, teaching the equality of all men; on the contrary, we find him taking quite the opposite view; equal rights all may have—equal claim to care and consideration; but equality in themselves—no—for he says:

If there be any one point insisted upon throughout my works more frequently than another, that one point is the impossibility of equality. My continual aim has been to show the eternal superiority of some men to others, sometimes even of one man to all others; and to show also the advisability of appointing such person, or persons, to guide, to lead, or even

* *Crown of Wild Olive*, p. 36.

† *Ibid.*, p. 34.

‡ *Ibid.*, p. 173.

§ *A Joy for Ever*, p. 186.

|| *Ibid.*, p. 192.

on occasion to compel or subdue their inferiors according to their own better knowledge and wiser will.*

And in speaking of Communists, amongst whom he includes himself, and setting forth their aims, he says :

Our chief concern is to find out any among us wiser and of better make than the rest, and to get them, if they will for any persuasion take the trouble, to rule over us, and teach us how to behave, and make the most of what little good is in us.†

And so we find him laying stress upon the duty of obedience and submission to those who have the right to rule, as in the following passages :

A nation which means to conduct itself wisely, must establish authority over itself, vested either in kings, councils, or laws, which it must resolve to obey, even at times when the law of authority appears irksome to the body of the people, or injurious to certain masses of it.‡

I believe that the masses have a right to claim education from their government, but only so far as they acknowledge the duty of yielding obedience to their government. I believe they have a right to claim employment from their governors; but only so far as they yield to the governors the direction and discipline of their labour.§

Learn to obey good laws ; and in a little while you will reach the better learning—how to obey good Men, who are living, breathing, unblinded Law ; . . . recognising in these the light of the Lord of Light and Peace, whose Dominion is an everlasting Dominion, and His Kingdom from generation to generation.||

So in Ruskin's ideal state, there will be, to use his own words :

No liberty, but instant obedience to known law and appointed persons ; no equality, but recognition of every betterness and reprobation of every worseness ; and none idle but the dead.¶

Quoting once more from Mrs. Besant's article, we find the same ideas expressed there ; she says :

It is the condition of success in all compulsory or voluntary groupings of men for the attainment of an object, that the head of the association shall be superior in faculty, knowledge, and grip of the whole situation to those who compose the active constituents of the working body ; if he cannot rule, and they cannot obey, disaster is certain. The head of a business, the

* *Unto this Last*, p. 102.

† *A Joy for Ever*, p. 18.

‡ *Fors Clavigera*, vol. i., p. 143.

† *Fors Clavigera*, vol. i., p. 132.

§ *Ibid.*, p. 20.

¶ *Ibid.*, p. 113.

captain of a ship, the general of an army, the principal of a college, the father of a family—each of these must be superior to his subordinates in the matter in hand, else chaos results. Only in a democratic state are the ruled supposed to elect the ruler, an equal to govern equals. . . . As we know by observation, men are not born equal, but very unequal; some with tendencies to virtue, others to vice; some with genius, others with narrowest intellect. Never can a stable society be built if we start by disregarding nature, and treat as having right to equal power the ignorant and the wise, the intellectual and the stupid, the criminal and the saintly; on that uneven ground no edifice that will endure can ever be based.*

MARYON JUDSON.

(TO BE CONCLUDED)

THE CINDERELLA-MYTH

THERE is a metaphor sometimes used by people in speaking of Theosophy which appeals to me as being more completely "on all fours" than metaphors usually are when they are applied at any length. The teachings gathered up and more or less loosely classed together under the title of Theosophy, have been spoken of as being to the dimness and obscurity of creeds in general what the great sweeping shaft of radiance, known as the Search Light, is to those lesser lights of gas or candles that often serve only to deepen the surrounding darkness. A Ray, broad, searching, radiant; piercing into the dark places, disclosing the secrets hidden in the once impenetrable darkness, revealing the truth about everything upon which it falls, from the wide sweep of wave-bound coast to the tiny pebble left on the sand by the backwash of the creamy foam! Such in very truth is the action of the Great Light that we call Theosophy; by its radiance we can if we will discern the inner being as well as the outer form of things great and small. History and fable; myth and legend;

* THEOSOPHICAL REVIEW, June, 1898, pp. 297, 298, 299.

these may be brought under the searching of that Light and gain thereby new meaning and force. All round us we can see this being done; on every side science, religion, all the lore of the ages, are being tested and proved by the light of the occult teachings which men are beginning to accept in ever-increasing numbers up and down the length and breadth of the Western hemisphere. And while great minds are occupied with wide sweeps of vision, lesser ones such as my own may be pardoned for being on tiptoe for the chance of turning the mighty Search Light upon the pebbles on the shore.

Let me drop metaphor at this point, or it may be that I shall try the patience of those of my readers who could endure *one* fairy tale, yet feel hardly able to bear *two* with equanimity. To such then I put the question plainly whether it is not a wonderful and fascinating pursuit to look at the little trivial things of daily life (if anything can be called *trivial* in a world of sequence) by the light of the occult truth; to find that the great rays of that Light, such as the doctrines of reincarnation and karma, or the belief in the soul's evolution, or in the potential unity of diversity—that these may illumine the dusky byeways of life as well as the open road, so that nothing is hid from the light thereof. We are used to look for esotericism in such works as the *Epic of India*, or the *Book of Job*, but most of us would smile—unless we looked shocked, which occurs to me as an alternative—if asked to unveil the inwardness of a nursery fairy tale such as the old German one called *Aschenputtel* or *Cinderella*. Yet it is to the esoteric side of *Cinderella* that I am going to ask you to turn your attention for a few moments while I focus upon it the Search Light.

The outlines of the story are well known to everyone: the lovely and despised Cinderella; the two proud sisters; the fairy godmother; the ball; the prince who gives his heart to Cinderella, seen once for a moment in her father's house and in mean attire, and now gloriously robed by the skill of the magic wand; the fatal hour of twelve, the flight and loss of the little glass slipper, henceforth to be treasured by the prince as his dearest possession. Then the search, the jealousy of the two sisters, their anger when Cinderella is summoned and the shoe found to

be hers, the wedding and the "happy-ever-afterwards" ending, without which no story gained popularity in our nursery days.

"A simple and pretty story" I hear you say; and I fancy I hear you add that to try and find out or put into it a deep meaning, would be to spoil it. Be it so: I would not spoil it for anyone; let such as love it for its simplicity see *only* simplicity and look no further. But, if there be others of like mind with myself, they will see behind and beyond and within that simplicity a complexity from which issues another and different simplicity (which is, if one thinks of it, the cosmic order—but that is another story, and must not be touched upon here) of which last simplicity the first was but a reflection.

For the prince read the Ego or individual soul; for Cinderella the Gnosis, the Divine Wisdom, the true Self-Knowledge by which alone the individual becomes again the One, which is the All. Without union with Wisdom, the soul can never attain his destiny, and yet, because by her very nature she (the Divine Wisdom or Gnosis) is hidden from the glare of fame and the false glory of earth, the soul does not perceive her; nor when perceived, does she appear in his eyes desirable. And so for many lives (years in our fairy tale) the prince is in the palace and Wisdom does her work in the hidden places of the earth, and he dreams not of her.

Then comes the fairy godmother, in his case good karma, and in hers the Great Law standing sponsor and guardian, till her ultimate union with him be effected. The sober brown dress is touched by the magic wand that it may appear as glistening silk and pearls and precious stones; for the time has come when the soul, having caught a glimpse of Wisdom, has begun to feel his need of her, and has earned the right to perceive her as she is for a short space, that he may desire her and that she may seem unto him fairer than rubies.

And so comes the ball; it matters little for our purpose whether we take the ball to be one exceptionally advanced life in which the ego sees and desires union with the Self which is Perfection, or (as I almost prefer to do myself) whether we regard it as a heaven-period, when in the heaven-world the soul sees clearly and in her perfect beauty that Perfection which in

his preceding life has caught his attention, though but for a moment. In either case there is the period, represented by the ball, during which he has insight to see and longing to possess Divine Wisdom and Perfection. And when the kârmic hour strikes and the Vision leaves the soul, he finds himself alone with one relic of that radiant Presence to assure him that it was not only a dream.

Ah! that relic! in that lies the poignant meaning, the pathos of the whole story; from this point can we not each one of us follow out the meaning of the fairy tale for ourselves? Have we not all got it, this shining, fragile memory of *Something*, greatly known and greatly desired, yet lost to all but the consciousness that is still most of all a dream? Do we not go through life, most of us, fitting that instinctive knowledge and memory and yearning upon one after another of the things of earth? Some of us seek to force it upon the "feet of clay" of the images we raise to power or fame or great achieving, saying: "*This* is my counterpart and my fulfilling, here has my highest instinct touched its goal." Others of us turn to some man or woman, singled out from their fellows by our crying: "Come, let me slip this that I have brought from the Beyond-world upon *you*, so that I may have joy of you and be at rest, seeking no further." Yes, verily we are most of us where the prince was, as he tried vainly to fit the glass slipper on the feet of all the proudest and greatest of the land, and last of all on the two sisters who live while the world lasts, and whose names are Delusion and Desire. And it is not improbable that we shall fail where the prince did not, for he knew the Beloved again in the garb of a servant and among the lowly of the earth.

I leave the moral of my little parable for those who have followed me thus far to apply as they see fit, only ending with the words of the *Gîtâ* (vii. 3):

"Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence."

E. M. GREEN.

ON THE EVOLUTION OF CONSCIOUSNESS

(CONCLUDED FROM p. 159)

THE VEHICLE OF THOUGHT

THE characteristic of this vehicle is the formation of images or thoughts, and the ideas so formed are cognitions. This power is aroused by the presence of vibrations in the astral body, either coming from the physical world as sensations, or direct from the astral world as impressions. The massive sensations are recognised in consciousness as feelings, and the primary wants and instincts when active here cause the passions. These are chiefly impulsive, the corresponding ideas or mental images being very dim and "general," analogous indeed to massive sensations. Looking back on any personal passion we may have suffered, we shall see how little reason or idea there was at the back of it. We remember being very angry perhaps years ago; but the why, the reason of all that commotion, is often forgotten. The power of higher feeling begins to rise above physical states, but the impulse-side is there although the idea-side is uppermost in consciousness. The best word for this power in action seems to be emotion in its broadest significance; likes and dislikes for objects or sensations as well as for personalities belong to this step. The word does not much matter if the idea of the presence of both ideation and impulse in this phase of consciousness is remembered. Emotions are *personal*, and always have the personal impulse, desire, instinct, mixed up with the mental picture. But by analysis and rationalisation emotions become refined and freed from blind impulse to a large extent; at this stage we no longer love without a reason, and emotion rises to the level of acute perception. Then we cease to dote and begin to appreciate; we can give excellent reasons for our joys and sorrows; but the personal element, the impulse of attraction or repulsion,

is still present, however good our reasons may be. This is also the case with the power of acute perception, which corresponds to the power of acute sensation, and reports the vibrations by which we observe the lower worlds, and appreciate people and things, and sum up their beauty or ugliness. We may so give an appreciation of a picture, and say that the technique is perfect, the line admirable, the colour that of nature, the idea conveyed a lofty one, and so on; but the conclusion always is "for all these excellent reasons, *I like it.*" We are still dogged by the ever-present personal equation, due to habit, training, environment, idiosyncrasy, half-a-dozen things, all quite independent of reason. How often again is critical appreciation vitiated by personal animosity, self-interest, or studied log-rolling. This impulse, inherent in the personality, brings the element of illusion into all our perceptions, and it is this astral element which has to be balanced or "killed out" before we can see the things-that-are as they really are. We shrink from one set of facts, or rush to embrace another, because personal pain and pleasure are allowed to bias our judgment, which should review all facts impartially, for what are facts but details of the great manifestation of the Logos? It is perfectly futile to refuse to face an unpleasant fact; our ignoring or denying it will not prevent its working out in practice, and if we will not square our conduct with it, it will smash us in due course. We are told, however, that at the present stage of evolution human consciousness is astral, that is to say, has this deceptive astral element always present, consequently we continually deceive ourselves and the truth is not in us.

This emotional nature is the region of both the "combative intellect," which takes views and fights for causes, and the "cold intellect" which calculates; but it is certainly not the pure intellect, which simply seeks the truth at all costs.

The controversialist ignores half the facts which bear upon a question, and uses the other half as missiles to throw at his opponent; the thinker strives to clear his mind of cant, and get *all* the facts into his consciousness, in order to draw a just conclusion, no matter what it may turn out to be. It is only by renouncing all personal interest, or pleasure, or bias, and making

a ceaseless effort to be perfectly fair, that the clear vision, the lucid intellect, is attained.

But when the personal element is successfully eliminated, the consciousness can rise on to the purely mental level and gain the power of ideation, which actively forms cognitions, true images of all experiences. This sub-plane is the "bridge of manas" between the personality and the abstract ego; to get the consciousness working here is to transcend the personality and to reach the disinterested, dispassionate, impersonal point of view, whence all the details of the great worlds are observed and classified with impartiality. The One Life is seen to be working out its own salvation in every conceivable mode in all that lives; we do not wish it anywhere different, for we know that all stages of evolution are necessary to perfection. We are content patiently to observe the working of the Divine Energy everywhere, and to try to help it in its own way. We are in the position of the man of whom the Thrice-greatest Hermes says: "The contemplator of God's works did he become, he marvelled and did strive to know their Author" ("The Cup," THEOSOPHICAL REVIEW, January, 1899). At this stage the consciousness, no longer shut in by the personality, becomes free of the mental plane; all the ideas in the world pour into it all day long. In addition to the personal observations, knowledge is gained through the observations of others, through books, papers, and conversation. All these facts are weighed, compared and sifted; so the internal chaos of the personality is at last reduced to cosmos, and the thought-sphere is made the faithful reflection of the manifested worlds.

The personality is used "as a mere subject for grave experiment and experience" (*Light on the Path*, p. 10), for at this stage the balance of the physical body is kept perfect, in order that the sense organs may respond with perfect accuracy to the outer world, and their vibrations be unblurred by the presence of jarring vibrations due to injury, malnutrition or disease. The astral body is balanced in order that the corresponding acute sensation may not be clouded by wants or appetites, or other causes of pain. The mental body is balanced so that acute perception is undimmed by feelings and emotions. So acute physical vibra-

tion causes acute sensation, and this again, acute perception; all the powers which severally lead up to these with their corresponding material bases, are conserved in their passive or balanced state, their active manifestations being restrained. The personality becomes a clear mirror in which the ego sees the manifested universe reflected in all its undistorted splendour.

