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LUCIFER.

THE LIGHT AND DARK SIDES OF NATURE.

(*Concluded from page* 120.)

LET us now examine the meaning of the phrase "Divine Will." The one existence emanating a universe may be described as causing a great circle of existence, a vast cycle. It is said that "spirit descends into matter." That is a phrase consecrated by long usage and one to which there is no objection if its meaning be understood. But it is apt to be exceedingly misleading if people think of spirit as being somewhere up aloft, and matter separated from it somewhere down below, and spirit falling from above into matter. That is the conception which a good many people really have, though they might not put it quite so plainly. And as they think spirit climbs up again out of matter to where it was before, they not unnaturally ask, what is the use of the whole proceeding, why should it start if it is only going to return? Sometimes the Theosophist who is not quite instructed is apt to be a little irritated with his questioner, but the enquirer is really quite justified in his challenge, for where we Theosophists have expressed ourselves badly, it is quite right that a question put to us should point out the clumsy way in which we are saying what is yet fundamentally true.

There is a vast cycle of manifestation which may be regarded for convenience sake as a circle; at every point of the descent spirit and matter are side by side, but there is the change of proportion before mentioned, the spirit becoming more hidden and the matter more evident; the change in the ascending line is that the matter

becomes more subtle and the spirit becomes more predominant. The Divine Will is the law of progress. This existence, manifesting itself, wills to bring a universe into existence, and to conduct that universe by evolution to perfection. It may of course be asked, why should it will to emanate? That is a question which we cannot answer fully, but we find in existence at the end of a universe a number of self-conscious individuals who were not in existence at its beginning, and who are capable of perfect life, perfect knowledge, perfect bliss. Even from our limited standpoint it must be admitted that this is a reasonable and sufficient purpose for the existence of the universe; it brings into conscious being these blissful all-knowing intelligences who share with the Divine Life that gave them birth its own existence, its own knowledge, its own joy. What a universe is to the manifesting life no words of limited mind may tell. What it gives to those who gain self-consciousness, bliss and knowledge by the process is sufficiently evident to any one who thinks at all. It is the difference between knowing nothing and knowing everything—a difference far more than between a stone and the highest archangel; for there is evolution behind the stone as well as in front of it, an evolution that prepares its existence as well as an evolution that carries it on into the highest ranges of self-conscious being.

Now this process at first and all through must be regarded as double—the light and the dark sides. One of the streams of divine energy is constructive, the other destructive; one of them is life, building forms; the other is death, breaking them up. Both are equally necessary, for destructive energy is going to destroy every form when it has served its purpose, in order that the materials used in the form whose purpose is over may be taken up by the constructive energy and built into a higher form. This process is what we call evolution. At every stage of the downward curve in which form becomes more prominent and life more veiled, forms will be brought into existence by this descending energy. Against it there will be working a destructive energy, which breaks up these forms as soon as their purpose is served, and they become outworn. There are thus two opposing streams of energy, by one of which forms come into existence and by the other of which they are constantly broken up, in order that higher forms may be built from

their materials. There is no increase of matter it must be remembered, constant change, constant transmutation, but no increase and no diminution. Evolution consists on the form side of this process of destroying the lower forms that the higher forms may come into existence.

The next point is at first a little difficult to conceive, even a little startling. Growth is at first from the one to the many, from one existence to a universe of countless forms. "It willed, 'I will multiply.'" Then this descending line must be a process of separation, of making differences in order that an ever-increasing multiplicity of forms may be brought into existence. The key-note of evolution will be separation. As far down as the lowest or most outward point of evolution the key-note of progress is separation. The perfection of a universe is in the multiplicity of its forms, in the variety of the existences that are found in it. The universe exists in order to bring all these separated forms into manifestation, and all through this early process evolution will work for separation. Using the phrase the "Divine Will"—that will which is "I will multiply"—the Divine Will will work for separation, will work to make forms which are more and more separated and diverse from each other, in which the fundamental unity of life is more and more hidden. The whole of this growth will be a process of increasing separation. It is said to be a coming down into matter, and we may venture to use the phrase now that we have guarded ourselves against mistake; as things become more and more material they obviously become more and more separated. We may see that in the very density of matter as we know it. A piece of sulphur, for instance, is more separated from a piece of iodine than if both are sublimed to gas. The analogy is clumsy, for the gases remain separate molecularly though mingling in mass, so that there is no real union. But as we pass from the subtle to the dense this separateness of form is the thing that strikes us, whereas when we are dealing with very subtle things their unity is more prominently characteristic. If we understand this "descent into matter" we shall see that under the circumstances of the descending arc the opposition to progress would be the desire to remain one, would be the refusal to take form, would be the unit setting itself to maintain unity instead of accepting separateness. Hence setting itself

against the Divine Will—wrong because it is against evolution, against progress, against the perfecting of the universe at this stage—would be, strange as it may sound, the refusal to take form in more and more material shapes.

Theosophists who have really studied may here see a gleam of light on what otherwise may have seemed to them strange; in the wonderful Stanzas of Dzyân it is said that the sin of the mindless is preceded by the refusal of the Sons of Mind to incarnate. That is, that the refusal of spirit, as we will call it for the moment, to take to itself separate form goes before the great sin which was wrought by the mindless men, and has left its traces in some of the higher animal forms. Intelligences awaiting incarnation set themselves against the law of progress. They looked on it as degradation to clothe themselves in the available bodies, as lowering their position to take forms in this lower world, and they refused to come down. Thence came the great primary transgression, known to students as "the sin of the mindless." To remain out of gross matter was against the law of progress, against evolution and the perfecting of the universe.

What at first seems so strange is that everything that now is right, the seeking of unity, the getting rid of separateness, the dominating of the material—at that stage of progress was wrong; the duty of these intelligences was to descend from the psychical to the physical, in order that a universe might come into existence in multiplicity of forms, in order that this building process might go on in which they were necessary helpers, co-workers with the Divine Will. Opposition to that Will, as ever, brought evil, but the nature of the opposition in this case was the refusal of spirit to enter physical forms, to veil its light in dense matter.

As the evolutionary process went on the spiritual was veiled in the psychical, and then the psychical was veiled in the material and the most material race of men appeared. Yet it was really a rising, descent though it seemed, for it was part of evolution, it was the way to the swifter bringing into existence of self-conscious individuals of our humanity. Without this the perfected manifestation would have been long delayed, without it self-conscious spiritual intelligences could not have developed so rapidly as the harvest of the universe, as the justification of this emanation of the Divine.

Thus in this downward sweep of evolution what we now rightly call evil was then really good. To become separate, to become material was good in those far-off æons. For separation was necessary in order that a more perfect unity might finally be gained. Intellect could not evolve without spirit working through the lower forms of matter. The coming thus into the closest connection with matter of the physical plane brought into existence the human brain, the physical basis of all the faculties of the lower mind, and made possible the acquiring of the knowledge without which the individual could not expand into the divine.

In the process of evolution this lowest point was thus reached, and then there was a change. The utmost separation having been achieved, the utmost multiplicity of forms having been achieved, the utmost multiplicity of forms having been brought into being, then what we call the upward curve began. Life, having made this infinite variety of forms for its own manifestation began to work upon the forms to render them plastic. First the process of differentiation to get the forms, then the working in the forms to make them ductile as the expression of the life. These are the two great stages. The form must be brought into existence, and that means separation; then there must be work from within to make the form the plastic expression of the life. The whole of the upward curve is used for that second half of the work. Life constantly toiling within these separated forms to make them more plastic, more transparent, working towards unity. Unity must be regained or immortality could not be achieved, for that which is composite cannot last for ever. But it is a unity into which has been absorbed the very essence of all the differences that have been passed through during the circle of evolution. The subtle life-form clothes itself in varied garments, subdividing and becoming more and more separate as it comes downwards, then a life-form separated from all other life-forms by this clothing of denser matter beginning the upward path in which it will work on its material garments, making them more transparent, more subtle, more a mere delicate film, and yet that film containing in itself the essence of every separated form through which it has passed. When at length it arrives on high, having passed into the intellectual sphere, it has in high and spiritualized forms the faculties which were latent in it at the beginning

and has become self-conscious and not only conscious. Then it becomes one with others, but has the memory of its separateness behind it, reaching a stage which words must fail to describe, but which—borrowing a phrase from Madame Blavatsky—I may perhaps call "a conscious entity becoming consciousness." It keeps the memory which has made it an individual, and yet shakes off from itself everything which separates it from other individuals. It shares their experience and knows their knowledge, and yet is itself. It reaches the state which is spoken as of Nirvâṇa, which is the very antithesis of annihilation, which extinguishes separateness but keeps everything which by separateness has been gained; it is the All, and yet in it is preserved the subtle essence of memory which was gained when each knew itself as one of many.

In this upward sweep, therefore, it is separateness which is to be gotten rid of, and therefore separateness is called "the great heresy," therefore it is called "the great sin," therefore it is the fundamental evil, therefore it has become the mark of what is called the Black Magician, the brother of the dark side. To keep the self separated from other selves, to seek everything for the separated self, and not for the common self of all, is now the worst sin. The Black Magician seeks for strength in order that he may be strong, whereas the White Magician seeks it in order that all may be strong. The Black seeks knowledge that he may be learned; the White that all may be wise. When the White Brother reaches the spiritual plane, everything that he has gained in upward climbing becomes part of the general store, everything that he has gathered in his passing through the world becomes a common light which radiates in every direction. It is his own truly, but he has shaken off everything that separated him from others, he is able to shed all he has over the whole world of living things; everything that he has gained as a separated self radiates out from him as an unseparate self to the universe of unmanifested existence. For where he stands there is no separation; there is love, and love knows no separation; there is perfect wisdom, and perfect wisdom knows no separation. It is by ignorance that separation exists, and perfect wisdom clears away the veils that divide, and makes man realize that he has only become separate in order that he may gather, and has re-become one in order that he may give. In that region everything is

common property. There is no longer "mine" and "thine," for all selves are one.

