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ON THE WATCH-TOWER

Archæologia Triumphans!

HARDLY a number of this REVIEW goes to our readers without the record of some new "find" of the greatest archæological importance. The present number is rich in such records and the importance of the new discoveries must strike even the most casual reader. Surely one would have thought that when with every year archæological industry is consigning to the limbo of useless lumber so many assertions which have supported the smug complacency not only of the compilers of our "history" school-books and college-manuals, but also of the greatest "authorities" of our professorial chairs, it were wise to make the possibilities of history a little more elastic, and abandon the unworkable "straight line" theory of evolution for something of a more "spiral" or "cyclic" character. And yet never before have we had such desperate efforts made to form a "corner" in scholarship as is now being done by the "primitive man" and "savage mystery" school of "scientific folk-lorist." Suggest that a man has a soul, and those sensitive folk shudder at such impiety to their soul-less deity. They know how religion and

art and science were developed from the beginning onward; and they have so far found no soul! At best, then, they must be "muscle-readers," one would think, and have got no deeper beneath the surface of things. But to the record of our new "finds."

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More about the "Labyrinth"

OUR readers will certainly be interested to know how the works of excavation on the site of "prehistoric" Cretan Knossos are proceeding under the skilled supervision of Dr. A. J. Evans. The new "finds" are of such importance that we find ourselves constrained to find space for the long communication forwarded by this distinguished explorer from the site of Knossos, on May 16th, to *The Times*, and published in its issue of May 28th. Dr. Evans writes:

Thanks to the liberal contributions received from the Cretan Exploration Fund, it has been possible for me to resume the excavation of the great prehistoric building of Knossos—the true "Labyrinth" of ancient tradition—on an adequate scale. The season's work is now so far advanced that a short summary of the results—in many respects not inferior to last year's discoveries—may be of general interest. It is now evident that the palace is of even vaster extent than could have been foreseen from the long lines of outer walls already brought to light. The great entrance court takes an almost unlimited extension to the west. It must have been at once a palace court and the *Agora* of the "broad" Homeric Knossos. The lofty porch with its twin portals within, the ground-plan of which was already cleared last year, also served a double purpose. The doorway to the left leading direct to the corridor beyond with its processional frescoes was a real entrance. That to the right, communicating with a single room, may well have been reserved for royal use, and it is natural to imagine the King here, seated at the gate in the Oriental fashion and giving judgment before the assembled people in the *Agora* beyond.

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"Mycenæan" Baths

THE base and foundations of the west wall of the palace were found to continue northward, taking finally a double turn eastwards in two sharp finely-preserved angles. The foundations themselves are on this side composed of small blocks—apparently unique in structure—and inner lines of the same construction, which support part of the north-western area of the building, attain the surprising depth of 23ft. The outer wall, after its turn eastward, takes a further and quite unexpected turn to the north, enclosing

a distinct quarter of the palace grouped round a small paved piazza with an inner portico of its own. This piazza, already partly excavated last year, was found to give access on the west to a spacious bath or tank, lined with fine gypsum slabs nearly 7ft. in height and approached by a double flight of steps flanked by a breastwork and columns, of which the bases only remained. This basin is analogous, but on a larger scale, to that already found in the Room of the Throne, and another smaller, has since come to light in the south-eastern quarter of the site. Two similar basins have now been found by the Italian explorers in the prehistoric palace at Phæstos, and these baths or tanks must, therefore, be regarded as a distinctive feature of early Cretan architecture. It is remarkable that in no case is there any visible inlet or outlet for the water, but slave labour may have been employed to empty them, and for their filling, too, so far as it was not effected by the supply of rainwater from the housetops.

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A New Haul of Inscribed Tablets

A TERRACE wall divides this northern region of the bath and piazza from a considerable interior area of the building that lies between this and the zone laid bare by my last year's excavations. In this area, which includes the whole north-western angle of the palace, have now been uncovered a further series of large magazines opening on the Long Gallery already discovered. These freshly-excavated magazines are ten in number, bringing the whole tale up to eighteen, and several of them proved to be exceptionally rich in their contents. In the southernmost of these the huge store jars stood in double or single rows in unbroken order from end to end of the long chambers. The fifteenth magazine contained one of the best deposits of inscribed linear tablets yet brought to light, and here was found what must certainly be regarded as a Royal standard weight of elaborate execution. It is of red porphyry-like limestone, perforated for suspension towards its summit, and is carved all over with cuttlefish in relief, their coiling tentacles affording the same protection against fraudulent reduction as the stamp of a coin or the milling of its edge. The stone weighs about 26 kilograms or 64lb. Interesting evidence was forthcoming of the existence of at least one upper storey above these magazines, and on the upper floor level were found fragments of painted vases in a style which for combined beauty and largeness of design surpasses any known ceramic fabrics of the Mycenæan age.

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Cretan Fashions of 2000 B.C.

NEAR the north-western angle of the wall, and also certainly belonging to the upper storey, were found various remains indicative of the former existence of an important feature of the building at this point. Here was found a continuous piece of stone frieze, or dado, with triglyphs and half rosettes in relief, together with other architectural fragments. Here, too, fallen from the walls, were parts of fresco paintings containing in their original design a series of zones

with human figures from about a fourth to an eighth of the natural size and of special interest as supplying a wholly new version of the costumes of Mycenæan Crete. The men here wear long tunics, while the wing-like ends of long shawls or plaids hang down behind their shoulders; but most remarkable of all is the head and bust of a lady, the colours of which, and notably her brilliant vermeil lips, are almost untouched by the hand of time. She wears a high blue dress looped in front and bunched up behind with ribbon-like bands, the bows, loops, and streamers giving the whole a somewhat Botticellesque aspect.

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THE men bear cups, the precious materials of which are indicated by their blue and yellow hues. Of the former wealth of the palace in such vessels a fresh proof came to light in a neighbouring deposit of tablets bearing, in addition to their inscriptions and numerical signs, figures of vases of characteristic metal shapes. Of goldsmiths' work of another kind a remarkable representation was supplied by a fragment of fresco relief found in a gallery near the throne room. On this are seen the thumb and forefingers of a man, beautifully modelled, holding the end of a beaded gold necklace with pendants in the shape of negroes' heads in the same material. This African subject points surely to the quarter whence the gold itself was obtained, whether from Nubia, the Egyptian "Eldorado," or from the more western oases of Libya. Of contact with Egypt itself a highly important monument has come to light, dating from about the same period—the early part of the second millennium B.C.—as the diorite figure found here last year. It is the lid of an alabaster vase very finely engraved with a cartouche containing the name and divine titles of Khyan. Apart from the great rarity of monuments of this King, whose name does not appear in official lists, his appearance in a Cretan connexion is of great interest. His name, as Mr. F. Ll. Griffith informs me, is not Egyptian; he is often entitled "ruler of foreign peoples," and he seems to have held sway over the mysterious Hyksos invaders of the Nile Valley. It is worth recalling that a bronze lion with Khyan's name, now in the British Museum, was found in another direction as far afield as Baghdad.

Crete, Egypt and Babylon

The inscribed lid lay beneath a later Mycenæan wall and floor level, and it is perhaps not an accidental coincidence that about three yards from the same spot there came to light a fine Babylonian cylinder of lapis-lazuli mounted with gold and representing mythological subjects. It seems to be of pure Mesopotamian fabric, belonging to the class that supplied the immediate predecessors of certain "Hittite" types of Northern Syria. This is, I believe, the first authentic instance of the discovery of a Babylonian cylinder in the Ægean world.

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THE northern entrance way, partly excavated last year, was found to descend

to a much greater depth, and fine walls of masonry, showing as much as eight courses, have here been exposed to view on either side. To the east of this and of the great court on which the Throne Room and other chambers open a further extensive palace region is now coming to light. These remains extend to the south side of the same court, which is now seen to be a spacious interior piazza. The buildings on the east side of this court include a series of small magazines, where considerable stores of plain clay vessels of various kinds lay in piles and nests. Other larger magazines contained many vases of new and remarkable forms, going back to the earliest period of the palace, while the still earlier clay stock below proved rich in neolithic relics, among which a number of primitive female idols in a squatting attitude are most remarkable. In the palace chambers on this side came to light a larger and a smaller press for oil or wine and their accompanying vats, and among the stores discovered are two sorts of cereals and small beans of a kind at present imported into Crete from Alexandria, and known as "Egyptian beans."

Neolithic Relics

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It becomes more and more evident that the Palace of Knossos, like Indian palaces at the present day, was a small town in itself, with a considerable population of slaves and artisans, who were employed in various arts and industries for the benefit of its lords. Various indications point to the fact that many of the beautiful *intaglios*, the clay impressions of which have occurred here so abundantly, were produced by engravers working within the building. In several chambers were found the paints and pounded gypsum used by the artists who executed the noble frescoes and reliefs that adorned the walls. In a room on the brink of the eastern slope was made a discovery that shows that the sculptor's art also flourished on the spot. Here was found a magnificent three-handled "amphora" of veined marble-like stone, with spiraliform bands and reliefs round its mouth and shoulders, of such calibre that it took eleven men with ropes and poles to remove it from the site. This fine work was complete, but beside it stood another smaller vase of the same material and general outline, but only roughly shaped out. The sculptor was apparently at work on it at the moment of the destruction of the palace.

An Art Studio of the Period

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Above this *atelier*, on the floor of a larger chamber, a find of a truly surprising character was made. Detached pieces of ivory and crystal began to appear, which were found to belong to a large board over a yard in length. It had been somewhat crushed and contorted, but the chief component parts were still in their places, though lying on the loose earth; and by means of framing and underplastering it was possible, after nearly three days' careful work,

The Royal Draught-board

to get out the whole as it lay. In the magnificent object thus recovered we have undoubtedly the Royal draught-board. The framework was of ivory, perhaps originally supported on wood, the board having perhaps also acted as the lid of a box to contain the men. The surface of the board formed a kind of mosaic of ivory, partly coated with gold, and crystal bars and plaques backed with silver and blue enamel—the Homeric Kyanos. At one end were a series of medallions arranged like those of the Egyptian draught-boards, such as that found in the tomb of Queen Hatshepsut, already known from the Enkomi example to have been imitated by the Mycenæans. This is followed by a kind of labyrinth of ivory and crystal, to which again succeed four large elaborately-jewelled medallions and nautiluses of ivory and crystal. The whole was enclosed in a frame of marguerites in relief wrought in the same materials.

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The Minocalf

Among the most interesting discoveries of the present season have been the large number of clay impressions of Mycenæan gems and signet-rings—some of them used for securing the boxes in which the inscribed tablets were originally deposited. The subjects of some of these are of striking novelty, such as a lady with a swallow at the end of a string, which seems to be serving as a lure to another swallow flying towards it. But what are we to say to a creature with the fore-part of a hoofed calf-like animal, and the legs of man, seated on a kind of throne? If this be not the Minotaur, it is surely the Minocalf. That the local monster of the later Greek legends should thus have received illustration in Mycenæan times is a strange and significant phenomenon.

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A Daedalean *Chef-d'œuvre*

Excavations just south of the Throne Room on the western border of the central court have brought to light other interesting seal impressions, several of them with religious subjects, which tend to show that there was a shrine in this vicinity. From a series of more or less fragmentary impressions it has been possible, indeed, to put together a whole scene of ancient worship, in the centre of which a goddess akin to the later Rhea or Cybelê stands on her sacred rock guarded on either side by heraldrically posed lions. In front of her is a votary in the act of adoration, while behind is a small temple with two consecrated pillars. The broad steps that ascend from the Central Court near the spot where the seals were found seem to have led to a spacious "Megaron" or hall, resting on basement rooms, into which part of its original pavement had fallen. It was in one of these that there was found the fragment of painted relief already mentioned representing a man holding a gold jewel, which, with other fresco *débris*, gives some idea of the magnificent decoration with which the walls once were covered. At the south end of the same central court remains are at this moment coming to light which shows that on this side, too, rose a hall adorned with painted

reliefs of human subjects. An admirably modelled thigh and leg of a man, and an arm and breast, perhaps belonging to the same figure, must certainly be taken to represent the highest level ever reached by Mycenæan art. There is, as usual, a tendency somewhat to exaggerate the muscular display, but the human form is here seen as it was never again portrayed till the greatest age of Greek sculpture some ten centuries later. In this brilliant combination of the modeller's and painter's skill we may recognise the masterpieces of the craft associated with the legendary name of Daedalus. Round the breast and shoulders is a kind of chain of honour, the alternate links of which take the form of lilies; but another fragment supplies insignia of still more Royal purport. It displays the upper part of a head wearing a crown which terminates above in a row of five sloping lilies of varied metal-work, with a higher one rising erect in the centre. That the *fleur-de-lis* of our Edwards and Henrys should find a prototype in prehistoric Greece is a startling revelation; but it was perhaps fitting that, as last year's excavations in Knossos brought to light "the oldest throne in Europe," so the more recent researches should produce its most ancient crown.

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AGAIN writing to *The Times* (June 14th), Dr. Evans has yet another startling discovery to announce:

The Architecture of Pre-Homeric Greece

The concluding excavations of this season in the prehistoric palace of Knossos have produced discoveries which throw an entirely new light upon the architecture of Homeric Greece. East of the great central court I have now brought to light a suite of princely chambers with walls descending in places 20ft. and including the remains of upper storeys. A portico to the east opens on a fore-hall with eleven doorways and giving access to the principal hall. A side passage leads from this to a second hall, which shows on two sides the remains of a double tier of colonnades, within which a triple staircase leads to the upper galleries. In this hall was a large deposit of tablets with prehistoric inscriptions, one larger than any yet discovered, and apparently containing lists of officials. In the neighbouring chamber were fallen fragments of human figures of coloured plaster in high relief and of most magnificent execution, the rendering of veins and muscles showing a naturalistic skill never again rivalled till the Italian Renaissance. In the adjoining gallery were remains of bull-hunting scenes, in which girls attired like Mycenæan cow-boys also take part.

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THE results of last season's Egyptian archæological work obtained by Professor Petrie at Abydos, and Mr. Randell-Maciver at El Amrah, and by Mr. J. Garstang at Beit Khallaf, have recently been on exhibition at University College. As the net outcome of these extraordinary finds, we are informed by

High Art in Egypt 6,500 Years Ago

these indefatigable searchers that "the dynastic time stands now almost complete in its early stages, with a continuous record of sixteen kings." "These" kings, to quote from *The Times* of July 1st:

embracing the whole of the first and second dynasties and a considerable part of the third, carry us from about B.C. 4777 to 3998. There are, of course, later periods subsequent to the sixth and seventh dynasties in greater obscurity than the days of 6,500 years ago. These, too, may be elucidated in time by the spade and the discerning eye of the archæologist. The most interesting broad deduction from the objects brought together in this exhibition is the existence of a high standard of artistic excellence in Southern Europe as early as the first dynasty, The conclusion to be arrived at seems to be that Hellenic and Egyptian civilisation were separate from and independent of each other, but with points of contact. Last season, as in the one before, specimens of early Ægean pottery were discovered. Professor Petrie tells us in the analytical catalogue:—"In the undisturbed base of a chamber in the tomb of *Zer*"—the second king of the first dynasty, dating about B.C. 4700—"were found many vases of the original offerings, burnt and encrusted with resin, etc. Four of these were ordinary Egyptian pottery, but eight were of the red polished ware, with handles at the sides, and of forms quite unknown in Egypt until Greek times. These are certainly foreign pottery of the beginning of the first dynasty; and by their colour, material, and forms are linked to the painted pottery to which we have already attributed an Ægean origin." The forms, indeed, are of great beauty, not unworthy of the best days of Hellenic workmanship.

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The rest of this account will be found under "Flotsam and Jetsam."

ON LOVE

From the Greek of Plotinus

(concluded from p. 459)

V.

But what is the nature of this dæmon and of dæmons in general, which is spoken of also in the *Banquet;* both that of the other dæmons and that of the Love which is born of Poverty and Plenty, the son of Counsel, at the birth-feast of Aphrodite? The conjecture that by love Plato means this world,* instead of the love which belongs to it and is generated in it, involves many contradictions; whereas the world is said [by Plato] to be a blessed God, and self-sufficient, while this love is admitted by him to be neither a God nor self-sufficient, but always in want. Moreover, if the world consist of soul and body, and the soul of the world be Aphrodite with him, Aphrodite must needs be the ruling part of Love; or if by "world" the soul of the world be meant, as by "man," we signify the soul of a man, Love must be Aphrodite. Again, why should this Love, who is a dæmon, be identified with the world, while the other dæmons—for clearly they are of the same essence—are not identified with it? For in that case the world would be nothing more than a collection of dæmons. And that which was said [by Plato] to be the overseer of beautiful young people, how can it be the world? And [when he describes Love as] without bed, and barefoot, and homeless,† how can this be applied to the world, except by quibbling and speaking wide of the mark?

* Plutarch (*Of Isis and Osiris*, § 57) ascribes this meaning to Love in Plato's myth, identifying Eros (Love) with the Egyptian Horus.

† *Banquet*, § 29.

VI.

But what must we now say of Love, and of his birth as it is told [by Plato]? It is evident that we must understand who Penia and Poros are, and how these are adapted to be parents to him. And it is evident that they must be adapted to the other dæmons also, since dæmons, as dæmons, must needs have one nature and one essence, unless they are to have merely a name in common. Let us understand, therefore, how we distinguish Gods from dæmons, at least when we speak of them as of two distinct races; for we often call dæmons Gods.

We say and believe, then, that the race of Gods is impassive; but to dæmons we attribute passions, and we say that they are everlasting, but lower in degree than the Gods and nearer to us, holding a position midway between the Gods and our own race. How is it, then, that they did not remain impassive, and how came they by nature to descend towards the lower state? And now, too, we have this to consider: whether there is no dæmon in the intelligible world, and again whether dæmons exist only in this world, while God is confined to the intelligible; or whether there are Gods here also, and the world is a God, as is commonly said, of the third degree,* and each of those who dwell as far [downward] as the moon, is a God. It is better to say that there is no dæmon in the intelligible world, but, supposing Dæmon Itself be there, that this also is a God; and again, in the sensible world, that they who dwell as far [downward] as the moon, the visible Gods, are secondary Gods, inferior and conformed to those intelligible Gods, being suspended from them, as the radiance around every star.

But what, shall we say, are the dæmons? Shall we say that with every soul that comes into this world, the dæmon is the token of its descent into generation? But why a token of the soul's descent into this world? Because the soul which is pure [*i.e.*, unmixed with matter] brings forth a God, and we called the love of such a soul a God.

* This is evidently an allusion to the doctrine of Numenius, a philosopher of the second century, whose books, as we learn from Porphyry, were read in the classroom of Plotinus. According to Proclus (*Commentary on the Timæus*, Book II.) Numenius distinguished three Gods: "The first he calls Father, the second Maker, and the third that which is made; for the world, according to him, is the third God."

Now, in the first place, why are not all dæmons loves? Further, how is it that these also are not pure from matter? Those dæmons which are born of a soul longing for the good and beautiful, are loves, and all souls which are in this world give birth to a dæmon of this kind. The other dæmons, being produced, they also, by a soul—*viz.*, the soul of the universe—but by other powers, fulfil and administer everything in the universe to the advantage of the whole. For it was necessary that the soul of the universe should suffice the universe by generating dæmonic powers serviceable to the whole which belongs to it.

But how do they participate of matter, and of what matter? It is not of corporeal matter, or they would be living creatures perceptible by the senses.* For supposing they receive bodies, aërial or fiery, still their nature must needs be previously different [from that of a pure immaterial essence], in order that they may partake of body at all; for that which is altogether pure is not immediately mixed with body; and yet many think that the essence of the dæmon, as dæmon, includes some sort of body, either of air or of fire. But why is one essence mixed with body, while another is not, unless there be some cause for it in that which is mixed? What, then, is the cause? We must assume an intelligible matter, in order that that which participates of it may thereby come also into contact with this matter of bodies.

VII.

Therefore Plato says that at the begetting of Love Poros was drunk with nectar, whereas wine was not yet;† as if he would say that Love was generated before the sensible world, and that Penia partakes of an intelligible nature and not of an image or apparition emanating from the intelligible;‡ but that she, being generated within the intelligible nature and having had

* Iamblichus (*De Mysteriis*, V. 12) says that "the vehicle which serves as a body to dæmons consists neither of matter, nor of the elements, nor of any other of the bodies known to us." In the same treatise (II. 5) he asserts that dæmons "adorn matter"; *i.e.*, that their function is to exalt the material life by connecting it with the divine.

† By nectar, the drink of Gods, is intimated the intelligible nature; by wine, the drink of men, the mortal and sensible nature.