At this stage the man becomes perfectly sympathetic to the joys and sorrows of others, for, having balanced his own personality, vibrations from other personalities flow into his vehicles and are presented in his consciousness unaltered. "He attaineth to peace, into whom all desires flow, as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desire" (*Bhagavad Gîtâ*, ii. 70). So, peaceful himself, he can feel the emotions of others, and at the same time see how best to help them. Just as a doctor helps a fainting man best if he does not faint away himself, so does the man of balance best help a broken heart by not bursting into tears; both are set down as brutally unsympathetic by the ignorant, because they have trained themselves to self-control, and thus enabled acute observation to be translated into expert assistance. Now all experiences come into consciousness uncoloured, and the thinker is thus able to draw correct conclusions from them, and to rise to the plane of abstraction. To take the most simple example, the abstract idea of roundness. This can only be gained by bringing a number of round objects before the mind's eye and comparing them; they will be of every conceivable size, colour, weight, surface and use, but the one quality common to all will be roundness; thus the abstract idea is arrived at. We could not conceive of roundness, had we never observed anything round. And we cannot project this abstract idea in front of our mental vision apart from some one of its concrete manifestations. Roundness exists only on the ideal plane, inside our mind, so to say, but we can understand it perfectly. Here the consciousness has risen into the "causal body," which Mrs. Besant has recently stated to be "composed of matter from the fifth and sixth sub-divisions of the mental plane" ("Thought Power," THEO. REVIEW, December, 1900, p. 346). She goes on to say

that it corresponds to the finer ethers of the physical plane, and is the organ of abstract thought. According to this then the causal body corresponds to the etheric physical double, which vibrates, as has been shown, harmonically with the astral body in the desire-nature, and brings sensation into existence. But the etheric double is not usable as a vehicle of consciousness by itself, but only when vibrating together with the astral body; so the suggestion is ventured that the causal body is similarly the overlapping between the mental and buddhic vehicles of consciousness; that essentially it is the buddhic vehicle in process of evolution, before it can serve as a vehicle of consciousness apart from manas. It was pointed out that physical matter does not serve as a vehicle for the life-ray before the lower four sub-planes of matter are gathered round the centre, so with the astral, so with the mental vehicles. The strong probability then is that the same rule applies on the buddhic plane, and that the special quality of abstract understanding is the dawning of that consciousness of essential principles which is perfected and vastly widened when initiation raises the consciousness on to the step of comprehension on the fourth sub-plane of the vehicle of understanding. Then the buddhic vehicle will be complete as a vehicle of consciousness apart from manas.

It is easy to understand why the causal body is said to consist only of the second and third mental ethers; looked at by clairvoyant vision, which has been defined as trying to see the things of the spirit with the eyes of the flesh, the buddhic part would naturally be invisible, since clairvoyance cannot objectivise the abstract. But when we come to consider the causal body from the point of view of the internal consciousness, as the organ of abstract understanding, it is evident that its essential element is buddhic. The vehicle of thought is not the Knower; in it are made the images of things and experiences which the Knower contemplates, and from which he abstracts the essential principles and understands them within himself. These principles are eternal, for however often an ego may reincarnate, however different the civilisations to which he returns may be, the essential principles of things will be the same. Evolution will still be going on, the conservation of energy will still continue,

justice, mercy and truth will be unchanged, beauty and perfection will still endure; these are of the spiritual world; they are arrived at by the ego through mental images certainly, but no mental image of them themselves can be made. Hence these conceptions are essentially buddhic and will remain in the ego after the disintegration of the mental body in devachan, to be the source of his abstract powers of understanding when a new personality has been developed.

Again, Mr. Leadbeater has told us that when the consciousness is drawn into the buddhic vehicle the causal body vanishes, but flashes back as soon as the attention is directed to the lower worlds. Clearly, if the consciousness were drawn on to the plane of comprehension the etheric mental matter would be let go, just as at physical death the physical etheric double is let go, only much more rapidly, since the mental matter is far more mobile than the physical. It then comes to this, that as the personality is compounded of the concrete experiences of one life, and is transcended when impersonal ideation is reached, so the ego is compounded of all the abstract experiences of all the lives, and is transcended when the buddhic consciousness is attained. Insight corresponds to the atomic mental matter, as acute perception corresponds to the atomic astral and acute sensation to the atomic physical. Mr. Leadbeater somewhere tells us that there is a particular form of clairvoyance which extends from one atomic plane to the next, this sequence of conscious states will, it is suggested, be its medium. It is also said that the egos of the Masters of Wisdom rest on the atomic plane of devachan, that is to say, on the step of insight; so they would remain in touch with the lower worlds.

Another reason for accepting this view of the ego is the saying: "Seek in the impersonal the Eternal Man, and when thou hast found him look inward, thou art Buddha (Enlightened)." That is to say, seek in the power of pure ideation the power of abstraction, so you lose your personality and find your individuality, having crossed in the process the "bridge of manas." It is evident that the conscious standpoint cannot be personal and impersonal at the same time, hence it is written: "The Self of Matter and the Self of Spirit can never

meet. One of the twain must disappear; there is no place for both" (*Voice of the Silence*).

Thus the vehicle of the Eternal Man is identical with abstract comprehension and is buddhic in essence. The diagram explains these considerations clearly. The matter of the mental plane is formed into the vehicle of thought; the next vehicle is that of understanding, when evolved the buddhic vehicle. While it is in process of evolution its lower two or three sub-planes vibrate along with the higher mental ethers and thus buddhi-manas, the ego, is formed, and named the causal body. It is plainly analogous to kâma-manas, which evolves through many personalities before the power of impersonal ideation is attained, and the ray functions in the developed mental vehicle apart from kâma. Similarly, in the course of the higher evolution, the ray at last functions in the buddhic vehicle apart from manas, then the causal body becomes the vehicle of understanding; and buddhi-manas becomes buddhi.

The ego or conscience begins evolving from the moment the first abstraction is made from experience, and that abstraction is the sense of I. *I am, I think, I feel*; and the growth of the ego may progress to a considerable extent before the bridge of manas is vitalised as pure ideation. This ideation implies the training of the acute perceptions to great perfection, for through these powers of observation the details of the lower worlds from which abstractions are drawn, alone come into consciousness.

THE VEHICLE OF UNDERSTANDING

This is the most satisfactory word which can be suggested for the buddhic vehicle, the Eternal Man. The characteristic quality of this consciousness is wisdom, its nature is knowledge. In activity it is comprehension; wisdom is pure knowledge balanced by pure love, for between these two there is no difference, they are two sides of the same thing.

This is plain when we realise that pure love must see the One Self in all forms, and pure knowledge must see all forms in the One Self. During the evolution of the power of abstraction pure knowledge may predominate, but insight implies love; wisdom is the efflorescence of the two in the "perfect man."

So we see the buddhic vehicle stands "between Earth and Heaven"; the three lower vehicles are the reflections of the Divine Triad; the Eternal Man is the link between the two. Hence the words of the Thrice-greatest Hermes: "But they who have received God's gift (the mind), these, Tat, if we compare their deeds, have from death's bonds won their release; for they *embrace in their own mind* all things, things on the earth, things in the heaven, and things above the heaven, if there be aught. And having raised themselves so far, they sight The Good; and having sighted It, they look upon their sojourn here as a mischance, and in disdain of all, both things in body and the bodiless, they speed their way unto the One and Only One" ("The Cup," *loc. cit.*).

Could there be a better description of the initiate who has risen to the power of the beatific vision on the planes of *âtma-buddhi*? In this extraordinary treatise the distinctions between the stages of evolution are plainly drawn. Those who live in the personality possess the aid of reason merely and not mind—their whole make-up is in their feelings and their impulses. Those who *understand* the tidings become "partakers in the gnosis" (rise to the ego, the abstract consciousness). When they have "received the mind," they become perfect men (function in the vehicle of understanding). Then at last they sight the Good. (The consciousness begins to rise into the higher part of the vehicle—*âtma-buddhi*—and the new quality brought into consciousness is *nirvânic*.)

It is plain, the writer thinks, that in *buddhi-manas*, the ego, the characteristics of the vehicles of thought and understanding are combined. The three steps correspond to classes of the abstractions drawn from experience; they have the quality of idea or mental picture, inasmuch as they are like composite photographs of a group of objects which have a common characteristic; this common factor persists while all details are lost. They also have the quality of comprehension, since we understand abstractions.

Principles are abstractions from the observations of external Nature, the three greatest are the nebular hypothesis, the law of the conservation of energy, and the evolution theory.

Intuitions are abstractions from all our experiences of sensations and emotions, in activity these are our most profound convictions as to right and wrong in conduct. The power of insight includes the others, and adds the abstract knowledge of perfection—of essential beauty—in activity we call it inspiration. These three steps of the ideal concern the True, the Good and the Beautiful—the Muses, the Virtues, and the Graces. Collectively they are “the Way,” for “to use the personality as the subject for grave experiment and experience—to know that for this the separated life exists—is to be upon the Way” (*Light on the Path*). To function in the buddhic vehicle is “the Truth”; to rise by its etheric overlapping into the âtmic vehicle, is “the Life.” Thus the three divisions of the buddhic vehicle, buddhi-manas, buddhi, âtma-buddhi, form collectively the Divine Man, one remove from the eternal One. The words placed on the four upper steps of this vehicle are the best analogy can suggest; these are the four steps on the Path of which the writer is unable to speak. Mrs. Besant’s articles such as those on the Christ, and on Spiritual Darkness, as well as her description of the causal and buddhic vehicles in *The Ancient Wisdom*, will throw light on these mysteries, of which the diagram indicates, the writer thinks, the form-side. But space is more than filled. These indications are all that can now be given. Along this line of thought the writer has gained some understanding which he hopes is not entirely illusory; but he cannot put another mind through the reflections which alone make understanding possible. The way seems open, the analysis of consciousness seems complete, some say it is too simple, some too complex, does it hit the golden mean? Will it help a single soul to know itself? That is upon the knees of the Gods.

A. H. WARD.

“THE world-builder (as Orpheus says) is the nursling of Adrasteia, but the husband of Necessity and the father of Fate.”—PROCLUS, *in Tim.*, v. 323.

THE OUTER EVIDENCE AS TO THE AUTHORSHIP AND AUTHORITY OF THE GOSPELS*

TURNING next to the external evidence with regard to the authorship and authority of our four Gospels, the subject may be most conveniently treated under the two headings of statements and quotations or alleged quotations.

Neither in the genuine Pauline Letters, our earliest historic documents, nor in any other Epistle of the N.T., nor in the earliest extra-canonical documents attributed to Clemens Romanus and Barnabas, nor in the *Didachê*, are written Gospels mentioned or implied. From the dedication of the Third Gospel, however, we learn, as we have already seen, that there were at that time "many" written Gospels current. Lk. further implies that their diversity "was calculated to obscure 'the certainty concerning the things wherein' the Christian catechumen was instructed"; he further implies that the apostles "delivered" these things, that is, presumably taught them orally, as distinguished from the "many" who wrote and were not apostles. That this was the actual state of affairs is strikingly confirmed by what we have said of the Marcionite movement, which arose about 140-150 A.D. There was at this time no historical certainty in the matter.

We now come to the statements of Papias, a bishop of Phrygian Hierapolis, in the first half of the second century, who wrote in Greek five books called "Exposition(s) of the Lord's Logia." As the statements of Papias are the earliest external evidence as to authorship, and as they are not by any means so confirmatory of later Church tradition as might be expected, they have been subjected to the most searching criticism; every

* See in the last number the article "The Gospels' own Account of Themselves."

single phrase has been microscopically dissected and the key-words interpreted in very various and contradictory fashions, according to the commentator's point of view.

With regard to the title of the treatise, "exegesis" may mean simply a "setting forth," though it may also include the idea of "interpretation." By "Logia" may be meant simply "Words of the Lord," or they may also include Acts of the Lord; and by "of the Lord," some contend, may be meant O.T. prophetic utterances only, and not the Words of Jesus.

With regard to these statements of Papias, it should be noted that they are quotations made by Eusebius (c. 325 A.D.), and that the acceptance of their accuracy depends upon our estimate of this Church Father's trustworthiness. This has been called into question on innumerable points by hosts of critics; Dr. Abbott, however, considers him "a most careful and conscientious writer." Papias's work itself has disappeared.

The passages which are supposed by Eusebius to refer to our Mk. and Mt. are as follows (in the translation of the Rev. V. H. Stanton, D.D., Ely Professor of Divinity in the University of Cambridge, the writer of the article "Gospels" in the new *Dictionary of the Bible*, for Dr. Abbott only gives the Greek text, with some critical remarks on its interpretation):

"Mark having become the interpreter of Peter, wrote down accurately—not, however, in order—as many as he remembered of the things either spoken or done by Christ. For he neither heard the Lord nor attended on Him, but afterwards, as I said, (attended on) Peter, who used to give his instructions according to what was required, but not as giving an orderly exposition of the Lord's Words. So that Mark made no mistake in writing down some things as he recalled them. For he paid heed to one point, namely, not to leave out any of the things he had heard, or to say anything false in regard to them."

The statement as to Matthew which Eusebius says was made by Papias, runs:

"Matthew, however, wrote the Logia in the Hebrew tongue, and every man interpreted them as he was able."

In the former passage, the translation "Mark made no mistake" is rightly rejected by Dr. Abbott; it can only mean "com-

mitted no fault"—that is to say "Papias is defending Mark against the very natural objection that he did not do the apostle justice in writing down oral and casual teaching" in a permanent form.

Now as Eusebius promises to record *all* that ecclesiastical writers have said about the canonical Scriptures, Papias in all probability said nothing about Lk. and Jn. Did Papias, however, know of these Gospels? This must ever remain a mere question of opinion; and not only so, but the assumption by Eusebius that Papias refers to *our* Mk. and Mt. is equally a mere question of opinion, for it is denied by many, for many reasons, and especially on the ground that our Mk. does set things down "in order," though perhaps not in chronological order, and that Mt. is not a translation but a compilation and partly based on the "embedded" document in Mk.

Dr. Abbott, however, merely comes to the moderate conclusion that "Lk. and Jn. were not recognised by Papias as on a level with Mk. and Mt."

In any case the question of the date of Papias becomes one of prime importance. Now the only important evidence bearing on this subject is a quotation from Eusebius, who, in rejecting the opinion of Irenæus (at the end of the second century) that Papias was a "hearer of John" the apostle, quotes from the preface of Papias.