In the upward path then, the dark side will evolve by the desire to be separate, thus working for disintegration, and against progress. The Black Magician evolves by clinging to the separate form, by the desire to possess for the separate self. If that determination to be separate continues, if the desire to be apart from everything instead of being a part of everything persists as man rises upwards, then this one possibility remains: for a time by the tremendous strength that he has gathered, by the mighty knowledge that he has won, by the almost omniscience that he has gained in the long striving upwards, he can for a time, even in the spiritual region, hold his own against all others, for a time even in that world of unity can preserve a separated self. Not for ever, only for a while. He has won such tremendous force and energy and knowledge that he can hold his own for a time even against the Divine Will; he can keep himself apart even against everything which tends towards unity. Even in the arûpa region of the mental plane there may be for a while separated existences which work for themselves, which are selfish, which refuse to hold for the common good and for the common enrichment, who are learned as separated selves, strong as separated selves, who use their strength to rule and to hold instead of to serve the world and lift it higher. Those are the great Black Magicians that are spoken of, the "Lords of the Dark Face," mighty in their power, mighty in their knowledge, mighty in the spiritual height that they have gained—very Gods in the manifested universe, but selfish Gods, anti-Gods, and therefore incapable of immortality. For only that can live which is one with the All, and they must break in time. The separated form built apart from its fellows and keeping itself separate whilst the universe is gradually becoming one, being against this upward trend, against the law of progress, against general evolution, is always striking itself against the law. It is deliberately dooming itself to disintegration, for the Divine Energy breaks up every form, and if it keeps separate form it also must be broken up. Though the dark spiritual powers—the God of the dark side of Nature, as they may have been called, the *Deus inversus*—may last for many an age, for many and many a millennium, yet as they have chosen form, and all form is

perishable, they must at length perish. The forms that they have chosen must be disintegrated, and if they have identified themselves with the separated forms, then as forms they cease to exist. Having chosen the forms that perish, when those forms break, their consciousness goes back into the vast ocean of consciousness; they have failed to extract the essence, to transmute it into consciousness *per se;* they have chosen a self-conscious individuality which is separate, and when the separateness breaks, the consciousness goes back into the ocean and self-consciousness is lost.

Any, if he will, may choose that side. We all of us are choosing it from time to time. For every force that works for disintegration works for its own destruction; every force that at this period of the world's progress works for its separate self is throwing itself against that mighty stream of destructive energy which breaks and grinds everything to powder in order that it may be rebuilt anew of higher mould. Every agency which works against the whole, everyone who separates himself and works for himself against his brothers, every such force is a force that is working for self-destruction, destruction which is self-chosen and which Nature cannot refuse to give.

Now we can realize what evil means. Evil is everything which works against the Divine Will in evolution. It is everything which works against truth which is God, against unity which is God, against love which is God. Every such force is working against the whole, and if it comes into conflict with the general force which is working upwards, and with those who are the embodiments of that upward tending force, it must inevitably be broken into pieces. The Great White Lodge wars against none, but it goes its way, and that which wars against it is broken into pieces. It does not war with hatred, it passes upward; it does not use the weapon of wrath and of anger, but it passes upward. Everything which flings itself against it, is, by its own act, and not by the act of the White Brotherhood, broken into shivers; it breaks into fragments, while the great force goes on.

Some imagine that the force of the White Lodge is used for destruction, but it is not so. That Lodge is on the upward arc, and the White Brothers are ever on the side of unity; where there is conflict it is the disunity flinging itself against the unity, and as

that is unchanging and ever going towards its end, those which fall against it are broken into pieces. Here is the occult meaning of a phrase which is familiar in the Christian Scriptures, that those who fall upon the stone which is the head of the corner are broken; not by the action of that mighty corner stone, but by their own action; not by its disruptive energy—for of disruptive energy it has none—but by virtue that it is changeless and cannot be broken, and that everything that works against it must shiver from the energy with which it flings itself against the law. The whole mighty sweep is the law which passes downwards and then upwards once again. Everything which is against it is broken, everything which separates itself from it must fall to pieces. Every separated existence must break; only in unity can life proceed, therefore when we study the light and dark sides of Nature in their bearing on our practical life we find that every force of hatred, of disruption that makes against unity, that works for separated fragments and not for one mighty whole—everything that works on that side is under the Black Lodge, is an agency of the Black Brotherhood. When we speak of the dark side of Nature and of those who incarnate the disruptive forces, as the White Brotherhood incarnates the law, the good law of the universe, we know that everyone of us must be on the one side or the other—working for brotherhood or working against it, working for construction or destruction, for building or for breaking, for unity or disuniting.

That is the practical outcome of this study; each of us in striving to lead a life which we would fain should lead us on the upward course and bring us at length into that unity wherefore the universe exists, will do well to scrutinize our own hearts and our own lives to see whether the forces in us are tending to Truth, to Love, to Unity. Everything that is of these is white. Everything that is against these is black. We *must* co-operate with the one side or with the other, and according to our final co-operation will be the final end of the individual soul.

ANNIE BESANT.

THE LIVES OF THE LATER PLATONISTS.

(Continued from p. 113.)

PRISCUS.

(305?—395?)

His Reserve.

Of this philosopher we have already spoken several times, but no details of his life are extant except a few paragraphs in Eunapius, which describe his general character. His body was tall and handsome, and his mind that of an acute and profound thinker, thoroughly trained in philosophy. He was entirely opposed to argument and debate, and guarded his opinions so securely and so seldom spoke of them, that many thought him ignorant. And not only was he exceedingly reserved himself, but deprecated the publication by others of the higher problems of philosophy, characterizing those who were ready on every occasion to express their opinions as "spendthrifts." As to arguers and disputants, he contended that they did no good either to themselves or to anyone else, for no one was convinced by mere argumentation. His excessive reserve, even among his most intimate friends, characterized him from youth to age. The following incident brings out this peculiarity of Priscus in a striking manner.

The Geniality of Ædesius.

Ædesius was the very reverse of his taciturn pupil, being exceedingly genial and popular. After his lectures he would walk about the city of Pergamus accompanied by his favourite pupils, and point out how the truths of philosophy were exemplified in human nature; implanting in them the true seeds of human sympathy and a proper interest in human welfare. Especially did he check the too lofty metaphysical flights of the younger men, by recalling their thoughts to earth and the great problems that surrounded them on every side in a crowded city.

Thus, on one occasion, having met an old woman who got her livelihood by the sale of vegetables, he greeted her with great kindness, and stopping her enquired about the sale of her produce, giving her some sound advice, and also some valuable information on the raising of her vegetables. And so with regard to others, weavers, smiths, carpenters and other handicraftsmen; he had a cheery word and good advice to offer concerning their various crafts.

And the wiser of his pupils profited by these practical lessons, especially Chrysanthius and those of his way of thinking. But Priscus disapproved of this characteristic in his teacher, and stigmatized him as a "traitor to the dignity of philosophy," saying that his pretty speeches would be better employed for the elevation of the people's souls, instead of being confined to their terrestrial concerns.

Priscus indeed was a great conservative in things philosophical, and so continued to the end of his long life, which he passed among the few temples of Greece which still remained standing; he died about the time of Alaric's invasion (396), being upwards of ninety years of age. We are led to infer from an obscure sentence of Eunapius that his pupils were all of the new school, and that he stood alone in his reserve and unsociableness.

Hilarius of Bithynia.

And about this time many of those given to philosophy died or were killed by the Goths. Eunapius especially mentions Proterius of Cephalonia, a good and upright man, and Hilarius of Bithynia, who was not only a philosopher but also a distinguished painter. In the reign of Valens (364—379) he migrated to Athens and enjoyed a wide popularity; he was a friend of Eunapius, who was also a great admirer of the arts. Hilarius lived to a good old age, and on the invasion of the Goths fled to his country seat at Corinth, where he and all his family were slain.

CHRYSANTHIUS.

(315?—400.)

His Favourite Pupil.

Ædesius' remaining disciple of distinction was Chrysanthius, to whom we have already referred several times. Chrysanthius in his turn was guardian and teacher of Eunapius, to whom we are

indebted for so much of the previous information, and who undertook his biographical task at the suggestion of his teacher. Chrysanthius educated Eunapius from boyhood, and looked after his welfare with paternal solicitude till his last days. Nevertheless, says Eunapius, his love for his teacher shall not influence him in the plain recital of facts, for Chrysanthius himself had an extraordinary love of truth, and this was the first lesson he taught him. He, therefore, will not exaggerate anything, but rather lean to the other side of the scale, as indeed he had promised his teacher.

His Parentage.

Our philosopher was of senatorial rank, his family being one of the highest in the land. His grandfather was Innocentius, a man of no small wealth, and of great public reputation, who had been entrusted by the emperors with the drawing up of many important legislative measures. The law books of Innocentius both in Latin and Greek, were still extant, and bore witness to the penetrating and profound judgment of the man. Of the father of our philosopher, however, Eunapius makes no mention, but simply tells us that Chrysanthius was deprived of his parent when a youth, and being entirely devoted to philosophy, owing to his high spiritual ideals, hastened to Pergamus and the great Ædesius. As, however, Chrysanthius was poor we must suppose that his father had got rid of or lost the fortune of Innocentius.

His Philosophical Education.

The young pupil eagerly drank in all the instructions of Ædesius, never missing a lecture, and following all with the utmost care, for at that time he was very strong physically, and his body was accustomed to fatigue of all kinds. He accordingly made a thorough study of the works of Plato and Aristotle, and applied himself not only to every branch of philosophy that Ædesius taught, but read for himself everything he could lay hands on. He was very strong at getting a sound understanding of the real meaning of what he read, and being intimately acquainted with his subjects was ever ready to criticize the statements in the books, and confident of demonstrating the correct view; nevertheless, knowing when to speak and when to keep silent, he would display his ability in proving his point only if he were challenged.

His Mystic Studies.

He next gave himself up entirely to the "gnosis of the gods," and that wisdom which Pythagoras loved, and those who followed him, old Archytas, and Apollonius of Tyana, and those who reverenced Apollonius, who only appeared to have bodies and be ordinary men, but in reality were something higher.

Chrysanthius, we are told, approached these deeper studies with equal enthusiasm and success, and by the illumination of his soul developed a remarkable gift of foreknowledge; so that he might be said to actually "see" the future rather than foretell what was going to happen, and so great was his insight into and grasp of all things, that he seemed to be in communion with the gods. We fear that Eunapius is here breaking his promise to Chrysanthius!

His Intimacy with Maximus.

For some time Maximus was a sharer in his studies and they worked together. But Chrysanthius finally broke off the intimacy, owing to the stubborn and contentious nature of Maximus, who was always trying to alter the psychic indications to suit his own wishes. Chrysanthius on the other hand did not seek to change the indications but marked the first that appeared, and modified his course of action accordingly; though he always also checked his psychic impressions by the best human experience and judgment he could bring to bear on the question.