‡ *I.e.*, that Penia represents intelligible matter, and not merely the matter of bodies.

connection therewith, gave birth to the substance of Love, who is thus produced from form [Poros] and indeterminateness [Penia]; which indeterminateness exists in the soul before it meets with the Good, although it hath already a certain presentiment of good, as an indeterminate and imperfect imagination. A reason, then, being implanted in that which is not a reason, but an indeterminate longing and shadowy substance, rendered that which was born [of the conjunction] neither perfect nor sufficient, but defective, as being born of an indeterminate longing and a sufficient reason.* And the reason which is thus begotten [*viz.*, the dæmonic love] is not pure [from matter], inasmuch as it hath in itself a longing which is indeterminate and irrational and boundless; for it will never be satisfied, as long as it hath in itself the nature of the indeterminate. But it is suspended from soul, being derived from soul as its principle; and it is a mixture, produced from a reason which did not abide in itself, but was mingled with indeterminateness; for it was not [reason] itself which was mixed up with that indeterminateness, but that which emanated from it.†

Love is like a gadfly; needy by his very nature, so that even when he attains his object he is again in need. He is not to be satisfied, since the mixture doth not allow it; for that alone is

* The word *logos*, here translated "reason," signifies the power which produces into manifestation something which was before hidden. Primarily it means "word" or "speech"—the power which manifests the hidden thought of man. It is the "reason" which gives definition to the indefinite, *i.e.*, form to matter; whether it be intelligible form to intelligible matter, or sensible form to the matter of bodies. In Intellect all things subsist as intelligible ideas. The reason which proceeds from Intellect manifests these ideas as reasons in Soul, thus determining what were otherwise indeterminate, and producing potential into actual existence, on the plane of soul. For since all being is in Intellect, Soul derives her being from this alone; considered as independent of Intellect she were neither soul nor substance, but matter only and the possibility of being. Again, the reasons in soul, proceeding in their turn, produce into manifestation, on the plane of sense, the universe with all that it comprises. The universal reason produces the universe as a whole, particular reasons produce its parts. Thus the reason in the seed is the power which produces the plant; the "reason" why it becomes a plant. Only, the reason of the universe produces without impediment, since it comprehends all reasons that are within the universe; while particular reasons are modified in their energies by the energies of others. Plotinus compares the universal reason to the plot of a drama, which unites in one action many contrary incidents; and again, to a concert of musical sounds, which from various tones produces a single harmony (Ennead III., 2, § 16,17).

† Reason in Intellect abides in itself, since to Intellect all things are manifest as Intellect; in other words, Intellect and the Intelligible are one. It is the reason which proceeds from Intellect into Soul, that is mixed with matter—the indeterminate—and begets the dæmonic love.

truly satisfied, which is satisfied in its own nature. But Love is in a state of longing in consequence of the want which is inherent in him, and if for the moment he has reached satisfaction, he does not retain it; since he is both incapable of finding satisfaction in consequence of the want, and capable of obtaining it through the nature of the reason [of which he was begotten]. We must acknowledge, moreover, that the whole dæmonic race is of such a kind, and produced from such principles; for every dæmon has the faculty of obtaining that to which it is appointed and at the same time longs for it, and is in this way akin to love; neither is the dæmon satisfied, but longs for some particular object as its good. Hence, with good men in this world, the love which they have is a love of the Good simply and verily, a love which is not partial [but universal]; but those who are ranked under other dæmons are ranked under one dæmon after another, leaving dormant that which they possessed simply, and following in their actions another dæmon, whom they have chosen in accordance with that part of the active principle in themselves—*viz.*, the soul—which is consonant with it. But those who long for evil things, have fettered all the loves that are in them, by their ingenerate evil desires, as they have fettered the right reason which is innate in them, by wrong opinions supervening.

The loves, which arise naturally and follow a natural course, are beautiful; and such of these as proceed from the inferior soul [*i.e.*, the irrational soul] are inferior in worth and power; the others are superior: all are essential. But those loves which are contrary to nature are the passions of erring men, and are by no means essence, nor essential substances; for they are no longer generated [according to nature] by the soul, but are consubsistent with the vice of the soul, which now generates them in conformity with its own dispositions and habits. For in short it may be said that the true goods of the soul, when it acts according to nature in things determinate, are essence; and that the rest do not proceed from the activity of the soul, but are nothing more than passions. Similarly, false intellectual conceptions [are rather passions than actions], not having any essential basis such as those have which are really true and ever-

lasting and determinate, and in which intelligence and the intelligible and being are united, not only in that which simply is [*i.e.*, in absolute Being], but also in every form [or idea] which belongs to the truly intelligible, and to the intellect which is in each. And [it may be said] that every one of us hath in himself intellectual perception and the intelligible, subsisting in purity, though not unitedly; and that in us this also subsists simply, whence also we have the love of things simple [*i.e.*, unconditioned, or universal]. For indeed our intellectual perceptions [refer to universals]; and if they are directed to any particular, it is by accident, as when one observes that such a triangle is equal to two right angles, inasmuch as this is a property of the triangle simply.

VIII.

But who is *Zeus*, whose garden [Plato] says it was into which Poros entered? And what is this garden?

Now Aphrodite was taken by us for the soul, and Poros was said to be the reason of all things. What meaning, then, are we to ascribe to *Zeus* and to his garden? For we must not reckon *Zeus* as the soul, since we have assigned this to Aphrodite. We must here again take from Plato the interpretation of *Zeus*; from the *Phædrus*, where he calls this God a great leader, and elsewhere, I think the third God;* but more clearly in the *Philebus*, when he says that in *Zeus* there is both a royal soul and a royal intellect. If then *Zeus* is a great intellect and a soul, and is ranked among causes; and if we are to rank him according to what is better in him, both on other accounts and because that which is royal and chief is causal; he will then answer to Intellect. But Aphrodite, being of him and from him and with him, will have been ranked as Soul, having been called Aphrodite with reference to what is beautiful and bright, and sinless and delicate (ἁβρόν) in the soul. For indeed, if we rank the male deities as

* As the "third" God, Zeus will represent Soul, the lowest of the three Hypostases or substantial principles. The second hypostasis (Intellect) is accordingly represented by Kronos, the father of Zeus; the first (the One) by Heaven, the father of Kronos. Regarded as Intellect, Zeus is the intellect which manifests itself in soul, and, through soul, in the universe, and is thus distinguished from Kronos, the intellect which abides in itself. Poros is, therefore, the manifesting energy of Zeus,

intellects, and call the female deities their souls—as with every intellect a soul is present—thus also will Aphrodite be the soul of *Zeus*; and this view is confirmed by the testimony both of priests and theologians, who identify Hera with Aphrodite, and call the star of Aphrodite in heaven [*i.e.*, the planet Venus] the star of Hera.*

IX.

Poros, then, being the reason [or manifesting energy] of the [ideas] that are in the intelligible and in intellect, and being more diffused and, as it were, unfolded, becomes related to soul and existent in soul. For that which in intellect is convolved and does not come to it from another source, becomes to this reason, which is drunk, the adventitious cause of its repletion.† And that which is there filled with nectar, what is it but a reason falling from a superior principle to an inferior? Into the soul, then, this reason, proceeding from intellect [enters], flowing into the garden of Intellect at the time when Aphrodite is said to have been born. Now every garden is an adornment, and a manifestation of wealth. And by the reason of *Zeus* are adorned his manifestations also, the adornments which proceed from intellect itself into the soul. Or what should the garden of *Zeus* be, but his images and adornments? And what can his adornments and embellishments be, but the reasons which flow from him? Poros, or plenty, represents these reasons collectively, and the wealth of beauties now in process of manifestation; and this is signified by his being drunk with nectar. For what is nectar to the Gods, but that which the divine nature receives? But that which is below intellect, receives reason. Intellect contains itself wholly, and does not become drunk with what it contains; for it contains nothing adventitious. But reason is the offspring

* "There are two stars which run an equal course with the sun; that of Hermes (Mercury), and that of Hera (Juno), which the many call the star of Aphrodite and Phosphorus (Lucifer)."—Timæus Locrus, *De Anima Mundi*, § 4.

† Poros, being the reason which proceeds out of Intellect into Soul, derives his fullness from the ideas which are in Intellect. These ideas, which in Intellect are convolved or united, so that they constitute one divine substance, Intellect itself, are therefore the cause to Poros of his repletion, and they are an adventitious cause, inasmuch as having gone forth from Intellect, he is no longer wholly one with it. By nectar is signified the divine essence flowing from Intellect into the reason which manifests it.

of intellect, and a substance posterior to intellect, and whereas it is no longer possessed by intellect, but is in something else [*i.e.*, in soul], it is said to be lying in the garden of *Zeus* at the time when Aphrodite [the soul] is said to have come into existence among beings.

But it is necessary for myths—if they are to be myths—both to distribute in periods of time the matters of which they speak, and to separate from one another many things which in reality subsist together, though distinct in rank or powers; wherein the fables both ascribe generations to things ungenerated, and those that really subsist together they separate. And having imparted their teaching as far as they are able, they now leave it to him who has understood them to put together what they have taught him.

In brief, then: Soul, which is with Intellect, and hath received its subsistence from Intellect; which hath been, moreover, filled with reasons, and is beautiful, having been endued with beauties and filled with abundance, so that in it many adornments are to be beheld, and likenesses of all beautiful things—all this is Aphrodite. All the reasons in her are Abundance and Poros, when the nectar there floweth from above; and the adornments in her, whereas they are in life, are called the garden of *Zeus*, and there Poros is said to lie down to sleep, being heavy with that with which he is filled. And when Life is made manifest,* though it always is among beings, the Gods are said to feast, since they are in such bliss.

And thus this love always of necessity subsisted, from the soul's longing for the better and the good, and it hath been always, as long as soul also hath been.† But this love is a mixed thing; partaking of want, wherefore it desires to be satisfied, yet not destitute of plenty, wherefore it seeks what is lacking to it of that which it hath; for that which is wholly destitute of the good would never seek the good. Accordingly, it is said to be the offspring of Poros and Penia, that is to say, want and desire,

* *Viz.*, by the birth of Soul, the vital principle of the universe.

† Both soul and love are eternal. What is said of their birth is, of course, an instance of mythological ascription of generation to that which is ungenerated. In such instances generation does not indicate a beginning in time, but the eternal procession of an effect from its cause.

and the memory of reasons,* entering together into soul, produced that activity towards the good, which is love. Its mother is Penia [Poverty], because desire ever implies want; and Penia is Matter, because matter is in want of all things. Moreover, the indeterminate nature of the desire for the good—for there is neither form nor reason in that which longs for this [inasmuch as it is not yet in possession of what it longs for]—causes that which longs, in so far as it longs, to be more of the nature of matter. That which looks to itself is form, abiding in itself alone; but the desire of receiving renders that which is about to receive as matter in relation to that which is about to accede to it. Thus Love partakes of the nature of matter, and he is a dæmon born of the soul; inasmuch as he is in want of the good, and longs for it as soon as he is born.

W. C. WARD.

THE RELIGION OF THE SIKHS

THE TEACHINGS OF THE "ÂDI GRANTH"

BEFORE proceeding further with our account of the historical development of the Sikh community and its Gurus, it seems advisable to devote a few pages to sketching the religious aspect of the movement, and its teaching, as set on foot by Guru Nânak and repeated by the Gurus who succeeded him, down at least to the tenth Guru, Govind Singh, who in several respects returned to some extent towards popular Hinduism, though he always asserted the unity of the Supreme and his innovations touched not so much the doctrine as the practical conduct of life among his followers.

The following, therefore, may stand as a reliable outline of the theoretical teaching of Sikhism, as gathered from its bible, the *Âdi Granth*, and can hardly differ appreciably from

* The reasons in soul are as a memory of the ideas in Intellect

what was originally taught by its founder, Guru Nânak, for none of his successors excelled by any originality of thought, and as the *Granth* shows, each succeeding Guru seems to have been content to expatiate on the few ideas handed down to him by his predecessors.

Nânak himself, as has already been insisted upon in our sketch of his life,* was by no means an independent thinker, neither had he any idea of starting a new religion; he followed in all essential points the current Hindu philosophy of his day, especially that of the *Bhagavad Gîtâ*, which was extremely popular among the Bhagats, the saints of the Vaishṇava movement, from whom Nânak derived his inspiration. Especially he seems to have followed Kabîr, who was already popular and widely known in India, and whose writings, being composed in the vulgar tongue, or current vernacular, were readily learnt by heart, and so became accessible to the unlearned masses.

The chief point in Nânak's doctrine was the *unity of the Supreme Being*, though it must be remembered that this conception was already very familiar to the educated Hindu mind, as it had been asserted and maintained long before Nânak by most of the Hindu philosophical systems, and even popularised among the masses by the Bhagats, especially by Kabîr.

That the Supreme is One and that there is no other, is very constantly emphasised; thus Nânak says:

> Whom shall I call the second? there is none,
> In all that is that One Spotless One.

And he fully concedes that in this point there is full concord between Hindus and Musulmâns, for he says:

> Know that there are two ways (*i.e.*, of Hindus and Musulmâns), but only one Lord.

He further admits the same thing with regard to the Hindu sects of those days, which, though wearing different garbs, acknowledge the One Supreme; for Nânak says of them:

> There are six houses, six Gurus, six (methods of) instruction.
> The Guru of the Gurus is one, the garbs many.

* See in last number the article "Guru Nânak, the Founder of the Sikh Religion."

This Supreme Being, Nânak, adopting the nomenclature of the Vaishṇavas, to whom nearly all the Bhagats belonged, called by many different names, such as: Brahma, the Supreme Brahma, Parameshvara, and especially Hari, Râma, Govinda.

This Being is alone really existing, uncreated, endless, timeless, eternal; it contains in itself all qualities and is at the same time without qualities. It is therefore inaccessible, invisible, incomprehensible (even to the Gods), and indescribable—statements which are frequently dwelt upon in the *Granth.*

It is the ground or root of all things, the source from which all have sprung, the primary cause. In this sense it is called the *creator*, but this does not mean a creation out of nothing, but a sort of *expansion* of the *One* Absolute into a *plurality* of forms. And it is owing to Mâyâ (? Illusion) that this apparent expansion and multiplication have taken place and that the errors of *duality* and *egotism* have sprung up.

This of course is merely current Hindu pantheism, and in the *Granth* both forms thereof are found; for the Supreme is sometimes completely *identified* with the Universe, while at others (as the *Gîtâ* teaches) the Supreme is spoken of as the Universe *and something much more*, and as *remaining distinct from it.* But although these current philosophical views of the Supreme are held, yet the Supreme is mostly *personified* and regarded under the form of personal qualities and attributes—as an object of *devotion* rather than of *intellectual speculation.*

We should, moreover, be wrong if we fancied that Nânak forbade the worship of other gods on the ground of the unity of the Supreme. On the contrary, he accepted the whole Hindu pantheon, only subordinating, as in the *Gîtâ* again, all other gods to the one Supreme Brahm. Nor did Nânak attempt to unite Hindu and Mahommedân *ideas* about God. On the contrary, he remained a thorough Hindu in all his views; and if he had communion with Musulmâns, and even accepted many of them among his disciples, it was owing to the fact that Sûfîsm, which all these Musulmâns professed, *is in reality nothing but a pantheism* of markedly Vedântic type, derived indeed in all likelihood almost directly from Hindu sources, and only outwardly adapted to the forms of Islâm. And it is on the common ground of this

pantheism that in the Sikh bible, the *Âdi Granth*, tolerance between Hindus and Moslems is often advocated and intolerance on the part of the latter rebuked.

The *human soul* is regarded by Nânak as being light from light, a *scintilla* of the Divine Life, emanated from the Absolute and as being, therefore, *per se* immortal. Some allusions in the *Âdi Granth* seem to show that the Sikh Gurus adopted a popular belief current among the Hindus of the time, that of *human* souls four lakhs (400,000) have once for all emanated from the fountain of light, and that their number neither increases nor decreases. Human souls, however, form only a small part of the total, which is limited to eighty-four lakhs (8,400,000) of forms of existence, *viz.*, nine lakhs of aquatic animals, seventeen lakhs of immovable creatures (such as trees, etc.), eleven lakhs of creeping animals, ten lakhs of feathered animals, twenty-three lakhs of quadrupeds, and four lakhs of men.

The aim and object of the individual soul, as a divine spark, is to be re-united with the fountain of light, whence it emanated. *Why* the soul has emanated at all, is, however, nowhere spoken of in the *Granth*, but so long as it has not attained this reunion it needs must suffer. But its reunion is prevented by the effects of action (karma), and by its impurity, contracted by love and craving directed to other objects than the Supreme, *i.e.*, by duality, and these subject the soul to re-birth or saṁsâra.

But if the individual soul is light, how came it to fall into *impurity* or *sin?* For Nânak clearly admits, and nowhere denies, that the world is under the dominion of sin; indeed, he declares himself that his own mission was to show mankind the way of escape from this misery.

It is further unmistakably taught in the *Granth*, that all creatures are subject to an *absolute destiny; e.g.*, Ravidâs says: "As far as living creatures are, they are subject to destiny"; and Nânak himself says:

> The lot has fallen, none effaces it,
> What do I know, what will happen in the future?
> What has pleased Him, that has come to pass.
> None other is acting.

And Guru Arjûn says very pointedly that, like an actor, man

shows many appearances, but that the Lord makes him dance as it pleases Him. For men are naturally impelled to action by the three qualities (sattva, tamas, and rajas), and their actions are determined by the quality which predominates in them.

Every soul is supposed to have passed through the eighty-four lakhs of forms of existences before reaching human birth, and hence human birth was regarded as so important, since final emancipation can be worked out in it alone.

This final consummation is Nirbân (the vernacular form of Nirvâṇa), and this according to Nânak is only to be obtained during the Kali Yuga *through the name of Hari.*

Austerities, renunciation of the world, bathing at the holy Tîrthas, almsgiving, are meritorious acts; but they do not suffice for gaining complete emancipation, for they are not powerful enough to clear away egotism. This the name of Hari only can effect; the name of Hari is the universal medicine for mankind; whoever mutters it is saved in a moment. The name of Hari can, however, be obtained *only* from the *true Guru,* who alone can bestow the right initiation and communicate the mantra of the name of Hari.

The *Granth* is full of the praise of the Guru; he is the only infallible guide to complete emancipation; he is the *mediator* between Hari and mankind, without whom nobody can become acceptable at the divine threshold; he is the boat that carries men over the water of existence; nay, he is the very fulness of Hari himself. Hence salvation comes only and solely through the Guru and his favour; whatever the Guru does, is done by Hari; and the Guru's saving power is so great that not only are the greatest sinners purified by him, but also his disciples become in their turn the means of salvation to their respective families. This is taught in numberless passages of the *Granth.*

Thus the chief duty of the disciple is absolute obedience to the Guru; his second is service to the saints, washing their feet, frequenting their society, attending upon them, etc.

Charity to animal life is frequently inculcated in the *Granth,* and in consequence abstinence from animal food; but this injunction seems to have been too entirely opposed to the habits of the Jât population of the Punjâb, from among whom the Sikh com-

munity was mainly recruited, and hence its observance was silently and completely dropped later on, only the killing of the cow being interdicted as sacrilegious, though in the *Granth* itself there is no trace of any special sanctity being ascribed to the cow.

On these lines it would seem that the disciples of Nânak would have developed into a mere monastic or ascetic sect, like those of Kabîr or Sheikh Farîd ; but this was prevented by the fact that Nânak and his followers taught, in the most emphatic manner, that the state of a householder was equally as acceptable to Hari as retirement from the world, and that secular business was no obstacle to the attainment of final emancipation. Salvation does not depend on outward circumstances, neither on the performance of austerities, but on the inward state of the mind, which even amongst the daily business of life may remain absorbed in meditation on Hari. The evil practices of the mendicant fakirs as well as the rogueries of the Brâhmans, are, therefore, frequently exposed in the *Granth* and severely censured. By such pious tricks transmigration cannot be overcome, but the soul, on the contrary, gets still more sullied and depraved.

It is owing to these sound principles that the Sikhs did not become a mere narrow-minded sect of fakirs, but were able by degrees to develope themselves into a political commonwealth.

Nânak did not directly assail that characteristically Hindu institution—the caste-system ; but neither he, nor the Bhagats, from whom he derived his inspiration, laid any stress upon it. He says in the *Granth :* "Thou (O God) acknowledgest the light (that is in him), and dost not ask after (his) caste. For in the other world there is no caste."

Emancipation or Mukti is not confined to the higher castes, but made accessible to all men, even the Chaṇḍâla or utter outcaste ; and Nânak received all men as his disciples without any regard to caste, thus laying the foundation of a popular religion. And it was quite in accordance with these principles and the whole spirit of Guru Nânak's life and teaching, that Guru Govinda Singh, the tenth and last in the chain of Sikh Gurus, finally abolished caste altogether in the Khâlsâ or Sikh community, though the deep-rooted prejudices of the higher castes even then refused to submit to and accept its abolition.

But Nânak not only did not attack caste, as such; he also left untouched the dignity of the Brâhmans as family priests, etc., and indeed it is reported of nearly all the Sikh Gurus, that they had their family priests, even though the teaching of the Brâhmans, as well as the authority of the Vedas and Purânas is often impugned in the *Granth*. It was only the last of the Sikh Gurus, Guru Govinda Singh, who positively prohibited the employment of Brâhmans in any capacity, and introduced a new ritual, partly taken from the *Granth*, partly of his own composition.

Such are the main teachings of the Sikh religion as gathered from their bible, the *Âdi Granth;* but we must be careful to bear in mind that although these teachings and conceptions were undoubtedly the actual ideas and thoughts of Guru Nânak and his followers, as also of his successors, *so long as the community remained a small body*, yet when we come to consider the popular notions current among the masses, when the Sikh communion had developed into a powerful political commonwealth, we shall find a very, very different state of things prevailing. The sketch given represents the religion of the Sikhs as laid down by their founder, Guru Nânak, and his immediate successors. It is drawn directly from the *Âdi Granth*, which was compiled by Guru Arjûn, the fifth Guru. What it became in process of time, in the minds of the masses, we shall see later in the course of following out the historical development of the seed which Guru Nânak sowed. To this we shall now, therefore, return; and probably the most convenient and perspicuous way of pursuing the subject will be to give a brief sketch of the life of each of the Gurus in succession, dwelling on each so far as is necessary to make clear the change which the Sikh body underwent in his time.