Dr. Abbott gives the text only, but Professor Schmiedel, in his article on "John," gives the following translation (omitting certain intercalated words of a debatable nature):

"But as many things also as I once well learned from the mouths of the elders, and well committed to memory, I shall not hesitate to set down [or commit to writing] for thee, together with the interpretations [appropriate to them], guaranteeing their truth. For I took pleasure not, as the many do, in those who speak much, but in those that teach the things that are true; nor in those who bring to remembrance the foreign commandments, but in those who bring to remembrance the commandments that were given by the Lord to faith, and have come to us from the truth itself. But if anywhere anyone also should come who had companied with the elders I ascertained the sayings

[or words] of the elders* [as to this] —what Andrew or what Peter had said, or what Philip or what Thomas or James or what John or Matthew or any other of the disciples of the Lord [had said], and what Aristion and John the elder, the disciples of the Lord, say. For I supposed that the things [to be derived] from books were not of such profit to me as the things [derived] from the living and abiding utterance.”

According to his own account, Papias is not only not proved to have been a “hearer” of John the apostle, but not even of Aristion or John the elder. The greatest puzzle is that *contemporaries* of Papias, Aristion and John the elder, are called “disciples of the Lord.” This, as Lightfoot says, “involves a chronological difficulty,” a difficulty so great that the only solution Dr. Abbott can suggest is to expunge the words as an interpolation. This is indeed a cutting of the Gordian knot, and will certainly never be accepted by those who see in these words a precious scrap of evidence as to the extended meaning of the term “disciples of the Lord,” a term applied not only to those who personally knew Jesus in the flesh, but also to those who stood in some special relation to the Master after his death. And if this was the historical fact, as we hold, it follows not only that Aristion and John the elder were not contemporaries of Jesus, but also that the other “disciples” were also not all necessarily contemporaries.

The curious selection of the names of the disciples by Papias is explained by Dr. Abbott on the hypothesis that there were already in existence writings attributed to these names, writings which Papias did not believe to be really theirs.

This quotation from Papias, however, gives us little evidence as to his date, unless we assume the generally received view as to the meaning of “disciples of the Lord.” On the contrary, we are told by Eusebius that Papias flourished in the time of Polycarp (died about 165). The general consensus of opinion, then, given by Dr. Stanton, assigns the probable date of Papias’s work to about A.D. 140; but Dr. Abbott would make it about 115-130 A.D., while Professor Harnack gives it as 145-160 A.D. It is, however, important to notice that the whole enquiry has

* That is what the elders said about what Peter and the rest had said.

so far been based on the assumption that "disciples of the Lord" must mean nothing else than those who had known Jesus in the flesh, whereas we find in the Gnostic so-called *Pistis Sophia* treatise the "disciples" speaking to Jesus of "Paul our brother," who avowedly only knew the Master after the death of His body.

We next come to the writings of Justin Martyr (*cir.* 145-149). Justin constantly appeals to certain documents which he calls "Memoirs of the Apostles." On the word Memoirs Dr. Abbott writes: "There is a considerable probability that the word was in regular use to denote the Memoirs or Anecdotes *about* the apostles; first 'repeated' by their immediate interpreters or pupils; then committed to writing by some of them in the form of gospels; and lastly accepted by Justin as Memoirs written *by* the apostles *about* Christ."

As we have a number of quotations cited by Justin from these Memoirs, there has been a fierce war of criticism on the subject, the one side trying to prove Justin's acquaintance with our Gospels, the other denying it. Here, however, we are concerned with statements about these Gospels rather than with quotations, and it must be confessed that in spite of all his industry Dr. Abbott can deduce no satisfactorily clear statement. As to the miraculous conception and other such matters, however, Justin's view is "that Christ after his resurrection '*appeared* to his apostles and disciples and taught them' everything relating to himself." This reminds us of the exceedingly important statement of Clemens Alexandrinus: "To James the Just and John and Peter was the *Gnosis* delivered by the Lord *after the Resurrection*. These delivered it to the rest of the apostles, and the rest to the Seventy"—thus preserving the tradition of the gradual development of the inner school from the original ordering into three, into one of twelve and subsequently into one of seventy, or, as we believe, by stages represented by 3, 7, 12 and 72.

We pass next to the famous Muratorian Fragment, a barbarous Latin translation of some earlier Greek text; its date is purely conjectural but it is generally assigned to about 170 A.D. This fragment presumably mentioned all four Gospels, for after a few concluding words relating to another book, it begins by

speaking of "the third book of the Gospel—(the book) according to Luke."

Luke is here called a physician, is supposed to have been a follower of Paul, and is said to have written in his own name, and according to his own private judgment (*ex opinione*). As criticism (we shall see further on) has to reject this ascription of our third Gospel to Luke, the subordinate question which here arises is whether or not this statement was not born of conflict with the Marcionite claims, for Marcion asserted that his Gospel was based on the Gospel of Paul, while later Church Fathers asserted that it was a "mutilation" of our Lk. Marcion's Gospel apparently treated of the ministry only, beginning: "He went down to Capernaum."

The Muratorian account of the genesis of the Fourth Gospel is, however, far more explicit. This is said to have been written down by a certain John, who was "of the disciples." His "fellow-disciples and his bishops" had apparently urged him to write a Gospel, but John hesitated to accept the responsibility, and proposed that they should all fast together for three days, and tell one another if anything were revealed to them. On the same night it is revealed to Andrew, who is "of the apostles," that while all revised John should write down all things in his own name.

But our Jn. does not write in his own name. Setting this point, however, aside we are introduced to a circle of people who seek authority in visions. We have disciples, bishops, and an apostle gathered in conclave; and we may even conclude that John, so far from being the highest in rank (or surely he would be also honoured with the title of apostle), is doubtful of his own powers or of his authority to attempt so important an undertaking, and can only be persuaded to do so when the apostle of the company receives a direct revelation on the matter. We shall see the importance of this tradition in the sequel.

Passing next to Irenæus (about 185 A.D.) we come to the first formulation of the generally received tradition as to the Four. Irenæus would have it that John was the personal disciple of Jesus, and wrote his Gospel at Ephesus. Matthew published his Gospel in Hebrew "while Peter and Paul in Rome were

preaching and founding the Church." Mark handed down in writing what Peter used to preach; Luke "set down in a book what Paul was in the habit of preaching." It is hardly necessary to add that it is just the statements of Irenæus which modern scientific research calls into question; with regard to Mt. and Mk. Irenæus evidently based himself on Papias.

There is little that will help us in Clement of Alexandria (*cir.* 195 A.D.) except the statement that the genealogies were written first, that is, before our Mt. and Lk.

He, however, hands on a version of the tradition as to John which removes the "stumbling-block" of the fuller and more naïve Muratorian account. For he says: "John, last of all, reflecting that the earthly aspect [lit., the bodily things] had been set forth in the Gospels, at the instigation of his pupils [or it may be his associates], by a special impulse of the spirit, composed a spiritual Gospel."

Clement carries on the Papias-tradition of the dependence of Mk. on the Petrine teaching, and so also does Origen.

And here our investigation of external statements as to origin can cease, for, as Dr. Abbott says: "Later writers have no further evidence, and can but exemplify the tendency of tradition, even among honest and able men, to exaggerate or to minimise, in the supposed interests of a good cause."

We next come to the important question of quotations which are supposed to prove the existence of our present four Gospels. First, with regard to quotations from books which were written prior to Justin (150 A.D.).

Paul in his Letters, the earliest historical documents of Christendom, quotes nothing that is found in our Gospels. One saying alone is found in Mt. and Lk., but this saying (as well as other sayings quoted by Paul but not found in our Gospels) is also found in an ancient document called the *Didaché*. This absolutely astonishing fact has never received any satisfactory explanation. The hypothesis that Paul and the *Didaché* probably used an antecedent tradition, does not help us to understand why the later Synoptists base themselves on a totally different collection or collections of the Logia.

Similarly, the Epistle of James, which is of an early,

though uncertain date, "though permeated with doctrine similar to the Sermon on the Mount," contains "more and closer parallels" to the *Didaché* and Barnabas. There is nothing to show any knowledge of our actual Gospels.

That, however, there may have been in circulation various collections of the public Sayings, differing considerably from one another, is quite credible. Dr. Abbott thinks the new-found Logia of Behnesa (Oxyrhynchus fragment) an example of such an early "manual"; after bringing forward some strong points in favour of their antiquity, he concludes that "these and many other considerations indicate that these Logia are genuine sayings of Jesus, ignored or suppressed because of the 'dangerous' tendency of some of them, and the obscurity of others."

Now, of the six decipherable Sayings which this scrap of the most ancient MS. of any Christian document known to us contains, only one is familiar to us from the Canonical Gospels, two contain new matter and important variants, and three are entirely new. The leaf we possess bears the number 18. So that if we reckon 8 Sayings to a leaf (two of the Sayings in our leaf being undecipherable), the collection must have contained *at least* 144 Sayings; and if the percentage of "new" Sayings to canonically known or partially known Sayings was as high as in the solitary leaf which has reached us, at least half of the Sayings-materials has been lost to us, and may have contained doctrines which would necessitate an entire revision of the general view of original Christian doctrine.

So again with regard to the Letter of Clement of Rome (about 95 A.D., though some place the date later, it being purely conjectural), the passage cited to prove acquaintance with our Mt. and Lk., when compared with Polycarp and Clement of Alexandria, "shows pretty conclusively that these writers had in mind some other tradition than that of the Synoptists."

The *Didaché*, or Teaching of the Twelve Apostles, is a composite document of widely disputed date. It is generally assumed, however, that 80-110 are the *termini*. It consists of two parts, the "Two Ways," in which precepts of the Lord are inculcated, but no appeal is made to any "Words" or "Gospel." This part is considered by many to be taken from the Jewish

teaching of the same name. The latter part appeals to both "Sayings" and a "Gospel." On this point Dr. Abbott flatly contradicts himself. First he says: "The 'Gospel' meant is probably Mt." But "so far as this little book is concerned, the 'Gospel' might consist of a version of the Sermon on the Mount and the Precepts to the Twelve. On the Second Advent, the writer mentions 'the Signs of Truth' with such apparent independence of Mt. as to make it doubtful whether, in the context, the resemblances to Mt. indicate quotations from Mt."

The Epistle of Barnabas, assigned by the very conservative Lightfoot to 70-79 A.D., but placed by others later, shows no acquaintance with the Canonical Gospels. The interesting point about this ancient Letter is that Barnabas, or whoever was the writer, "*anticipates*" Jn.

The fragment of *The Great Apophasis*, or Announcement, attributed to "Simon Magus," an early Gnostic document, and assigned by Lightfoot to the close of the first century, contains certain phrases which "make it probable that Jn. had Simon in view when he composed his Gospel." But this is the purest conjecture.

Ignatius, whose date is given as before 110 A.D., quotes a few short sentences found in our Mt. and once a phrase peculiar to Mk., but there is nothing to show that he quotes directly from our Mt. or Mk.; it is more probable that he is drawing from one or more of their "sources." Dr. Abbott, however, in this uncertainty, takes the conservative position.

The short Letter of Polycarp (which is given by Dr. Abbott the date 110 A.D., but which should certainly be dated far later) can hardly afford us any grounds of definite conjecture; but in so far as any conclusion can be drawn from it, Dr. Abbott is of opinion that Polycarp knew "the 'Gospel' of Mk. and Mt.," following the same tendency he has already manifested in the question of Ignatius.

With regard to the fragments of Papias the only quotation which can be adduced as bearing on the question, "leads to the inference that Papias is not quoting and misinterpreting Jn." as is claimed by conservative criticism, "but quoting and interpreting, in accordance with tradition, a Logion of which Jn. gives

a different version." The Logion was probably originally derived from the *Book of Enoch*.

The fragments of the Gnostic doctor, Basilides (117-138 A.D.) afford us no evidence of his recognition of our Gospels as authoritative.

Marcion, about 140, as we have seen, rejected all other Gospels and adopted a Gospel-account in many things resembling our Lk. Dr. Abbott, supporting the later Tertullian's charge that Marcion falsified Lk. in favour of his anti-Jewish views, points out, as it has often been pointed out before, "that the omissions and alterations which he (Marcion) would have had to make in Jn. are trifling as compared with those he was forced to introduce into Lk." From this hypothesis Dr. Abbott concludes that "in 125-135 A.D.," the date he assigns to Marcion's Gospel, though this seems to us somewhat too early, "Lk. had come into prominence as a recognised Gospel in Marcion's region, but that Jn. was not yet equally prominent." It is, however, very evident that we are here in the full ocean of hypothesis and conjecture, and can set our feet on no rock of proved historical fact.

From the few acknowledged fragments of Valentinus, the successor of Basilides, we have nothing to show that he recognised our Gospels. This brings us to the middle of the second century, and presumably all but the absolutely irreconcilables will acknowledge the existence of our Gospels after that date.

We have seen above the leanings of Dr. Abbott in one or two particulars to the conservative position; it is, therefore, somewhat surprising to find him summing up the quotation evidence before Justin in the following manner: "Thus up to the middle of the second century, though there are traces of Johannine thought and tradition, and immature approximations to the Johannine Logos-Doctrine, yet in some writers (*e.g.*, Barnabas and Simon), we find rather what Jn. develops, or what Jn. attacks, than anything which imitates Jn., and in others (*e.g.*, Polycarp, Ignatius, and Papias) mere war cries of the time, or phrases of a Logos-doctrine still in flux, or apocalyptic traditions of which Jn. gives a more spiritual and perhaps a truer version. There is nothing to prove, or even suggest, that Jn. was 'recognised as a gospel.

Many of these writers, however, are known to us by extracts so short and slight that inference from them is very unsafe."

But in all this summary no reference to Mk., Mt., or Lk.! Why this omission, when it is just the date of the Synoptic writings which are generally considered of the greater importance in this enquiry?

Passing to Justin Martyr; the evidence as to quotations found in his writings (145-149 A.D.) is especially valuable owing to its greater richness. Dr. Abbott concludes that Justin knew the Synoptic writings but not Jn. But the knowledge by Justin of the Synoptics has been hotly contested both because of the great freedom with which Justin treats the alleged quotations, and also because of several statements he makes on important points which prove conclusively that Justin used other accounts of the nativity and baptism than those in Mt. and Lk. The wide variation also of Justin's quotations from the present text of the Synoptics shows either quotations from memory, or that the original text of the first three Gospels differed very greatly from our present text.

It is, however, difficult to believe that Justin did not know our gospels, for his pupil Tatian (150-180 A.D.) not only knew all of them, but composed a Harmony of the Four, placing Jn. on the same level with the rest. It may be that Justin would have nothing to do with Jn. because of its mystical nature, for Justin was a great literalist.

Reviewing then the evidence adduced from quotations or alleged quotations, we may conclude with very great safety that all our four Gospels were in circulation after 150. Prior to that date, however, we find nothing to prove the acceptance of Jn., and with regard to the date of the Synoptists we see that the question is very debatable, and that up to at least 110 A.D., there is absolutely nothing to prove their existence. The apparently inferior authority of Lk. also rests on such slender evidence that to our mind it is not made out, and therefore its later date than our Mt. and Mk. not established.