The different characters of the friends were clearly brought out when Julian sent for them; an invitation that in the first place was an imperial command, and in the second held out the most fascinating promises, not only of advancement but also of the triumph of philosophy. The incident has been related above. But Chrysanthius would not go; and not even when, through the persuasion of the emperor, his own wife Melita added her entreaties to the royal summons, could he be persuaded to change his resolution. Nor could even the personal supplications of Julian, who no longer asked as emperor, but begged as friend and pupil, prevail.

High-Priest of Lydia.

So Chrysanthius was made by Julian high-priest of Lydia, his wife being at the same time high-priestess; and seeing clearly the

course of future events, exercised his authority with gentleness, neither setting to work with frantic haste to rebuild the temples, as so many did in that reign, nor if any of the Christians broke the law of religious toleration, did he treat them with severity.

In fact our philosopher was of so gentle and upright a character that there was almost a complete restoration of Hellenic religion throughout Lydia; but all took place gradually, so that there seemed to be no violent change. All was arranged harmoniously and without disturbance, and Chrysanthius was admired by all, for the rest of the provinces were in a state of great disorder, owing to the abrogation of the laws against the ancient religion, which was again publicly professed and maintained, much to the scandal of the Christians. Eunapius describes the state of affairs everywhere, except in Lydia, as a regular "whirlpool."

So Chrysanthius won golden opinions not only for his foresight, but also for the practical way in which he made use of his experience.

His General Character.

In his general character he closely resembled the Platonic Socrates, whom he had taken as his model from boyhood. A transparent frankness, difficult to describe, was enshrined in his words, while at the same time he charmed his audience with the grace of his diction. He was so affable to all, that each imagined on leaving him that he had been specially singled out for distinction. In fact, the too generous estimate of Eunapius completes this part of his eulogy, by comparing Chrysanthius to Orpheus who charmed even irrational natures by his sweet singing.

And though he was firm enough when compelled to enter into an argument, yet one did not often find him making a display of his knowledge; nor did his learning make him impatient of others or annoyed with them, but he often gave praise to what they said, even though it were poorly expressed or the opinion was erroneous, just as though he had not heard at all, and was rather born for agreeing with others than to give them pain.

Nevertheless, if a dispute arose among those skilled in philosophy, and it seemed good to him to join in the conversation, there was immediately a dead silence; none of them being prepared to

face the questions and definitions, and extraordinary memory of the man, lest they should display their own ignorance. Many, however, who had but a slight acquaintance with him, and had not fathomed the depth of his mind, accused him of want of discrimination, and contented themselves with merely praising the mildness of his disposition; but when they saw him engaged in argument and discussing involved points of philosophy, they thought it was a different man from the one they had previously known. For on these occasions he was entirely changed; his hair seemed to stand upright, and his eyes flashed forth the bright motion of his soul, as it circled round the great problems of philosophy. All of which is a very poetical effort on the part of the good Eunapius.

His Modest Mode of Life and Literary Labours.

Chrysanthius lived to a good old age; but throughout his life he only devoted so much of his time to gaining the wherewithal to live as was absolutely necessary; he seems to have had a small farm, and the tiny income derived from it was just sufficient for the most modest needs. Nevertheless he bore his poverty more easily than other men bear the weight of riches. How long he held the office of high-priest, and whether or no the office carried any emoluments, we are not informed.

As to diet, he ate whatever happened to be at hand, but very seldom touched meat, and never the flesh of the pig, and this because he was entirely devoted to the mystic life. Moreover, he doggedly persisted in his study of the writings of the ancients, and continued his researches with as much enthusiasm in his old age as in his youth; and even when he was nearly eighty years of age he wrote as much with his own hand as others with difficulty read in their youth, so that the fingers of his right hand were quite cramped with holding the stylus. And yet not so much as the title of a single treatise of this laborious writer has been preserved to us.

His Conversation and Bluntness.

Rising from his writing, he would take Eunapius with him for long walks on the roads leading out of Sardis, proceeding at a very leisurely pace, so that you would have almost thought his limbs were affected, but this was because of his charm of conversation and store

of anecdotes; on which occasions he doubtless supplied Eunapius with the substance of the lives of the philosophers which his pupil afterwards wrote down. Though he seldom went to the baths, nevertheless, he always seemed as though he had come fresh from one, adds Eunapius, inserting this stray scrap of information to fill up a paragraph.

Whenever he met the governors of the province or people in authority he would converse with them as with ordinary persons, with perfect frankness and even bluntness, nor could this peculiarity of his be put down to boastfulness or vanity, but rather to the simplicity of a man who was perfectly ignorant of the meaning of authority.

The Education of Eunapius.

Chrysanthius not only undertook the education of Eunapius in his boyhood, and then sent him to complete his studies at Athens; but when his former pupil returned from the university to Sardis, Chrysanthius took no less interest in his studies, and added daily to his surpassing kindness, carrying it so far that even when Eunapius himself had begun to give lessons in rhetoric for a living, Chrysanthius still continued to instruct him. Eunapius gave his lessons in the early morning and returned to his old teacher's house about midday, where he received instruction in the more spiritual problems of philosophy. Nor was it any trouble to the old teacher to have so devoted a pupil with him; and as to the pupil, the work was, as it were, a long holiday.

His Knowledge of the Various Modes of Divination.

Next we have an incident showing Chrysanthius' knowledge of the modes of divination which were formerly practised in public sacrifices. The incident took place just before Christianity had finally triumphed and invaded every province; that is to say, about 390, when Theodosius issued his edict prohibiting the Pagan religion. The prefect was a Roman called Justus, and the governor of Lydia was a certain Hilarius; both of them were gentlemen of the old school, and Justus was determined to publicly perform one of the old state sacrifices.

There was no altar, however, standing at Sardis, so he impro-

vised one, and summoned all who thought they had any knowledge of the old ceremonies to attend. Accordingly a number of men who thought they might curry favour with the prefect or gain some advantage, were present, and also Eunapius and old Chrysanthius. The sacrifice was performed, and Justus asked his crowd of would-be advisers what the position of the victim signified; but they all plucked their beards and wagged their heads, and one guessed one thing and one another. Then Justus turned to the aged Chrysanthius and cried out: "And what do you say, most venerable of all?"

And the old philosopher answered: "If you wish me to speak on these matters and explain this particular method of divining, tell me first whether you yourself know what the different methods are, and what is the nature of the present one, what is the question that has been asked, and how it has been put. And if you tell me this, then I am prepared to tell you what the answer is. But it would be a display of bad taste on my part when the gods themselves have presumably given an answer to some question of your own, for me to tell you both that question and the answer, and to add the future to the past. For your question would thus involve two things; and no one asks about two or more things at one and the same time, for the difference in the propositions involves more than one answer."

Justus was so struck with this reply that he frequently visited Chrysanthius to learn more about such matters. And about this time also a number of philosophers who were considered to have a great reputation, came to Chrysanthius to discuss philosophical questions, and all went away convinced that their fancied philosophy was very far removed from his real knowledge.

His Son Ædesius.

Chrysanthius had a son called Ædesius after his old master at Pergamus. The boy appears to have been highly endowed not only intellectually, but also psychically and spiritually, so that he was "all soul," says the rhetorical Eunapius. He was both a seer and a poet, and composed a number of verses that were not only very beautiful in language, but also contained great truths like the oracles; nevertheless he had no knowledge of prosody and had not been trained at all in literature. But the boy fell sick and died about his twentieth year, a loss which the father bore with exem-

plary philosophical resignation; and his mother, too, Melita, with the example of her husband before her, tried hard to check her grief and not give way to her sorrow at losing so beloved and extraordinarily endowed a child. Chrysanthius after this blow sought refuge once more in his favourite studies, and when persecution was so bitter that all were in the greatest fear and consternation, he alone remained unmoved, so that you would have said that he hardly seemed to be on the earth.

HELLESPONTIUS.

Chrysanthius was now a very old man, nevertheless he seems to have still preserved his vigour, so that even in his very last days he still taught, his last pupil being a certain Hellespontius of Galatia, a man of reputation only second to his own, and well advanced in years, who after journeying into almost uninhabited lands in the pursuit of knowledge, finally came to Sardis, and abandoning everything else settled there on purpose to learn from the old philosopher. And regretting mightily that he had passed his life and already grown old in pursuing false paths of knowledge, seemed almost to regain his youth again by the enthusiasm with which he devoted himself to the lessons of Chrysanthius.

It happened that now and then Chrysanthius, on account of his health, he being perhaps of an apoplectic temperament, had recourse to blood-letting, as was the barbarous custom then and even almost to our own times; and on these occasions Eunapius, who had some knowledge of medicine, used to be present. On one occasion, however, the doctors took away so much blood that Eunapius had to interfere to avoid fatal consequences. On hearing of the misadventure, Hellespontius was in quite a panic, and hastened to the house, upbraiding Eunapius for allowing an old man to be so barbarously treated, and lamenting the death of his teacher. The old philosopher, however, fortunately recovered.

Shortly afterwards Hellespontius left Sardis to procure some books, intending to return and complete his studies; but at Apamea in Bithynia he fell seriously ill and died; his last words were to lay a strict injunction on his own disciple Procopius, who was with him, to return to Sardis and remain with Chrysanthius, and this Procopius did.

HIS DEPARTURE FROM LIFE.

In the following summer, however, on account of the heat, Chrysanthius was again obliged to have recourse to the same dangerous remedy. So Eunapius strictly charged the surgeons to await his presence as usual before beginning the operation. They, however, did not wait for Eunapius, and took away so much blood that the limbs of the old philosopher became paralyzed, and Chrysanthius was completely bedridden. A physician, called Oribasius, tried to restore his vitality with warm foments, and slightly succeeded. But old age finally succumbed, for he was about eighty years old when this misfortune happened, and the change from too much heat in the blood to too little doubled his actual age, so that after four years' nursing he passed quietly away to his own place.

The life of Chrysanthius is set down at somewhat greater length than perhaps it deserves, because on the one hand it is, so to speak, a first-hand biography, and on the other because there is no translation from the Greek except the crabbed Latin version of Junius (Amsterdam, 1568) which is filled full of inaccuracies. A large part of the above is an almost literal translation of the narrative of Eunapius.

G. R. S. MEAD.

[Owing to pressure of other literary work, "The Lives of the Later Platonists" will be discontinued for the present. About half of these biographies have now been written, and the remaining period, from Julian to the seven brilliant thinkers who closed the line of succession in Justinian's reign, will be given later on. I find it impossible to pursue two lines of research at once, and at present all my time is being given to disentangling the ravelled skein of Gnosticism.—G. R. S. M.]