THE SIKH GURUS

1. *Guru Nânak* (*born* A.D. 1469, *died* A.D. 1538)

We have already sketched the life of Guru Nânak at some length, so that here we need only observe that in his case the dates given are those of his birth and death, while in the case of his successors, the dates give the year in which each succeeded to the guruship and that of his death.

2. *Guru Angad* (A.D. 1538-1552)

The disciples of Nânak would no doubt have soon dispersed and gradually disappeared, like the disciples of many another Indian Guru before and after him, had Nânak not taken care to appoint a successor before his death. The choice, as we have seen, fell upon Lahanâ, or Angad as he was also called, who, far from being one of Guru Nânak's earlier followers, or indeed, one of long standing, seems to have joined the Guru not long before his death. Indeed, none of his early disciples seem to have remained with Nânak, and it is more than questionable whether there was even one amongst them who had attained to any degree of learning or education. No Brâhman, for example, of any note seems to have joined him, and the large majority of his disciples were ignorant Jâts, most of whom could neither read nor write.

Lahanâ first became acquainted with his Guru at Kângrâ, where he had gone to worship Devî and—as the story of his selection before quoted shows—was selected by Nânak as his successor on account of his absolute obedience and devotion, coupled with unshakable perseverance.

Angad seems himself to have been altogether unlettered, and could neither read nor write. After his succession to the guruship, he settled down at the village of Khaḍûr, on the banks of the Biâsâ, very probably his native place, and there lived the life of a recluse, gaining his subsistence by his own handiwork. He seems to have been a man of little force of character or intellect, and the few verses by him contained in the *Granth* are but a poor and extremely shallow repetition of the words of Nânak. He was however, fully awake to the importance of the "guru-parampadâ" or "successio episcoporum" to the Sikh community, and before his death on March 4th, 1552, he duly installed his devoted servant, Amar Dâs, as his successor, passing over his own two sons, as Guru Nânak had done before him, in the selection of a successor to the guruship.

3. *Guru Amar Dâs* (A.D. 1552-1574)

Of Guru Amar Dâs nothing is related that is worth special mention, except that the number of his disciples seems to have been considerable, and that the Sikh community must have

grown considerably since the days of Nânak. At any rate the offerings of his disciples to their Guru were sufficient to enable Amar Dâs to build a great walled well at Govindval, where he resided, in which eighty-four steps led down to the water. A great fair or melâ is still held every year round this same well.

Guru Amar Dâs was a humble, patient and pious man, full of real and sincere devotion, which must have been what attracted so many disciples around him, for there is little, if anything, even to indicate that he possessed any abnormal powers or psychic faculties. Like his master, Guru Angad, he was quite unlettered, and though the latter could only teach his successor the few simple tenets he had himself heard from Guru Nânak, yet Amar Dâs composed many verses which are incorporated in the *Âdi Granth*, and are conspicuous for their simplicity and clearness.

4. *Guru Râm Dâs* (A.D. 1574-1581)

Râm Dâs was a Khatri of the Sodhi clan and a native of the village of Guruchakk. In early youth he had come to Govindval (where Guru Amar Dâs resided), and remained there, supporting his grandparents, who were very poor, by selling boiled grain.

It is said that one day he sat near the door of Bâbâ Amar Dâs selling boiled grain, when Amar Dâs by chance called his family priest (or Brâhman) and said to him: "Our little daughter has now become of ripe age, go and look out in some good house (for a suitable partner), that we may betroth her." When the Brâhman had gone, the wife of the Guru said: "For my daughter a lad must be sought of the same age as the lad there who is selling boiled grain, the girl being of about the same age." At the same time Guru Amar Dâs said in his own mind: "Our girl is now this lad's, for it is the dharma of the Khatris, that the thought which first comes into the mind, must be performed." Having considered this, he called that lad and asked: "My dear lad, who art thou?" He answered: "I am a Sodhi Khatri." When Amar Dâs had heard this, he thanked God, and said: "Blessed be thou, Lord, that thou hast preserved the honour of my word; for if this lad should be no Khatri, my caste-fellows

would reproach me for giving him my daughter." At that very time he put into the hem of the lad's cloth the betrothal presents, and a few days after the wedding took place, and Râm Dâs took his wife to his native village.

I have quoted this story at length not only for the pretty little picture it gives of village life in the Punjâb ; but because it shows how little the caste-spirit and its observance had died out among the Sikhs, and also that they practically, at this time, in no way differed from the rest of the Hindu community, forming merely and simply a body of disciples attached to a particular Guru according to immemorial Hindu custom.

Guru Amar Dâs was particularly fond of his daughter (whose name was Mohanî), so that he passed over his son Mohan and entrusted the guruship to his son-in-law, Râm Dâs, who was a pious and peaceful man.

Râm Dâs was eager in collecting disciples, and great crowds used to flock to his house at Guruchakk, and his income from the voluntary offerings of his disciples must have been considerable; for it enabled him to restore magnificently an old tank which he called Amṛitsar (the nectar-tank) in the midst of which he built a place of worship, to which he gave the name of Harmandar (temple of Hari), now famous as the Golden Temple of Amṛitsar. The new town which soon sprang up round this tank was first called Râm-dâs-pûr (city of Râm Dâs) ; but afterwards the name of Amṛitsar was extended to the whole town, and the old names of Guruchakk and Râm-dâs-pûr fell into oblivion.

The restoration of this tank and the building of the temple in its midst was of the greatest importance for the consolidation of Sikhism, for the Sikhs thus acquired a fixed central place of worship, where the disciples annually assembled round the Guru and performed their ablutions in the nectar-tank.

Râm Dâs, though without any great amount of education, gave himself much to literary work. He composed a great many verses, in which he expounded his doctrines, and though no originality of thought is to be found in them, they belong to the better compositions of the *Granth*. He spent his days in peace and quietness, as under his guruship the organisation of the Sikh community had not yet progressed far enough to arouse the

suspicion and alarm of the Mohammedan government. He died on March 3rd, 1581, having nominated his son Arjûn to be his successor in the guruship. From Râm Dâs onwards the succession to the guruship remained hereditary in his family, which tended greatly to increase the wealth and authority of the Gurus, as the Sikhs were thereby gradually accustomed to look upon their Gurus as actual sovereigns.

5. *Guru Arjûn* (A.D. 1581-1606)

Up to Guru Arjûn, the Sikhs continued to be, what they had been from the first, a community neither very numerous nor much taken notice of; their Gurus leading the life of fakirs and being averse to outward show and pomp, though Amar Dâs, and more so Râm Dâs, had already considerable means at their disposal from the voluntary offerings of their disciples.

This state of things was considerably changed under Guru Arjûn, who was an enterprising and active man, and the first Guru *who meddled with politics*. After the Sikhs had obtained under his father, Râm Dâs, a visible sacred place, which served them as a rallying point, Guru Arjûn's first object was to give them a *sacred code*, in order to unite them more closely by one common religious tie and to separate them off distinctly from the mass of the Hindus. He collected therefore the verses of the preceding Gurus, to which he added his own very numerous (but carelessly written) compositions, and in order to prove that the tenets of the Sikh Gurus were already held and proclaimed by the earlier popular saints (the Bhagats) he inserted considerable extracts from their writings as *loci probantes*, at the end of nearly every Rag. This collection he called *Granth* (or *Granth Sahib*), *i.e.*, *The Book* (τὸ βιβλίον) and it was henceforth held sacred as the Bible of the Sikhs, gradually supplanting the authority of the Vedas and Purânas, which the unlettered people had never been able to read, whereas the *Granth* was composed in their mother tongue and intelligible to the vulgar.

Another measure, which Arjûn also introduced, was likewise of the greatest importance for the organisation of the Sikh community. It has already been mentioned that the Gurus had no

fixed income, but what was voluntarily offered to them by their disciples. Arjûn saw clearly enough that for his aspiring schemes and the extension of his spiritual authority, he required considerable sums which should be forthcoming with some regularity. He reduced, therefore, the voluntary offerings of his disciples to a kind of tax, which he levied by deputies, whom he nominated in the several districts, and who forwarded whatever they collected annually to the Guru.

In this way the Guru was on the one hand enabled to hold a court and keep always about him a strong band of adherents, as well as to extend his authority wherever he found an opportunity by the not inconsiderable sums he thus had at command, and on the other the Sikhs were thereby accustomed to a kind of government of their own, and began to feel themselves as a firmly organised and strong party within the state.

Guru Arjûn was the first Sikh Guru who laid aside the garb of a fakir and kept an establishment like a grandee; he engaged also in trade on a large scale, as he either loved money or was much in want of it.

Under Guru Arjûn, who seems to have possessed a very great talent for organisation, the Sikh community increased very considerably and spread fast over the Punjâb; but in proportion as the Sikhs began to draw public attention to themselves, the suspicion of the Mohammedan Government was roused, and Guru Arjûn was the first who fell a victim to it.

There are different accounts of the causes of the death of Arjûn. The common Sikh tradition is, that Arjûn had a son named Har Govinda. When he had attained to years of discretion, a barber and Brâhman came and brought about his betrothal with the daughter of Chandu Sâh, who was in the service of the Emperor of Delhi. Chandu Sâh heard from the people that in the house where his daughter had been betrothed, they lived after the manner of fakirs, and were eating offerings. He got very angry with the Brâhman and the barber and turned them out of his house. When Arjûn heard of this, he sent word to Chandu Sâh that the betrothal was given up on his part, as he could betroth his son somewhere else. Chandu Sâh became greatly ashamed at this breaking off of the match, and

from that day was a bitter enemy of the Guru. He calumniated him to the Emperor, and Guru Arjûn was several times summoned to Lahore, where he suffered severe treatment. One day Chandu Sâh suggested to the Emperor that he should sew Arjûn up in a raw cowhide, which the Hindus abhor most of all, and burn him. When the cowhide was brought, Arjûn begged to be allowed to first bathe in the Râvî. This was granted; Arjûn jumped into the Râvî and was lost in it; the people searched anxiously for his corpse, but could not find it. Guru Arjûn died in A.D. 1606, having nominated his young son, Har Govinda, to the guruship.

This Sikh tradition as to Arjûn's death is by no means satisfactory. Whatever the personal malice of Chandu Sâh may have been, it is very plain that the real cause of Arjûn's being put to death is passed over in silence in the Sikh version. The account given by Muhsîn Fâni in the *Dâbistân* throws some light upon the matter. There we are told that the Emperor Nuru-ddîn Jehangîr summoned Guru Arjûn to his court at Lahore because he had offered prayers—and most probably also given much more substantial assistance—to the Emperor's son Khusrau, who had risen in rebellion against his father. Khusrau having been captured, the Emperor imprisoned his supporter, Guru Arjûn, and seems to have endeavoured to extort a large sum of money from him. The Guru was helpless, and, according to the *Dâbistân*, was kept prisoner in the sandy country of Lahore until he died from the heat and ill-treatment.

It thus looks as though Arjûn—whose innovations in the constitution of the Sikh community point undeniably to political aims and ambitions—was put to death for having joined Khusrau in his rebellion against his father. Probably this was true and Guru Arjûn had hoped to gain considerable accessions of power and wealth from Khusrau in case of success. But whether the verdict of history upon Guru Arjûn should be "served him right," or not, there is no doubt that his followers ascribed his death to the bigotry and cruelty of the Mohammedan government, and were on fire with an eager desire to avenge it. The death of Guru Arjûn is therefore the great turning-point in the development of the Sikh community, as from that moment

a struggle began which changed its whole character both as a religious and a politico-social movement.

It will be well therefore to pause here for a moment and realise, as well as we can, the position of affairs.

In the first place it has been plainly shown that up to the time of Guru Arjûn, the Sikhs were merely a religious community, slowly growing in numbers, but of small importance.

Guru Râm Dâs gave them a rallying-point, and Guru Arjûn a bible, to which he added a definite semi-political organisation and himself adopted the worldly state of a king rather than that of a religious ascetic.

But it is fairly evident from the character of the *Âdi Granth*, which was compiled by Guru Arjûn, that he felt no special hostility to the Mohammedans, as such, nor even sought to exclude them from entering the Sikh community; although it seems probable that by his time the number of Mohammedan members had become quite infinitesimal. Moreover Arjûn seems to have got himself into trouble, not by leading or attempting any rising of a *religious* nature against the Moslems, but simply by the political mistake of supporting Prince Khusrau in his rebellion against his father. Hence his death was not due to religious bigotry or persecution, but to ordinary political reasons, whatever his followers may have thought. This at any rate seems to be the most reasonable view of things; but we must recognise that other causes must have been at work, probably for a considerable time, if we are to account satisfactorily for the remarkable and sudden change which came over the followers of Guru Nânak upon the death of Guru Arjûn.

Another factor in the general history of the time which must not be lost sight of, is that the death of Guru Arjûn (1606) took place within one year after the death of the great Emperor Akhbar. Now Akhbar was notable for his rare toleration in religious matters, which indeed has earned him copious abuse at the hands of the more orthodox Moslem writers, and far from encouraging or taking part in persecution on religious grounds, Akhbar sought rather to reconcile and unite all existing forms of belief in a new and wider synthesis. Hence it is extremely im-

probable that any persecution on religious grounds should have been directed against the Sikhs or their Guru during his reign, and although his successor, Jehangîr, was at times prompted by religious fanaticism, we must, I think, fall back upon the statement of the *Dâbîstân* and regard the imprisonment and death of Guru Arjûn as the result of his own political intrigues and his participation in the conspiracy of Prince Khusrau against his father.

But the death of Akhbar was followed by a recrudescence of religious fanaticism and persecuting zeal among the Moslems, which broke out in virulent form and was everywhere stimulated and encouraged by their rulers, notably by the bigoted, fanatical and cruel Aurungzeb. And this change in the attitude of the Mohammedans themselves most likely constituted one of the active causes which assisted in transforming the Sikh community into something almost totally different from what its founder, Guru Nânak, had called into existence.

But the story of this transformation and the further history of the changes which began with the death of Guru Arjûn must be left for subsequent treatment.

BERTRAM KEIGHTLEY.

THE BEAUTIFUL AND GOOD

THERE is no good that can be got from objects in the world. For all the things that fall beneath the eye are image-things and pictures as it were; while those that do not meet the eye are the realities . . ., especially the essence of the Beautiful and Good. Just as the eye can not see God, so can it not behold the Beautiful and Good. For that they are integral parts of God, wedded to Him alone, inseparate familiars, most beloved, with whom God is Himself in love, or they with God.—HERMES TRISMEGISTUS.

THE RELATION OF THEOSOPHY TO THE FUNDAMENTAL LAWS AND DOCTRINES OF CHRISTIANITY

THOU shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—ST. MATTHEW, xxii. 37-40.

THE peculiarity of laws is that they mean what they say, neither more nor less. Proverbs, parables, or ordinary conversation, indicate a general direction of thought, but a law, like the needle of a compass, indicates one point only. If it is not precise, it is useless. Laws are never figurative.

Again, there are ranks or gradations among laws, according as a greater or smaller number of ideas or institutions depend upon them.

The Master tells us that the above named are the support of all moral ideas and institutions whatever. "On these two commandments hang all the law and the prophets." Now we do not hesitate to say that these laws are incomprehensible except on occult principles.

Let us see. We understand of course what love means. Every parent and child, brother, sister, husband and wife, friend with friend, knows what it means, and the word properly used never means and cannot mean anything else. We also understand what the "Lord God" means—the invisible, omnipresent Creator. But what is meant in saying "Thou shalt love the Lord thy God," regard Him, that is to say, with the intensity of feeling which the word love implies, and that we shall do so on all the planes of our nature, is, I repeat, incomprehensible, save on occult principles. And yet Christ never modifies these demands in any after saying. On the contrary, "He that loveth father

or mother more than me is not worthy of me." He goes even further, "Except ye eat my flesh and drink my blood"—absorb me perfectly that is—"ye have no life in you." The whole Bible is strung to the same pitch. The feeling towards God which it insists upon is like that of lovers, of the intensest kind, amounting to a passion.

The second of the fundamental commandments is no less incomprehensible. It is not: Thou shalt treat thy neighbour with impartial justice. That would be a small matter. It is not even: Thou shalt never try to excel or surpass him. That would not be entirely out of reach and is merely altruism raised to its highest power. But the commandment is not altruism. There is no "alter" in it. It is nothing less than this: Even as thou lovest and cherishest thine own being, so art thou to love and cherish thy neighbour. There is to be no separateness between you. But surely society would go to pieces if men loved God in this fanatical fashion, and if each of us treated every other man as if he were not another man, but actually as if he were himself! That may be in the present stage of human evolution. The peculiarity of spiritual laws is they are not made with a view to particular stages of evolution, but always with a view to perfection. It may very well be, as a matter of fact it is, true, that the average good man is not yet efficiently evolved to be a Christian, but only to be the beginning of one.

It is possible that between his present performances—during which he is "following after," as St. Paul expressed it—and the ultimate attainment, when he shall be perfect, that is, "knowing Christ and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death"—as the same apostle describes it—between this following after and that attainment, numerous incarnations will have to intervene. That all may be. Only you will observe this: firstly, that Jesus Christ Himself obeyed these laws; secondly, that in the light of Ancient Wisdom they are not only reasonable, but inevitable. I need not dwell on Christ's literal obedience. His raptures in the Father seem to have been scarcely interrupted. There are little things that indicate it as well as

great. Take this: "As He went to Jerusalem His disciples followed Him, and as they followed Him they were afraid." He was rapt, that is to say, in a higher element, and they were afraid of Him as of a ghost, or as birds are of men. However, as I said, it is unnecessary to dwell on Christ's perfect obedience to the two great laws, for no one has ever questioned it.

Speaking of the second commandment we see that He reaches out His hands to lepers, as one would caress a child. He loves persons possessed with devils. He sympathises with the vilest classes of our species. Now turn to the reasonableness of these laws and the constitution of the universe out of which they proceed. Love the Creator with all thy heart and mind and strength and thy neighbour as thyself. Looking at the word more closely, what do you mean by "love." It always means the same thing, however it may be applied, *viz.*, the union of beings who are similar to one another. Expand that a little: (i.) Love implies contact; (ii.) it implies the contact of like natures; (iii.) it implies contact so close that each, losing thought of self, becomes identified with the other. Mother and child for instance. The one is developed beyond the other, yet *au fond* they are alike. Each nature contains something of the being of the other, with this result: the mother by the side of the child's sick bed sits up all night, forgets her own comfort, her own hunger even, and receives every scream of the boy's pain into her own heart like a knife. For the time, she is the child—the two are one—and if the child were as developed as the mother, he would identify himself with her in the same way. The relation in that case would be perfect. The union would be complete. This then is the way in which we are to love God.

But the ordinary conception of God is one of size, force and distance, so that the difference between Him and a man is the difference between infinity and six feet, which amounts practically, you will observe, to a difference in kind. Christianity does not say this, but its teachers too often imply it by their silence. They do not speak of the God within us to be clasped and held on to. They do not speak of the God in man's own heart to be loved with the love of a lover. They have not personally received these truths. They are not evolved enough.

These teachers are only on a level with our steam-engine making or our political period. So they take their pictures of God out of manufacture or government. He is the Infinite Inventor, Engineer, Controller, Magistrate, Decoration-giver and Executioner. That is God. Now then, given a being bigger than the universe and enthroned outside of it, who is occupied with giving work and tears and graves to men and women—Heaven to some of them and Hell to the rest—it stands to reason this is not a portrait for a man to love with all the enthusiasm of a lover or, as the law expresses it, with all his heart and mind and soul. He cannot do it.

Then the habit of our mind with regard to man makes obedience to the second great commandment equally impossible. The use of men, I mean the use for us of *other* men, is that we may excel them, surpass them and overcome them. That is what they exist for so far as we are concerned, and the greatest men are those who excel and surpass and overcome the greatest number and bring home the most bones to their own cave. It is true that Christianity goes directly against this. Christian saints and heroes, that is the dead ones, rank according to their degree of self-renunciation. But, unfortunately, the public teaching on this point is not so distinct as it should be, and besides, men's view of the truth is blurred by inconsistencies in the Church itself. They see mitres made crowns, and pastoral staves turned to sceptres. They see rank assigned to sanctity of character, or positions of rule bestowed upon humble spirits only in exceptional instances. Moreover, in the present stage of evolution, our Western race is still largely animal—the dog, the wolf, the fox, without the man's heart. Witness our absurd manners of suspicion and distrust towards everybody that we do not happen to know. *The Spectator* says that the average Englishman is mostly "looking round for somebody to despise." But in any case, it is certain that unless our age gets some new teaching and gets conducted by some short cut to a higher turn of evolution than what we have reached yet, the second great commandment of Christianity is absolutely hopeless. "Thou shalt love thy neighbour as thyself."