The non-recognition of Jn., however, seems to be governed by doctrinal considerations rather than by lateness of composition. And the conflicting views of critics as to the dates of the

Synoptics based on the testimony of quotations are chiefly owing to the want of accurate distinction between what would prove the existence of our actual compilations, and what simply points to the existence of one or more of their "sources."

We will next review the present position of the Synoptical problem as set forth by Professor Schmiedel.

G. R. S. MEAD.

FROM THE LIFE OF THE BACILLI

A RUSSIAN APOLOGUE

THE Professor took up a jar, half filled with calves'-blood serum—a yellowish jelly. Then he heated a platinum wire white-hot, and after letting it cool down, inserted it into a test-tube in which grew what looked like a clump of curious dark little fir-trees. He detached an almost invisible particle of the dark substance, and pricked with the wire the upper layer of transparent gelatine in his jar. This done, he carefully secured the jar with gutta-percha, and then placed it in a glass cupboard, equably heated by means of a gas-burner.

The Professor had discovered a new bacillus, which he called "variable" (*Bacillus mutabilis*), because investigation showed that it changed form with extraordinary rapidity. Now he wished to experiment as to the consecutive development of many generations of this bacillus; so he placed his jar in an apparatus, the even temperature of which was best suited to the life of these microbes. He intended to open that jar in a year's time, and study the new peculiarities acquired by the billionth generation of his strange bacilli.

"Just live one year," said the Professor with a kind fatherly smile. "You will have sufficient food for ever so long; multiply in peace, my little pets; if all goes well, we shall see each other again in twelve months' time."

Then, shutting the door of the little glass cupboard, he lit

the gas-burner, and withdrew to his other nurselings—the microbes of glanders, typhus, black pox, plague and other fascinating breeds, which were developing quietly in test-tubes, ranged in long wooden stands.

It was light and warm in the jar, filled half-way up with the thick jelly. The light passed through the glass door of the cupboard, which was placed opposite the large laboratory window. In the almost invisible prick, in the very centre of the gelatine surface, the bacilli, transplanted by the Professor, began their life's work.

They absorbed the gelatine with greed, digested it, exuded ptomaines and unceasingly multiplied. Each new generation, which only lived an hour, bored its way deeper and deeper down into the gelatine, in the form of a big ring, giving out fine shafts on every side. In a few days a little white fir-tree, with long needles, had formed in the clear gelatine, and soon this growth began to invade the whole jar.

After half a year of constant changes, revivals, refinings, after half a year of struggle and adaptation, the two hundred millionth generation attained to consciousness, and, later on, acquired the capacity of expressing thought, so that when the end of the year was approaching, the colony of bacilli had risen to a high level of mental development. The sciences and arts flourished in their midst. They were governed by a Council of Elders; and as there was enough food for all, and life was brief, the upholding of social order and the dispensation of justice were easy matters. The colony, however, had broken up into two hostile camps upon purely intellectual grounds. This was mainly the result of the new teaching of the astronomer Ji, who discarded the traditional astronomy of Fi, which had existed for more than two thousand bacilline years (in our reckoning about three days).

Fi had studied the glimmer of the gas-burner and the light of the moon in the night, and that of the sun in the day, and had started an astronomical theory, which was borne out every day by the phenomena, but savoured of spiritualism, like all the theories of young peoples. He taught that the earth, *i.e.*, the gelatine, was a cylinder, the dimensions of which could be calculated with accuracy. The earth rested firmly in an envelope of

transparent matter, above which was the sky, formed of air, and also covered over with a transparent substance. Behind the first sky was a second one in the far distance (the door of the cupboard), and a third firmament (the window of the laboratory). A splendid luminary (the gas-burner), the source of light and heat, was fixed immovably at one side of the earth. Two other luminaries were located outside the third sky, lighting it at given intervals of time.

These latter stars were insignificant in comparison with the sun (the gas-burner). It was true that they shed light-rays on the earth of the bacilli; but they did this inconstantly, and their heat-rays were insignificant in comparison with those of the gas-burner-luminary, which was the source of all life in the land of the bacilli.

Fi's ancestors bowed down to their sun as to a god, but in the days of Fi himself such adoration was already called idolatry. Fi also taught that the earth of the bacilli was the centre of the universe; and that for its sake the gas burnt, and these lesser luminaries rotated, appearing at intervals beyond the third sky.

As Fi had calculated what to us would be the lunar and solar periods, and had foretold which generations would see the sun again, and which would have to be satisfied with the gas-burner and moon (to put it in terms of our language), he was considered a great astronomer, and nobody dared doubt but that the bacilli were the most perfect beings in existence, and the most cherished creations of the Demiurgus. It must be confessed, moreover, that this proud theory was greatly to their profit, and stimulated them to mental advancement. They believed that they would be transformed in time into other, more perfect shapes, and pass beyond the third sky, into that world where the sun and moon move. Their highest aspiration was to become mobile, so as to travel from place to place; of which faculty they were deprived in their present state. Only their offspring could move forward; the adults died where they had been born.

By studying the ancient settlements the bacilli knew that the colonisation took place from above, where were the remains of ancient structures. But whence the first dwellers came,

they knew not. Fi taught that they had been created by the Demiurgus.

Two thousand years had elapsed since the time when the great Fi conceived his astronomical theory upon which the entire bacilline race founded its existence.

Upon this theory its morality, its social life, its poetry and art were based. All its manifestations of creative power sprang from this theory, which had become in the fullness of time an unquestioned axiom. It is true that many savants had made observations which could not be fully explained, or contradicted, by the bacillocentric school of thought of Fi. But these observations were either refuted or hushed up; or else somewhat strained explanations were invented for them, based, of course, upon the above theory.

Ji, who had dared to declare war upon the universally accepted belief, was an uncommon bacillus. Owing to unfortunate chances, his race, in the course of making a shaft in the nutritive jelly, found itself in a country intersected by old shafts, the inhabitants of which had spread abroad on all sides.

Owing to bad nutrition, the ancestors of Ji became irritable and exceedingly energetic. There was no fresh jelly for them; they had to redigest the remains of departed bacilli and the sharp ptomaines, which excited the nervous system, as all spicy substances do.

For several centuries already, the clan of Ji had been considered bad, malicious, godless and dangerous. It received many advantageous offers to emigrate into untouched districts of jelly, but declined them all; averring that it would find means to revenge itself on fate. Ji's clan held poetry and art in contempt, devoting itself to the study of exact science, and more especially those facts which clashed most with the orthodox theory of Fi.

Ji taught that the earth of the bacilli was an insignificant atom, which, together with the outside world (that is, the laboratory), revolved round the outer sun, which was stationary; that the gas-burner was a permanently active volcano, which threw out a flame, caused by the combustion of gases in the bowels of the universe; that the outside world might be inhabited by bacilli of another order, or even great moving communities of the

same. After long study of the remains of ancient bacilli, he had arrived at the conclusion that they had come into existence by spontaneous generation from the nutritious matter. Their multiplication was, he thought, aimless; it was called forth by the propitious combination of cosmic conditions. All that existed, he resolved into two principles: ponderable matter and an imponderable ether, which fills the space between the earth and the heavens, and transmits light and warmth.

He taught that there was no principle of force; that the phenomena of gravitation, heat, light, electricity, molecular attraction, etc., were based upon the vibration of ether.

The universe, he taught, was but a great, eternally-going kind of clock, the workings of which excluded all free will. It contained nothing but ponderable and imponderable matter, mobile and immobile, *but matter only*.

Ji's disciples went even further than their master. They declined to follow the popular customs, were careless of infringing the rules of morality, and were distinguished by their profound pessimism. Many of them committed suicide, finding that life was not worth living. "Why drag out an aimless existence," they cried, "terminating in death, after which there is but decomposition? We cannot make our way to the third sky, therefore it is no good dreaming of that heaven. If we could only blast our earth into space—that would be the very best thing for all concerned." When they were told about the Demiurgus, who had created the universe for them, they laughed. "Show us this Demiurgus," they said. "The world is created for suffering; organised matter is accursed; the inorganic alone is blissful. The more developed a bacillus is, the more he suffers. Such is the law of the world. Your Demiurgus is cruel, because he foresaw what awaited us in the future. And as you say he is good, it is clear that he does not exist. There is no purpose in anything; there is but an eternal chain of senseless causes and inevitable effects."

Such preaching caused disturbances among the populace. Two parties, the Ji-ists and Fi-ists, fell upon each other with exasperation. Even the stupidest bacilli collected beneath the one or the other banner. Instead of the peaceful and idyllic

conditions of former times, an age of great commotion, civil wars and persecutions set in.

Everyone saw in his opponent a nest of vices, and in his fellow-believer a conglomeration of all the virtues. The Elders had lost their former authority and were powerless to restore order. They forbade the preaching of Ji's theories; but no one gave any heed. They began to persecute the Ji-ists, and to imprison them; but the number of freethinkers grew apace, as the preachers of the new doctrine appeared arrayed in the mantle of martyrdom. At last the oldest and wisest of the Elders, Fri, proposed that a great public meeting be held, to which should be summoned the aged heresiarch Ji and the most eminent of Fi's disciples, the philosopher Ri.

In the very bowels of the earth, at the base of the main shaft, beneath the canopy of the gutta-percha sky, amongst the tombs of the early bacilli, upon a daïs, sat the Elders. Before them stood Ji and Ri, surrounded by their adherents, and filling all the shafts, as far as the eye could see, were the countless clans of microbes, assembled to listen to the decisive disputation.

Almost three-fourths of the people were on Ji's side, confident of a brilliant victory for their idol. At all corners of the passages were placed portraits of Ji, thin, emaciated, and sinister, with five long spiral legs. Huge placards were displayed on every side with inscriptions such as "Death to the fanatics!" "Forward!" "Down with sentiment!" etc.

The most wise of Elders, Fri, who had but a few days more to live, made a fervent speech, in a tragic voice. He said that a doctrine which leads to immorality, to suicide, to dissension, to enmity, cannot be true. Only that can be true which does not clash with prosperity. The Demiurgus in his boundless love for his children had created the bacilli for a happy life; had he not laid up a gigantic store of nutritious matter which would last them for many millions of solar periods? Their forefathers, following the voice of conscience, were wise and happy; the sciences and arts flourished. The magnificent pictures of the old masters had not been surpassed. The majestic buildings of the past had none to equal them among modern erections.

Instead of denying the laws of life the populace ought to

exercise itself in creative work, so as at least to equal its ancestors, and not follow false teachers whose activity had already borne such evil fruit.

Then the Elder turned to Ji, and implored him to repent. "See what your teaching has brought about," he said; "look at the neglected temples, at the altars so long uncensed! Look at the mothers, sorrowing and insulted by their corrupt children; at fathers, uncomforted in their old age! Look at the universal variance and discord resulting from your doctrines! Our ancestors, guided by the teaching of Fi, lived happily—and were united. By the tombs of our common ancestors, I exhort you to mend your ways and to confess your error. Confess your fallacies and cease to deny the eternal law which has placed us in the centre of the universe for a blissful existence. Do not bring down upon us the anger of the Demiurgus. He is great and magnanimous, and it were in His power to annihilate our beautiful flowering earth! I again exhort you, repent and give us back peace, happiness and contentment!" And the venerable Fri, with tears, fell on his knees before Ji, and beat his head on the ground.

Ji, sombre, and with gleaming eyes, respectfully lifted the hoary Elder and addressed him thus: "O wise Fri, do not appeal to my heart, but to my reason! A philosopher must be honest above all things. If he is sure of the truth of his teaching, if no phenomena contradict him, he must not renounce the truth, and, after having betrayed its cause, return to mistaken and ignorant beliefs. I love you, but I love the truth still more. It pains me to see all this dissension, but it was not I who gave birth to it. These misunderstandings simply show that the old order of things cannot further satisfy a modern bacillus, who has mentally outgrown it. Also I am not answerable for the inferences drawn from my theory. Remember, every new thought enters into consciousness after a struggle. If I am wrong, prove to me that I am; but if not, how can I renounce the truth for anybody's or anything's sake?"

Fri, now assured of the impenitence and obduracy of Ji, said to him severely: "Your false doctrine will now be publicly exposed by the most wise Ri, the highest authority of our belief,

whose task it will be to make manifest to all the falseness of your teachings. Let the most wise Ri stand forth ! ”

Ri rose up, and all eyes turned to him. He was a good-humoured old bacillus, with a sly smile, and kind, twinkling eyes. The son of an Elder and himself a member of the Council, his life had been a happy one. He had loved all that was beautiful, especially beautiful women and beautiful pictures. His taste for the beautiful was his guide in philosophy. It kept him from extremes. Ri's literary productions were luminous, exquisitely finished, and suggestive of a well-balanced mind. He saw everything through the prism of beauty, and he guessed much that was not even dreamed of by the “savants.” He was the first to introduce the principle: “To be wise you must be rich.” Ji's party hated him. When he rose up to speak, he was met on all sides by the groans of his enemies. Only the Elders and a few old bacilli gave him a feeble welcome.

“I am entering the lists with an adversary more powerful than myself, with the luminary of our sciences. My only support in the coming controversy will be the shade of the great Fi, and the conformity of my opinions with those of the wisest and most powerful Elders upon our earth. (With a bow in the direction of the daïs.) In time past, storms and shadows have often fallen upon the second sky. Sometimes for a minute or so the flaming sun, which gives us heat, has gone out; but we always believed that it would warm us once more and so we lived hopefully through transient adversity. The great Fi gave us principles of happiness. These are denied in the name of science. Why should science be rated higher than happiness? I do not know! On the assumption that it were right to do so, let us see what the science of my renowned rival has actually brought about? Discontent with life, consciousness of our own insignificance, disregard and violation of the laws. Whereas laws are not arbitrary inventions of the mind, but are brought into existence by the united action of all the conditions of bacilline life. They are laws of society, not laws of nature. Why, therefore, for the sake of so-called natural law, destroy the principles of society? Nature has not changed since the great Fi's age. The sun still gives us warmth and light, as of old; on all sides

there is still a sufficient store of food. Why then should we conform our lives to mere abstractions ?

“ Even your invincible foundations, those theories with which you would replace the wisdom that has come down to us from our forefathers, even these do not stand criticism. I am told that you believe in the absence of a higher motive power ; motionless matter being brought into movement by the mobile material ether. Thus you would explain the system of the universe. To explain your laws, we must assume a potential energy, which transforms itself into living force, but which we cannot determine. This potential energy, acting at a distance, assumes different forms ; namely, those of the potentials of thought, of nervous and muscular action, etc. . . .”

But the last words of the venerable Ri were drowned by a thunder of groans and yells. The mob of Ji's partisans shouted “ Shut up ! Enough of that rubbish !” “ The old fool does not know physics !” and so forth, until the clamour became perfectly deafening.