JUJITSU.*

THE word Jujitsu is probably as unfamiliar to the readers of LUCIFER as the art of which it is the name. To anyone having a superficial acquaintance with the system, it represents perhaps merely a school of gymnastics, the exercises in which are practised with a view to self-defence; to an initiated student, however, the word Jujitsu represents a course of training mental, moral and physical, of extreme difficulty and extending over many years.

Of systems of self-defence there are many, but it has been left to the subtlety of the Oriental mind to evolve a system in which the defender offers no resistance to the opponent, and in which the strength of the assailant brings about his own defeat.

Jujitsu, "the soft art," may be defined as the art of gaining victory by yielding to strength, and although other names, such as Yawara, Taijitsu, Hakuda, etc., are occasionally employed, Jujitsu is the one usually adopted. The history of the art is interesting, though somewhat unsatisfactory, for printed books on the subject are scarce, and although there are many MSS. belonging to the different schools, they are frequently contradictory and inconsistent; this being doubtless due, in a great measure, to the feudal system of Japan, which prevented much intercourse between the teachers and pupils of various schools. The difficulty of investigating the history of Jujitsu is further increased by the fact that the teachers keep the MSS. secret, only showing them to their advanced pupils, on condition they take an oath not to divulge the contents.

It is currently believed that the art was first taught in Japan by a Chinese priest, named Chin Genpin, who came to Japan in 1659, after the fall of the Min dynasty in China. On his arrival in Japan, Chin Genpin lived in a Buddhist temple in the province of

* The substance of this article has been compiled from *The Proceedings of the Japan Society, London*, Vol. I., *The Transactions of the Asiatic Society of Japan*, Vol. XVI. Pt. II., and L. Hearn's *Out of the East;* and also from recollections of a book or article of which the author has forgotten the name.

Owari, where he met the three Ronin, Fukuno, Isogai and Miura. He is said to have taught the art of Kempo to these three men, who studied it and founded three separate schools of the science. This belief, however, does not seem to be warranted by facts, for several reasons.

In the first place, the art called Kempo, that of kicking or striking, is quite a different thing to Jujitsu, the art of gaining victory by yielding. In addition to this, the existence of a similar art is mentioned before the time of Chin Genpin. It may be pointed out, also, that Jujitsu, as practised in Japan, is unknown in China, and while the student of Kempo is, in the Chinese works on the subject, directed to practise by himself, in Jujitsu it is essential that two men exercise together.

On the whole, it is much more probable that the system originated in Japan; the oldest schools being the Kito riu, founded by Fukuno Shichiro-emon, a native of Tamba, and a school named the Yikishin riu, originated by Terada Kanemon, of Unshu. These two men were contemporaries and were connected in some way with one another, but the exact relations between them are not very clear. It has been said that one man was the pupil of the other, though, as to who was pupil and who teacher, the accounts differ. These schools seem undoubtedly to have been founded some years before the arrival of Chin Genpin. There are very many schools of the art, indeed the number runs into hundreds, but it will only be necessary to refer to two or three of the most important. Among these may be mentioned the Kiushin riu, closely connected with the Kito riu, founded by Inugami Nagakatsu of Omi, whose grandson attained great eminence in the art. The Sekiguchi riu, and the Shibukawa riu are two other schools, also closely connected.

The Yoshin riu, and the Tenjin Shinyo riu, are very noted schools, indeed they may be said to be the best known of all, owing to the facts that the methods of teaching adopted by them are simple and appeal to the popular taste, and that they had attached to them two very remarkable men. Two different accounts are given of the origin of the Yoshin riu, but a close examination of the MSS. leads to the belief that they had a common origin; however, both accounts will be of interest to the reader. The first is that given by the Yoshin riu itself, and states that the school was founded by

a physician, named Miura Yoshin, who lived in Nagasaki about the time of the Tokugawa Shoguns.

This man held the theory that a great many of the diseases common to mankind resulted from a want of harmony between mind and body, and it was in endeavouring to find a method of getting these to work together, that he discovered Jujitsu. Continuing his investigations, with two of his medical pupils, he worked out seventy-two methods of seizing an opponent.

On his death his two pupils, it is said, formed the two schools known as the Yoshin riu and the Miura riu. A MS. called Tenjin Shinyoriu Taiiroku, gives a different story of the founding of the Yoshin riu. Akiyama, a physician of Nagasaki, had gone to China to learn the Chinese system of medicine. While there he was taught Hakuda, a system of kicking and striking, so as to injure an opponent. Having learned three methods of Hakuda and as many as twenty-eight distinct ways of resuscitating those apparently dead, he returned to Japan and commenced teaching his new system. His pupils did not remain with him long, owing to his knowing but few methods; so, feeling much upset at the state of affairs, Akiyama retired to the Tenjin shrine in Tsukushi and there spent a hundred days in worship. While at the shrine he evolved three hundred and three fresh methods of employing the art, and on the strength of this founded his school. Of Akiyama, it has been humorously said, that whenever he was annoyed at anything he would retire from the world and discover fresh ways of exterminating his fellow-men ; but if after this something particularly pleased him, he would again retire into solitude and invent as many ways of resuscitating those whom he would previously have destroyed. Needless to say this is untrue, since one of the first lessons learnt in Jujitsu is that of having at all times, and under all circumstances, complete control of the temper.

Totsuka Hikosuke, the father of the present teacher in the Yoshin riu, died two years ago, and was one of the most celebrated of modern masters, and his father before him was equally celebrated.

The Tenjin Shinyo riu was founded by Iso Mata-emon, a very celebrated master who died about thirty years ago. Iso Mata-emon studied first the Yoshin riu and the Shin no Shinto riu, and then

travelled about the country to try his skill with other experts in the art, after which he formed the above-named school at Otamagaike, in Tokio. His fame spread all over the country, he being considered the greatest master the art ever produced.

Finally, the most modern school is that founded by Mr. Kano Yigoro, M.A. (Tokio), the president of the Fifth Higher Academy of Japan. Mr. Kano studied the Tenjin Shinyo riu and later the Kito riu. Having mastered these, he made comparisons and investigations of other schools and at length after much research elaborated a new school which he named the Kano riu, or as it is usually called the Kodokan Yudo. So popular has this school become that Mr. Kano's pupils number many thousands. His system is taught by himself or his clever pupils, in many public and private schools, such as the Naval Academy, the Gakushuin (a school for the sons of noblemen), the Imperial University, etc. The police of Tokio are compulsorily trained in the system taught by this school, and it is owing to this that the success of the police, who are all short in stature, is due when dealing with malefactors of all kinds of physique; indeed, so marked is their skill that Rudyard Kipling remarks, when writing to the *Times* (July 2nd, 1892), and describing the British tar in Japan, after a drinking bout, coming into conflict with the police, "Jack says that the little fellows deliberately hinder him from getting back to his ship, and then, with devilish art and craft of wrestling tricks—'there are about a hundred of 'em, and they can throw you with every qualified one'—carry him to justice." So much then for the most important schools of the art.

Now let us turn to Jujitsu itself. As has been already explained, Jujitsu is essentially an art of obtaining victory by yielding to the strength of others. So characteristic is this central principle that many schools express it in the names they adopt. Akiyama, who has been already mentioned, observed one day during a snow storm a willow tree, whose branches were covered with snow. Unlike the pine tree, which stood erect and broke before the fury of the storm, the willow yielded to the weight of snow upon its branches but did not break. In this way, meditated the teacher, Jujitsu must be practised, and from this he called his school the Yoshin riu, "the spirit of the willow tree school." The physical

training is only a small part of Jujitsu, which, as will be seen later, extends to the mental and moral side of the student's nature. A brief account of what the physical exercises are, will, however, be of interest. It must be understood that this part of the system is essentially a training in the art of fighting without weapons, and except on certain rare occasions, no weapons are ever used; moreover, the knowledge acquired is not to be used for the purpose of offence, but of defence. The practitioner of Jujitsu does not at all rely on his own strength, he utilizes to the utmost the strength of his enemy. When his opponent exerts his force for the purpose of injuring the master of Jujitsu, the latter simply directs the force of his antagonist in such a manner that he is at once disabled. There is no hurry about it, no violent effort, no straining after effect, the expert remains perfectly calm and collected, and observing in what way his antagonist is about to attack him, he makes a slight movement and his enemy finds himself on the ground disabled, often not knowing why or how he has become injured. If it is a desperate case, the assailant is killed by a slight blow here or there, at a point known to be fatal, or the violent man breaks his own neck or back, or is thrown in such a way that in falling he injures himself fatally.

There are many ways of gaining victory, such as throwing the body, choking, strangling, twisting the limbs, etc. The strangling is done with either the arms or forearms, from behind or in front, either with or without using the collar of the coat; the point to be recollected in nearly every case being that no resistance is to be offered to the opponent, that one should always yield to the opposing force, and in the yielding direct that force against the foe. If an assailant rushed forward with a knife in his outstretched hand, the expert would simply step quickly on one side, seize the outstretched arm at the wrist, and give a slight forward and downward pull, with the result that the attacking person would fall face downward on the ground. Again, if the individual endeavoured to seize the expert by the neck with both hands, the latter would allow himself to be pushed backwards, and falling on his back on the ground, would at the same time plant his foot in the centre of his assailant's body and thus throw him over his head.

There are methods of meeting every kind of attack, every twist and turn of the adversary's body being taken advantage of in such a

manner as to render him helpless, or dislocate or fracture a limb, or even to kill him. The rules for all of these methods are many and complicated, since every motion of the body, arms, legs, feet, must accord with the principles of the teaching. Atemi is the name given to the various methods of killing an opponent, but this branch is kept secret, and is only taught under an oath to such men as are of undoubted moral character, and possessed of perfect self-control, so that there can be no fear of abuse of the knowledge. Kuatsu is a name applied to the many methods of resuscitating those who have apparently died from violence. This also is a teaching only given under pledge of secrecy. The methods employed are many, but a simple example of them will suffice; thus in resuscitating those who have been choked, the plan pursued is to strike a certain part of the spinal cord with the palm of the hand.

It has been said that Jujitsu is the same as the wrestling known in the West. This mistake, however, can only arise from ignorance of the principles of Jujitsu, since wrestling aims at victory by strength, Jujitsu at victory by yielding. It is true that the Japanese know all the European wrestling tricks, but they go very much further than these. Again, in the West it is customary to train men who study the art of fighting on lines best calculated to develop physical strength to the utmost, whereas in Jujitsu great strength is a decided hindrance to success. The teachers in many of the schools are thin, fragile-looking men, yet they would have no difficulty in disabling a Western wrestler. It is common to see a boy of ten practising with opponents twice that age—young men of eight or nine stone contend successfully with wrestlers weighing from fourteen to nineteen stone, powerful men who can toss them like shuttlecocks, yet these youths know how to successfully resist the grip of the wrestlers, and could easily kill them whilst being thrown up into the air.