And yet—and yet there is a "remnant," as the Bible calls

it, there are a few people to be found at the present day in different parts of the world who literally keep these commandments, who have so lost sight of their own personality that they love their neighbours—not their *nice* neighbours merely, but all their neighbours—as truly as themselves, and who love God passionately—sometimes. And to be saints sometimes is as much as can be expected at our present stage of evolution. As to how many such persons there are in the world, not in Christendom only, but everywhere, I think we can say as much as this, that there are probably no cities or even large towns without a few persons who would willingly give life itself for others. And there is an even greater number who find their chief pleasure every day in the secret contemplation of the Infinite One; they recognise that He is kin to them, they touch Him spirit to spirit, and after the manner of Mary with Jesus, scatter upon His being, so to speak, the perfume of their whole nature, and wash His feet with their tears.

Needless to say, the God whom these good people adore is not enthroned outside of the Universe. He dwells in their own hearts, which are thus "temples of the Holy Ghost." He is the inner light, the Logos, which, as St. John says, "lighteth every man that cometh into the world," and which, when we recognise it, produces in us what St. Paul calls "Christ formed in us, the hope of glory." Lacordaire speaks of it with a strange simile: "the sting of a bee." Our own Mrs. Besant speaks of it also—in fact, all the mystics do. The Divine Ego and the Human Ego—the two currents touch, with the result of a flash, so to speak, in consciousness. This becomes a ray unbroken between our breast and the ineffable One; and, whether they recognise it or not, all men and women, the most ignorant as well as the most illuminated, are truly connected with the Infinite Spirit or Âtman, just as, one day, we all shall be equally enlightened, and the veils on our faces equally removed. We are not fit for that yet, of course—we should go mad. We are not evolved enough. But it is in anticipation of the rapture succeeding all the incarnations that the passionate Law is given: "Thou shalt love the Lord thy God, with all thy heart and all thy mind and all thy strength."

The ray of Divine Light extends from the Soul, not only to the Seven Spirits and the Throne of white fire, but laterally as well to all mankind, making the solidarity of the race. The separateness among men is an illusion. Savage and civilised, the vilest and the most saintly, have already in their hearts the same Logos, and are destined, in the course of the æons, to attain the same glory. Save in the number of æons there is no difference from the standing point of God. Perhaps I am wrong in making even that exception. The relationship among them is in reality so close, that nothing closer can be conceived. Each is a variety of the substance of the other, and all are substantially one. For the present this is only imperfectly perceived. Before very long, however, in all likelihood, it will become quite plain, and the reasonableness of the Law appear distinctly: "Thou shalt love thy neighbour as thyself."

It is not alone, however, to the *laws* of Christianity, but also to the doctrine that a priceless service is rendered by the Ancient Wisdom. Theosophists allege that there exists a great body of truths, philosophical, scientific and moral, which includes all that is trustworthy in the philosophies, sciences and religions of the ancient and modern worlds. This body of truths is known among us as Theosophy, which thus, though not a religion, is, nevertheless, the highest authority on the subject. The truths vouched for by Theosophy are universal in their nature, they prevail on all the planes of the Kosmos, physical, emotional, intellectual and spiritual; they are independent of history or locality, time or space, and are, therefore, eternal in the nature of things. Theosophy, like our Master Christ in His parables, postulates that the universe is throughout one substance, directed by one method, animated by one life. Everywhere there is a similarity of organs and modes, as between the protoplasm of the worm and the elephant, between the eye of the infusoria and the eye of man.

Theosophy maintains that a law existing anywhere prevails inevitably everywhere, from the nebular mist to humanity, and in all the planes of yet higher evolution till man is one with God, each plane expressing the law according to its own dialect, as it were, in its own spelling or handwriting. From the atom or the

insect to the prophet or the angel, the whole is continuously pervaded by the Living God. There is no gap anywhere. Separateness is an illusion. The planes, physical, emotional, intellectual and spiritual, mutually interpenetrate. The whole is one web, the robe of the Living Deity, without seam, woven throughout. In this way Catholicity or Universality is the test of truth.

As an illustration of how Theosophy applies it, take the cardinal doctrine of glory or perfection by means of humiliation. She finds this development through limitations or growth, through death on every rung of the ladder, and, in one form or another, from the vegetable or animal cell all the way up to the Christ.

Theosophy points out that the cross is both the most ancient and the most universal of all symbols, human instinct having everywhere and always discerned that Evolution is by the Cross, that the Cross is to the universe what the six-sided star is to the snowflake, what the geometrical figure is to the crystal—the foundation on which the whole is built. In short, Theosophy holds up to men's acceptance, not only the Cross, but the same Cross to which the Master invited the rich young man, while as yet there was no sign of His historical crucifixion—a Cross which antedates the very creation of the planet itself, for we are told that the "Lamb was slain before the foundation of the world" (*Rev.* xiii. 8).

It is in this manner that the Ancient Wisdom vindicates her claim to the position of an authority in matters of faith. Her test of truth is its catholicity. A doctrine existing on all the planes is beyond the reach of cavil or contradiction. It takes its place among the eternal facts. How is it possible, for instance, to disbelieve the saying of the great initiate, which every portion of the universe confirms: "There is none other name given under heaven whereby men can be saved," when we understand that Christ crucified is the eternal Law without us and power within us, effecting perfection through the Cross. In religious dissensions the body of Ancient Wisdom is the High Court of Appeal.

C. GEORGE CURRIE, D.D.

A RELIGION OF MYSTERY

Krive-Kriveïto and the Creed of Litwa*

> Thou art not to rise from the dust of the ages
> . . . Beauteous light of fair Livony.
>
> Yasykoff.

Of this ancient cult little remains, there linger but hints in scarce chronicles, unearthed and studied by a few specialists and scholars. As we watch the faint foot-prints traced by the vanished worshippers on the grey dust of the past, we can see rising before our eyes the shadow of a mysterious power, of a might once widely known—the power of the head of this unknown and vanished cult, the head who bore the generic name of Krive-Kriveïto.

The country swayed by this power of the past was composed of the lands of Lithuania, Prussia, Samogynia (which did not receive its name from Samo, the legendary Sage who ruled the Baltic Slavs), Kurenia, Semgallen, Livonia, Lemgallen, and the land of the Krivean Russians;† it was also called Ymond. The district of Lithuania now shows no traces of that religion which once raised it so high above its sister lands. The ancient charm has departed, save that which lingers about some vast and beautiful forests, more like the haunts of fairy and elf as pictured in old tales, than like modern woods.

Ditmar (or Thietmar) VII. tells us that under the influence of Retra, when Boleslav reigned "behind" the Elbe and the Danube, over Volyn and Prussia, and made war against Henry II. of Germany, the Slav tribes, with their gods at their head, came to help the Emperor, the cause of this alliance being their fear of the enmity of Boleslav to their creed. Pagans and

* Lithuania, now a province of Russia.

† Russia itself, since the days of Wladimir, was nominally Christian; but for the students of its early literature it was (and is) Pagan.

Christians are said to have fought side by side, and when the Christian soldiers insulted the images of the Pagan Gods, Henry paid a fee to appease the offended deities. The great Duke of Russia, Yaroslav—that typical ruler of the early days of a nation—also, it is said, entered into this alliance. This co-operation of Christian and Pagan was, however, of rare occurrence, and the evidence of its existence is not conclusive.

Peter of Duisburg tells us that the power of Krive-Kriveïto was equally great in Prussia and in Lithuania; also that the Russians went to Kurland to see the Augurs, who were there leading a monastic life, and to receive from them predictions as to the future. Thus it seems that a portion of the Russian land was under the sway of that priesthood and teachings which shine faintly upon us through the medium of dim tradition, and of which we shall try to give an outline in the following pages.

I.

*Cosmos and the Gods**

As to the Lithuanian conception of cosmogony only one precise and definite statement remains. The Lithuanians believed the earth to be a great circle covered by seven seas. The Sun, held in Litwa to be a goddess, roamed over the world in a cart driven by three horses; these horses were one of gold, one of silver, and one of diamond.

Two stars were the light-bearers of the Sun-goddess; these were the morning star (Aouschrinne) and the evening star (Vakarinne). The world, according to Lithuanian belief, has existed for ever; all that has been brought into manifestation is divine; all that exists is the manifested Deity. Two Principles reign in the universe; these opposing powers are good and evil, ever wrestling, ever in opposition, but proceeding from one source. The wrestling of these conflicting powers was symbolised by the flashing of the Aurora Borealis playing in the skies of their northern home.

Buslaeff quotes another saying of these people, giving a somewhat different, but equally suggestive cosmogony. This

* See *Some Features of the History and the Life of the Lithuanian People*, compiled by leave of the Vilno Statistic Committee, Vilno; 1854.

belief is to the effect that when the earth was destroyed at the Flood, certain men and animals were preserved, for they were supported by the shell of an egg cast down to them by the great God, Pramjimas.

The traditions of these people are those of an exiled race. From generation to generation was handed down the tale of their lost home in the East, where the Sun is born, where its palace towers golden ; to that lost land, of which their traditions told, their souls returned as soon as the dense veil and prison of the body was rent away by death. Their songs tell of roses, of palms, of mighty wild beasts unknown in the adopted country wherein they dwelt, where only the lost buffaloes roam in the almost antediluvian forests. Ancient as the famous wood of Belovej is their tradition of the pre-historic world. They have two records of the flood ; these are the tales of the great flood, Paskindimas, and of a minor one, Tvanoï. Before these floods the earth existed, say the legends, in another state. Two of the traditions dealing with this period are startlingly like portions of the Stanzas of Dzyan ; they are as follows : The greatest of the gods, Sotwaross, having created the earth, saw that it was full of poisonous evil monsters ; these beings—unfit to live—he gathered together, tied them, and gave the order that they should be drowned. The second legend tells of a "woman" Blinda, who could give birth to children from all parts of her body (by exudation ?).

After these first processes of creation the earth changed her form. The second story of the flood describes the chief of all the gods of the earth, Pramjimas, looking upon the *flattened* world ; the God, gazing thus on the creation, sees much evil, vice, and disunion ; so far indeed have men departed from brotherly love and the concord in which they dwelt in the beginning, that the God sent again the Giants Vandu and Veya (Vayu and Varuna ?), Wind and Water, to submerge the guilty race. This latter legend seems like a last glimpse of the fate of Atlantis glimmering through the mists that hide their real past from the eyes of Litwa.

The gods who watched over the race were many ; but the accounts we have of them are few, and not very clear. Mention

has already been made of a highest God, the Creator of the dawning worlds, Sotwaross. From this deity came twice three gods; the first, or higher triad, was Atrimnos, Perkoun, and Pokluss (Neptune, Jupiter, Pluto); by and through the name of this, the higher triad, Krive-Kriveïto and his successors received their power; through them alone could priests be consecrated and the will of the gods known to the people. To the second person of this trinity, the god of thunder and lightning, the oak was consecrated. The lightning was held to be a power of the god, and all that it struck was sanctified. The images of the three deities stood under the mighty oaks on the field of Romow; tradition—and even Prussian chronicles—assert that these sacred trees remained evergreen, summer and winter; before the altars of the first triad burnt the inextinguishable fire, sacred to these deities, and called "*znitch.*"

Pramjimas, with Vandu and Veya, formed a lower triad, a reflection of the higher, but alike in attributes and functions. Earthquakes were ascribed to the wrath of Pramjimas; he was not omnipotent; his name signifies predestination and he ruled life; but his ruling was controlled by the destinies traced on the "Stone," on which were drawn the things to be; of this Stone Pramjimas was the keeper.

The Creator was above all; but between the higher and lower triad was Laouma, the Litwin Lada, Lady of Love, and goddess of abundance.

Laouma bestowed her heart on a man of earth; from their union was born a son who "thrones in heaven on a diamond seat."

Laouma (or Layma) sometimes appeared to human sight; when she did so she wore sometimes a green vesture, sometimes a red, and sometimes a black robe; denoting severally a good harvest (green), war, or plague to come. The rainbow (the Lithuans called it "consolation") was named "Layma's Girdle," or the Heavenly Girdle (*dangaou tosta*). It bore also the name of a deity, Podaga (in Russian, Radonga), which name is derived from *padangis*=ether. Narbutt likens the goddess Layma to Perkounatele, the spouse of Perkoun, a goddess whose existence is still believed in by the Lithuanians. Narbutt calls her

Menelia, and thus links her to the twins Lel-Lelia of the Slav mythology.

In the names of these gods we can faintly trace the conception of a world of seven planes: three worlds below, and three, their archetypes, above; a dual principle in the Heavenly Mother, and above all a Creator.

The Lithuanian pantheon also includes Karalouni (Prakṛiti), a goddess of light. She is represented as a beautiful maiden; her head crowned with the sun; her mantle aglow with the strewn stars, clasped on her shoulder by the moon; the ray of dawn is Karalouni's smile; diamonds are her tears, and when the sun shines through the glittering rain-drops, the Lithuan murmurs, "Karalouni weeps."

Devevitis guards the sea; he watches over the sailor; the fishers, even in the present day, when they go out on the Baltic on the sunlit rosy summer nights, sing to him the prayer for protection. In the sea roam the Cheltizi; sirens they, beautiful virgins clad in robes of silver, fish scales and pearls, their heads crowned with amber. The queen of these sea-maidens is Yurata, daughter of Pramjimas. Yurata, like her mother, Layma, loved a man of earth; he was a fisher, and the goddess was condemned to fall into the sea depths, bound to a stone, at the foot of which her lover was chained.

In Lithuanian homes dwell the fireside fairies; these are the Kaouki, gnomes "as long as a finger," helpful little men, but proud. If they are offended they will depart, and set the home they leave on fire ere they go.

Undines swim in the Lithuanian rivers; and to the borders of the streams there come, on moonlight nights, the seven Lithuan "Parques"; through the forests roams the Mezioyma, a gigantic manlike Diana, wrapped in a bear's fell, crying out, "Litwa consists in her woods. Destroy the woods; Litwa shall be no more. Destroy the woods."

The seven Parcæ sit spinning in the moonlight, on the river banks; they sit—these seven mysterious sisters—on consecrated stones; their names and their offices are as follows:

Vernantey—who spins the thread of life.

Metantey—who rolls up the threads,

Audetey—who spins of them linen.

Gadutoy—who charms her sisters with her songs, and seeks to spoil their work; unfortunate is he whose thread of life falls into the hands of the fourth sister.

Sargetoy—who hinders her from doing evil; fortunate are the men whom she shields.

Noukiretoy—who cuts the thread of life.

Outkaletoy—who washes the linen, and surrenders it into the hands of the highest Deity.

The robe that men must wear after death is fashioned of this linen woven by the Norns. Each man in Litwa brought offerings to a consecrated stone placed in these weird places where the seven sisters sit and spin in the moonlight.

Wherever flowers bloom, whether in wood or field, there passes on wings of air, from one to another, the god of bloom, Pouzas; he of whom the song says:

> O flower! may breathe coolness on thee
> Pouzas, and his little sons, the sweet friends of flowers.

II.

The Nature of the Soul

The Lithuanians held that their ancestors were Sons of the Moon; and they believed them to have been gigantic in stature.

They believed the central force or spirit of man to be a spark from God. The forces of the spirit were: intellect, memory, imagination, concentration, penetration; the last-named subject to the intellect. Qualities and tendencies were believed to be born with man.* The authority from whom our previous statements have been gleaned, says that "soul" was unknown to the Lithuanians; but another author, Kadloubek,† says the Goths (Latysch) and Lithuanians (Litwa) believed that souls go out of bodies.

We appear to have hints, in the above mentioned powers of the spirit, of the "seven principles," spirit, soul, intellect, penetration, subject to the intellect, the psychic power of imagination,

* See Manuals iv. and v., *Karma* and *Reincarnation*, and compare the statements therein.

† See Kostomaroff, *Slav Mythology*, iv. 19.

and the mânasic power of concentration,* the lunar germ from the Sons of the Moon, the astral, the body, and that in which "the soul went out of the body."

The highest "light-spark," the "divine fragment" of the universal Life, seems to be hinted at in the imagery of the following graceful tradition: Some stars came to be born with men; the Parque attached these stars to the human life-threads; when the man dies the star falls from heaven.

Death was no enemy in the eyes of the Lithuanian; we shall see in the next section with what simple dignity it was met.

III.

Death Ceremonies

The Lithuan word for death is *nahwe*, and this word was adopted by the Slavs to indicate that after-death state described by the term Kâma-loka in theosophic literature. The Lithuanians believed that men retained their rank and duties after death; thus the noble remained a noble, and his servant died with him in order that he might follow him into the after-death condition even as he had followed him on earth. The bodies of chieftains were burnt, and with them a horse, a servant, dresses, arms, and also the claws of a bear or lynx, with which "to climb the mount of bliss," a provision for the future which implies an intermediate state in which bliss was not attained. For thirty days after the departure of the soul the widow came to shed tears on her husband's grave; she came twice daily, at dawn, and at sunset. On the third, sixth, ninth, and fortieth day a feast was held at the tomb, and an offering of food and drink was made to the soul; the food was thrown on the burial place; then the funeral meal was served, the men ate without knives, and in perfect silence. At these feasts the leader was always the priest; it was his office to begin the *rauda*, or "song of the hero who ascends the Mount of Eternity to dwell with his fathers among the spirits of the Good."† The people

* A curious proverb of Litwa says: "The father of thought lies in the pond."

† Some of these *raudas* have been collected by Philip Rouik and Dr. Resa. The only Lithuan songs which have come down to our times are the *daïnos*, or songs of love.

of Litwa dearly love song; on these occasions all sang—priests, wandering beggars, maidens, and fortune-tellers, all, in short, who were present—so that the place of burial was made bright with harmony and colour. The maidens described in the songs are pictured as beautiful and fairylike; crowned with flowers, robed in brilliant draperies of green, white and gold, their golden hair free and flowing.

On the second of November was celebrated the feast of "Ilgi"; this was the day of commemoration of the departed, an "All Souls" day. The Ymond tribe held this feast in the bath-rooms—a part of the house which is still believed in Russia to be haunted.

The divine spark within the soul of man rose again, at physical death, into the bosom of its god, or remained on earth to enter a new body. It appears here as though two stages in the pilgrimage of the soul had been confused by the collectors of Lithuanian lore. It was after the death of the body that the soul received reward or punishment, the existence of sin in the world was the consequence of its fate; this appears to denote a belief in cosmic karma, the collective fruit of the separated or concerted actions of men. The most terrible penalty which could fall upon the sinner was the annihilation of the soul; crime and error could be expiated by self-sacrifice or the giving up of some beloved being or object; the same belief appears to have been held by the Slavs who died for the dead of others; the same feeling probably prompted them later, when they are reported to have sacrificed children to the gods, to gain salvation for sacrificed and sacrificer.

We have seen above that man was born with innate inclinations and aptitudes, tendencies inherent in the babe, who, when he opened his eyes on earth, had a star born with him in heaven, a star linked by the Parque to his "thread of life," the thread that linked stage to stage in the great pilgrimage, and joined the past to that future in which lay possibilities of fuller life, as the "hero" of the *raudas* ascended the "mount of bliss" robed in the linen garment spun and washed by the seven sisters; but the soul which rose to the highest spheres, and yet lingered among men on earth, did not therefore cease to be one with the Eternal.

IV.

Exoteric Worship

The ancient Litwa held that Truth and Law were one, the Law could not be created, it *was*, and had to be found; to guide men in this search the Lithuans had an outer creed, of which few details and scarcely any monuments remain; they possessed also a teaching, the inner meaning of which was imparted to the few.

The exoteric creed, so far as we can learn, consisted chiefly in the worship of Perkunas (or Perkoum), the fiery god. This worship was paid to him under the sacred evergreen oaks, at his ever-flaming altars. In this outer worship we find no indications of any divine honours paid to the highest God, the Creator of the "first" earth. But His symbol was adored in olden times; this was the "holy fire" (*znitch*), which was tended by men and women of ascetic life. These were the Vaïdelotes, who were priests and priestesses of the eternal fire, ere it was brought to burn upon the altars of Perkunas and the gods. This worship is said to have owed its origin to the sun-myth; undoubtedly the sun, the heart of our system, the universal symbol of the Logos, was venerated in this, as in other systems, as the giver of the holy fire of life, the source of growth and being.

But all the remnants of the Lithuan faith to which reference has been made are but later rays—rays of the setting sun of the Lithuan creed.

There is a record of a shrine built as late as 1265, when the great temple of Perkunas was erected in Vilno; it was built on the spot where now stands the Roman Catholic cathedral, and round it was the sacred wood of Perkoun.

This great temple at Vilno had no roof; the entrance was to the west, and in the opposite aisle was a chapel containing the objects consecrated to the divine service; beneath it was a cave wherein, it was said, "serpents" dwelt. Part of the building was raised about twenty metres above the rest; here stood the chief altar, up to which led twelve steps, whereon was painted the orbit of the moon. The ever-burning fire shone on the altar; it was kindled in an excavation in the wall, made with such skill

that not only were the wind and rain powerless to extinguish the holy flame, but their rage only increased its brilliancy.

A curious feature of Lithuan astronomy lay in the fact that they had a year of thirteen months; every hour of the day and of the night bore its peculiar name; and they reckoned time by nights, not by days; they also had a method of dividing time into nine periods, following a Scandinavian custom. Scandinavian lands appear to have exercised an unaccountable influence over Litwa; we find that the head of their creed, Krive-Kriveïto, was chosen "in the way of the head-priest of Upsal." The temples were maintained by the war spoils. These were divided into four parts, and bestowed as follows: (1) to the gods; (2) to Krive and the priest; (3) to the army; (4) to the citizens.

V.