For a moment Ri looked at the crowd proudly, then, turning to the helpless Elders, he quietly remounted the daïs. He sat down in their midst, wrung his feelers in silent agony, and hid his face in his cloak.

Supported by his followers, and now complete master of the field, Ji boldly faced the Elders once more, and said in a loud voice :

“ This is not the place to wrangle over the details of science, and you should not do so, because you confuse the temporary with the eternal, your own wishes with the mandates of nature. I know all about the potential hidden energy, which you invoke for my abasement. You mean that the universe has its potential, which was created by some one's energy, *viz.*, that of the Demiurgus. But such an explanation is only possible if we accept miracle. There is no such thing as miracle ; show us even one in the history of our world, *one little authentic miracle* in the course of all the millions of years our race has existed on earth. All things take place in natural sequence. Formerly we were contented with the laws of our ancestors, because those laws answered to our requirements. *Now* they have ceased to do so, and we

would change them. The most important thing now is, that we should preserve a sound scientific spirit, and that the mind should be impregnated with the idea of the relativity and transitoriness of all things. Laws and institutions are as unstable as we are. Thought is as much an exudation of the brain, as perspiration is of the skin. Righteousness and sulphuric acid are, alike, the products of natural forces. Tell me, where does miracle come in?

“Miracle is impossible and will ever remain so!”

Ji threw his head back proudly, as if challenging the old god to single combat, and his gaze remained rivetted to the sky. His eyes dilated, he turned ashy pale and staggered. . . .

Those around him turned their eyes to the heavens in surprise, which rapidly gave place to mute horror.

A dreadful black shadow moved along the top of the dome; then part of it opened up, a wave of cold struck the microbes, and a fearsome dark pillar, like the gigantic pestle of an immense mortar, descended from the sky, sank into the earth, caught up Ji, his rival, and the seething populace, and lifted them bodily into another world, into other spheres, beyond the second sky.

* * * * *

It was the savant, who, after the lapse of a year, had taken out some bacilli with his platinum rod, to investigate their new peculiarities.

G. SYROMIATNIKOFF (“SIGMA”).

(Translated by Permission from the Russian by SIMEON LINDEN.)

BUT first thou must tear off from thee the cloak which thou dost wear,—the web of ignorance, the ground of bad, corruption’s chain, the carapace of darkness, the living death, sensation’s corpse, the tomb thou carriest with thee, the robber in thy house, who through the things he loveth, hateth thee, and through the things he hateth, bears thee malice.—HERMES THE THRICE-GREATEST.

THE LIFE OF MADAME SWETCHINE*

WHEN the sun goes down—in our Alps—the first line of mountain grows dark, but the high summits of ice glow in glory. There exist dark souls and souls luminous. The soul of Mme. Swetchine brightly reflected the rays of the Eternal Truth, that is why the contemplation of that soul is salutary. The contact of such a soul brings Good.

(ERNEST NAVILLE, *Mme. Swetchine, Étude biographique*. Genève; 1863.)

SUCH is the testimony of one of the noblest of Protestants to the life and work of a noble woman who, born a Greek Catholic, became one of the great converts of the century to Roman Catholicism, a woman who thus succeeded in uniting in a common sympathy and respect the three great divisions of the Christian creed. More restricted in her views and more dogmatic than her sometime rival in the attempt to breathe new life into Christian forms—Mme. de Krüdener—she yet influenced in her smaller way most of the better men and women of the Paris of her time, scattering in all the homes of its French and Cosmopolitan nobility the seeds of faith, seriousness, charity, purity, of self-restraint, study and work. Her intelligence was under the sway of dogma, but the insight of a soul more lofty than its limitations constantly allowed the rays of its spirit to flash through the obscuring veils of its form.

Mme. Swetchine, born Sophia Suymonoff, was a child of an ancient noble family of Moscow, the “Slav Jerusalem” as it has been called. Her grandfather, General Boltine, had been a translator of the French *Encyclopédie*, and wrote on the history of Russia; her father was a private secretary to Catherine II.

Sophia (born November 22nd, 1782), was as distinguished by nature as by birth. Talented and modest, she was above all

* *Life and Letters of Madame Swetchine*, by Count de Falloux, of the French Academy, translated by H. W. Preston. Boston: Roberts Brothers; 1868.

of a rare firmness of character, and from a little child she trained herself to renounce her wishes. Her greatest love was light, light bright as day, one of the reasons of her passion for the theatre and illuminations, her love of the latter being destined to last till her death.

At fourteen she spoke, besides her own language, English, Italian, French and German, and she also studied Latin, Greek and Hebrew.

At sixteen she was called to court as maid of honour to the angelic Empress Marie, wife of Paul I.; but with all her devotion to that sweet motherly woman, she gave the depth of her love to her father and to her young sister (later Princess Gregory Gagarine).

Not pretty, but very graceful, she was much admired, and, by her father's wish, married, at eighteen, General Swetchine, much older than herself, to whom she remained a faithful friend and wife all through their long wedded life.

Just before her marriage her father died. The daughter's grief was intense, and it was in that hour of trial and duty that she first turned to the inner Light; she had so far known only the prayer of the lips, but "when she could no longer say 'my father,' she cried 'my God'" (p. 22).

The wedding took place as her dead father had wished it. The young wife, placed in her youth in a high and responsible position, for some time led the worldly life of all those around her.

It was the epoch of the great French Revolution, and crowds of *émigrés* gathered under the shelter of the Imperial throne. Some of the older Royalists brought into the hospitality of Orthodox Russia a fervent zeal for Roman propaganda. Mme. Swetchine saw them everywhere in Court circles, received them in her own house, and, given to study, filled with the longing to do her whole duty in all emergencies, she willingly studied with these matured and refined minds the questions they held to be of the highest import.

In 1803 we see her charmed by Pascal and Massillon. Alexander I. succeeded Paul, and a lighter atmosphere seemed to flow in from all sides with the advent of that fair young prince, the dreamy idealist, the republican pupil of Laharpe.

Mme. Swetchine now devoted herself freely to philosophy, comparing Pascal, Descartes and Leibnitz with Kant, Fichte and Hegel, studying them under the guidance of Rampach, then a young professor. But she at the same time fulfilled all her duties in the world and at home, helping the two Empresses Marie and Elisabeth (Alexander's wife) in their charitable works, giving all care to the education of her sister and little Nadine Staeline, her adopted daughter.

At the age of twenty-five she was invaluable to all her friends. . . . Grave and collected in her hours of meditation . . . she was sincerely condescending to shyness and humility, and tenderly affectionate with the poor, the afflicted and the penitent (p. 50.)

She was great friends with Tourgueneff, son of the famous Martinist, himself "with the material for ten good men" in head and heart (p. 55).

About the same time she made the acquaintance of Mdlle. de Stourdza, the friend of Alexander I., of Mme. de Krüdener, and of Count de Maistre, the famous French writer, who became one of the instrumental causes of her future devotion to the Roman Church.

She argued with him on religious subjects for hours, and wrote to Roxandra de Stourdza :

My love of peace is such that I have always suspected that the soul of the Abbé de St. Pierre had passed into mine by means of metempsychosis (p. 62).

The "Patriotic War" of 1812 against Napoleon carried her activity of soul into another direction; she was chosen—at the age of thirty—President of the Empress Elisabeth's Society for the Relief of the Victims of the War. She, however, kept up her correspondence with Mlle. de Stourdza.

It always seems to me [she wrote] as if souls sought one another in the chaos of the world like kindred elements which have a tendency to re-unite.

And with quite Russian *fugue* she adds :

I should have taken one leap over the temperate zone, for there I have never been able to abide. . . . Absolute silence would cost me less than retracting twenty words each day.

And yet a few years later, following heroically what she thought the right, she bowed herself to the hardest task for a

Russian nature—perpetual exile and perpetual temperance of deed and word. In the same letter to her friend (pp. 83, 84) she says :

I have felt and reflected much, and in the matter of human affection and passion have traversed an immense circle. It is in the precincts of my own heart that I have learned to comprehend the hearts of others; a knowledge of my single self has given me a key to those innumerable riddles—men. The idea that every individual is a microcosm has always approved itself to me. . . . You are right to desire nothing but what God wills. . . . I have seen so many more bitter tears shed over fulfilled, than over disappointed hopes. . . . These are old thoughts of mine, their germ was in me when the air was still fragrant.

And in another letter she writes :

I woke early from a sleep worse than death. . . . Five minutes of religious exaltation sufficed . . . and gave direction to the remainder of my life. Later, Providence took away my milk and leading-strings. . . . How weak I felt when it became necessary for me to walk alone and to climb instead of leaping (p. 101).

It was to that unruly passion of her Slav nature that most probably M. de Maistre alluded when he wrote :

To restrain the desire of a Russian is enough to make it explode.

Yet in the silent storm of her soul the insight remained like a spot of serene sky; to her Roxandra she quotes a fine saying (p. 114) :

The universe is but the symbol of a great thought. It seems to me impossible to doubt there exists a unity between the moral and the physical world, that the latter is but the manifestation of the former.

Still the stress now laid on her brave soul was a serious one, for de Maistre's keen intellect had roused her mind to full play, and his fervent conviction of the right of the Roman Church began to shake her confidence in the lawfulness of the Greek as a separate Church; she at once determined to study the arduous subject thoroughly, and to this effect she retired with all her books (and with her little adopted daughter) to a country house on the shores of the Finnish coast. De Maistre had catechised her evening by evening, and Princess Alexis Galitzine, herself already a Roman convert, composed an invocation to God for her "conversion," repeating it daily.

Mme. Swetchine had a power of seeing her own thought-

images; for instance, she used to read "Macbeth" in a dimly-lighted room and fix her mind on it till she actually saw the whole drama enacted round her, shuddering at the weird sight. In youth, when travelling, she often saw her absent friends, living or dead, coming to sit in the coach beside her, or following it.

Now quite alone, amidst the sad beauty of Finland's red rocks and pine-woods, with the cold waves of the Baltic roaring on the shore, she concentrated herself mind and soul on this great question, how to seek out Truth, to find salvation. Alas! she sought it in a *form*. Yet her bright intelligence still preserved its balance. In her "Notes" she wrote down some sentences which show how her inner nature tended to tolerance and the spirit of things. For instance, "Prejudice sees not clearly, but aversion sees not at all" (St. Isidore to St. Cyril). Again: "St. Clement says that it is weakness to fear Pagan philosophy"; and *Waverley*: "The Church must light its candle at the old lamp."

Yet "doubt" was to her "always ignorance," and so she studied all the subtle controversies of Rome; of her own Church she knew but the worldly, indolent priesthood, and the "indifferent" faith of the Court circles.

On the 20th of June, 1815, she took her last Greek communion "with the sole purpose of disposing of any remaining hesitation" (p. 142)—it brought no relief, and on the 27th of October, she abjured Orthodoxy for Rome. As a Roman Catholic, she took the name of Joan, for love of St. John the Evangelist. Later, when visiting a Roman convent, she wrote: "The more positive, exclusive, austere and exacting a rule is, the more attraction it has for us," and that was for so many Slavs the secret of Rome's charm, the strength of rule, which Greek laxity seldom gives. But she always had "an attitude of perfect impartiality toward all those who might conscientiously and sincerely represent a generous idea." So when the Jesuits began to be persecuted in Russia, her devotion to her guide, Father Rosaven, showed itself with greater intensity and she at once acknowledged herself a Roman Catholic. The Czar's esteem and friendship shielded her, but his position at Court was made untenable for General Swetchine, and, too proud to

defend himself, he took his wife abroad, to live and die in exile (except for one return by order, which in itself was a trial). The Czar kept up his correspondence with Mme. Swetchine till his own death.

In the winter of 1816-17 Mme. Swetchine, then thirty-four years of age, came to Paris, where for long years she was the star of spirituality on the grey sky of the French capital under the "Restoration." M. de Falloux called her what a great German called Princess Dachkoff, the first President of the Russian Academy of Sciences, "a man in intellect, always a woman at heart." The fairest feature of her nature was an impartiality that made "her Salon by degrees the neutral ground in the midst of Paris" (p. 230). It had grown up quite spontaneously, by the attraction of her virtue and sweetness. Her own life was simple and all work. She rose before day, heard mass and visited the poor; the hours from 8 to 3 were devoted to her home and to study, when at 3 her Salon doors were thrown open to any visitor. From 6 to 9 she retired again for home duties and work, and at 9 the work in the world began afresh, to last often late in the night.

Her husband assisted at her receptions, quietly smiling at all, but remained a staunch member of the Orthodox Church, though without interfering with Sophia's Catholicism.

The drawing-room was always brilliantly lit; Mme. Swetchine ever had it adorned with some rare plants in full flower, or some picture lent by some artist friend proud to exhibit it under that roof.

The conversation was always gently led to high subjects, and the chief charm, the light and flower of that house, was the quiet small woman in a simple brown dress, of whom it could be repeated what she said of a friend: "A mind perfectly high-toned, a crystal which is almost a diamond" (p. 259). Gracious and compassionate to all exiles, she, who was never to see her own country again, showed a respectful interest in the exiled princes in 1830.

The princes of the Roman Church, Lamennais, Lacordaire and Montalembert, were also her constant guests; high dignitaries of the Faith and women of the world, young girls who came at

night to show a pretty ball-dress, and returned in the morning with new confidence in the soul and trembling lips—to each and all she was the same true, firm, modest friend, the same gentle confessor and counsellor in trouble or joy, in home life and in public work.

As years rolled on she lost one friend after the other by death; her Nadine went, a young wife and mother, her old husband, Countess Stourdza, and many others. In her days of mourning she received from the Archbishop of Paris permission to erect a chapel in her own house, and adorn it with precious stones from the Russian mines; she even gave her diamonds to encrust in the side of a silver statue of the Virgin.

That beautiful, mystic chapel became a sort of refuge of beauty, like the catacombs of the Christian martyrs, to all her young and suffering friends; to it they retired in trouble to meditate. Thus she wrote:

Concentration of thought upon Self, that other tabernacle of God, implies the weakening of all external influences, if not entire deliverance from them. . . . Meditation is at once the greatest aid to faithfulness and its greatest joy. . . . It renders all verities present at once, and all their consequences plain. Meditate, says the Master to the Christian disciple, and evil will seem less possible, and good more easy.

Prayer is the Infinite. A single heart that lifts itself to Thee, O Lord, comprehends all hearts. Prayer is eternity, for it embraces all time; immensity, for it comprehends all space. All which is, O my God, and all which has been, all men of all climes and ages, their present and future state, their happiness, their love and virtue, all this affinity of hearts and souls is reflected in the humble, fervent prayer as the celestial vault is reflected in the unconscious wave. . . (p. 284).