At the Kano riu, the whole course of training consists of two divisions, the grades and the undergrades—there are ten grades and three undergrades. The beginner enters the lowest class of the undergrades and works his way up till, having attained a certain skill, he is admitted to the first grade. At the sixth grade physical training ceases, the other four grades consisting of mental culture, and this is stated to be the most profound part of

the system. No one has yet reached the tenth grade, which is said to require ten years to attain, even with special gifts and continuous application.

Every afternoon, great numbers of men and boys meet together to practise the art, and a strange sight it is to see these people practising the various throws in dead silence, while their faces exhibit neither smile nor frown, "absolute impassiveness is rigidly exacted by the rules of the school of Jujitsu." Matches are arranged frequently to test the pupils, so that they may be promoted when efficient. In this school there is no fee for tuition, and on joining the school each pupil has to take an oath of obedience.

As to the mental training, its object is stated to be "to augment human strength, morality and intellect, by human means and efforts." It is difficult to obtain exact details of this part of the system owing to the oath of secrecy. One authority gives the following as the lines followed by one of the earliest schools :

1. Not to resist an opponent, but to gain victory by pliancy.
2. Not to be ambitious.
3. To overcome irritation by keeping the mind composed and calm.
4. Not to be disturbed by things.
5. Not to be agitated under any emergency, but to be tranquil.

In order to carry out these, the rules of respiration are considered important.

One gentleman who has been trained in Jujitsu points out that irritability is one of the weak points of humanity, and that it is to be avoided because it facilitates an opponent's efforts to overcome. The pupil is said to learn attention, concentration, observation, presence of mind, perseverance, quick discernment, self-respect, self-control, and obedience to duty. The training also extends to the memory, imagination and reasoning powers.

There are many stories current in Japan, that land of quaint and beautiful legend, of the famous old masters of Jujitsu. Some two centuries ago, there was a famous teacher named Sekiguchi Jushiu, in the retinue of a certain lord of Kishiu. One day, while crossing together the bridge in the prince's courtyard, the lord of Kishiu thought that he would test the ability of his servant. To

this end he endeavoured to overbalance Sekiguchi by pushing him gradually nearer and nearer the edge of the bridge over which they were crossing. Just, however, as he felt himself falling, Sekiguchi twisted round towards the other side, and catching hold of the prince saved him from falling into the water, he having overbalanced himself in the attempt to upset his retainer. Sekiguchi having remarked, "*You* must take care," the prince felt much ashamed. Not long after this, the teacher of Jujitsu was blamed by one of his friends for having caught the prince when he was falling, since if the prince had been an enemy, he would have had sufficient time in which to kill his opponent. To this Sekiguchi replied, that he had thought of the same thing, and although it was not at all a polite thing for him to do, yet when he caught hold of the prince, he had run his small knife through the sleeve of his coat and had left it there, so that the prince might learn that his servant could easily have killed him had they been enemies.

A family, named Tnouye, hereditary teachers in the Yikishin riu, in the province of Unshu, used to receive a certain sum of money for instructing the young Samurai. Now on this occasion the master was not very clever in the art, he, however, was still regarded as teacher, being head of his family and thus teacher by heredity. One day, on coming into the presence of the prince, Tnouye was ordered to try his skill against the strength of another courtier, a man so powerful that he was able to crush a stout bamboo with a grip.

Tnouye's opponent embraced him from behind with all his strength, and the teacher of Jujitsu, being unable to bear so great a pressure, was beginning to lose consciousness. The prince angry at this determined to stop further payments of money to a teacher whose want of skill was so evident. At this moment, however, a pupil of Tnouye, Tsuchiya by name, who had a great affection for his old master, stepped forward and begged to be permitted to take the place of his teacher, who he said was not very well that day. To this the prince assented. Stepping out into the open space, the strong man seized the pupil as he had done his master. "Is this all your strength?" cried Tsuchiya. His opponent replied by taking a firmer grip. Again the pupil called out, "Can you do no more?" The courtier relaxed his hold a little in order

to get a firmer grip. In an instant Tsuchiya lowered his body, caught hold of the man's collar and threw him over his shoulder on to the ground, whereat the prince praised the teacher Tnouye for the skill of his pupil, Tsuchiya.

In Tokio, at the date of the last revolution, lived a noted teacher of Jujitsu, a very old man; he was nevertheless exceedingly clever in his art. One day he was told that a man —whom he was no one knew—every night was in the habit of molesting travellers who passed along a certain road leading from the town; and much to their inconvenience—but with great skill, it is true—he threw each one heavily to the ground. The aged teacher, on hearing this, determined to try conclusions with the unknown, and if possible to prove to him the error of his ways. To this end he disguised himself, so as to appear even older and more decrepit than he really was, and betook himself along the road.

After walking a short distance he felt himself suddenly seized from behind and nearly thrown down. In an instant, however, he had lowered his body, and so got rid of his opponent's arms, and striking backwards with his elbow hit his assailant at the pit of the stomach. Seeing his enemy fall backwards apparently dead he quietly returned home. The next day one of his pupils came sorrowfully to him, and described how he had been practising every night on passers-by the lessons in Jujitsu he had learned by day; and how a tottering old man had come along, and when he was attempting to seize him had struck him in the pit of the stomach. After a long time he recovered his senses; but he would assuredly have been killed had he not carried a polished metal mirror in his pocket. Without saying who the old man was, the teacher gravely reprimanded his pupil and forbade him to repeat his conduct.

In reference to the possibility of the abuse of the art, an authority on the subject, Mr. T. Shidachi, says: "Jujitsu is in no sense an art to be studied for the purpose of injuring our fellowmen. To do any harm to other people by its abuse is indeed a gross and inexcusable crime against the doctrine. It should be regarded at least as one of the educational systems applicable to practical purposes."

As might be expected, this system of training has had a

marked effect on the national character. To a very great extent Jujitsu gave the old Samurai class their ideas of chivalry and honour. Taken as a whole, the Samurai were of a stern, ascetic type, who, disdaining luxurious living, considered duty and honour of the very highest importance. Duty was their chief guide in life, even as it is powerful to-day among their descendants, duty the motive that actuated them at the cost of life itself. In regard to the fact that Jujitsu was responsible for these enlightened views of life and conduct, we may again note what Mr. T. Shidachi says on the subject: "It is remarkable how well-maintained was social morality through the period of the feudal system in Japan, when there was no established religion fit for the purpose. Though there were Buddhism and Shintoism, their practical influence was not great. On the contrary, they had scarcely any beneficial effect upon the ruling class of Japan. The fact was, that the morality of the Samurai class, which was no doubt the exemplar of all the people, lay in the chivalric spirit which was directly or indirectly fostered and maintained by Jujitsu and other kinds of military exercises. So it is not too much to say that the social morality of the feudal ages was kept up by these military arts. Again the essential object of the modern Judo is nothing less than an education of men towards the higher standards of morality in its wider sense."

So noticeable are the effects of the "yielding art" on modern Japan that Mr. L. Hearn, a writer of great insight and considerable knowledge of the Japanese people, has asserted that so ingrained in the national life has this training become, that Jujitsu is practised by Japan even in her dealings with foreign nations. He points out that five and twenty years ago it was predicted by foreigners that Japan would become quite Europeanized, would adopt Western dress, manners and customs, would follow Western ideals of architecture, industry and applied science. Japan, however, allowed herself to be taught by the Westerns, only until she could dispense with Western teaching, until she could produce her own teachers. And now having gathered the best from every nation, and adapted all she has gathered to her own special needs, she remains as Oriental as ever, as Japanese as ever, an enigma to the West, a splendid example of her system of Jujitsu.

CHAS. HARVEY.

THE THEOSOPHY OF ECKARTSHAUSEN.

THERE has just been published a little work entitled *The Cloud upon the Sanctuary*,* translated by Madame de Steiger, consisting of six letters written by Councillor von Eckartshausen a hundred years ago to a circle of students of occultism. Who these students were or where they dwelt, or to what school they belonged, there is nothing in the book to show. All that can be gathered in this respect from the letters themselves points to the conclusion that they were advancing along the lines of spiritual rather than of psychic growth, and that Eckartshausen was guiding them into what is sometimes spoken of in Theosophical writings as the path. That Eckartshausen himself was well on that path none can doubt who read his letters and understand their meaning through his Christian symbolism, which however might in some cases be very easily misinterpreted by a strict adherent of conventional and dogmatic Christianity.

The volume mentioned contains the latest published writings of this eloquent and fertile teacher, and may therefore be regarded as the result of his ripest knowledge in so far as he felt justified in giving it out for the benefit of his followers.

Madame de Steiger, the translator, has enriched the book by notes on each letter, full of insight, mature knowledge and great erudition, the result of many years' study of Theosophy and other systems of philosophy. Some of these notes are devoted to giving a clearer interpretation of the more obscure points of the symbolism, others to adding to and enlarging upon the theme treated, but one and all are stamped with a wide spirit of toleration and respect for the possible views of all who, in reading these reflections, may individually arrive at a somewhat different conclusion from hers

* Redway; price 3*s.* 6*d.* net.

in regard to the esoteric meaning of the Christian glyph used by Eckartshausen throughout as the medium by which he gives forth his ideas.

The book is replete with a beautiful spirit of love and true devotion for all that is highest and best in Nature. It teaches the way, and the only way, to real spiritual growth in a phraseology of western mysticism, which many people even of the present day find more attractive and helpful than a direct and open exposition would be.

Eckartshausen is however more specific in his utterances than were most of his mystic contemporaries, and enters much more clearly into the *modus operandi* of spiritual growth and the means whereby the individual may reach to a conscious union with God even in physical life. His Royal Science is but another name for Râja Yoga, and the grades of progress are indicated sufficiently though with less detail and less scientific accuracy than is to be found in eastern books on the subject.