Krive-Kriveïto

At the head of the Lithuan system was Law—the unswerving Law which could not be changed nor invented; the Law which had to be found. The power of the visible head of this faith, Krive-Kriveïto, was not arbitrary nor unlimited; for it depended on the Law, and his rule was in the name of the gods, the higher triad. He was compelled to issue his orders as the mouthpiece of the gods, in accordance with custom and old traditions. From the gods Krive-Kriveïto had his might; even Pramjimas, the ruler of earth, could but follow the lines of fate traced on the mysterious stone. The gods consecrated Krive-Kriveïto, and he consecrated his chosen priests. These chosen ones, the Vaïdelotes, men and virgins dwelling in temples by the sea or in woods, were, so the sagas tell us, versed in magic arts.

In the night of the origins of this primitive faith we can dimly distinguish a great figure watching over and guiding the settling of the race, as they moved into the country of their adoption from that legendary land of the roses and the palm trees. Tchtiminas (Fish?) he was called; a great sage who taught the child-nation the arts that served their needs; to sow cereals, to shoot with the bow and arrows; a ruler who gave them the Law from Heaven; it was when the Lithuans forgot

this law that happiness left their homes. Some axioms, attributed to that first ruler, still live; we quote two of them as follows:

"Evil germs grow, even without careful sowing; but the good ones, even when sown, do not always bring the fruit expected."

"Wisdom, courage, and virtue are the foundation of heavenly bliss, as of earthly welfare."

The Prussian historian, Peter of Duisburg, thus tells us of the power possessed by the head of the Lithuans, him to whom the care of the Law of old, the Wisdom first bestowed by the legendary sage, was entrusted. In Prussia, says the historian, the Krive-Kriveïto was so highly respected that his bidding was law, not only to the Prussian tribes, but to the Lithuan and Livonia lands as well. His sway was so mighty, so widely extended, that all who were of his blood, or any messenger bearing the rod which was his sign of power, were, on entering a realm subject to the same faith, received by rulers, princes and people with the highest honours.

Peter of Duisburg confirms the statements made by another old chronicler (Adam of Bremen) who reports that the Russians were in the habit of consulting the augurs, who led an ascetic life, dwelling in Kuronia (Kurland). Karamzine* also gives it as his opinion that the Krivean Slavs belonged to the cult which owned for its head Krive-Kriveïto. It is certainly proven that a part of the Russian land (as well as Prussia and Lithuania) recognised Krive-Kriveïto as the head of its faith. In *The Compilation of Church History* (Narbutt, *Lith. Mythol.*, "Dodatek iv."), it is stated: "The 28th of July, 1414, in the village of On-Kamim (Duchy of Samogytia) died the last Krive-Kriveïto, named Hintowl LXXIV., high priest. With him disappeared a function very important in olden times; important in all questions of justice and of religion for the whole of Lithuania, Prussia, Samogytia, Kuronia, Semgallen, Livonia, Lemgallen, and the land of the Krivean Russians. This office had been held there continually since the eleventh century."

What was the real inner teaching of this vanished creed?

* *History of the Russian Empire*, vol. i., note 26.

Who shall say? Belief in magic was a part of the faith; it took, however, a form opposed to the usual mediæval view of magical practices and magicians. The Lithuans held that those men and women who were endowed with physical beauty were also those most highly fitted for practising magic. Magic to them, as to the Prussians, was truth-telling, and the beautiful was the true.

The key to the power of the Krive-Kriveïto is perhaps to be found in an old proverb which runs thus: "There is little white light here." With them the phrase "white light" or "white world" (*svet* means both light and world) is to be taken in what we might almost call a "technical" sense. It does not mean the light of the stars or of the sun; it does not mean the world of mankind as we know it; it rather alludes to an inner world of righteous men, of "chosen ones" of whom Krive-Kriveïto was the representative. Of this "white light" there is little in the world of men.

Litwa recognised a Higher Law, a wisdom entrusted to "chosen ones," brought and bequeathed to the people by their legendary ruler; this was the Law which "had to be found," and when discovered was known to be "one with Truth."

The religious chief of this faith, therefore, had a power equalled only by the sway of Arcona in the Slav lands, or by the influence of the Pope or the Dalaï Lama in our times; its area truly was much smaller, but the obedience it exacted was as full, and it extended over all kindred nations and children of the faith.

There is an old proverb which runs: "When you will light the light of the Serpents, all the Serpents will gather around it." Under the great Vilno temple there still existed, in the thirteenth century, the "Cave of the Serpents." This hint is significant to those who have studied the symbolical meaning of such words and phrases as "serpents," "light of the serpents," and "cave of the serpents."

Over the grave of the ancient creed of Litwa is now piled a mass of outer misleading facts, an over-growth of popular mythology, much of it, possibly, of late date. Litwa is poor and of darkened knowledge, though her woods are green and

light, not sombre as the forests of the Volga tribes; nevertheless no accretions of popular belief and lack of understanding can wholly conceal the meaning of the beliefs and phrases we have outlined and quoted.

It seems almost as though a Turanian stock had been led thither of old, bearing with them the Fire of Heaven—a fire which they failed to preserve, for on Russia's inner life the beliefs of Litwa have left next to no trace.

A Russian.

THE PRINCE AND THE WATER GATES

Old folk who live away westward—where the Cornish sea crashes on blackish grey rocks and many-hued marble, and plucks, whispering, at silver-grey sand—folk who dwell where the Gulf Stream keeps the air mild and soft with the perfumed balm of an eternal spring-tide, will tell those whom they favour of Lyonesse. Such favoured ones, even to-day, may hear somewhat of the Lost Land, of which the wee isles, veiled in summer by shining, milk-white mists and in winter by clouds of wind-whipt spray, are all that remain. For the sea-fairies claimed the rest of great Lyonesse and drew it down under the water to sleep there out of hearing of the din and strife of this wonderful world of to-day; to lie still beneath the purple cloud shadows that flit over the surface of the green Cornish waters; to hear only, and that dream-wise, the hiss of the spray and the laughter of the milky-winged gulls.

The wise old folk who trouble themselves so little about new things, and are so chary of speaking of the old, keep their legends which they half believe; and these tell of things that happened in lost Lyonesse, and also in the "shining land," the wonder-country, Hy Brésil, which is not lost, but only waits for ever to be found, to which a few heroes of the old race won their way. The story that follows is one of the legends told to

the youthful unbelievers of these latter days; but it is likely that the thing whereof it tells was far otherwise, and has neither been heard nor told aright.

It is said that in the last days of Lyonesse there reigned in the land a great king, but all about him seems to have been mystery. This was either because he did indeed come from a mystic land which no man knew, or because, the country being large, the people of the outlying regions never saw his face, and therefore simple folks made legends concerning him; this is the later view, and therefore no doubt it is the wiser. Some traditions say his court, held in the great city where his knights and councillors gathered, was but an illusion worked by a great mage for the bewilderment of unlearned men. There are legends which declare that it was from Hy Brésil he came; and yet again others which say that this great king never left Hy Brésil at all. Moreover, some assert that the young prince went thither to him after he had opened the water gates after the manner in which shall now tell, even as it was told to me.

The region of Lyonesse, of which that which is now Cornwall was a part, was under the rule of a prince of the same lineage as the king. This prince was a great patron of learning, so that though his land was far from the court of the king, it was exceedingly full of wise and gallant men and virtuous and delicate ladies. In the capital of that region learning had made great strides; and the buildings there were wonderfully beautiful and noble. The father of this prince had been a great warrior; he it was who, aided by the magic of a mighty mage, had driven back the savage hordes of people who would not own the rule of the king. He had driven them so far away that the dwellers in the city had well-nigh forgotten the days when these savage men caused the people to fear them. The citizens grew more luxurious; they lived at ease and multiplied possessions, they applied themselves to the arts and sciences and to the increasing of civilisation and learning.

The city was built in a broad green valley; hills rose about it on three sides, north, east, and west; from them flowed streams like crystal. Where the valley opened out was a fertile plain watered by a great river fed by the streams, a river which

flowed for many miles to the south. Beyond the northern hills there was a wide sandy plain; in the hills to the west was a great reservoir, whence streams were led through the city streets. The northern hills were the steepest and highest; in them there was also a great reservoir, but from it no water flowed. A deep channel grooved in the rocks led down from the hills to the more level ground, and so onwards, in a broad dry river bed, through the centre of the city to the southern river.

For once, through the evil magic of the bard of a chieftain of the west, a plague of drought fell on the city. The bard sang upon the streams and they dried up, and by means of his song the clouds were hindered from giving down rain, so that both men and cattle died of thirst. Then the father of the prince who now ruled the city, being a strong warrior and a great general, made war on the chieftain of the west and slew him, and took his bard and buried him alive under a cairn on the western hills; then the rain fell and the people rejoiced. In the reign of this warrior prince they were fiercer and more cruel than in the reign of his son, who encouraged peaceful arts.

After this drought there came a great mage from the king himself, who, by his art, carved a huge cleft in the northern hills, into which streams flowed and made a vast lake, stretching so far that the eye could not see its limits; and all this deep sea of waters was pent within walls of the living rock, and by a mighty brazen gateway which stood across the spot where the mage had cleft an outlet for the waters. He cleft the channel to the city by the power of the peoples of the earth and the air, the water and the fire, who obeyed his voice and did according to his will; and he girdled the hills and the lake and the great gates with a most mighty spell; and no man knew that spell save the king only, from whom the mage learned it.

Now the ruling prince was jealous for the glory of his city, and he, as aforesaid, encouraged learning and gave much honour to those who fashioned new appliances by means of which men could travel swiftly either on the earth or in the air, or in any way increased the splendour of the city; therefore men who desired that their powers and skill should be recognised and held in honour flocked to the city; and it grew wiser

and wiser, and more and more luxurious and beautiful. Now the prince had a brother who was younger than he, to whom he was much attached, for this prince was not only fair to see, tall and gallant, of a gentle and winning speech, and versed in all courtly arts, but he was also of a brilliant wit, and of a learning beyond his years. The prince advanced him greatly in the Council of the city, and even sent messages to the king praying him to cast his royal eyes upon his brother, the younger prince, and see how meet he was to rule, and how fit for great honours and advancement.

But before the messengers reached the king there fell upon the younger prince a great weariness and lassitude; and he seemed no more to care for learning nor advancement, nor the glory of the city, so that men said his brain had broken under the strain of study; and the ruling prince, his brother, was greatly grieved.

When the days were ripe for the return of the messengers, there came with them an aged statesman high in honour with the king; and he brought greetings and fair messages from his sovereign to the prince; and to some of the most learned of the city he brought great advancement. And on the third day of his stay he begged the younger prince to ride out with him alone and hear the king's words to him. The ruling prince rejoiced, because he thought his brother was to receive some great honour.

The prince and the statesman rode to the northern hills, and drew rein at the foot of the steep ascent to the great reservoir; there the aged statesman dismounted, and slowly and painfully, helped by the courteous prince, he climbed the hill and stood by the brink of the water that filled the great cleft which had been quarried, like a huge basin, in the rock. And the water lapped at the summit of the great brass gates that barred it from the deep dry channel.

The statesman listened to the lap and fret of the ripples; at last he said:

"Most noble prince, the king, my master, sends greeting to you, and begs you to undertake a trust which he will place in your hands."

The prince answered: "By the power His Majesty hath on me, he might well have commanded me, my lord."

The statesman replied: "Within the bounds and limits of his laws the king loves to set free choice before his subjects. The day is at hand when this city, which the prince your brother worthily rules, shall perish if these gates be not opened. Now the king alone knows the secret of their opening; and he bids me say: To no man save to a prince of the blood royal may the opening of these gates be given. Wherefore, the king asks you to consider well before you pass your royal word to him to take such a trust upon you. Within this sealed scroll is the secret whereby the gates may be opened; it must not be known save to him who opens the gates in the hour of the city's peril; and he who will take on himself this trust must leave the city and all the tasks that life hath claimed from him till now, and dwell here, be the time long or short, to watch these gates till the hour of the city's need."

As the statesman spoke the prince felt fear in his heart, for a sudden love for the things of which he had wearied came upon him, and a great longing seized him for those ways and works of which in his heart he cried: "I care for them no more." He stood still, and before him in a vain show there passed, phantom-wise, all the dreams of glory by land and sea, as warrior, as ruler, as mage and dreamer, that had ever charmed him. All noble visions of great service of his fellow men passed before him; all the powers within him rose up, and he felt the throbbing of their life, and rejoiced that they were his; also the face of a very fair lady, who waited on the princess, his brother's wife, shone before him; he saw her with babes about her knee, most pure and serene in gracious, tender motherhood. And he looked on the wide surface of the pearl-grey water, that was like to that lady's eyes; the farther shore of it was wrapped in mist. He saw also the far stretch of barren sand, over which a hawk poised, and he heard the lap of the water and the faint plash of drops that oozed through a cranny in the brazen door. The plash and drip made the place more still and lonely; moreover it was very cold on that high ground to one who came from the sheltered city, with its press of human life and many hearth-fires.

Then the thing he left seemed to be no longer fair, and the thing that he desired he knew not, nor was the present to be desired either, nor could he dream of any future which should be more dear than that which he left. The minds of men were darkened to him, and in his own was a great barrenness and folly. Therefore, in tones dull and cold, he answered:

"As well this task as any other, my lord, for, to speak truth, I am tired alike of tasks and idleness. I pray you tell my king that I will abide where he would have me, and straitly guard the scroll and in no wise open it till the appointed hour, and to this I pledge my royal word."

Then the statesman bowed and kissed the prince's hand, and delivered to him the scroll. After which he rode back to the city, leading the riderless horse.

The prince built himself a hut of bent boughs beside the lake. He sat therein alone, drinking the lake water when he thirsted, and eating only the herbs and wild fruits of the moor and wood. Sometimes his former friends rode to the northern hills with news of the great strides that science and art were making in the land. The king had sent honours to the learned men and princes and noblemen of the city, whereby they were urged to greater efforts; but to the young prince he sent neither word nor greeting. The ruling prince himself rode up to the water gates with his train and besought his brother to return to the city; for he said:

"Solitude and idleness will make thee mad. What strange wild lore dost thou follow here? What false fire lights thee? It is not the king's pleasure, brother, that you should dwell here in sloth, while the toil of the city waits for the doing. You are a man of parts and learning. You should dwell in the city and stand at my right hand in council."

The prince replied: "In truth, my lord and brother, I do not know the king's pleasure, but I know the promise whereby I am bound."

"You are bereft of your wits," cried the elder prince. "A peasant or a slave could open these gates should need arise. Or if it seemed good to you, and you are in any wise pledged thereto, you could yourself ride forth from the city when the time was ripe."

"My word to the king is passed to watch these gates," said the prince. "Wherefore urge me no more."

So the elder prince left him, crying out on his folly. The people in the city, saying that the prince was mad, or perchance idle, or in any case unworthy of the traditions of his race, mocked him a little, and then well-nigh forgot that he watched alone beside the dripping water gates.

The prince thought: "Perchance the king hath shown his scorn of me in honouring others, and in thus answering my brother's prayer concerning me. In truth he does well to scorn me, for my heart knoweth its own weakness. It turns ever to the city, though I know well if I were there I should be weary of it. For what profit is there in the city? What profit in watching a gate that a slave might watch as well as I? What profit in aught under the sun?"

And there fell about the hut a great loneliness and stillness; in the stillness certain words came to his mind: "All men within this land, whether of the city or the savage hordes, toil, will they, nill they, at the king's business. And there be those of the mightiest toilers whose hearts would grow faint, so that they would toil no more, if the king did not cheer them with honours and fair fruitage of labour, and show to them the greatness of their service. For twice ten thousand who will give breath and life toiling in the city, there is but one who can abide with patience to watch a closed door."

As these words came to the prince there fell on his soul a great peace, and his mind grew as still as the waters of the lake. He sat looking southwards, his face turned towards the city. Seated thus, he heard the smiting of the ground by the feet of one who ran very fast. Circled about with dun sand that rose around him cloudlike, there came a man, whose gasping breath the prince could hear while he was many a pace away. This man fell down speechless at the prince's feet; his eyes were glazed with weariness, his face was grey, his parched lips shook, and his body shuddered and twitched, so that the prince thought he would die with his news unspoken. The prince hastened to bring water from the lake, and the man drank greedily; he sat up and gazed about him like one dazed. Then he sprang from

the earth where he lay, crying: "Save the city! O my lord and prince, save the city!"

"What peril menaces the city?" said the prince.

The man cried: "The savage peoples, wild, barbarous men of the South, have come up against the city and ringed it round about. The warriors hold them at bay, but the men are as the sand of the shore in number, and our city is slenderly guarded. A knight of my lord the prince's own bodyguard broke through their lines and rode to summon aid from the cities lying eastwards, whither many warriors have gone because these cities lie on the frontier where defence is chiefly needed. Now if he win to them safely we must prevail, but many days must pass before they come to succour the city."

"Can ye not hold it for so long?" cried the prince.

The man cried: "We could hold it, most gracious prince, we could hold it! But the enemy have seized the western lake and stopped the flowing of the streams, so that we die of thirst. Nevertheless, we will die thus, sooner than yield. For these barbarians are monstrous in their cruelty; they have fired each city that hath yielded, and slain men, women and babes alike. Three citizens have striven to reach you, my good lord, and these men have taken them; two they seized and struck off their heads; and the third they sent, tongueless and eyeless, back to the city. I marvel they have not spied this lake where you abide, most noble prince, save that the place is surely girdled with a most mighty spell. And now my dread lord the prince sends you his loving greeting, and prays you to loose the water gates and send the waters down the channel that we may drink and live."

"To that end have I waited here so long," said the prince. "But ye may not see this wonder of the gates; for, save the king, I only hold their secret, and even I do not yet know its nature."

The man cried: "The gods forbid, my lord, that I should pry into the secrets of our lord the king. I will fly to my kinsmen who dwell in the land nigh to the sea."

So saying, he bowed his forehead in the dust at the prince's feet, and fled swiftly.

The prince, left alone, broke the seal of the scroll, and read the writing heedfully. It bade him descend certain small rock-cut steps a mile southwards from the gates, and so descending into the dark channel, walk up that steeply carven water-way till he stood before the gates; standing thus he must spy out two carven circles on the doors, and place thereon the palms of either hand and press lightly upon the gates. The task seemed to be a very simple one; and the prince marvelled that this mystery should be a thing so small and slight, and so readily to be compassed when it was known. He walked a mile southwards, and the path was easy and smooth. The rock steps were very small, and the descent was a hundred feet and more down the sheer rock of the channel side. But the prince was young, and very strong and agile.

He descended lightly, and up the channel he returned. The ascent to the gates was hard and steep; the rock walls nearly met at the summit, so that the place was in shadow and strangely cold and damp. A hundred yards before the gates were reached the bed of the channel rose so steeply that the prince was fain to fall on his hands and knees, crawling painfully, and slipping back a pace for every two he climbed. The loose stones slid beneath his weight, and his hands were bruised and cut. Often he thought he should roll down the incline and have to climb again to the summit. At last he reached the damp-stained gates, and stood before them on a little level space of rock. The place was very still—still as though life had stopped; as though a loneliness was there through which no voice of man could break.

The prince shivered, as he panted for breath. He could see the rock slope sliding away for a hundred yards ere the channel grew less steep, though still narrow and deeply walled. Arrow-like the great swirling flood would break from its prison and dart raging down that narrow way ere it reached a broader channel, and flowed into the city to give life to the dying!

Arrow-like!—the prince panted no more, because his breath seemed to still suddenly; he shivered as he stood alone in that narrow channel before the water gates. The channel was just wide enough to suffer the gates to swing, and no more. And the

prince saw at last what was indeed the task the king had set him; for he who would loose these doors and give water to the men who were athirst, must give his life to do it. At last he saw the reason of his long, lonely waiting. The prince who would leave the city and wait thus, could be trusted also to open the doors and give himself as the price of their opening when the need should arise. For no man who will desert his post in life, can be trusted to die there if duty bids him do so.

He put his bruised palms on the appointed spots and pressed till his hands whitened. Then he dropped them to his sides and waited. Softly and swiftly the great gates swung back, and he saw, but for a moment, the amber-green wall of foam-tipped water stand high above him ere it fell on him and swept roaring down the steep way, taking him, and with him life, to the people who had first mocked and then forgotten him. Some legends say that through the storm of those waters he saw the king's face shining on him, but how that may be I know not.

The citizens heard the distant roar and set up a great shout; the waters which quenched their thirst swept in a shining flood down the broad channel and passed smoothly, their rush and roar silenced, through all the streets and away to the great southern river. And in their haste and greed to drink, the people never saw that the flood bore with it the body of the man who opened the gates so that they might quench their thirst, but it is said that had they seen his face then, they had seen the semblance of the face of their king.

MICHAEL WOOD.

HÔRUS.—And how are male and female souls produced?

ISIS.—Souls, Hôrus, son, are of the selfsame nature in themselves, in that they are from one and the same place where the creator modelled them; nor male nor female are they. Sex is a thing of bodies not of souls.—*The Virgin of the World.*

THE LIFE-SIDE OF CHRISTIANITY*

In things religious, as we have seen, the only field of research with which official science is competent to deal at present, is bounded by her own presumed limits of the possibilities of happening on the plane of this *outer* physical world. Within these limits she is, for the most part, on safe ground, and especially is this the case when dealing with the literary criticism of documents and estimating the *general* historicity of the statements of their writers. But this boundary of science is marked out for her by the self-limitations of her officials and not by nature, for they ignore, when they do not reject with contempt, a multitude of abnormal *objective* phenomena known to students of so-called "spiritualism" and "occultism"—for instance, all that large class of phenomena belonging to what is called "exteriorisation" or "materialisation," where there is no question of subjectivity, or vision, or clear-seeing, but simply added possibilities of happening in the outer physical world.