During the latter years of her life she passed, each autumn, two months in a convent, and to her last breath she drew the strength to live from her meditations and the communions she made in her chapel, hours that bordered on ecstasy.

Before the end came she again had her “visions,” her dead friends and some distant living ones also crowded her room. Her head was bowed from exhaustion and sickness, but the brave soul rose to meet the dark moment which she deemed the beginning of an eternity of paradise.

To a friend, who could not restrain his wonder at the inner

force with which she bore her physical martyrdom, she replied smilingly: "*Ce n'est pas bien malin; c'est que je suis contente.*" And full of that contentment and peace she passed away on the 10th September, 1857, aged seventy-five, dying wrapped in the same glow of ecstasy that had lit up her life.

It was only after she had left the body, that her nearest by kin and by sympathy were permitted to peruse and then to make public the work of her silent hours of study and meditation—the key to the sweet, soft radiance which penetrated her existence and her home, and made it a refuge for the hearts of all seekers and sufferers of the world-capital which now held her tomb, the key to the secret of that woman of the world who fulfilled a "mission of conscience," as spiritual guide to hundreds of worldly men and women, the soul-legacy she left for the generations to come and which it is best to give (in part) as she wrote it.

A RUSSIAN.

THE BLIND DANCER

THERE is in the land of France a town without which stands a little grey chapel. It is ruined now; but once it was a favourite spot whereat the pious prayed. There is a niche in the chapel wall, outside the door, in which was once the statue of a saint; a lady of extraordinary piety, who lived in the country many years ago, and was canonised for her good deeds, holy life, and marvellous visions.

In the town whereof I speak there lived a young and very beautiful dancer. She led, some said an evil, but at least a careless and outwardly frivolous life. She was very fair to look upon, and many courted her for that reason; moreover, her skill in dancing was great. The wisest and holiest in the city thought lightly of her as a woman frivolous, idle, and indiscreet, dazzled by the glitter of external things. Now this was true; the dancer was easily moved by the emotions of her youth. She loved life as she knew it; she loved the passionate pulsing of sensation, yet there was in her a fount of stronger life that would

not be satisfied. Again and again she fought, unknown to all, a battle with that outer self which seemed so much stronger than the inner cravings of her soul. At last one day she went to the chapel to pray. And she said very earnestly :

“ That which I wish to be, I know. Clearly I know and see it. That which I do not wish to be I make myself hourly. Therefore, O Lord, do Thou by any means, if this seems good to Thee, so rule my life that if I may not be such as I desire, I may at least cease to be such as I loathe.”

That night the dancing house caught fire, and many perished. The dancer was found in the ruins, so crushed and burned, it seemed as though she could live but a few hours. This was not so. She recovered, crippled and grievously disfigured. Moreover, she was hopelessly blind. Pitiful and pious persons who had turned from the world's follies, warned the young ; they pointed to the dancer, and bade all giddy maidens and thoughtless boys perceive how heavy were the judgments of God ; how He punished carelessness and levity, and dealt very sternly with those who displeased Him. For the dancer, they said, was manifestly punished for the levity of her life.

After many weeks the blind dancer rose from her bed, and begged a little child, the daughter of a neighbour, to lead her out to the chapel that she might give thanks to God. She went forth feebly, but gladly, for she said :

“ My prayer has been answered. Now my eyes are closed to the things of earth ; I shall see with my heart the things of heaven.”

But as the days went on this was not so. She could no longer see and rejoice in all that she once loved ; and those things after which she followed, she did not gain. So there was nothing left her but to sit still and wait in the darkness. After long waiting she said to herself :

“ It is not for me to wait for these things which will never come to such as I. Therefore I will not sit as one who waits and expects ; I will only be patient until the end.”

So she sat in patience during thirty years. By reason of her blindness and weakness she could do no work in the world, she could only ask a little girl to lead her daily into the garden, where

she plucked a flower, and thence to the grey chapel. There, groping clumsily because of her blindness, she placed the flower before the saint's statue without the door; then she turned away, praying no longer before the altar, because it seemed to her that she had nothing for which to pray. Besides, she said:

“He Who disposed till now, will still dispose. He knows; and I am but a dancer; moreover I am blind, so that I cannot even dance.”

One day as she came from the chapel the old priest met her, and greeted her. He spoke gently and pitifully because of her weakness, for she was growing very feeble. He felt tenderly towards this woman whose careless life had been so heavily punished. She answered him in a tone of gladness which was new in her, so that he wondered and asked whether she had had good news. She answered:

“Not so, father. Yet I am glad, because though I am still in darkness, I forget it by reason of the sound which I have heard since yesterday.”

The priest asked her, smiling: “What sound is this, my daughter?”

She replied: “I do not know.”

“Whence does it come?” he asked her.

She answered: “I think from within my heart.”

Then he, questioning further, said: “When do you hear this, daughter? Is it when you are still and alone? Is it when you pray?”

The dancer answered him: “I do not pray, father. When first I heard it I was so much alone I did not dream that anyone lived in all the worlds save me only. But now I hear it always; through all sounds, through the turmoil of the city, through the laughing and crying and shouting, through the sound of the organ, through the singing of the birds by my cottage.”

Then with a smile on her disfigured face she went on up the hill, the little child leading her.

A month passed by, and the weather grew cold and wintry. One night when the snow lay very thickly upon the ground the old priest sat alone, thinking, and sometimes praying. He heard a knock at his door, and opened it. Without he saw a tall lady,

her white robe glimmering in the darkness. In her hand and on her bosom she bore flowers, like those the blind dancer laid before the statue of the saint. And she said: "Father, I beg you to come with me to-night to visit a faithful servant, who has long been very sick."

The priest made ready quickly and went forth. To his surprise the lady had no carriage waiting for her; she walked swiftly over the snow; and though it was dark and the priest stumbled, she walked as though it was day; her white dress seemed to light the darkness round her. When the priest stumbled she slackened her pace, and walked more slowly.

So he, keeping pace with her, asked: "Has this sick woman served you long, Madame, that you are come forth yourself to summon me?"

"She is not my servant," said the lady. "She serves One greater than I. She has served long in the darkness; soon she will serve in the Light of His Face."

Even as she spoke, she stopped. The priest perceived that he stood before the house of the blind dancer. He opened the door, and saw, by the light of two candles that glimmered by the bed, the dancer lying dead, clad in the robes of the grave, her hands folded on her breast.

"She is dead," he cried. "Why call me when it is too late?"

"It is not too late," said his visitor, gently, "for you to learn, father. You thought this woman was punished for her careless life; you did not know her true life was so little careless that she was willing to be stripped of all, that she might live it truly. You did not know that this servant was willing to sit, year by year, empty-handed in the darkness, knowing not whether that darkness would ever lift, nor those empty hands be filled. *You* did not know. But He Whom she served knew."

MICHAEL WOOD.

THE OPENING OF THE CENTURY

THERE is, perhaps, no more valuable gift that Theosophy bestows upon its students, in a greater or less degree according to the earnestness and insight of each, than a certain power to interpret the events of life, and so to build some kind of ordered structure out of seeming chaos and confusion. The value of this power, even in its smallest measure, is beyond our estimation; and it is probably impossible to realise how different a thing life is in consequence of the infinitely wider outlook which we have been granted, and with which we have become familiar. If by some miracle our horizon could be narrowed to its former limit, and we be plunged back into our earlier darkness, then, indeed, and in all likelihood not till then, we should appreciate with overwhelming force the change that a revelation of the deeper truths has wrought.

Nor should our interest be confined to the events of our own individual lives, or the lives most closely bound up with ours, much as these will teach, but should extend to the events always taking place in the great world outside ourselves. For there will be found lessons of even wider usefulness and profounder meaning, while such a study will have this additional advantage, that it will serve to prevent our dwelling too much upon the evolution of the "I." This is, perhaps, the most difficult task that has been given us—the only task, maybe, since it includes all others—to find a way to combine the study of ourselves with a continual effort towards self-forgetfulness.

It were nothing better than hypocrisy to pretend to think that the self we are trying to understand is anything but very small and feeble; but inasmuch as this little self is the germ of that which in some far-off day will grow like the Divine, it has to be understood, and it seems to be ordained that through self-knowledge we shall at last obtain some knowledge of the Self,

If, however, we at all understand the nature of the relation between the little self and the Great Self, we shall easily see that never by a study of ourselves alone will any knowledge of it be gained, but by turning our attention to the myriad forms around us through which that Great Self in varying degrees is working. In other words, we should, except with the definite object of training, cease to look in, learn to look out. And thus we shall, I think, avoid to a great extent that danger which faces nearly all who begin to take themselves in hand—the danger of morbid introspection.

In the earlier days of the present Theosophical movement, many of us did not perhaps pay sufficient attention to the life and thought of the world outside, but as the years have gone on they have brought more wisdom, and we are beginning to realise that in truth there is nothing that is really outside our movement, and that the hope of the Society, which is ourselves, lies in its being able to recognise this and to “fit in,” as it were, the work and the interests of even the greatest of its seeming enemies.

There is a statement made in a shloka of one of the Upanishads—the *Shvetâshvatara*—which, according to the translation most familiar to us here, runs thus: “All this that moves encircled is by them that serve Him as His limbs.” The phrase made use of here, by way of an analogy, suggests a guidance by the great Ruler of the Universe, the most intimate that it is possible for us to imagine. And it has often seemed to me that if those who find the idea of the existence of “gods” so strange and incongruous—and there are very many who do so find it—could at all realise the meaning of that statement I have quoted, the strangeness of the idea would vanish, and would be followed by a feeling of peace and absolute security they had never felt before. For a real belief in such intimate guidance would give to its possessor a certainty in the divine ordering of all things which would enable him faintly to discern ultimate good in seeming evil, and the light of a mighty purpose glimmering through the darkness wrought by warring interests and clashing wills. And the product of such a certainty would be an optimism which would have nothing in common with the half-hypocritical optimism which so often irritates instead of giving help, which

arises either from ignorance of facts or want of feeling. The one, after the first touch of sorrow or the first awakening to the uglier side of life, lies in ruins ; the other stands through darkness and storm and tempest, through hope deferred and hopes abandoned, proclaiming through all the certain dawning of a brighter day.

What is this new life for which both gods and men are waiting ; till whose coming all nature travails together in pain ?

That, indeed, is a question too high for us to answer, but perhaps without presumption, certainly without intentional presumption, one or two suggestions may be put forward.

If it be true that the special work of our great fifth race is the fuller development of the mind, and that now, at this stage of our evolution, we are more than half-way through the seven sub-races which complete a root-race ; further, if it be true that one root-race may well over-lap another—then it would seem as though we might even now be looking for the approaching heralds of the next great race. What that race will be we cannot judge, but we may, at anyrate for the moment, assume that it in turn will have a special work, and that that work will be the fuller evolution of the quality which is above the mind—the quality which we speak of as buddhi ; or, more correctly, the Self working through the infinitely finer and more plastic matter of the buddhic plane.

And here I shall doubtless be met with the objection, which is a most reasonable one, that we are hardly concerned as yet with speculations regarding the next root-race ; that we know nothing about it, and have only gleaned the merest hints as to its characteristics. This is true, and were it not for the fact, as I believe, that we have recently received justification of those hints, there would be no reason or excuse for reference to the subject. But some observation and consideration of the “ signs of the times ” have led me to believe with firm conviction that at the beginning of this new century, here, in the midst of this busy, grimy city, a glimpse has been vouchsafed to us of the glory that is to come, a glory which, lighting up some far-off peak, has sent a faint reflection of its wonderful radiance to illumine and glorify even our restless workaday world,

If we can believe that the growing life, imprisoned in forms, and yet evolving through forms to its perfection, is met and quickened at every stage of its unfolding by a diviner life from on high, a life which is essentially itself, and yet infinitely greater in manifested power, it must be equally true in the life of a nation and of a race. At no point in its upward progress is humanity left alone; at no time does it depend only upon its own accumulated and common strength. And if we could turn our eyes away from the smaller issues which so easily absorb us, and try to grasp a wider horizon, we might be able now and again to recognise the harbingers of a life that is coming, far distant though its advent may at present be.

Within the last few months an event has taken place of the gravest import to the nation; an event so great that at the time of its occurrence, and beyond, it threw every other into the shade. The wave of spontaneous feeling which then swept over the world was marvellous in itself and in its results. There was an article in the *Spectator*, which appeared on Saturday, February 9th, entitled "The Fitness of the Funeral Pageant," in which occur these lines:

"The outward and visible signs were both stately and pathetic in the highest degree, and that not only in themselves, but because they represented and expressed, however distantly, vast realities of sacred human emotion, through which were certainly working, if ever, the forces of divine purpose for the good of mankind."

They seem to me to strike at the root of the matter. Human emotion, as we know too well, is very often anything but sacred, and when it is it partakes of some diviner quality than what is usually called emotion. At the time to which I have referred, if ever, it surely deserved to be called "sacred," for then it flowed out, with unstinted force, with no thought of return in any form, to a great sovereign, to those most deeply affected by her loss, and even more, perhaps, though the people knew it not, to an ideal. And the return of this abandonment of feeling—this free, unconscious out-flowing—was beyond what anyone could measure or anticipate. The people, the nation, the race, gave part of itself, but received back infinitely more than it gave. Not only

did this great wave of unselfish sympathy bring so close together us who felt it and those for whom it was felt, that, though divided on this physical plane by impassable barriers, we seemed to stand in imagination and in feeling at the side of those to whom our sympathy went out, and all men for a brief time seemed to be as brothers, by reason of their common feeling, and strangers hurrying by in the streets looked into each other's faces and found there understanding instead of suspicion and distrust.

Can we not imagine that this, which was felt to a certain extent by all, though its significance passed them by, great and wonderful as it seems to us who look with blinded eyes, must have been far more wonderful in the worlds whither our sight cannot reach? Is it too much to conclude that the "forces of divine purpose" found here at once their result and their opportunity? And is it too much presumption to believe, as I do believe, that at this time, the like of which may not occur again for countless years, He who is the "Great Combiner" was at work, and, given the opportunity in the one-ness of feeling, in the harmonious vibrations which must have been produced by this feeling together of a whole nation, and far more than a nation, a great flood of stimulating, strengthening force was poured out, binding humanity together, even as we are taught that the atoms were bound together and combined by an impulse from the same great Source in ages long gone by?

What though, even as I write, I am only too keenly aware that the colour of this glorious dawn—the promise of the life that shall be ours—has long since faded out of the sky, and all the world is dull and grey once more? We may still remember that it once was different, and that what humanity has done, responding then unconsciously to an influence infinitely divine, humanity can and will do in the future as a conscious instrument of the Great Life of which it will recognise itself a part. The living memory and inspiration of this revelation have gone, yet its true results, unseen and ungauged by us, live on, and will be watched and tended by Those its sleepless Guardians, who are leading the race towards a mighty end.