Probably these letters will in a certain order of mind arouse a feeling of irritation because all through them the terms and doctrines of Christianity are used to the exclusion of all other forms of religion. It should be remembered, however, that the councillor does not concern himself with *religions* but with religion in *essence*. And to impress upon his followers or readers the importance of understanding the method by which each and all can attain redemption, which is the end and aim of every true religion, he presents to them the main factor or principle in nature, the only medium whereby this regeneration or reconciliation can be reached, through the power of words which as a western people they are most likely to respect and reverence—that of the national creed. This all-important principle or medium is the Divine Spirit working in every one, which he symbolizes as Jesus Christ:

"There is but one God, but one truth and one way which leads to this grand Truth. There is but one means of finding it. He who has found this way possesses everything in its possession; all wisdom in one book alone, all strength in one force . . . and the sum of all these perfections is Jesus Christ, who was crucified and who lived again. . . ."

Taken literally this utterance might well seem to feed the

narrowest and most bigoted view of ecclesiastical Christianity, but it is immediately qualified:

"Now this great truth expressed thus is, it is true, only an object of faith, but it can also become one of *experimental knowledge*, as soon as we are instructed *how* Jesus Christ can be or become all this." That is to say that the Christ principle within each and all may be developed through sacrifice, unselfishness and the crucifixion of the desires of the lower nature, and this possibility has been exemplified practically in the life of every Buddha, Saviour, Avatar, or Agent of God, who time after time has incarnated on earth in order to stir up and reform the degenerate religions of the world. These holy ones, true types of men made perfect in holiness, have both by example and precept shown to suffering humanity the means whereby it may attain perfection and bliss, "succouring the good, thrusting back the evil and setting virtue on her seat again."

In his second letter the author gives a glowing and most beautiful description of what he calls "The Interior Church." Students of Theosophy will not question the truth of the description nor the community to which he refers.

"The interior church is that illuminated community of God which is scattered throughout the world, but which is governed by one Truth and united by one Spirit. This enlightened community has existed since the first day of the world's creation, and its duration will be to the last day of time. This community possesses a school in which all who thirst for knowledge are instructed by the spirit of wisdom itself, and all the mysteries of God and Nature are preserved in this school for the children of light. Perfect knowledge of God, of Nature, and of humanity are the objects of instruction in this school. It is from her that all truths penetrate into the world. She is the school of the prophets and of all who search for wisdom, and it is in this community alone that Truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. . . . Hence this sanctuary, composed of scattered members, but tied by the bonds of perfect unity and love, has been occupied from the earliest ages in building the grand temple through the regeneration of humanity, by which the reign of God will be manifest. . . . The elect are united in Truth, and their chief is the Light of the world Himself,

Jesus Christ, the One anointed in light, the single mediator for the human race, the Way, the Truth, and the Life, primitive light and wisdom, the only medium by which man can return to God."

It will be seen that the term Jesus Christ in the above quotation must be taken in its broadest sense, as meaning the Divine Self of humanity as a whole, and not individually. It is the *principle* of Divine Wisdom and Love inherent in all and each human being, and the one medium through which each will in turn rise to the Unity.

"By it the agents of God were formed in every age passing from the interior to the exterior, and communicating spirit and life to the dead letter as already said. This illuminated community has been through time the true school of God's spirit, and considered as school, it has its chair, its doctor, it possesses a rule for students, it has forms and objects for study, and in short a method by which they study.

"It has also its degrees for successive development to higher altitude. . . . It has never been exposed to the accidents of time and to the weakness of man because only the most capable were chosen for it and the spirits of those who selected made no error. . . . No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this Society, they are too genuine.

"All illusion is gone and things appear in their true form. . . .

"Anyone can look for the entrance, and any man who is within can teach another to seek for it, but only he who is fit can arrive inside. . . .

"Worldly intelligence seeks this Sanctuary in vain, fruitless also will be the efforts of malice to penetrate these great mysteries, all is undecipherable to him who is not ripe, he can see nothing, read nothing in the interior. . . .

"It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior strength to its own and counts its members from more than one world."

Few who read these eloquent words will doubt as to the writer's source of inspiration, or that his instructors belonged to the com-

munity that has more recently been designated as the White Lodge, and accepting this conclusion it is difficult to suppose that he really considered the Parable of the Fall in its literal aspect. His language, however, can hardly have any other construction. In explaining the work of Redemption which is the converse of the Fall, he says:

"Religion scientifically is the doctrine of the *Reunion* of man separated from God, to man reunited to God"; and again, "From this element [the Divine Spirit], which God only can inhabit, and the substance out of which the first man was formed, from it was the first man separated by the Fall. . . . The premature use of this fruit [the fruit of the Tree of Good and Evil], was that which poisoned Adam, robbing him of his immortality and enveloping him in this material and mortal clay, and thenceforward he fell a prey to the elements *which formerly he governed.* . . .

"Thus when it came about quite naturally that immortal man became subject to mortality through the enjoyment of mortal matter, it also happened quite naturally that mortal man could only recover his *former dignity* through the enjoyment of immortal matter." And again:

"Before the Fall man was wise, he was united to Wisdom; after the Fall he was no longer one with her, hence a true science through express revelation became necessary."

Now whether the Fall be regarded in its widest sense as the descent of spirit into matter from the outbreathing of the Logos, or whether it is taken as referring only to the time of the separation of the sexes in the middle of the third root-race, it must be accepted as part of the vast scheme of evolution, and as necessary to the eventual perfection of the human race. There can have been no falling from union with God in the sense of a fall from equality or omniscience. Man did not fall from God *as man* but in the outcome of a gradual evolution of the divine substance down through the various kingdoms of Nature, drawing from each in turn all the experiences possible of elemental and sentient existence, ever becoming more and more immersed in matter till the human stage is reached. True differentiation then sets in, and the divine possibilities begin to assert themselves, and man's goal as a fragment of the Divine is dimly apprehended.

As Mrs. Kingsford very clearly explains in her lecture on the "Parable of the Fall": "Read by the superficial sense it represents man as created perfect from the first by a power working from without, whereas the truth is that he is created by gradual development from rudimentary being by a power, the Divine Spirit, working from within. For this is ever the Divine procedure."

The individualization of man is not the growth of a day nor the gift to us of any saviour.

It is and always has been, from the first out-breathing of the Logos, inherent in and belonging to the Divine idea of creation. Every human being of our evolution at the present time is a potential man-God, for each and all have passed the lowest depths of separateness and have attained in the upward cycle individual attachment to that which gives them immortality. The Fall is over, and Regeneration has commenced. The process of completion is longer or shorter according to the spiritual condition of each ego. Redemption could not begin to work until this attachment was in each case an accomplished fact. Previous to that condition evolution in the natural sense of the word was always going on, of course under divine guidance, but the individual effort and submission to the divine conscience was not a factor in the growth.

Space does not allow of a further analysis of these most interesting letters, though much remains that might be said.

Read with the key that modern Theosophy provides, the whole book is luminous with knowledge of man's place in Nature and of spiritual science. Yet it contains nothing that cannot be found in the abundant Theosophical literature of the day, while much that is absolutely essential to a true understanding of the evolution of the soul is absent.

The all-important laws of reincarnation and karma are not even faintly outlined, although the author treats at considerable length of the "body of sin," which corresponds to the kâma principle or body of desire.

The whole trend of the book requires reincarnation as the only solution of the condition of existence in which humanity is placed. We are told over and over again that only by the domination of the body of sin, and the opening of the spiritual faculties that are the result of that effort, can man hope to become one with God,

which, as man is immortal in essence, is his ultimate and certain goal sooner or later. Yet day by day, year by year, century by century, and cycle by cycle, time goes on and the human race is dying by the million without having taken the first conscious step towards the consummation of that union. We are not instructed as to what is the fate of these, nor where they are, nor in what condition of existence. All that is obvious from the line of reasoning given is that they are not one with God.

Eckartshausen says, and truly enough, that this regeneration can be but a gradual process, and also an individual one, meaning that no outside influence can be brought to bear upon humanity at large that will render it fit for reunion with God. "He who will not receive the spiritual life, he who is not born anew from the Lord, cannot enter into heaven. . . . Man is begotten in evil, in the love of himself and of the things of the world. Love of himself—self-interest—self-gratification—such are the substantial properties of evil. The good is in the love of God and your neighbour, in knowing no other love but the love of mankind, no interest but that affecting every man, and no other pleasure but that of the well-being of all."

How are all these good qualities and characteristics to be evolved in man without reincarnation? How is divine justice to be maintained unless man is born again and again on this earth in order to reap what he has sown, whether of evil or good? The law of reincarnation is the corner-stone to a right understanding of man's development and perfectibility, and it is very difficult to suppose that Eckartshausen was unaware of it, or that being cognizant of it as a fact, he should not have introduced the idea in his latest teachings in veiled or symbolical language, if he shrank from shocking those whom he addressed by openly advancing that which would certainly not have been accepted by western readers a hundred years ago.

PATIENCE SINNETT.

OCCULTISM IN ENGLISH POETRY.

(*Concluded from p.* 161.)

BLAKE, it is said, while wholly destitute of "dignified reserve," was the most polite of men, equally courteous to all—despite his heat of temperament he had great meekness and retirement of manner—he was temperate, simple, hardworking, whether ill or well, he was single-minded, energetic and impulsive, regardless of money, his knowledge was varied and extensive, though he had little education, he was unworldly in the extreme, he cared little to refute any odd stories as to his eccentricities, he loved children, he was free from self-interest, and careless of any policy of self-control, though loyal to duty. As to his religious faith, he was a freethinker, not a materialist. Mr. Richmond, the portrait painter, tells a significant story of him. Mr. Richmond complained to Blake that he lost the power of invention, when Blake exclaimed: "It is just so with us, when the visions forsake us. What do we do then, Kate?"—to which the wife responded: "We kneel down and pray." Blake appealed at once, instinctively, to the source of his genius, the God within.

"Jesus Christ," he said, "is the only God, and so am I, and so are you," and on the same occasion he spoke of the "errors" of Christ, remarking, "He was not then become the Father"—thus plainly separating the personality from the individuality; the human from the divine. His doctrine that everything was good, and that vice and virtue were not, appears to be startling, but remember that to Blake impulse and art meant divine inspiration, and he never meant that selfish desires should be followed, he preached to those "led by the spirit of God."

"Man, the free divine spirit, was at liberty to do whatsoever his spiritual essence dictated"—but mark! his "*spiritual essence*," not

his kâmic promptings. Blake ignored the lower man—what most minds are disposed to regard as the man himself—altogether.