Here it is evident that with the official recognition of the possibility of such phenomena, the area of presumable historicity of writers who deal with such subjects would be considerably widened; and this is especially the case with the writers of the Gospel-documents and of their sources. In this it is evident that the present standpoint of the critic is in all cases defined by his personal experience, or rather limited by his lack of experience; for once he has had definite experience of any of such phenomena, purely objective though abnormal, he will never be able to deny their possibility, and he will feel himself bound to allow for it in judging the question of historicity of the statements of the evangelists and all other writers of this class.

* See in the last four numbers the articles: "The Gospels' own Account of Themselves"; "The Outer Evidence as to the Authorship and Authority of the Gospels"; "The Present Position of the Synoptical Problem"; "The Fourth-Gospel Problem."

At the same time it does not follow that because he admits this possibility, he, therefore, accepts such statements without further investigation. On the contrary, he knows that it is just such abnormal happenings which are most liable to exaggeration, and that though he is bound to admit the possibility, he has most carefully to consider the *probability* of such a statement being an accurate description of the occurrence.

For instance, we are told that the Christ appeared to His disciples walking on the lake, and are told, with pleasing *naïveté*, of the ill-success of one of them who attempted to leave the boat and go to Him. Of the Buddha also it is recorded that He not only walked across a river, but that He took with Him ten thousand of His Bhikṣhus. By those who believe in the possibility of such happenings, it will be at once conceded that in this instance what is recorded of the Christ is ten thousand times more probable than what is recorded of the Buddha. Indeed, this particular Buddhist legend may be safely classed as an instance of historicised metaphor, for it is easier to conceive of the myth as having its origin in a belief in the attainment of Arhatship by this number of the Buddha's disciples—"the crossing over the river" of birth and death, and reaching the "further shore" or the Nirvâṇic state of enlightenment—than to think it entirely due to the unaided but gorgeous exaggeration of the Oriental imagination.

Of course it may be that some allegorical meaning may also be found in the statement concerning the Christ; but at the same time it is not only possible but very probable that He was "*seen of them*" on many occasions. Whether, in this instance, it was a collective, subjective seeing, or they saw Him with their physical eyes, His subtle body being made temporarily objective to them, matters little. There, however, remains the further question: But may it not have been His actual physical body? This of course must depend, in its possibilities and probabilities, upon the further belief that such a physical happening can actually take place. In little things the phenomena of levitation create a presumption that so great a Master of nature could, had He wished, have done greater things. But the further question would still arise: Would He have thought it neces-

sary to do so great a thing, when a less would have amply sufficed?

In this direction then, as it seems to us, future science may very probably, at no distant date, enlarge her hypotheses of possibility, and in such matters judge more leniently the historicity of the Gospel-writers; but in other ordinary objective matters the scientific critic is compelled to persist in his present attitude. The historical critic has no other concern than to ascertain what took place down here, or rather what is the most probable account of what took place externally down here, as far as can be gleaned from the contradictory, confused and exaggerated statements of the records.

In this, unfortunately, we can get no help from any independent historian of the period; we are dependent entirely on writers who not only loved but who worshipped the Master. So far are they from being historians, that they were born and bred in a literary atmosphere and the heirs of literary methods which are demonstrated on all hands to be the very antipodes to our modern sense of history. It is, however, absolutely impossible for anyone fully to realise this state of affairs until he has familiarised himself with the criticism of the Jewish apocalyptic, apocryphal, and pseudepigraphic literature of the times. When, moreover, we find a Rev. writer going so far as to call his treatment of this subject *Books which influenced our Lord and His Disciples*, it is plain that there is good evidence that such books strongly influenced early Christian writers, and that such methods of literary composition were directly and naturally inherited by the scribes of the new religion.

On the other hand, we have to reckon with the fact: that *in spite of* this unhistorical literature (for we deny that it was precisely *because of* this, as some claim) Christianity grew and prospered, and has eventually taken its place not only as one of the great world-religions, but as the present religion of the most active and vigorous nations of the earth. In our opinion, it is very evident that a satisfactory explanation of this phenomenon can never be arrived at by the mere dissection of externals; we can no more account for the life, growth and persistence of Christianity by an analysis of outer phenomena, than we can find

the soul of a man by dissecting his body, or discover the secret of genius by a mere survey of its environment. To all these things there is an inner side. And it is just the inner side of the origins of Christianity which has been so much neglected by those who have so far approached them from the present limited view-point of scientific enquiry. The life-side of things is at present beyond its ken.

It is because of the stupendous power of this life-side, more than for any other reason, that the results of scientific biblical research have been and are so strenuously resisted by the mass of believers in the ever-present power of the Christ; they feel that the religion which has given them such comfort cannot have its source in the mediocre elements left them after the analysis of what they consider to be their most authoritative documents.

Many of them have in themselves felt in some fashion the power of the life of their faith in emotions or subjective experiences, and the conviction in its truth brought about by such feelings and experiences leads them to resent the progress of criticism, and to deny the validity of the methods which seem to aim at depriving them of their security in this conviction.

This regrettable opposition to free enquiry into the truth of certain selected records is owing to their natural clinging to forms instead of centring themselves in the life. They are not yet convinced of the incontrovertible truth—the fundamental law of evolution—that forms must change. It is an amazing fact that not only the mass of believers but also to a large extent the majority of the critics themselves (in spite of their free enquiry into the documents) are still under the influence of a traditional orthodoxy of doctrinal form. No matter how freely critics may treat the documents, they seem still persuaded that the genuine teaching of the Christ is to be deduced from these selected documents alone; while the mass of believers are horror-struck at the suggestion that the very selection of these documents involves the begging of the whole question. It is, they think, because they have not only believed with all their hearts in these writings, but have vehemently rejected all others as heretical and mischievous, that they or their fellows have experienced the life of their religion.

Now all this is a most grievous misunderstanding of the universal love of the Christ, and founded on the error that He is a respecter not only of persons, but of the limitations which they establish; and these, not only for themselves, but, more strangely still, for Him. They do not yet know that a true Master of religion demands nothing but love of truth and a sincere endeavour to live rightly; He is ready to help all, even those who deny any form of Him He may have used on earth; and above all, to help those who seek to clear away from that form the misconceptions which His professed orthodox followers have woven round it, in a too great love of the form instead of a love of the Truth whose servant He is.

Now, there must ever be a great mystery connected with the work of such a Master—a great mystery we say, for it would be foolish to avoid the use of the word, merely because it is out of fashion in the passing phase of arrogance of some who would measure all things by their own limited experience. We are surrounded by mysteries on all sides at every moment of our lives, and the mystery of the Christ is the mystery which, in its hypothesis, none but the perfected man can fully know.

His unity, "which hath many faces," is not to be seen in greater fullness by shutting our eyes to all but an arbitrarily selected number of documents, and declaring that the rest contain mere counterfeit presentments of His presence. If the manifold literature of the early centuries teaches us anything, it is the truth of the ancient saying: "He hath faces on all sides, on all sides ears and eyes." And, strangely enough, it is just in the arbitrarily excluded literature that we find most distinct traces of an effort to understand this spiritual side of His nature, and of unequivocal statements of the nature of His appearances and continued help after the death of His body.

In much of it we are put in direct contact with the inner circles of those devoted to the spiritual life, who gave themselves up to contemplation and the developing of those inner faculties of the soul, whereby they might experience the life-side of things in moments of ecstasy, or visions of the night. These men were poets, and prophets, philosophers of religion, allegorists, mystical writers, for whom external history was of very minor im-

portance. They were in contact with the inner side of things in all its multitudinous phases; contact with this life gave them the feeling of certainty, and the truth of ideas became for them so vastly greater than the truth of physical facts, that they failed to discriminate in the way we now call upon men to discriminate in such matters. What they saw or experienced in the inner spaces was for them the truth, and things "down here" had to be made to fit in with things "up there"; if the prosaic facts of history did not fit the "revealed" truth, so much the worse for the facts. Not, however, that they definitely so argued to themselves; for we do not believe that the phenomena can be explained by the crude and impatient hypothesis of a widespread conspiracy of deliberate falsification. They wrote looking at the things from within, where time and space are not as here, and in so doing, sometimes picked out scraps of outer history that might correspond to the inner happenings, but so transforming them and confusing the order and transposing the details, that no one could possibly disentangle it from outside, while the many believed without further question because of the piety and known or felt illumination of the writers.

This, no doubt, seems very reprehensible to minds trained in the exact observation of physical affairs, but from a more extended point of view, it may be doubted whether such a method was in reality any farther from the truth of things than that of those who would measure the possibilities of the inner world by the meagre standard of outward things alone, and who deny the validity of all inner experience other than the dim subjective imaginings of the normal brain. We are, however, not defending the shortcomings of the mystic, but are only pleading for an unbiassed investigation of *all* the factors which enter into the problem of the origins of Christianity and its subsequent evolution. The truth can never be arrived at by consistently neglecting the most powerful factors in the whole investigation, or, on the other hand, by assuming that these factors are to be classed as the outcome of mere hallucination, pious self-deception, ignorant superstition, or diseased imagination.

On the other hand, we do not deny that hallucination and the rest are to be duly allowed for in our investigations, for they

are part and parcel of human nature; but we protest against the narrow-mindedness and egregious self-conceit that presumes to class the experiences of religion among the phenomena of criminological psychology.

As we have welcomed the light which scientific research can throw on the outer problems, so we still more warmly will welcome the application of the same method of accurate research into the subtler field of the inner nature of things. But here we are face to face with a different order of facts, or rather of facts of a nature far other than physical happenings; it further goes without saying that a scientist of these inner things must have some personal acquaintance with them, for the only instrument he can work with is himself.

On the other hand, there are many who have some acquaintance with the soul of things, but who have not the slightest notion of applying an accurate method of analysis to their experiences, or of checking them by the experiences of others; least of all of submitting themselves to any mental discipline, or devoting themselves to study. They consider their inner experiences sacrosanct, and refuse to mix them with earthly affairs, or submit them to the test of reason. They think that because the experience is from "*within*," it necessarily is "*higher*" than things down here. They regard themselves as privileged recipients of spiritual truth; many hold themselves apart as blessed beyond their fellows, and some are so persuaded of their special "election" that they proceed to start some new sect of religion. They seem to think there is something new in this, instead of it being as old as the world. They have, it is true, brought through to their physical brain some experience of their soul; but they do not remember that the mind also has to play its part. For the Mind of the universe is the Logos of God. It is the Light; while the Life is the Soul of things, the spouse of the Light. The Soul supplies the experience, the Mind orders it in harmony with the Wisdom which is its counterpart.

Therefore is it that writings based on the utterances of seers and prophets, or composed by them, should be submitted to the most searching light of the reason; and not only so, but the seer himself should more than all others use his reason. In saying

this we do not beg the question of the superiority of the mind to the soul; for it seems more reasonable to suppose that these are co-partners, or rather two aspects of one and the same thing—the reflection of the "Great Man" in the "little man" down here. Reason alone seems unable to add to our experience, we must seek our experience in life. When our reason finds itself at the end of its resources, some new experience may give it new material upon which to work; but when it has the new material presented to it, it is bound by the laws of its being to bring this into harmony with the rest of its cosmos, for, if it refuses to do so, chaos is only increased the more for it.

It is just on the one hand this refusal of the modern reason to attempt to order the materials supplied by mystic experience, and on the other, the rejection of reason by emotion, which leave the problem of the origins of Christianity in so chaotic a state.

That way, official science thinks, madness alone must lie; and its reason fears to advance into contact with a life in whose embraces it would grow into its full stature, instead of remaining in its present dwarfed condition.

On the other hand, the true freedom of the life of the spirit is manifestly unrealisable by any who limit the activity of their reason by the self-imposed bonds of formal dogma. For is it not self-evident that no form can fully manifest this life, not even the most subtle creation of the most lofty intelligence known to man; how much less the imperfect attempts of those who more often were engaged in polemical controversy than in striving for freedom?

Now Christianity can only be cut apart from its sister faiths by those who shut themselves in their own theological prisons, and then claim that they are palaces large enough to contain the universe. The philosophic mind which cannot thus imprison its ideas in water-tight cells, on the other hand, is compelled to admit similar phenomena in all great religions. A study of these religions and their history enables it to recognise similar elements in Christianity; for a really independent mind absolutely refuses to have certain particularistic views selected for it, and labelled as Christian, when it finds that the early history of the religion records the existence of many other views which bring it

into contact with the general thought of all great religious efforts.

But what is of more importance is, that one who has not only a philosophical mind, but also some appreciation of the inner nature of religion, can sense behind these sister-faiths the working of some great plan for the helping of the common family of mankind. In all this apparent chaos there seems to be here and there manifested, especially in the innermost circles of the adherents of the greatest world-faiths, some intuition of an inner cosmos or order—an economy in which the teacher plays a prominent part.

On the other hand, those who seem to have been most devoted to the personalities of the great teachers are often found to claim that the working out of the plan is to be by means of their particular religion alone. This widespread persuasion in the minds of many disciples of the greatest religious teachers is very remarkable, when we should rather have expected that a great teacher of religion would have impressed upon them the prime necessity of recognising the utility of other forms of religion for other times and races, and not have apparently preached that one mode only was sufficient for all men. Of course there are exceptions to this rule, but the exceptions are to be found only among the philosophers of religion, who apply the full force of their reason to a consideration of the problem.

The reason for this we believe to be in a misunderstanding of the office of the Teacher, and the standpoint from which He speaks. He is a servant of the great economy, and speaks in its name and in the name of Him who directs the whole ordering. A Christ, or a Buddha, is one who has attained to perfect manhood, and has authority given Him to speak in the name of the Lord of the world. Looked at from below and by the eyes of those who can see the Teacher only as He appears to them and not in His real nature, He is taken to be not only the representative of the Law, but also that Law itself, and the Lord of it. Through Him they have been brought into contact with the Truth, and rightly owe Him all their gratitude, and love, and reverence. But why because of this should they deny the right of others to show the same reverence, love and gratitude to

another of like nature, who in His turn has brought the knowledge of the Way to the souls of their fellows ?

Within the life of the world, we are told, there are degrees of consciousness where the exclusive nature of the individual self begins to yield to a higher phase of individuality; nothing is lost but much is gained, for in this way the "gate of heaven" swings open for a man, and he begins to perceive the still higher possibilities of the power of a Master of Wisdom who has entered into the "Fullness." Some dim idea of the nature of those who have not yet attained such lofty heights as those of perfect masterhood, but who have won their way to one of the intermediate summits of the Holy Mountain, may be gleaned from the following words of the philosopher-mystic Plotinus (Enn. v. 8, 4) :

"They see themselves in others. For all things are transparent, and there is nothing dark or resisting, but everyone is manifest to everyone internally and all things are manifest ; for light is manifest to light. For everyone has all things in himself and again sees in another all things, so that all things are everywhere, and all is all and each in all, and infinite the glory. For each of them is great, since the small also is great. And the sun there is all the stars, and again each and all are the sun. In each, one thing is pre-eminent above the rest, but it also shows forth all."

What wonder, then, that anyone coming into contact with the influence of one whose consciousness embraced not only such possibilities, but even far higher (as we hold that of the Christ did and does), should have been so overwhelmed as to imagine that that consciousness was the end of all ends, and the source of all sources. Moreover, when the Master, from within and with the authority of His office, declared : "I am the Way, the Truth and the Life," we can easily recognise the inner truth of the declaration, while perceiving how grievously the words could be misunderstood, if they were taken to apply to any individual man on earth. Equally so when Kṛiṣhṇa declares, in the teaching preserved in the *Bhagavad Gîtâ*, that whatever religious path men follow they all come to Him—we must take this not as applying to the mortal man, or even to the immortal Master, but to the

One with whose authority the Master was clothed to carry out the plan of the Divine economy.

We do not in this presume to do anything else than indicate in the crudest fashion some elements of the inner life, which must be taken into consideration in this great problem of the mystery of the Christ, and the evolution of Christianity; but without a consideration of this life-side there is no solution of the problem.

G. R. S. MEAD.

A DIALOGUE ON DECK

Characters

CAPTAIN X., a recent convert to Roman Catholicism.
MRS. VAN DER WEYDE, his sister-in-law, interested in Theosophy.

Scene

Between New York and Liverpool. Second day out.

I.

CAPTAIN X.—By the way, Mrs. V. der Weyde, did you know that we have a Cistercian friar on board, a great theologian? I told him about our discussion yesterday afternoon, how you had accused me of dualism, and expounded what you call your higher pantheism. I said you had finished by asserting that the Creator and creature are not two but one; that the Cause contains the effect, and God contains both. Then you said: "God is both noumenon and phenomenon, yet He is not two but one—one not by confusion of words, but by unity of thought."

MRS. V. D. WEYDE.—Yes; but I should not have ventured to paraphrase the Athanasian Creed if the father had been on deck at the time.

CAPT. X.—Oh, he was quite pleased with it! He said it was very neatly put, and then he said: "Tell her if she is sharp

enough, she can weave a web out of that which will be impenetrable. But she will have to stay inside it! She will find herself what we theologians call a "dubious entity" in the middle of it, but as such she will be quite unassailable. It will be a pyrrhic victory!

MRS. V. D. W.—You mean that I shall have whittled away my own existence and become "a horrid formless thing." I suppose a "dubious entity" is what some Theosophists would call a "a blanket spook," isn't it? I am sure I do not wish to become one.

CAPT. X.—Well, then, how do you define an unassailable premiss?

MRS. V. D. W.—A premiss that no one could possibly doubt; but, as a matter of fact, I don't believe there is such a thing.

CAPT. X.—There, now you *have* given yourself away! There is a premiss which you must admit as unassailable, and that is the fact of your own existence.

MRS. V. D. W.—You can't prove it is true, all the same.

CAPT. X.—My dear lady! He who doubts or denies his own existence cannot argue with anyone.

MRS. V. D. W.—Very well, then, you certainly exist, as I wish to continue the argument.

"*Il y a quelque chose d'entièrement certaine—c'est moi-même, et d'entièrement inexplicable par autre chose—c'est encore moi-même.*"

CAPT. X.—Precisely! "*Individuum ineffabile!*"

MRS. V. D. W.—But it seems to me so easy to say "I am," and it is true no one ever said, "I am *not*." On the other hand who has *not* said at some time of their life, "*What* am I?" and who can answer? However, I see what you mean. For general purposes there must be a premiss recognised as unassailable by the general public.

CAPT. X.—And therefore true—*vox populi*, you know.

MRS. V. D. W.—I don't agree with you in the least; that is the way you always begin, and before I know where I am you will have arrived at "Truth is One," and almost immediately afterwards, "Thou art Peter." "Logic is a broken reed which will not save anyone's soul or comfort any human heart."

CAPT. X.—You are quoting Green, and I am not aware that his opinion on logic is worth having in any event. Even in this quotation he betrays a great amount of ignorance of it.

But to return to your idea of an unassailable premiss; as far as I can see, seriously to go into this is deliberately to start on a road which must lead to lunacy. I think all that can be said is this: No other person can suggest to me a doubt as to my own existence, because whatever arguments he advances must apply also to himself, and if his existence is doubtful, then it is no use wasting time in listening to him, and then—"Here we go round the mulberry bush!" and get into a circular argument.—Result: lunacy. Also neither can one doubt one's own existence and remain sane.

MRS. V. D. W.—Then I hope you will never feel those "fallings from us, vanishings of sense and outward things," which the sanest of poets had evidently experienced.

CAPT. X.—Except when I get a heavy fall bicycling, and then I shouldn't mind.

MRS. V. D. W.—You are flippant.

CAPT. X.—I am in deadly earnest, Mrs. Van der Weyde. Your conclusions can be quite legitimately drawn from your premisses. But I deny your major, that is your definition of an unassailable premiss; therefore, I deny your conclusion, which amounts to this: that *nothing* can be proved, and therefore that Truth is for us unattainable on any subject, and certainly and certitude are mockeries. This is where the bicycle comes in with stern realities; do you see what I mean?

MRS. V. D. W.—You mean that he who proves too much, proves nothing, and that I cleared the ground so effectually that there was no one left on either side. Well, I will regard you as an unassailable premiss for the sole purpose of the present argument.

CAPT. X.—May the argument have a long life.

MRS. V. D. W.—Well, we have got so far. Our own existence and the existence of a first Cause? Then you come out with the whole of your scholastic theology in an unbroken torrent. The Cause, you say, does not contain the effect. God is a Spirit. He is not matter, but He made matter out of nothing.

I say that God is immanent in matter as well as spirit. He is in Himself both Cause and Effect. *Ex nihilo, nihil fit.*

CAPT. X.—A very sound maxim. You are quite correct in a way, in that even an Infinite Cause cannot produce something out of absolutely nothing. But you forget that the Cause is infinite both as subject and object, and that to take a finite number from an infinite number, leaves an infinite number. Hence if an Infinite Cause fashions a finite universe out of an Infinite Subject, the originally Infinite Subject remains infinite. Something finite has been made where there was no finite before. This is the mystery of creation.