And if as a sequel to all this there come wars and rumours of wars, upheavals and chaos, as sometimes seems not impossible,

what then ? Even then we may be filled with an everlasting and unchanging hope, never losing for a moment our faith in the reality of what has been.

Among the latest recorded words of the great Christian Master were some especially designed to warn and cheer those who were closest to Him as His departure from among them drew very near. He told them of some of the difficulties that would beset them, and encouraged them to go on steadfastly in His strength, even while expecting no fuller understanding than He Himself received ; with these words He finished : “ These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation ; but be of good cheer ; I have overcome the world.” I have thought that these words might apply equally to us now ; and that whatever the future difficulties that may face us, we may remember, and in that memory find peace.

S. MAUD SHARPE.

REVIEWS AND NOTICES

A PROBABLE SOURCE OF SOME OF THE GOSPEL STORIES

Stories of the High Priest of Memphis : The Sethon of Herodotus and the Demotic Tales of Khamuas. By F. Ll. Griffith, M.A. (Oxford : The Clarendon Press ; 1900. Price 47s. 6d.)

THERE is more than a suspicion that the Gospel stories are in many instances drawn from prior sources. The high probability of such a presumption has been shown by many writers, but only in the last few months has material been forthcoming by means of which we are advanced a stage nearer to positive proof. We are now in possession of a translation of the very valuable Demotic papyrus purchased at Aswân in 1895, by the Trustees of the British Museum. It is to be dated, in every probability, somewhere about 75 A.D., and is a copy from an older MS.

This papyrus contains a strange story, some of the details of which are paralleled by incidents in the Gospel narratives. Our story

belongs to the tales of the Khamuas-cycle ; the first of which was made known to us by the labours of Brugsch in 1865-7. Khamuas was in every probability the most notable of the sons of Rameses II. ; he was high-priest of Ptah at Memphis, and head of the hierarchy of the time (about 1250 B.C.). But above all he was famed for his wisdom and mighty powers of magic, and became the hero of innumerable folk-tales.

The main interest of Mr. Griffith in transliterating and translating these tales, and in his introduction, commentary and notes, seems to be historical, critical and philological ; above all things he desires to advance the knowledge of Demotic, which lags so much behind the allied studies of the hieroglyphic Egyptian and Coptic languages. Demotic has hitherto been sadly neglected, though it fills the intervening gap and, as the vernacular language of the time, contains specimens of literature of a far livelier character than either the classical and sacred Hieroglyphic or the later ecclesiastical Coptic. The interest of our readers, however, will be in the contents of the new papyrus. We, therefore, first of all expressing our deep gratitude to Mr. Griffiths for his scholarly labours, without which we should know nothing of these contents, proceed to devote the space at our disposal to a consideration of the story itself.

The story opens with the miraculous birth of the son of Setme Khamuas and his wife. Before his conception the mother is told in a dream to eat of the seeds of a certain plant, and at the same time it is revealed to Setme that "the child that shall be born shall be named Si-Osiri [Son of Osiris] ; many are the marvels which he shall do in the land of Egypt."

And the child grew marvellously in stature. "It came to pass that when the child Si-Osiri was in his first year, one would have said 'he is two years old,' and when he was in his second year one would said, 'he is three years old.'" And his parents loved him exceedingly.

"The child grew big, he grew strong, he was sent to the school. . . . He rivalled the scribe that had been appointed to teach him. The child began to speak . . . with the Scribes of the House of Life in the temple of Ptah ; all who heard him were lost in wonder at him."

Now on a certain day Setme looked out from his house and saw the corpse of a rich man being carried out for burial in great pomp ; he also saw the body of a poor man carried to the cemetery wrapped in a mat. And he was thinking how much better it would be in the

other world for one who was honoured with so much mourning than for the poor man who had none to bewail him. And Si-Osiri said to him: "There shall be done unto thee in Amenti like that which shall be done unto this poor man."

Hereupon he took his father with him to Amenti (the invisible world), and showed him its seven halls and what was done there to men after death, and said to him: "My father Setme, dost thou not see this great man clothed in raiment of royal linen, standing near to the place in which Osiris is? He is that poor man whom thou sawest being carried out from Memphis, with no man following him, and wrapped in a mat. He was brought to the Tê and his evil deeds were weighed against his good deeds that he did upon earth: and it was found that his good deeds were more numerous than his evil deeds, considering the life destiny which Thoth had written for him . . . considering his magnanimity upon earth. And it was commanded before Osiris that the burial outfit of that rich man, whom thou sawest carried forth from Memphis with great laudation, should be given to this same poor man, and that he should be taken among the noble spirits as a man of God that follows Sokaris Osiris, his place being near to the person of Osiris. But the great man whom thou didst see, he was taken to the Tê, his evil deeds were weighed against his good deeds, and his evil deeds were found more numerous than his good deeds that he did upon the earth. It was commanded that he should be requited in Amenti, and he is that man whom thou didst see . . . and whose mouth was open in great lamentation."

After this incident we are again told: "Now when the boy Si-Osiri had attained twelve years it came to pass that there was no good scribe or learned man that rivalled him in Memphis in reading writing that compels." And thereupon follows a long recital of a curious battle in magic between Si-Osiri and a wizard of Ethiopia.

In the above passages it is hardly necessary to draw the attention of the reader to the striking parallels between the incidents here related and those in the Gospel stories. As the reviewer in *The Times* (Jan. 8) says: "The birth of the child, the revelation of his name and future greatness to the father in a dream (Mt. i. 20, 21), his rapid growth in wisdom and stature (Lk. ii. 40), and his questioning the doctors in the temple (Lk. ii. 46, 47) are all in correspondence." The far more striking parallel, however, is between the narrative of the rich and poor man and the Gospel story of Dives and Lazarus (Lk. xvi. 19-31). The going to school and rivalling the scribe

appointed to teach him is also paralleled in the Gospel of the Infancy.

Now the Mt. and Lk. documents were composed, in the highest probability, somewhere in the reign of Hadrian (117-138 A.D.), and the parallels are found in those parts of these documents in which they are independent of the common material used by them and the writer of Mk.

Our papyrus is to be dated in all probability about 75 A.D.; moreover, it is the copy of an older document. Its form then may be dated still earlier, while as for its contents they may mount to a high antiquity for anything we know to the contrary. These contents are part and parcel of the most favourite cycle of folk-tales in Egypt, and were presumably in everyone's mouth. It is not likely that new tales of so famous a personage as Setme Khamuas could be easily circulated without comment. Again, if we take the story of the rich man and poor man in Amenti, it has all the appearance of being original. It is far more detailed than the Dives and Lazarus incident in Lk., and contains a far more ample description of the other world.

Of course, every effort will be made by the apologists of the orthodox tradition to break down the weight of this new evidence, and already we find writers whom we should never have dreamed of classing among conservatives, speaking of the presumed date of the MS. as A.D. 77—being “just ten years after the traditional preaching of St. Mark in Egypt in the reign of Nero” (Mr. W. St. Chad Boscawen, in *The Globe*, Dec. 12, 1900). We should have thought that the tradition of the “first Christian Church of Alexandria” and its founder Mark had little left to recommend it since Conybeare proved the genuineness of Philo's *De Vita Contemplativa*, and with it shattered the pretensions of Eusebius to claim the Therapeuts of Alexandria as the first Christian Church founded by Mark. However that may be, the margin is very narrow, even if we were to admit the historicity of the tradition as to Mark. We cannot but think that as the matter stands at present the probabilities are all in favour of the priority of the Setme Khamuas account. The writers of Mt. and Lk. then presumably adapted the material to their own purposes; and if this be so, we further see a strengthening of the probability that these two documents were composed in Egypt.

From the rest of the tale of Si-Osiri we take a few points which may interest our readers. The tale relates how Si-Osiri is the reincarnation of a famous Egyptian master of white magic (“Hor son

of Pa-neshe"), who fifteen hundred years before the time of Khamuas defended Egypt from the machinations of evil Ethiopian magicians. Their leader is a certain "Hor son of the Negress," or Ethiopian, and it is interesting to remark that in the extracts from the Books of the Saviour appended to the Coptic Gnostic treatise known as the Pistis Sophia, one of the five malignant rulers of the dark side is called by the same name—the Æthiopian; she is moreover figured as a woman. It is this Negress who aids the black Hor against the white Hor, who is protected by Thoth, "the eight times great."

The title "eight times great" sets at rest a highly disputed point. It was previously contended that the honorific designation of Hermes, or Thoth, as the "thrice greatest" was a purely Greek invention and an impossible title in Egyptian. This was one of the strongest points urged for assigning a late date to the Greek Trismegistic literature. The common title of Thoth in late hieroglyphic and on the Rosetta stone is "great great," this intensified form representing the idea of "greatest." The new found and still more intensified form is apparently formed on a mathematical basis. If a = "great," then $2a$ = "greatest," and 2^3a or $8a$ = "thrice greatest."

Finally we notice that the magic contest is carried on by the sending forth of "aerial cars," which is in Demotic the same word as that used for the "barks" or "boats" of the sun, etc. These "boats" are prepared by magical incantations on both sides, whether they were the "aerial cars of the men of Egypt," or those of the men of Nehes or Ethiopia.

The making of one of them is described as follows: "Hor son of Pa-neshe caused to be brought unto him much wax and pure, he made a litter for four bearers, he pronounced writing upon them, he gave them breath of respiration, he made them live."

It is, of course, not to be understood that the wax model travelled through space; it was probably only used to help the image-making power of the magician, who operated on the plane of subtle matter.

We may here remind our readers of the graphic and poetical description of the great battle between the Black and White Magicians, which resulted in the destruction of Atlantis, as given in *The Secret Doctrine* (ii. 445, 446). There we are told that the "Lords of the Dazzling Face," had to seize the "Vimânas" of the "Lords of the Dark Face," before they could overcome them. These Vimânas

are described as "air vehicles," and it is very evident from the context that they are not to be taken in a physical sense.

On the whole the contents of the new Demotic papyrus are exceedingly interesting, and we, therefore, regret the prohibitive price of the work under notice. The translation could have easily been sold separately without the atlas containing the facsimile of the papyrus, which can only be of service to the very few readers of Demotic.

G. R. S. M.

THE HYPNOTIC PANACÆA

Inferences from Haunted Houses and Haunted Men. By the Hon. John Harris. (London: Philip Wellby, 6, Henrietta Street, Covent Garden; 1901.)

THE value of this little work does not precisely lie in the conclusions at which the author arrives. His main study is the well-known *Alleged Haunting of B—— House*, by Miss Goodrich Freer, and his "inference" is that the whole is the work of an unscrupulous "gang of hypnotisers." The book is written with that airy disregard of minute accuracy and of probability with which an amateur usually treats this kind of subject. He tells us that Laurence Oliphant became a Shaker (that is rather rough on poor Lake Harris, isn't it?) and that the curious verses he wrote were "thought out in some vulgar Shaker's mind and transferred to Oliphant." Hypnotism and thought transference are treated as all-powerful; you may be hypnotised in a railway carriage to see ghosts at night; and if there is no "rascally hypnotiser" at hand, "automatic visualisation" steps in to do his work. That last is seriously offered as the explanation of apparitions of beneficent spirits, and an example is given which (as so often happens) is itself a sufficient refutation. He says: "Thus the children mentioned in Mr. Spurgeon's *Life*, who went down an underground passage and saw a vision of their dead mother, who stopped them from falling into a well, felt as other children would feel, that they must think of the one person who is always ready to preserve her little children from terror and pain; and, thinking of her, they visualised her." But he forgets that the whole point of the story is that the children were *not* in terror or pain, but running down the passage quite unsuspecting; and, moreover, neither children nor grown-up persons *do* "visualise" the friends they would like to see. His explanations (like most of the kind) are gratuitous inventions, and no more.

We leave Dr. Hodgson to settle with our author the question whether he and his friends have been hypnotised by Mrs. Piper's "gang" or no; the very suggestion is a curious illustration of how "the whirligig of time brings its revenges." The interest of the book to us is that we have here an intelligent amateur, who perceives clearly what the professional enquirers miss—that no explanation confined to the state of mind of the perceiver alone can ever completely account for the actual events which take place. We must, as he rightly infers, have an external, more or less intelligent force, or sometimes more than one, to cause the impressions made on the mind of the seer. That "gangs of rascally hypnotisers" exist about the world and amuse themselves by haunting, not the houses, but the people who go to them in the hope of seeing ghosts, is a proposition on which differences of opinion may be permitted; for ourselves we prefer the older view that in the majority of such cases (we do not say *all*) the external agent concerned is some influence, human or otherwise, not limited by living flesh and blood. When it is once realised that such beings exist in great numbers, many of them at that low stage of intelligence which would enjoy playing such pranks, there is no longer any occasion so outrageously to exaggerate the powers of "black magicians" in the flesh. At the same time, we must fully agree with our author that in not a few cases we are brought into the presence of a malignant desire to do harm which seems more naturally to suggest an evil human influence, living or dead—alas, that we should have to say so!

A. A. W.

JULIAN THE PHILOSOPHER: A CARICATURE

La Mort des Dieux: Le Roman de Julien l'Apostat. Par Dmitry de Mérejkowsky. Traduit du russe par Jacques Sorrèze. (Paris: Calmann Lévy; 1900. Price 3.50 *frs.*)

WE cannot imagine why anyone should have considered it worth his while to translate this book from Russian into French. It is not only a scandalous caricature of the character of Julian but often a gross misrepresentation of history. M. de Mérejkowsky is at best but superficially acquainted with the official and public acts of the life of Julian, while the private incidents which he has so freely invented betray not only unpardonable ignorance of the aims and writings of the Emperor, but depict Julian himself as a loathsome hypocrite, an unmentionable creature in some things, in general a superstitious fanatic, and finally a madman.

What can we think, for instance, of the historical accuracy of a writer who devotes a chapter to a personal interview between the young Julian of eighteen and the aged Iamblichus, when the death of Iamblichus and the birth of Julian were almost coincident?

Nor do the Christians fare any better than the philosophers at the hands of this *romancier*. M. de Mérejkowsky digs out every bizarre belief and every recital of foulness he can find in the fanatical heresy hunter Epiphanius, and in total contempt of chronology lumps sects and schools of various centuries and the most distant lands together, and indiscriminately daubs the whole of the contemporary non-orthodox sects with these lurid colours.

Finally, we have never seen a book with so many misspellings of proper names, and this not once for one name only, but the same name repeatedly misspelled. On the whole it is an unfortunate performance, and we cannot understand why Messrs. Calmann Lévy have published the volume.