"The world of imagination," said he, "is eternal, the world of generation temporal; there exist in that eternal world the permanent realities of everything which we see reflected in this vegetable glass of nature." The motive, the substance behind the shadow of action was that which he regarded; not a dangerous doctrine if understood, since it is fruitless for any person to deceive themselves about their motives. Motives belong to the *real*, therefore, as Blake knew, to act from promptings of personal desire, and excuse oneself on the ground of the promptings of the spirit, will avail no one. The body, he held, was an organ or vehicle of the spirit—all Blake's teaching upon this head is theosophical and full of the most exalted sentiment if understood, it breathes in truth no laxity, but insists upon a standard of behaviour most of us would find difficulty in following, for how many people hold material things to be of small account, how many employ the body only in putting into effect spiritual aspirations? No! those who are entirely "led by the spirit of God" may safely do what they like; that is to say, I do not know of anyone who is to be so trusted.

"Without contraries is no progression," said he. "Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring good and evil. Good is the passive, evil is the active"—compare this with the teaching as to the "pairs of opposites," and also with that as to the "Secret of Satan."

He revelled in metaphor, allegory and symbolism—he gives throughout his poems names to his characters such as will indicate, and yet veil his meaning, many of the names are anagrams, and in this veiled method he follows the true instinct of the mystic, though I am bound to say that some of the names are not musical, and carry the reader's mind to Borriaboolagha; even leaving out of account the "Prophetic Books," his poems are almost all obscure and mystical. One of the simplest of those which contain mystic thought (for a few are quite simple in motive, as they nearly all are in expression) is, as I think, *The Divine Image*, and it is also one of the most beautiful; I do not know what is the interpretation that would be most generally given to the poem to "Tirzah," but I

should construe the "mother" of the poet's "mortal part," to be kâma—the desire for sentient physical life—thou, he cries,

> Didst me to mortal life betray,
> The death of Jesus set me free,
> Then what have I to do with thee?

The same idea recurs in *Broken Love*. Dante Gabriel Rossetti thinks the broken love is the reverence of love in the ordinary acceptance of the term—love between man and woman; if this be true it is the strangest love poem ever written. I think it illustrates the struggle of the lower mind to attain to the higher; see how it commences:

> My spectre round me night and day,
> Like a wild beast guards my way,
> My emanation far within,
> Weeps incessantly for my sin.

And again:

> O'er *my* sins dost thou sit and moan,
> Hast thou no sins of thy own?

—namely, art thou not responsible for my sins, thou, who wilt not "return" and guide me; the whole poem is to me capable of this interpretation.

The Crystal Cabinet is another obscure poem, of which I should be inclined to believe that it speaks of the world of Blake's visions, the astral world through which the reincarnating soul must pass, the "maiden" representing the higher human faculties, the human soul illuminated by the spiritual essence, "dancing merrily" in the wild. I should like to touch upon *Auguries of Innocence*, before I conclude.

Blake did not love physical nature as Tennyson loved it, and naturally so, for he lived chiefly in the astral world, when not on the spiritual plane, he looked through not with the eye, and he never noticed the little exquisite everyday phenomena of nature as Tennyson did, but in *Auguries of Innocence*, he teaches very strongly the symbolism of nature, teaches that every phenomenon is the shadow of a reality, and symbolizes somewhat in the world of thought; the poem also breathes a passionate sympathy for and kinship with all that lives:

A Robin Redbreast in a cage,
Puts all Heaven in a rage,
A dog, starved at his master's gate,
Predicts the ruin of the state,
Each outcry of the hunted hare
A fibre from the brain doth tear,
A skylark wounded on the wing
Doth make a cherub cease to sing.

And by the way, the great nature poet Wordsworth, says much the same in *Hartleap Well.* With regard to the symbolism of nature hear him again:

The bat that flits at close of eve
Has left the brain that won't believe,
The owl that calls upon the night
Speaks the unbeliever's fright,
The gnat that sings his summer's song
Poison gets from slander's tongue.

The whole of that poem is theosophical, and the conclusion is very significant.

We are led to believe a lie
When we see with, not through the eye,
Which was born in a night, to perish in a night,
When the soul slept in beams of light.
God appears, and God is light
To those poor souls who dwell in night,
But doth a human form display,
To those who dwell in realms of day.

The interpretation of the poems is, as I have said, not my purpose. I have tried to show some evidence that the greatest poets have been occult, have been seers. I have tried to point out some of the characteristics of the mystic in the dispositions of Tennyson and Blake, and in the bent of their genius. Both were simple, childlike and careless of public opinion; in the religious faith of both, in the personal experiences of both, there is a certain similitude, and there was also in both a kind of divine audacity, a certainty of their powers, this—conceit in a lesser soul—is the very antipodes of conceit in them.

The great artist knows, and knows that he knows, because he goes to the source where is garnered all wisdom, all knowledge, all truth; and this is a universal heritage; this belongs to us all, if

we could attain thereto, *there* is stored all past experience, and therein lies the secret of sympathy; the sensations, the experiences of all living things, of the whole universe, since the whole universe lives —are there in the poet's storehouse which is also our storehouse; he is, we are, essentially one; and all things are ours, and are in fact ourselves; it is this which another poet has expressed, he has expressed it in verse, though he is not great as a weaver of verse, but rather as a prose poet, I mean Bret Harte. He says:

Over the chimney the night wind sang
And chanted a melody no one knew,
And the woman stopped and her babe she tossed,
And thought of the one she had long since lost,
And said as her tear-drops back she forced,
"I hate the wind in the chimney."

Over the chimney the night wind sang
And chanted a melody no one knew,
And the children said as they closer drew,
"'Tis some witch that is cleaving the black night thro'.
'Tis a fairy trumpet that just then blew,
And we fear the wind in the chimney."

Over the chimney the night wind sang
And chanted a melody no one knew,
And the man as he sat on his hearth below,
Said to himself, "It will surely snow,
And fuel is dear and wages low.
And I'll stop the leak in the chimney."

Over the chimney the night wind sang
And chanted a melody no one knew,
But the poet listened and smiled, for he
Was man and woman and child all three,
And said, "It is God's own harmony,
This wind we hear in the chimney."

IVY HOOPER.

THE POWER OF AN ENDLESS LIFE.

(*Concluded from page* 148.)

IT is strange that they who scout at the supposition of an immortality which belongs only to the race and not to each member of it should yet hold to the doctrine of a single life on earth. The doctrine itself is very strange. If we were not so accustomed to it we should consider it incredible. It means that a human soul was created by a Higher Power and sent into this world as the fitting and only place wherein to acquire a character which should determine for it an eternal future of happiness or wretchedness. Of course there at once arises the objection that the cause is not commensurate with the effect. An insignificant number of years is made to decide a destiny for ever. Besides being morally unfair, this violates the proportion found everywhere else in Nature. But it is also evident that in an immense number of cases the earthly career is too short to afford any opportunity for moral choice. Even where the career is adequately long, it is frequently so biassed by heredity and environment that the choice of goodness is really impossible, so that the individual would be doomed before birth to an endless experience of sin and misery, prefaced with a half-century or so of preliminary which would have in it no element of probation or hope. And the theory contains no explanation whatever of those frightful anomalies in life, the extremes of pleasure and sorrow, of elevation and degradation, which are apparent on the surface of society and which appal both the philanthropist and the theologian. Why should one freshly-created soul be placed in a position so joyous and sunny that the present life seems all that the most exacting could desire, and another be so weighted with pains and disabilities that each day appears a curse, both souls being equally bound to use incarnation as a pathway to immortality? Where is the test or the

motive or the stimulus, if one has no evils to combat and the other no goods to console? Moreover, if destiny is really to be decided by choice, the fact must in all justice be made apparent, the conditions to the choice exhibited, the consequence of it foretold. No one can rightfully be subjected to a decision so momentous unless he is apprized of it, made acquainted with its terms, freed from physical or moral forces which overbear effort and efface the possibility of free-will. And even then, in view of the inadequacy of the finite mind to comprehend infinitudes of time or motion, would it be right that such issues should be left to a being who could not grasp their volume or sense their quality?

As we inspect all that is involved in the doctrine of a single earth-life as determining an eternal future, we see how utterly it contradicts every requirement in probability, possibility, justice, reason, faith, or morals. It is sustained by no analogy, no argument, no voice of conscience, intuition, or reverence. It is silenced by the great facts which call imperatively for explanation. When it is asked for its authority, it points to a book written in a tongue but partially understood and to texts which are variously interpreted by the best expounders, many of them of doubtful origin and apparently contradicted by other texts from the same writers. It does not stand the famous test of "always, everywhere, and by all," for it was not believed in the early career of the system which now enshrines it, its condemnation was not endorsed in all quarters, and there never has been a time when there were not dissentients from it, they being most numerous exactly as investigation became common and the best-qualified minds undertook the task. It is not even consistent with the doctrine of individual immortality, for it makes that immortality wholly an affair of the future, rejecting the past; and even then conditions it upon an emotion which has its roots in a creed, not in an assured fact in the cosmos. From every point of view, the supposition of a single incarnation as a determinant of eternity has no solid ground for base, and is buffeted by considerations from every quarter, of every kind, and of fatal strength.

If we seize the full meaning of "the power of an endless life," we perceive how forcefully it establishes the contrary doctrine of a series of incarnations for each individual of our race. For this "endless life" is not merely for the soul of man, the immaterial

principle within each one, but of all that constitutes, surrounds, is affected by him. It inheres in his thoughts, purposes, efforts, aspirations, words, deeds, influence. None of them is dead, none drops lifeless at its birth. The great ethereal ocean of vitality in which we all live and move permeates each, and when from our inner being we project a thought or act, instantly it receives the quickening influence and then quickens in its turn. A machine might throw off the products of its work, and they as mere lifeless units accumulate in mass around it, but the products of a *man* share his inherent vital quality, continuing on as generators of new force; and so around him flit in active motion all the creatures of his brain and of his hand, making a perpetual environment of energic life. What is to destroy any one of them? Evidently nothing but a later creation of opposite character. Suppose an act of malice to have seriously affected another person. He himself is turned into an enemy, and a vigorous thought of reprisal creates a centre of life in the aura surrounding him. If opportunity enables it to manifest in deed, the double consequence follows of a gratified feeling in the doer and of an intensified feeling in the victim, each gathering strength for further act. If no such opportunity allows, memory conserves both the original offence and the purpose to requite it. Only a force of contradictory nature, a kindly deed, an expiatory offering, cancels the existing thought and effaces its possibilities in outcome. For thus life is pitted against life, and the opposing vitalities annul each other. If no such contrary force is created, why should not the original continue, and where can a limit to its duration be assigned? Is there anything in death, the mere separation of the undying principle from its physical embodiment, to affect independent life-centres, externalized from the individual and no longer deriving their vitality from their author but from the vital ocean into which they have been projected? So, being untouched by the dissolution of the bodily carcass of that author, and having their own inherent vigour, they continue on, waiting for opportunity to exhibit their life in action, or for a time when an opposing force shall bring them to an end.