MRS. V. D. W.—When you can't make a thing logical, I observe you always say, "This is a great mystery." But if you chop a chip out of infinity, is it not an infinite chip?

CAPT. X.—Not in aspect, obviously. It would be infinite in essence, but it will have a finite aspect.

MRS. V. D. W.—Only from our point of view, remember. Let me finish! The Infinite Cause having created a universe out of an Infinite Subject and remaining infinite—what and who is there to prove that the finite exists at all? It must be nothingness—*ex nihilo*—and conversely from the Infinite nothing but the infinite can proceed. If we see an aspect—apparently finite—of that infinity, it must be an illusion. Time is then an illusion—perhaps an infinite illusion. Space an infinite illusion. What are time and space according to the Schools?

CAPT. X.—We describe them as indefinite, not infinite.

MRS. V. D. W.—But "things produce after their kind." Therefore if time and space and matter and you and I, as material beings, are indefinite, the First Cause is also indefinite.

CAPT. X.—Wait a minute, according to you, time and space and matter are mâyâ, yet they proceed from the Eternal?

MRS. V. D. W.—Yes, they are eternal illusions, but none the less illusions. You say they are real, but indefinite, and you keep them in a separate compartment from the Infinite Cause. You are too logical to put the Infinite as immanent in finite matter, and so here follows the whole of your theology. Hard matter, quite real. God, Infinite, quite outside it, a "distant omnipotence," someone called it. Great misery of the souls

encased in the hard finite material bodies. Necessity of an Infinite Redeemer coming down from outside—a great mystery. He draws them out of matter to the Infinite. Result: Salvation —another great mystery, no reasoning any use—blind faith and no continuity of ideas after the first outset. I should think that at about this point language would become useless. Let us return to our illusions!

CAPT. X.—Yours, if you please; I haven't any.

MRS. V. D. W.—Very well, then, let us return to our hard dry facts, quite real and quite finite.

CAPT. X.—I hold that the existence of matter is a physical certainty. But what *is* a metaphysical certainty for you? If matter has not been created out of nothing then all that exists has been from all eternity, and *bathybios* and *osmosis* appear on the scene. Don't they?

MRS. V. D. W.—Let me answer that to-morrow. I must go and look up *bathybios* and *osmosis* in the *Encyclopædia Britannica.* There is one in the reading-room.

A. L. B. HARDCASTLE.

EACH soul, accordingly, while it is in its body is weighted and constricted by these four [*sci.*, elements]. Moreover it is natural it also should be pleased with some of them and pained with others. For this cause, then, it doth not reach the height of its prosperity. Still as it is divine by nature, e'en while wrapped up in them, it struggles and it thinks, though not such thoughts as it would think were it set free from being bound in bodies. Moreover, if these frames are swept by storm and stress, or of disease or fear, then is the soul itself tossed on the waves, as man upon the deep with nothing steady under him.—THE VIRGIN OF THE WORLD.

THE SEEDS OF GOSSAMER

THE king lay face downward on his couch; his robes of state he had cast from him, and his attendants moved silently, for they hoped that sleep would come upon him.

There was naught but dust without, and the hot street cried for breath. Through the lattices came now and again the moans of a beggar, and the tired shuffle of feet along the pavement. The king knew the voice of the beggar, for he had cried there the summer long, and was parched with thirst and want till he was more like to a burnt lath or a withered river-rush than a man.

The soft sound of a feather-fan was all that was heard in the darkened room where the king lay. He had but just done hearing the requests and complaints of the people, therefore was he greatly wearied; in sooth, it was with him as with a tired rider who letteth the reins fall on the neck of his horse after a long day's travel, or as one who lets his thoughts drift where they will.

And it came to pass that as he so rested, behold the voice of the beggar ceased. Thereon the king called and sent certain into the street to enquire into the matter, and they returned saying: "O king, the man hath died suddenly in the heat of the day."

And the king said: "It is well. See that he be buried honourably, and in a fair green place, for surely his path of life hath led through places barren and desert enow."

And he sighed, and spake in his heart saying: "Why is it that these my people die and not I? Lo, I am an old man, and have outstript my generation in age, so that there is none left of my aforetime friends and lovers. And there are no longer any to greet me with eager looks when I return to my palace from the council-house, seeing that the youths and warriors of the palace are impatient for bold ventures and high places under the young

heir that succeedeth me; moreover, I have lost the desire of women, and delight no more in the musicians or the story-tellers. And what pleasure is there in life? O Allah! let me even now go to my fathers."

And while he thus meditated and was sorrowful, behold there shot a gleam of steel out of the dusk, and the stain of the king's blood was red upon it as it drew slowly away.

A darkness fell upon him, and then, after a brief space of pain and noise, a great silence. So the spirit of this king of small renown—ruler over so little a nation—became once again freed. His soul felt at first only a rare and strengthening sense of breadth, of scope, and calmness. It was like to the fulfilment of that mute yearning a young warrior feels when, sick with the redness of battle, he longs toward the beauty of the setting sun, and the grandeur of the sea, as, leaning heavily on his shield, he sees it from the hills. And the pleasure it felt was by reason of the extreme loveliness of death.

The king's soul wandered on through rich sweet-hued clouds and vapours that were as mysterious with colour and wonderful in shape as the bodies of young women, or the forms of fair flowers, till it came to a great shining, as of an invisible flame. And at that sight, the soul of the king fled in terror. On it fled, whimpering and naked, until it found that it was within a desert upon which the light was exceeding strange and white. And there the soul rested weeping.

And presently the spirit of the king perceived that another spirit stood beside it. And when this one beheld him, it laughed for joy, for it too was afraid.

"So," it said, "I am he which parted thee from thy body. Thy servants parted me from mine. That is many years since."

"Nay, friend," said the king, astonished. "It is surely but a few hours agone."

"Verily I am persuaded that there is no time in this place," the other made answer. "Howbeit, in good sooth, I am rejoiced to meet thee, for I was driven by a great terror hitherward, and the solitude of the desert is as the moon of the solstice, which begets madness."

"Prithee, good friend," then said the king, "tell me if

thou hast seen aught of Allah or of his holy prophet in this place."

"I have seen naught of Allah, and naught of his prophet," replied the spirit.

And they both marvelled and wondered within themselves if haply they had misadventured into that land of unholy spirits which own neither Allah nor Eblis for master, but dwell as it were betwixt Paradise and Hell, in a territory that is dead and fruitless, whereof the prophet hath spoken in his holy inspiration.

"Doubtless," said the spirit of the king's murderer, who doubted nevertheless, "we shall be judged anon, thou and I."

The king was silent, for he thought of his judgment-hall in the city over which he had ruled, and fear came upon him. A wind arose to the east of them, and passed in a breathing sob over the white desert, leaving stillness in its wake. Then said the king: "Let us make use of the time that Allah in his mercy hath afforded us, to recount our deeds, for verily I fear lest at the tribunal I should give a false account of my righteous and unrighteous actions, by reason of the awe that I shall feel in the presence of the holy angels and of the prophets. Surely my tongue will cleave unto my mouth, and by my silence I shall be confounded."

Whereat the other cried: "Be it even as thou hast said. But let us therefore first recount the good that we have wrought, so that we may be the better heartened for the telling of the evil."

And the king agreed thereto, and when they had cast lots, it fell to the share of the assassin to begin.

"When I was a child," said he, "I was accounted quick of hand and light of foot. And because the times were hard and food was scarce, I was taught to pilfer whatsoever lay unwatched in the bazaar or in the market place. And one day as I returned, my tunic full of fruits and vessels of wrought metal that I had stolen, and bulging as the paunch of the chief cellarer in the palace, behold there came an aged man that besought alms of me. And in my compassion I did give him all that I had acquired that day, for which I was sore beaten when I returned

empty to those that sent me forth. But my heart rejoiced that I had assisted this infirm ancient, for his need was great."

"Hold," said the king. "Did this thy beggar stand by the eastern gate?" And the other replied that it was so.

"Then was thy deed evil and not good, for I remember that this same beggar was bastinadoed so grievously for thieving such goods as thou describest, that he died thereafter from his hurts. I did see it when I was but a lad."

Whereat the other was amazed and grieved. "Sir," he made answer, "this I never knew. Yet was my motive good. . . . Moreover, it came to pass that when I reached years of discretion, I did renounce my evil trade and did seek to earn my bread by toil in the fields. But the master of the cornfields which I tilled was a hard and tyrannous man, and paid us whom he had hired scarce enough to live upon. When I saw, therefore, that the labourers were naked and ague-stricken at the time of the rain, how the women were abused, and the children feeble for lack of food, my heart grew large within me, and I did call my fellow-labourers together, urging them to burn the storehouse if the master of the great cornfields refused to hear our complaint. But he turned a deaf ear when we cried unto him, so I fired the storehouse according to my word, and that same hour we and our children and wives did leave the ploughed land, and fled westward towards the mountains, where we laboured each man for the community."

"That same year," said the king, "there was sore famine in the city, for not only did the granary burn, but a mighty wind blew the sparks eastward, so that the standing corn was for many miles destroyed and blackened. So this thy deed was evil and not good."

Then the other smote his breast crying: "Woe is me! Yet had I intended to strike at injustice and tyranny alone; and for this cause did I slay thee, oh king, for when I beheld the miserable ones that crawled in the market-place, whilst thou didst ack nothing, save power to enjoy more that which thou in superabundance didst already possess, my heart was hot and sorrowful for the poor."

"O foolish one, and plotter of little cunning," the king made

reply; "knowest thou not that in the footsteps of the killing of a king follows either tyranny or anarchy? Thou hast destroyed the sheep-dog to make way for the wolf."

And the assassin wist not what he should answer. "Speak thou then awhile," said he. "I would hear of *thy* good deeds, for truly I have heard little but evil concerning thee."

"In my time my people have been ruled with justice," the king said, "and I have made many excellent laws for their benefit. I did lessen the taxes . . . ."

"Hold!" then cried the other. "In our province the taxes were grievous, and exceeded the taxes of thy father's reign."

"How could this thing be?" asked the king, astounded.

"The governor whom thou didst appoint because he praised thy clemency and justice did doubtless beguile thee with fair words, and kept the residue of the taxes he had collected."

And the king felt ashamed that he had not enquired more diligently concerning the revenue, but had instead relied indolently on the words of a flatterer.

"But," said he, "I have also raised many noble monuments, of great size and beauty, to add glory unto the nation; so marvellous that the people round about have envied greatly their excellence and strength."

"Lo," then said the other, "I have been in the quarries whence the marble was hewn, and the soil was thick-strewn with the bodies of quarry-slaves that had perished of much labour, and the air was full of the curses of them that toiled beneath the lash."

"Alas!" the king replied in consternation. "This thing was hidden from me. Natheless, commerce and arms have prospered exceedingly under my rule, for I have added new territories to the old, and so enriched my people."

"So hast thou turned the hearts of the people from virtue and simplicity to bloodthirstiness and greed for gold. And heardest thou nought of the pestilence, shame, dearth, and sorrowing that follow in the van of thine army, even in times of peace? And did not the cry of the vanquished provinces reach thine ears? For the prosperity of thy nation was the ruin of theirs, and in the eyes of Allah all nations are alike and equal."

And the king, perceiving that he spoke truly, was much troubled in spirit. And in very truth, when they had still further considered their deeds, they appeared to be of but scant worth.

"Have we then done naught but evil?" they cried in despair.

But none answered. And they lifted up their voices and wept heavily, and the sound of their tears was the only sound in that silent place.

Then suddenly, behold a man of a mild countenance and of excessive radiance stood before them, and spake unto them, saying: "O fools, and blind as cavern fish! If deeds were indeed all, then were each living being accursed, seeing that good and evil are one, and that without action ye cannot live. For the good and the evil are as the light and the dark facets of a diamond, and are as interchangeable as they. But motives are and abide dark or light. Therefore, await the judgment in peace and be comforted, for the weight of your good desires hath been weighed by Allah, and ye have not been found wanting in these. For deeds are as gossamer-seeds against full ears of wheat when they are weighed in the balances with motives, and they will pass on with you to good and evil destinies when you are born once again on the green earth ye have left awhile. And here ye shall lay up knowledge against that time."

And he bade them follow him, and they, abashed for their ignorance, replied that they would gladly do so. But more, save that peace fell upon these two, was not vouchsafed unto this scribe, who saw these things in a dream between the cornfields and the sea, for the cry of a seagull broke the vision, and a passing priest bade him rise and pray.

E. M. Stevens.

Seek'st thou for God, thou seekest for the Beautiful. One is the path that leadeth unto it—devotion with knowledge joined.

—Hermes Trismegistus.

FLOTSAM AND JETSAM

CONTINUING to quote from *The Times*' account of the latest discoveries in Egypt given in "On the Watch-Tower," we append the following on the so-called prehistoric period.

Scraps from "Prehistoric" Egypt

OF the earlier work, the specimens or the casts, part is assigned to the prehistoric age and part to the first and third dynasties. "The prehistoric results," we are informed, "have been obtained from two cemeteries—one belonging to the first half of the prehistoric age, the other extending from the earliest time down to the first dynasty, and covering, therefore, the interval between the prehistoric series and the historic, which has not yet been well defined." These include slate palettes, worked flints, mace-heads, whorls, marbles, pieces of ivory, two flint knives, a finely-worked forked lance of flint, a flint hoe, domestic pottery, a human figure apparently holding a hippopotamus by a rope, and two animal figures in limestone. Some pottery cylinder jars came from the tomb of King Ka—the earliest yet known; and with pieces of large pottery jars, all having his name incised on them while wet. A large alabaster jar is assigned to King Narmer—the third of the predynastic kings—to whom also several other objects are attributed. An interesting, but somewhat obscure, object is a gold bar of King Mena—circ. 4777—with his name Aha engraved on it. This bar weighs 216 grains, the amount of the earliest standard for weighing gold. But its use has not been ascertained or conjectured. The Queen of Zer's bracelets—Zer was the second king of the first dynasty—were the most important finds of gold work, of which the originals are in the Cairo Museum. Four bracelets were found in the *débris* left by the builders of the Osiris shrine, by the Coptic destroyers and the Arabs employed by the French mission. They are intact, and photographs are shown. Interesting objects were recovered from the tomb of Sma—the immediate predecessor of Mena—an ivory cylinder, part of a syenite cup and part of a basalt jar, with many other things belonging, it is thought, to Neithotep, the Queen of Mena. Of the last-named king there were discovered beautifully wrought arrow-heads, ivory gaming reeds, draughtsmen, bodkins, pieces of alabaster cylinder jars, and several sealings. Of very human interest is a false fringe of curly hair and plaited locks. There is also a point of flint set in a wooden rod for tattooing—a practice

known in prehistoric times and also in the 12th dynasty, though no implement for the purpose had hitherto been found. Of the third dynasty abundant remains were found of Hen-Nekht and Neter-Khet, the two first kings of that series. The last king of the second dynasty—Khasekhemui—has left his sceptre more than 6,000 years after his death. A fragment only is shown, another piece, about five inches long, having been kept at Cairo. It is made of cylinders of sard, surrounded with bands of gold, the core being a rod of copper. The colour of the sard is still rich, and the gold bands are thick and strong.

* * *

Beneath the Gobi Sand-dunes

Is it legitimate to hope that perhaps some day the sands of the Great Central Asian Deserts may be found to hide almost as rich records of the past as do the sands of Egypt? If the present discoveries of Dr. Stein are, as they have every appearance of being, only the forerunners of other and greater "finds," then it may be hoped that in no long a time we shall have in our hands a rich material for reconstructing an, at present, almost totally blank page of history. There is here, of course, no question of the records of the very ancient Central Asian civilisation spoken of by some of our Theosophical writers; the documents discovered may go back 1,500 to 2,000 years or so. The following, from *The Times* of March 30th, on Dr. Stein's recent discoveries in Chinese Turkestan, will make the matter clearer:

News has been received in this country of some important archæological discoveries in Chinese Turkestan. The Takla Makan desert, now one vast expanse of sand-dunes, and, during a great portion of the year, the scene of raging sandstorms, was formerly the site of a flourishing civilisation. Travellers have from time to time told of the finding of relics of this civilisation which was overwhelmed by the sand probably some eighteen or nineteen centuries ago.

Dr. M. A. Stein, of the Indian Educational Department, is at the present time carrying out, under the orders and at the expense of the Indian Government, a systematic exploration of some of the ancient sites in this now deserted and desolate region. For a number of years past it has been recognised that this old civilisation was, to some extent at least, of Indian origin. The most ancient coins found in the neighbourhood bear inscriptions both in Chinese characters and in the alphabet, now usually called Kharoshthi, which is found on the coins and inscriptions of the Indo-Scythic rulers of North-west India in the first century of our era; and many of the manuscripts of paper and birch-bark, which have more recently been ob-

tained from the same part of the world, are written in Indian characters. Dr. Stein's discoveries place this conclusion beyond doubt. At Dandan-Uiliq, in the desert, nine days' march to the north-east of Khotan, the manuscripts discovered were chiefly of paper; and, as the buildings chosen for excavation were chiefly ancient Buddhist shrines, their contents were, as might naturally have been expected, chiefly religious in character. Curiously enough, these manuscripts were written in a variety of the other Indian alphabet of the period to which the name Central Asian Brahmi has been given.

* * *

Central Asian "Papyri"

THE excavations which have been continued in another part of the desert, to the North of the present Mahomedan shrine of Imam Jafar Sadik, where the river Niya disappears in the sand, have been even more fruitful of results. Here the wooden houses and Buddhist monasteries, situated amid the orchards and the avenues of trees, the trunks of which still remain in the ground, have yielded up great numbers of inscribed documents, as well as works of art, household objects, and antiquities of every kind. From one find alone more than 500 wooden tablets inscribed with Kharoshthi characters were recovered. The contents of these seem to be correspondence of both a private and an official character; and it is quite possible that we may eventually gain from this source an interesting glimpse of ancient life such as the *papyri* of Egypt have recently afforded us. In some cases, the original clay seals, by which the validity of the documents was attested, and the very string by which they were fastened have been preserved intact. The art of these seals, moreover, is said to bear traces of the Græco-Roman influence, which has long ago been recognised in the sculptures of the extreme north-west of India, which have been brought to England in such quantities since the recent military operations on the frontier. One of these seals, for instance, bears the figure of Pallas Athene, armed with shield and ægis, as she so often appears on the coins of the Græco-Indian princes of the Kabul Valley and the Punjab. Not the least important point about the inscriptions themselves is that they are in many cases dated in the year of the reigning Sovereign.

There can be little doubt that these discoveries will prove to be of the utmost interest for the early history of Central Asia. Much patient work in deciphering will have to be accomplished before their evidence is available, but there is at least a reasonable hope that when this work is done we shall have recovered some at least of the outlines of a lost chapter in the history of mankind.

For the account on which this seems to be based see "Archæological Work about Khotan," by M. A. Stein, Ph.D., M.R.A.S., in the April number of the *Journal of the Royal Asiatic Society*.

REVIEWS AND NOTICES

The Beginnings of the Intellectual Development of the West

Greek Thinkers: A History of Ancient Philosophy. By Theodor Gomperz. Authorised Edition. Vol. I. Translated by Laurie Magnus, M.A. (London: Murray; 1901. Price 14*s*.)

This is the first volume of Professor Gomperz' great work *Griechische Denker* (1896) in English dress. It is not only well translated by Mr. Laurie Magnus, but has been carefully revised by Dr. Gomperz himself, who has been able to bring a thorough knowledge of English to the task. It reads well and smoothly, but it is too like an ancient MS. for weary eyes, endless paragraphs succeeding each other in unbroken sequence.

The Professor of Philosophy in the University of Vienna devotes his first volume to the thinkers of Greece prior to Plato, and deserves the gratitude of students who have had previously for the most part to rely on Zeller's artificial and self-complacent expositions. It is gratifying to find that Dr. Gomperz has given the Orphic line its proper importance, and cut himself apart from the negative and materialistic conclusions of the Lobeck school. But what surprises us still, even with so judicious and sympathetic a writer as our author, is that he can say so much about so little. We do not mean to say that the subject of the dawn of reason in ancient Greece is a little thing, but when we refer to the small collection of fragments which remain to us from those early thinkers, and turn over the few pages which contain a phrase or two or a few lines here and there preserved from what must originally have been a very considerable literature, we are astonished to find so full and confident an exposition of what a Thales or an Anaxagoras thought and intended. We are further still astonished to find, though we always do find it, that when the same idea occurs in a writer later in date, he is instantly assumed to have taken it from a prior writer, as though the same idea could not occur to two minds without any physical or traditional contact.

That, however, Dr. Gomperz is an excellent scholar, and that, moreover, he has thoroughly digested his learning, a rare thing with the German schoolmen, is evident on every page. It is of course a comparatively easy thing at this late hour to sit in judgment on these early thinkers and air our present superiority, but it is not always, in our opinion, even now that the whole of wisdom resides with the modern critic. These early thinkers, in so far that they were not over-hampered with detail, as we are to-day, sometimes arrived at conclusions, rough and ready conclusions if you will and clumsily expressed, which have not been bettered in essence even by the most brilliant thinkers of to-day. A child may often have a more correct intuition than a grey-haired philosopher.