G. R. S. M.

HARNACK'S IDEA OF CHRISTIANITY

What is Christianity? Sixteen Lectures delivered in the University of Berlin during the Winter Term, 1899-1900. By Adolf Harnack. Translated into English by Thomas Bailey Saunders. (London: Williams and Norgate; 1901. Price 10s. 6d.)

PROFESSOR HARNACK'S lectures on *Das Wesen des Christentums* were followed with immense interest by 600 students of the various faculties at Berlin. An enthusiastic listener took them down in shorthand, and Mr. Bailey Saunders, to whom we already owe several translations of Harnack's more general writings, with all speed put them into English dress. We naturally took up the book with great expectations, for Professor Harnack's deservedly high reputation as a historian of Church history, literature and dogma, especially in their beginnings, was a guarantee of his thoroughness and competency in all questions of historical research. It must, however, be confessed that the book is disappointing; naturally there is always something to learn from one so versed in the history of his subject, even when he is dealing with it in a very general fashion, but when we come to the *Wesen* of Christianity, when the Professor analyses out what he considers to be its fundamental characteristics, we find

ourselves face to face with what in our last analysis we feel to be a but slightly modified Lutheran Predikant. Even when Professor Harnack pleads, and successfully pleads, for the reality of experience as the fundamental of Christianity, we find that his ideal of this experience is an evangelicalism which is fundamentally Jewish, so void is it of æsthetic beauty in any fashion. Greece has no footing here.

Of one thing we are very certain—that the teaching of the Christ, and therefore the earliest Christianity, was not uninteresting; whereas this is just the impression which Professor Harnack's view of them has produced upon us. It is not that the Professor is orthodoxly orthodox, for by many he will be considered anything but this, though he seems of late to have considerably modified some of his positions. But in reading his answer to the question: What is Christianity?—another question was always rising in our mind: Must it not have been something more than this? We think real Christianity was and is something vastly more than evangelicalism; something vastly greater than any Church or School or even general view. We cannot agree that Christianity has nothing to do with science; we believe that there was and is a Gnosis and that until this Gnosis is recognised in present experience, the question: What is Christianity?—will receive no really satisfactory answer.

G. R. S. M.

THE LOWER NEW TESTAMENT CRITICISM

Introduction to the Textual Criticism of the Greek New Testament.

By Eberhard Nestle, Ph. and Th. D. Translated from the Second Edition by William Edie, B.D. (London: Williams and Norgate; 1901. Price 10s. 6d.)

Most of our readers are by this time acquainted with the general tendencies of the Higher Criticism, but presumably few have read anything on the subject of the Lower or Textual Criticism. It is, however, absolutely necessary that anyone who desires to have more than a merely superficial acquaintance with Biblical Research, and especially with New Testament criticism, should know something of the history of the transmission of the text and the problems connected with it. When we recollect that there are at least 150,000 various readings in the New Testament alone, we can at once see the enormous importance of having some acquaintance with the subject; and even though the vast majority of us may not be able to understand the technical details, we can all gain some understanding of the nature

of the problems involved, and so be able to take a more intelligent view of transmission of Scripture, and assure ourselves of the absolute impossibility of the retention of verbal accuracy.

It is very true that textual criticism is of little interest to any but the enthusiastic philologist, but the problems of New Testament palæography and the history of the text are not only of general interest, but a knowledge of them gives the student a totally new point of view and added keenness of discrimination in dealing with these important documents.

Unfortunately there is at present no "popular" work on the subject; though why one should not be attempted is difficult to see. Meantime, we can strongly recommend the present translation of Professor Nestle's admirable and painstaking work, which is intended for more general perusal than such severely technical works as Zahn's *Einleitung* or the more recent work of Gaspar René Gregory (*Textkritik des Neuen Testamentes*, Leipzig, 1900).

It is exceedingly interesting to see how Nestle works back towards a time which may be considered closely proximate to the period of the autographs of the four canonical Gospels, and how there disengages itself from this research a strong presumption that many of the Sayings originally existed in a far more vivid and striking form. It is also encouraging to find him bringing Marcion into court as a witness for early readings, many of the Marcionite readings being confirmed by the so-called "Western" text, so little in favour with Westcott and Hort, but now being rapidly admitted to be one of the earliest forms, found both in the earliest Syriac versions and also in the earliest so-called Italic. But we must refer those of our readers who do not know of Codex D. and its importance to Nestle's work as the most easily accessible source of information.

G. R. S. M.

MAGAZINES AND PAMPHLETS

COLONEL OLCOTT concludes the account of his visit to the Colonies in the March number of *The Theosophist*. He expresses his indignation at the treatment of the aborigines by the Queensland colonists. The treatment of the blacks of Australia, by the presumably civilised whites; is only too notorious, and the cruelties practised are every whit as bad as those inflicted upon Christians in the recent Chinese massacres, with which the Colonel compares them. Turning to a more

agreeable subject, the customs, religious and "superstitious," of the aborigines are referred to, and some curious analogies with those of far distant races noted. Divining the state of the soul of a departed tribesman by bird or animal tracks in ashes or mould scattered around the corpse is found both in Australia and among the Indians of Peru. Peculiar methods of wearing talismans are also shown to be widely distributed. Colonel Olcott on his return from Australia immediately proceeded to London in time for the Convention of the new European Section, the first general meeting after the death of Mme. Blavatsky. The second of Miss Edger's lectures, "Obstacles to Spiritual Progress," delivered at Adyar in December, is well worked out; it deals with the moral failings which stand in the way of the upward path of ordinary mortals. A very curious set of speculations is contained in Mr. Tepper's paper, most lengthily entitled "A Tentative Conception of the Mode of Motion and Transference of Energy through Space, more especially of Light and Heat." The paper shows a great deal of careful and original thought and much ingenuity, but the average physicist is not likely to be converted to the author's views. It is difficult to understand why magnetism should be given the dignity of an existence apart from ordinary matter, while electricity is said to require the intervention of such matter in order to exist. In the summary of these speculations we find that ether, as the most tenuous medium, can only transmit the most rapid vibrations; heat cannot be transmitted by the ether, but is the result of slower vibrations of matter set up by the rapid etheric ones; the atom acts as a spherical spiral spring; the limits of the terrestrial atmosphere are formed by solid, frozen particles, and not by attenuated air. All of which lacks convincing power, in spite of elaborate arguments. A lecture, "Into a Larger Room," delivered in Harrogate, follows Mr. Tepper's paper, and S. Stuart contributes a useful article on "Ancient Theories as to the Origin of the World."

The Central Hindu College Magazine, for March, contains the first instalment of a series of papers in defence of the Hindu faith, by Mrs. Besant. The opening paper deals with Idolatry, and after showing that the use of images for purposes of worship is almost universal, Mrs. Besant defends the idol as a thing of practical utility. A little story for the benefit of intolerants is worth quoting. "A yogî sat in the temple worshipping; a missionary put in his head and said, 'What are you doing?' 'I worship God,' was the gentle

answer. 'You should worship *my* God,' said the missionary. 'Are there then two Gods?' said the yogî. And the missionary went away abashed." The little journal contains three short but instructive scientific papers, on the locus of a moving point, radium—one of the newly discovered elements—and the nature and manufacture of a lead pencil. A Sanskrit requiem, with translation, sung by the boys of the College for the late Queen, is also given.

The February *Dawn* opens with the first part of an excellent historical sketch of "The Middle Ages of India," by Râmaprâsad Chandra. The paper deals with the social and political condition of the people and only incidentally with the military and dynastic history. This is followed by an educational paper on the reform of the classification of boys in Indian schools, and other papers are on Indian logic and reminiscences of England by an Indian, making up a very good number.

The Theosophic Gleaner (March) has a paper by G. E. Sutcliffe, on modern speculations as to the nature of matter. It appears to be a continuation of his paper entitled "Two Undiscovered Planets," as it bears the same title, which is, however, quite inappropriate to the present contribution. A report of a number of questions with answers by Mrs. Besant is so incoherent in parts that it is impossible to perceive the meaning, and with respect to this report Mrs. Besant writes to us emphatically repudiating the extraordinary statements put into her mouth. In "Coming Events" some striking predictions are quoted from various sources, by far the most interesting being those of the Paris seer, Mme. Mongruel, who gives a very black picture of the immediate future.

We have also to acknowledge the receipt from India of *Siddhanta Deepika*, *The Awakener of India*, *Sanmârga Bodhinî*, and *The Indian Review*.

The April *Vâhan* notifies the chartering of a Branch at Exeter, and publishes letters of greeting from the French and New Zealand Sections. The prolific question of food and stimulants provokes so many answers in addition to (and in criticism of) A. P. S.'s reply in the March number that the editor, after expressing his own feelings, is obliged to decline to continue the discussion. The question remains *in statu quo*—where it has been for many a long day. A. P. S. deals with a question on Nirvâṇa as taught in ordinary Buddhist doctrine, and forcibly expresses the view that Buddhist sacred literature is just as corrupt and unreliable as that of other religions. The other ques-

tions—which afford somewhat unusual variety—are on the wrongs done to uncivilised peoples, freewill, brotherhood, work on the astral plane, apparitions of children, and a passage in the *Bhagavad Gîtâ*.

La Revue Théosophique Française (March) begins with a translation of Colonel Olcott's Presidential Address at the last General Meeting of the Society. The remaining matter of this number consists of translations, with the exception of the continuation of Dr. Pascal's Geneva lectures and Mons. Courmes' account of the current work of the Society.

The March *Teosofia* has no fresh contributions, but concludes Signora Calvari's "Earth and Humanity," and continues the translations from Mrs. Besant, Mr. Leadbeater, and Dr. Pascal.

Sophia for March gives its readers another of Mrs. Besant's articles, this time "The Power of Thought." Following this, under the title of "Gnosticism," is a vigorous criticism of *La Historia de los Heterodoxos Españoles*, a work dealing with the early history of the Christian Church in Spain. José Melián concludes his essay on Free-will, and Florencio Pol contributes a short ethical paper. Dr. Diaz-Pérez gives a most interesting sketch of the proceedings of the Inquisition in Valencia against heretics during the sixteenth and seventeenth centuries.

Dev Vâhan for April opens with a criticism of an article on Theosophy in *Die Zukunft*, entitled "Feminine Philosophy," treating it, as the title will indicate, in a somewhat unfriendly spirit. Following this is the usual lengthy notice of this REVIEW and translations from the English *Vâhan*. The German versions of Colonel Olcott's "Old Diary Leaves," and *H. P. B.* are continued.

Theosophia (March) begins with a translation from an old paper by Mme. Blavatsky published in *The Theosophist* in 1881, and entitled "The Great Inquisitor." A lecture by Mr. Leadbeater, "What is Magic?" delivered in Haarlem last year, is fully reported, and a lecture by Mr. A. J. Rottevell on the Mithriac mysteries is also given.

Teosofisk Tidskrift (March) contains but three contributions, all of considerable length. Two of these are translations, one from Mrs. Besant, and the other a tale by Michael Wood, from THE THEOSOPHICAL REVIEW, "The Saint and the Outlaw." The third is a lecture by Pekka Ervast.

Bulletin Théosophique for April records the visit of Mlle. Aimée Blech to the new centre in Geneva, which appears to be greatly flourishing. The main part of the little journal is devoted to a dis-

course on the methods of work and the objects of Branches of the Society.

Théosophie is a new magazine of modest pretensions, started by the Antwerp Branch of the Society. It consists at present of but four pages, and purposes to assist in the spreading of Theosophical ideas in Belgium. We sincerely trust that it will find a good field, but it is not an easy matter to make a small magazine of this kind a practical success, as its circulation is necessarily local, at least for some time. Most of the articles in the first issue are original, and deal with "Universal Brotherhood," "Man and his Bodies," "Reincarnation" and "The Law of Cause and Effect."

We do not remember to have seen a copy of *Theosophisches Leben* before, but as the number sent us begins the fourth year of its existence we presume it has been appearing regularly for some time. There is little to notice in it as it consists practically entirely of translations from books and articles of several years ago, although the more recent books of Mrs. Besant, Mr. Leadbeater and Mr. Sinnett are advertised.

The Theosophic Messenger (March) opens with a National Committee letter on the condition of the religious world in America, and the lecturing work now going on in the American Section. The reports from the various centres appear to be quite satisfactory. A considerable space deals with the visit of Colonel Olcott, who is now engaged on an extensive tour in the Section. Mr. Leadbeater's progress is also, of course, noted. The latter part of the journal contains an elaborate index of Mrs. Besant's *Karma*, and it is intended to publish a similar index for all the manuals.

In *Theosophy in Australasia* Mr. Studd brings to a conclusion his review of the ideas as to "chance" in relation to Karma, which are found in the more prominent Theosophical writings. The writer leans towards the view that all things, great and small, are regulated by governing intelligences. Mr. W. G. John touches on political affairs in his article on "Imperialism," in which he approves of the predominant tendency in present-day politics, but endeavours to look upon matters from the standpoint of the permanent benefit of the whole race. Dr. Marques summarises some of the most interesting of recent discoveries in the records of past civilisations, and a correspondent enters a vigorous protest against the adoption of the "fourth dimension" as an explanation of other-world conditions. This should give rise to further discussion.

We have also to acknowledge with thanks : *Mind*, with articles on the training of thought, mental influences and so on ; *Humanity*, as militant as ever ; *Notes and Queries*, full of strange and curious information, ancient and modern, perhaps the most interesting contribution being the quotation of "Forty-five Paradoxes" of a geographical nature from an early eighteenth century book—an excellent picture of primitive science ; *Light* ; *The Metaphysical Magazine* ; *Monthly Record* ; *Roman du Merveilleux* ; *Drames et Mystères de l'Occultisme*, a story of Egyptian mysteries typically French in substance and illustration ; *Il Nuovo Risorgimento*.

Of pamphlets we have to acknowledge : *On Vegetarianism*, by Elisée Reclus, published by the Humanitarian League ; *The Art Work of the Five*, from America, with the modest announcement on its cover : "What is here written might be in volumes as many as were in the Library of Alexandria. The writings of Commentators on it will grow into more than were there gathered." May it not be in our time ! *The Colour Cure* ; *What the New Thought stands for*.

G.

THE ORPHIC TRINITY

HE [Orpheus] said that the Light piercing through the æther lit up the whole creation, and by that Light he meant [not the light of day but] the Light that pierced the æther, the highest element of all. And the name of the Light Orpheus heard [within] and with prophetic power told forth : Metis, Phanes, Ericepæus,—which mean Wisdom, Light, Life-giver ; saying that the divine powers signified by these three names were but the single power and might of the one God whom no man sees. 'Tis from His power that all things are—both the great lives which have no frames and [those that have such as] the sun and moon and all the stars.—MALELA, iv. 31 (CEDRENUS, i. 57 and 84).