But where all histories of ancient Western philosophy break down (and the same remark will apply to histories of Eastern philosophy, for the historians of these things are Westerns), is in the inability of scholars to understand the nature of the conditions preceding the dawn of intellect and the nature of the environment surrounding its beginnings. By the "dawn of intellect" we mean the "unaided" development or self-evolution of the human reason applied to the observation of natural phenomena and the solution of the problem of existence—the conquering of the ground of knowledge by the force of our own arms, as opposed to the whole prior period of human nurturing which went before the first feeble attempts at walking alone.

The favourite method is to equate all that preceded this all-important moment in human history with the notions we find to-day existing among savage tribes, to the practical neglect of all those thousand centuries of civilisation which indubitably preceded the dawn of self-developing intellect. The transparent fact that almost without exception present savagery is the degenerate residue of prior great civilisations is hardly ever given its proper place in the enquiry.

There is no subject on which we require further light than the nature of these past civilisations of our present humanity. The modern mind seems at present quite incompetent to understand the mind of this antiquity. It is on the one hand compelled to admit the high degree of civilisation reached, to admire the gigantic structures reared by this infant humanity of ours, and yet when it seeks for an explanation it is face to face with an apparent ignorance of the most elementary facts of modern science, and involved in a chaos of superstition and magical mystery that affronts its reason and disgusts its self-complacency.

The school that attempts to solve the problem by endeavouring to trace the evolution of humanity on purely materialistic lines, to find the origins of religion solely in primitive man's fear and ignorance, can satisfy no unbiassed student of history. The only hypothesis that will at all account for the facts, in our opinion, is to be found in the common tradition of all antiquity, that it was taught, watched over, and directed by superior men, gods, demi-gods, and heroes. These were the nurses of our infant humanity, these were they who gave them their laws, arts and sciences, who taught them. They incarnated in the bodies of our humanity, and were the visible leaders and divine kings, whose knowledge and power were unquestioned. But the men of our humanity had not the intellect to understand the "why" of their rules and doings. They could at best but obey and imitate mechanically. Hence the degenerate relics of magic and the rest, and all that mass of irrational superstition.

If this be true, then the mythologists and theologers of ancient Greece may well have preserved in a mass of rubbish some things admirably good and true, the inheritance from those teachers of old; and in the beginnings of the intellectual development of Greece we shall find, as we do find, many a notion of the theologers far nearer the latest conclusions of modern science than the speculations of the nascent physicists and empirical philosophers.

But because we believe that wisdom is with careful seeking to be found imbedded in the rubbish heaps of ancient tradition, we are not to be supposed to be adherents of the methods of the feeble and unintelligent copiers of the teachers of this infant humanity of ours. We aspire to learn the wisdom of the teachers as they understood it themselves; for them it was science in the best sense of the word, for the sheep they shepherded it was superhuman magic.

G. R. S. M.

One Who Watched o'er Erin's Destinies

In the Gates of the North. By Standish O'Grady. (Published by Standish O'Grady, Kilkenny; 1901. London Agent: J. M. Watkins, 53, St. Martin's Lane. Price 3*s.* 6*d.*)

In this "semi-historical romance" Mr. O'Grady tells us how the great legendary hero Cuculain held the "Gates of the North," singlehanded, against the invading hosts of the semi-divine Queen Maeve. The tale defies criticism, for around it is woven the unconquerable glamour of all Celtic legends, about which linger still the

ancient power of the Tuatha De Danann, warping the judgment of the critical reviewer and surrounding it with a "Druidic mist." Mr. O'Grady has the power of making these men and women of old time breathe and live, so that no amount of historical research and learned analysis of the nature and origin of myth and legend could persuade the reader, at all events while he reads, that Cuculain and Maeve, Fardia and Laeg, are mere figments of the imagination, clothed in gorgeous garb. We gather that Mr. O'Grady believes the legendary heroes of Ireland to be creations of the national imagination. "The legends," says the Introduction, "give us the imagination of the race; they give us that kind of history which it intends to exhibit, and therefore, whether semi-historical or mythical, are prophetic." With this statement the writer is fully prepared to agree; at the same time it by no means follows that the heroes and their deeds are imaginary. In every nation we find legends of an heroic age, of semi-divine heroes; in such stories the student of Theosophy finds a profound meaning. The lives of such heroes doubtless picture the possibilities that lie before the race; the possibilities that are within the grasp of every individual soul who helps to build the nation to which he belongs. The lives of all great souls, whether such be represented as heroes mighty in battle, or as divine incarnations sent forth to teach the world the truths of the inner planes, strike the keynote of the race in which they appear. The stories of their lives, played out in actual fact on the physical plane, are reflections of the story of the inner life. The key to the partial understanding of the legend of Cuculain, of the story of Arjuna, of the story of Parsifal, as of other heroes of poem and legend, lies in a phrase used in the introduction to this book, wherein Mr. O'Grady says the action of the strange tale takes place "half in and half out of the world." Apart from this more subtle meaning wherein lies the chief charm of the story to those who study mysticism, there is abundant beauty in the heroic tale itself. It must be a dull imagination that is not stirred by the portrait of the subtle queen, with her blending of feminine charm and warrior strength, by the noble figure of Fergus MacRoy, by the great beauty and pathos of the scenes wherein the hero Cuculain keeps the ford alone; true, in his loneliness, to those whom he believes to have abandoned him to death; it is difficult to believe that the battle with Fardia, and the grief of Cuculain over the friend whom duty has compelled him to slay, are pure "romance." The tale has living power in it; the "mental darkness" of the Irish hero,

though more poignant, is reminiscent of the despondency of Arjuna; in the one case the hero is comforted and instructed of the "Blessed Shee," in the other, also, a divine voice speaks in counsel, from the lips of the great Avatâra Kṛishṇa.

I. H.

Concerning the "Covent Garden" and Other Current Theories of the Origin of Religion

Magic and Religion. By Andrew Lang. (London: Longmans; 1901. Price 10*s.* 6*d.* net.)

Since the days of Bryant, with his fantastic "arkiteism," we have had innumerable theories of every sort and description to explain the complex problems of mythology and the sphinx-like mystery of the origins of religion. The inaccurate data of the early pioneers in this rich field of research have now given place to a laborious and painstaking collection of material of a truly encyclopædic nature, and to a sifting of the evidence which is gradually bringing about conditions that may in the near future lead to some theory which will deserve with some show of justice the name of scientific.

Up to the present, however, we have been assisting at a series of funerals of short-lived hypotheses, all of which have been crushed out of life by the gigantic weight laid upon them. No doubt some of these theories may still be of service to give partial explanation to some special group of facts, but their ability to explain all that has been claimed for them by their foster-parents must be for ever abandoned. Thus we have given decent burial to the "solar-myth" theory, the "disease of language" panacæa, the "dawn" theory, the "polar" scheme, and many another. And yet, strange to say, although all these have been abandoned, there exists, even to-day, a strong body of scholars of the anthropological and folk-lore persuasion who have succeeded for the moment in imposing their authority on a great part of the scientific world by means of hypotheses which are often even less satisfactory than those we have mentioned.

The Herbert Spencer-Tylor-Fraser-Hartland school of savage customs, and the rest, reign sovereign in the present "empire of hypothesis." For these scholars religion in its origins is a very poor thing indeed; ignorance, fear, superstition, and savagery, are its only nurses. The poetry of the past, the romance of antiquity, the beauty of mythopœia, the comforting tradition of help and teaching given to infant human kind, of love and protection bestowed on child

humanity, are relentlessly eliminated. They will interpret the whole of the past by means of the existing savage present, and will have it that this present preserves nothing but what is low.

This much, however, can be said of this work, that it is marvellously painstaking in the collection of material; it for ever puts out of date the vague and unscholarly compilations of the past. But where it breaks down is in the fact that the material is on the one hand too vast in quantity for any mental stomach to contain, and too poor in quality to allow of its beneficial assimilation.

In other words, the domain of the "history of religion" is a world too vast for any present-day Columbus of letters to sketch out in his study, even in its most general outlines. He can only construct a fantastic "mappa mundi"; he cannot draw a scientific chart of its real land and water distribution. And having made this fancied map of human history and human nature, he proudly prances upon his special hobby-horse across the lands of this imagined world in quest of "vegetation gods," or whatever other mythologic freak he is collecting.

And yet there is no doubt that many men of intellect, some of very great intellect, are very pleased to take shares in this latest syndicate floated on the anthropological market. They seem dazzled by the figures on the prospectus. Now all the world at this late hour knows something about hypnotism; but there is such a thing as the "higher hypnotism" of which as yet but little is known or even suspected. In this higher hypnotism the subject is not sent to sleep by some bright object, or by gazing at a spot on the wall; he is glamoured by far more subtle means. For instance, the best way to glamour the "careful student," and the man who clamours for "a scientific work on the subject," is by means of lavish citation of authority; give him only enough notes and quotations, with careful reference to page and edition, with the original text if in a dead or foreign tongue, with proper names and technical terms correctly transliterated if in translation, and he will almost unconsciously accept the card castle of the author's "perhaps's," "it may be inferred's," "if we are permitted to conjecture's," as a solid structure of proved fact.

In such a state of affairs it is pleasant to see a David with a few pebbles from the brook of commonsense coming forward to do battle with this Goliath. Mr. Andrew Lang, in a collection of essays under the general title *Magic and Religion*, continues the good work he inau-

gurated by his *Making of Religion*, and boldly attacks the champion of the Philistines in the study of the origins of religion. He singles out specially the theories put forward in *The Golden Bough*, which Mr. Fraser has just brought out in a new and greatly enlarged edition. For some ten years scholars of a certain class of mind have spoken of *The Golden Bough* with bated breath. Here at last was the really scientific method applied to myth and legend, and the genesis of the religious idea! Mr. Lang does not content himself with criticising some unimportant details, he boldly attacks the main contentions of Mr. Fraser, and the "Golden Bough," with its "rex nemorensis" and the "Sacæan origin" of the crucifixion-drama, instead of remaining the invulnerable breastplate of the champion of a truly scientific school of mythic exegesis, is pounded into scrap iron. The "vegetation god," the totem of one class of this tribe, taken as a scientific hypothesis, is shown to be a fetish and no "high god." When Mr. Lang is most restrained he politely insinuates that "the agricultural motive is somewhat over-worked"; when he can no longer retain his laughter he refers to it as the "vegetable" or "Covent Garden" theory, and so with the rest; it is entertaining as well as instructive reading.

Lack of space only prevents us following the *critique* of this able writer in detail, and this to our regret because of the very great service his work is to many of ourselves, not only in insisting on what a really thorough sifting of evidence means, but also in clearing the way for some of the ideas which we believe throw a brilliant light on the gloom of our human origins.

G. R. S. M.

"Metaphysical" Mummification

How to Live for Ever. By Harry Gaze. (Oakland, California, U.S.A.)

This book is only worth our notice as a specimen of a large and apparently increasing class of American writings. Ideas of the power of mind over matter, and of the progress of mankind of which this power seems to be the pledge, are taken up in the States, and especially on the Californian side of the Continent, with an enthusiasm wholly out of proportion to anything which our stolid English mind can show. The logical working out of Faith-healing is that if faith were strong enough we need not die at all; and this is the thesis which Mr. Gaze sets himself to prove. Readers of the well-

known *Elixir of Life* will be aware that there is a certain foundation for this statement, but will also know how miserably inadequate for the purpose are the means suggested. This, however, is hardly to be regretted, for the "practical" American mind is not satisfied with mere spiritualities. Our author says: "To sum it up, the sub-conscious nature under the influence of the death-dealing delusion of limited life, has repressed the vital forces instead of freely expressing them. Expression is life; Repression is stagnation—death." And what *that* means, we have had abundant illustration in this kind of literature already. We need not be too much alarmed at the evident predominance of the Black side in all this; it is but temporary—the scum of the fermenting vat. The next step is to learn to distinguish between the lower nature, whose "vital force" must be sternly repressed, come what will to the body, and the higher Soul and Spirit whose "expression *is* life," the "Eternal Life" alike of Pagan and Christian. And we have full confidence that, under the guidance of Those who are laying broad and deep the foundations of the new Race in the very country of which we speak, this step will be taken before long, and these extravagances swept away for ever.

A. A. W.

The National Movement in Modern Europe

A Lecture delivered by K. Sundarama Aiyar, M.A., Prof. Gov. College, Kumbakonam, at the Srirangam Club. (Trichinopoly; 1901.)

Although the subject of this well-printed booklet takes it outside the range of books generally noticed in this Review, for it deals with history in its political aspect, yet it cannot be left unmentioned in these pages. For though not in any sense theosophical, it is yet written in such good English, shows so wide and intimate an acquaintance with the modern history of Europe, and displays so much original and careful thought and study, that it claims at least a few words of commendation and recognition—especially as its author is an old member of the Society.

Its appearance is the more gratifying as it raises at least a hope that this booklet may herald the awakening of a real interest in historical study, and a spirit of careful, unbiassed research into ancient history as well as a study of its modern phases, which is greatly needed in India to-day. Let us hope that some day a school of historical research will grow up in India and that the past of its ancient

civilisation may be investigated by competent Hindu scholars with that accuracy, care and industry which its immense importance demands. B. K.

Magazines and Pamphlets

In the June *Theosophist* Colonel Olcott continues his experiences amongst the French schools of hypnotism. He makes a valuable quotation from Seeligmüller, which applies equally to certain other commissions and reports: "When we consider the history of animal magnetism we see that commissions always find what they wish to find; the result is always what they expect. Commissions, in fact, are much influenced by auto-suggestion." The other articles are the conclusion of C. W. Leadbeater's lecture on "The Unseen World"; and that of Mr. Cattanach's "Lessons from the Life of Anna Kingsford," which is a model of reasonable treatment of a somewhat thorny subject. As to her experiences with H.P.B. at Ostend, his remarks seem to answer a difficulty which some of us may have felt: "Once more it is asserted that the T.S. is 'an association at once powerful and hostile' to Mrs. Kingsford and Mr. Maitland, because of certain experiences they had at Ostend. It seems strange that from their own experiences they could not recognise that the influences which they found 'powerful and hostile' to them, may have been of the same nature to their hostess, considering that her mission was exactly the same as theirs—the restoration of Truth. And that they found the influences particularly powerful and hostile is not a matter for surprise, as very likely they were the same which were trying to hinder Mme. Blavatsky's work. It takes strong influences to stop a strong worker; and as I consider Mme. Blavatsky was an infinitely stronger character than either Dr. Kingsford or Mr. Maitland, the influences that were trying to stop her work, coming within the sphere of the weaker workers, though equally earnest, would naturally be more than usually distressing to them, although quite accustomed to similar influences themselves." M. A. C. Thirlwall concludes "Hindu Morality, from the *Mahâbhârata*." The account he gives of the two chapters on the duties of the Kshattriyas and Brâhmaṇas is especially valuable to those who are not clear as to the duties of the men of the Western world. These are, for the most part, those of the Kshattriya class, to fight, bravely and nobly; and it is but a small number of *us* whose progress lies in the self-abnegation and renunciation which is the Dharma of the Brâhmaṇa—the Saint, as we should call him. Nothing but mischief can come of that "mixing of

Dharmas" which ensues when these spiritualities are enforced on the other caste—the fault of nearly all modern religions, and one which it needs much watchfulness and courage to keep our own Society free from. The next article, Mr. George Simpson's "Renunciation," may seem to contradict this, but only in seeming. There was "renunciation" enough in the life of the mediæval knight or the Japanese feudal warrior; and in it lay all his power and the grandeur of his character; though it was directed to making him a noble warrior instead of an humble saint—*that* was the fulfilment of *his* Dharma. "Matter and Its Higher Phases," by F. M. Parr, and the *Râma Gîtâ*, by G. Kṛishṇa Shastri conclude a good number.

Prasnottara, June, has the continuation of Prof. M. N. Chatterji's "Philosophy of Religion"; of "Sri Krishna"; a few notes of a lecture by Mrs. Besant, and some questions, published, as seems the Indian custom, without any attempt at giving an answer. The Editor of *The Vâhan* wishes *his* work were so simple. His readers are not so easily satisfied!

Central Hindu College Magazine, June. In this number Mrs. Besant continues her short but important papers, "In Defence of Hinduism," speaking this time of the correspondences in the lives of Shrî Kṛishṇa and Jesus Christ, with the needful warning that "you must not make the common mistake of thinking that the later story was *copied* from the earlier." A. C. Lloyd speaks of the Royal Library at Nineveh; H. Banbery of Indian Heroes; H. Whyte of the Oxford and Cambridge Boat Race, and Mrs. Lauder of Giordano Bruno. We are glad to find from the Report that the Plague has almost entirely ceased at Benares.

Theosophic Gleaner, June, contains a good selection of original papers and reproductions from the American magazines.

The most interesting articles in the May *Brahmavâdin*, are the continuation of Swâmi Vivekânanda's "East and West," containing an enthusiastic, but on the whole not overdrawn panegyric on France and Paris; and a reprint of Sir A. C. Lyall's "Brâhmanism," with a long and temperately expressed defence against his criticisms.

The Colombo *Buddhist* for June continues to do credit to its new editor. From his hand we have "The Higher Criticism of Christianity," and there are various papers of more local interest, and a portion of Mr. Leadbeater's "Unseen World."

Also received from India: *The Dawn; The Ârya; Awakener of India; San Mârga Bodhinî; Indian Review.*

The Vâhan, July. The questions treated in the "Enquirer," are as to the growth of the soul during spiritual periods, cremation, our attitude towards socialism, cosmic consciousness, and the black problem in America! It may fairly be hoped that all readers will find *something* to interest them.

From the "Chronique" of the *Bulletin Théosophique* for July, we are glad to find Dr. Pascal's labours in Geneva are prospering; two branches already formed, with a prospect of a third before long, so that, "without wishing to appear unreasonably optimistic, we should not be astonished at the speedy formation of a Swiss section of the Society."

Revue Théosophique, June, opens with Mrs. Besant's "Some Problems of Morality"; then follow Dr. Pascal's concluding lecture at Geneva; E. Seyffert on Karma; W. C. Worsdell's treatise on "Vestiges of Submerged Continents"; "Phenomena of Crystal Life," by Ch. Blech, junr.; and the continuation of C. W. Leadbeater's *Clairvoyance*.

Theosophia for June, in addition to translations from H. B. P.'s "Fragments of Occult Truth," Mrs. Besant's *Path of Discipleship*, C. W. Leadbeater's *Clairvoyance*, and the Russian fable "From the Life of the Bacilli," published in our own May number, has more of the *Tao-te-King* from J. van Manen, who also furnishes us with a report of the public wrangle for the Doctorate of Dutch Literature, in the Great Hall of the Amsterdam University, wherein the candidate, Mynheer Chr. F. Haje, maintained as the twenty-second of his theses the following: "The Theosophical Movement started by H. P. Blavatsky, and for which she laboured, has not yet been estimated at its due value by the learned world." Mynheer J. v. Manen, himself opposed, and between the two many good things were said which must have astonished the hearers. M. Reepmaker contributes a paper entitled "Over-population." The "Movement" has the report of the Convention, 15th June last.

Théosophie has a very well chosen set of selections, and makes a useful little paper.

Der Vâhan, No. 1 of the third volume, opens with the usual analysis of our June REVIEW, and the questions and answers from the English *Vâhan*. The number is completed by translations from Mrs. Besant, C. W. Leadbeater and the discourses in memory of H. B. P., published at the time of her death. It is a good idea to republish these, as there are, by this time, many new members to

whom Mme. Blavatsky is hardly more than a name; and these in England as well as abroad.

Sophia for July opens with Mrs. Besant's lecture on "Thought-Power." It contains also, "A Chapter from the Spanish Thinker, Sánchez Calvo;" Dr. Pascal's Geneva Conférences; a portion of the *Idyll of the White Lotus* and a few questions and answers selected from *The Vâhan*.

Theosophy in Australasia for May is chiefly occupied with the Convention, which met on the 4th of last May. The state of affairs revealed in the transactions seems to be highly satisfactory, with the two important exceptions that the number of members remains nearly stationary, and that they do not support their own magazine—this last, a complaint not unheard nearer home. We have a lecture by Dr. Marques on the "Spiral Law in Nature," and a fifth part of A. Fullerton's "Death as viewed through Theosophy," as the main literary contents of the number.

N.Z. Theosophical Magazine for May has an interesting paper read by Mrs. Bell at the Harrogate Lodge, entitled "No Cross, no Crown," and Helen Horne continues her "Theosophy applied to the Education of Children." It is all very beautiful; but surely the unhappy parents have some claim to consideration; they don't exist *entirely* for the children's sake! There is somewhere an unreality in all this; the true lessons of life are not those taught to the child by parent or teacher, even the best; they are learnt only in the world outside, and each must learn for himself. A fairy story for the children and some little child's letters about the "Golden Chain" make up the lighter portion of the entertainment.

The Theosophic Messenger, June, contains the continuation of Mr. Leadbeater's lecture on "The Fourth Dimension," and some questions and answers from *The Vâhan*. The exceedingly useful Index work is continued, the book indexed this month being C. W. Leadbeater's *Astral Plane*.

Also received: *Light; Humanity; Theosophischer Wegweiser; Neue Metaphysische Rundschau; Metaphysical Magazine; Mind; Notes and Queries; Review of Reviews.*

Also: *Reincarnation*, the Universal Religion of the 20th Century, by Alexander Joyce, Christchurch, New Zealand; *El Vegetarismo* como Fundamento para una nueva Vita, por Dr. Foerster, Arequipa.

A.

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