Yet how can either be possible if their author is for ever removed? On the supposition that but one career on earth is allotted to a human being, he passes away to distant realms leaving behind him a mul-

titude of energies which must perpetually sleep without chance for expenditure, or else must be unjustly vented on those who have had no share in their production and consequently no responsibility. Equity revolts from the doctrine that a man may thus create forces certain either to produce no effect or to produce effect indefinitely upon such as are in no way concerned with their creation, he himself being safely away from their influence and never to feel it again. If justice and reason and moral law are operative, no such escape is possible. He in his own individuality must return to the scene of his action, and there be brought into touch with the creations of his past, to experience their results, to receive their outcome, to have opportunity for annulling their vitality by deliberate act of opposite quality. The power of an endless life which makes him a continuing Ego, his character and identity unmarred by the death of his physical frame, makes them also to continue, and in due season brings the two once more in contact, ensuring that he who sowed shall reap. Reincarnation becomes a necessity when we remember the endurance of thought and act.

We might follow this truth through all the departments of human activity. A man writes a book containing sentiments noxious or beneficial, carries on a business which blesses or curses the community, administers public office as a trust or as a possession, uses his property in the spirit of a steward or in the spirit of selfish pleasure. In either case immediate consequences start up and spread in every quarter. Ideas are injected into minds ready for good or evil, habits of right or wrong are stimulated, popular conceptions are exalted or debased, example tells towards public spirit or private greed. Far off individuals, separated by long stretches of space or time, feel an influence as to the origin of which they know nothing, and generations are in degree moulded by these continuing effects. This is just as true of domestic acts. The head of a family gives the key-note to its members. On the plastic mind of a child are impressed the moods, the principles, the aims, the habitudes which are exhibited by his elders, and his character, thus shaped, acts itself out as he matures, and then imparts itself in like manner to his own offspring. As in successive crops from seed, so in successive generations of men, the vital power of nature perpetuates the quality once made inherent, and down through long reaches of time goes on the

activity aroused. You can never trace it to its end, for it has no end, but you can trace it back to its beginning, and then you ask yourself whether it is conceivable that an influence so incalculable, so enduring, so potent upon the natures and destinies of numberless individuals can have acted upon the author only till he left the earth. Is he to be the only one secure from the consequence of his own work? Or is he to be brought again within its range, made in common justice to experience what he has created, subjected to the lot he has framed for others? If "the power of an endless life" has any meaning, it must mean that this power cannot be thwarted by the short limit of one human pilgrimage, but of necessity follows the agent across the line of death, recalls him in due season to the scene suited for its further manifestation, surrounds with the conditions for undergoing the results of his activity, and then makes possible his neutralizing their ills. Justice to him, justice to others, dictates a reincarnation.

The strange doctrine of a single life on earth becomes stranger when we think of its consequences on the life beyond earth. A man enters the other world with a mixture of tastes and habits formed in this. In some respects he is simply immature. There has been too little time for all human traits to develop, and most men make no attempt at any symmetry of character. The special qualities of each individual, so far as one incarnation is concerned, are mainly those which have been fostered by his circumstances. The pressure of the environment has called out energy or singleness of mind, or caution, or acuteness, or what not, and in such he is well developed. But the qualities resulting from an environment wholly different are of necessity atrophied. Hence the character emerging from earth-life is very unequal in the various *elements* of character, and unless that life has included large diversity of experience, many elements have not been brought into play at all. This must be the case with an enormous majority of men, for it is in obscure and routine occupation that the majority live, and thus but one, or at best very few of the many sides of human nature have any expression. Even the largest variety of contacts with conditions cannot exhaust, or at all equally develop, the resources of man. Most men, therefore, leave this world with but a small section of character formed, other sections being in abeyance; and a few men leave it with the proportion

reversed. But in no case is even one section absolutely pure. However trained the judgment or keen the perception or firm the will, individual idiosyncrasies affect it. There may not be conscious prejudice, but there is sure to be unconscious predilection, and this because the influence of selfhood—that bane of human existence—has not been disciplined out of the character. There is nothing in the transit through death to re-model a personal make-up, and so the post-mortem ego must be as was the ante-mortem. In that case, what is there to rectify evil or purge selfishness or secure development? Unless some provision exists, imperfection must continue eternally. But as the evil to be cured arose under social conditions, they making possible the animalism, the greed, the injustice, the disregard for fellows which have debased the nature, so only under social conditions can victory be accomplished. Hence such a victory requires a reproduction of earth-life beyond the grave; yet that life would be inadequate, because without the body, which is as essential to the problem as is an environment of fellows. But if you renew the body and renew the social surroundings and renew the material scene which is indispensable to both, you are establishing reincarnation as truly as does the Theosophist, only upon a similar earth. Why not, then, upon the same one, thus avoiding many difficulties and meeting many equally important requisites? The power of an endless life does not comport with an arbitrary break in discipline, an arbitrary transfer to a new scene alike in all but the name, a change without reason and without purpose. Rather does it exact a continuance of existing conditions till they have done their work.

The doctrine of one earth-life acquires additional strangeness when we think of the consequences upon earth itself. The progress of human improvement is at best very slow. Civilization advances only as generation after generation adds to the acquirements of its predecessors and enlarges the limits of thought and knowledge. But what would be the effect if ripening souls left the earth, never again to return? There would, it is true, be memories of their influence, records in literature and art of their genius, but the creative mind would have permanently departed. Not so is it in vegetation. The husks and the cast-off leaves fall back upon the soil and in their decay enrich it for the revival of the life which has not left

the plant. Withdrawn apparently for a time, it has simply receded into a seclusion which our sight cannot penetrate. No new creation of life is needed when the spring returns, but the old life reappears, expresses itself again in foliage and fruit, strengthens itself upon the refuse of last year's product. And so, analogy would suggest, the human entity does not permanently vanish at a season's end, but throws aside its now worthless frame, leaves behind the outcome of its present stage, retires to the realm of the unseen, and later re-appears, fresh in the youth of a renewed—not a new—life, and gains nourishment from all it had relinquished on its departure. What a drain it would be upon the world if the richest motive, the finest intellection, the choicest culture of head and heart, were to be taken for ever from it as soon as formed, the race painfully bearing its best fruitage only for garnering beyond its limits! And how unfair that the noblest of all souls, those which are eager to use their acquisitions for the help of the struggling mass behind, were to be cut off from all such opportunity, forbidden to bless and elevate and inspirit so needy a humanity! Here again the power of an endless life, the force of that most vigorous and vital of all motives—love of man, would seem to demand, exact, compel a state of things which should make possible its exercise, a return to earth that it might be expended and the race be helped. Theosophy declares that this is just what happens, that souls do thus return and save to the world the qualities which had developed upon the world, that the wealth of accumulated experience is ever swelling, that even when the evolved Mahâtman has overpassed all need for incarnations he voluntarily dwells within the compass of earth in order that, unseen but potent, he can still labour for the humanity from which he has emerged.

Theosophy takes its stand upon the rock of an immemorial record and looks out upon the universe. From the impenetrable depths of the Divine it sees pour forth a flood of vitality. Spreading through all matter, this quickens all with a thrill of life. Worlds and systems form under Law decreed by the Supreme, incomputable varieties of living beings fill them and the space which parts them. On every plane, in every zone, through every region, is the exhaustless affluence of the God-derived vitality. Man crowns the creative output—not Man in his lower stages as we see him, weak, ignorant,

vacillating, the toy of desire and impulse and passion, dull to the highest realities of existence and eager for the least, but Man as the unique combination of body, soul, and spirit, uniting the actualities of mind and matter, but with possibilities of an evolution enriched from the essence of both. Theosophy traces the process by which this crown of creation came about, and then the further process by which his development goes on beyond the material realm to the very loftiest pinnacles where it merges into the Divine. And all through the universe which surrounds and nourishes and uplifts this being who is winging his way to Divinity, there throbs the pulse of a ceaseless life that has its origin in God and would make God-like all creation. Everything feels its impact. New shapes succeed old, combinations dissolve that better ones may form, types merge into those superior, but nothing dies, for the vital wave pours ever from its source and has no break or stoppage. Thought, purpose, affection, all the outcome of mind and soul, share the common vigour and the common immortality. They have an aim—the perfection of the evolving man, and as that perfection falls not short of the Divine, and as to the Divine there is no end, their endless life ensures their continuity, and the power of that life ensures that nothing shall be lost in its influence, nothing really die, however many the transformations into higher type and richer quality. And because these transformations must go on till their further issue is lost in that effulgence of glory which no man hath seen or can see, the expanding soul is reborn again and again into the training-school of earth, numberless incarnations making possible the ripening of every noble thought and spiritual grace, bringing to just completion all the forces which the experience of lives has aroused. Character stores up their fruits. Gradually the nature mounts above those interests which had earlier charmed it and forced it through painful discipline to see their insufficiency; the vision of the hitherto-unseen clears; realities take hold of the aspiring spirit; the eternal supplants the temporal. Steadily advances mental illumination and moral purification; as hindrances are pressed aside, that normal state ensues when unity with the great whole is sensed and welcomed; isolation would cause a shudder as severing from the vital All; the soul yearns for more absolute identification with the vitality of which it feels a part; it thirsts for greater conscious-

ness of the endless life. And that thirst is the guarantee of assuagement. He who perceives it in himself may know that he has evolved to a point where the future throws its outlines upon the present, that his emotion is a history and a hope. Incarnations off, perhaps, yet no less certain, there will come an epoch when that thirst will be assuaged. The endless life has already permeated his being; its thrill stimulates his motive and nerves his endeavour; throbbing through him, it awakens purpose and will and anticipation; never dying or abating, it cannot ebb away from the soul it has once suffused; and its power will at last bear him on its swelling crest to the exultation of an abounding immortality.

ALEXANDER FULLERTON.

POWER, KNOWLEDGE, AND LOVE

Power neither put forth blindly nor controlled
Calmly by perfect knowledge: to be used
At risk, inspired or checked by hope or fear.
Knowledge—not Intuition, but the slow,
Uncertain fruit of an enhancing toil
Strengthened by love—Love not serenely pure,
But strong from weakness, like a chance sown plant
Which cast on stubborn soil, puts forth strange buds,
And softer stains unknown in happier climes.

—BROWNING.

IN the great unfoldment of human development three distinct lines of activity may be traced as soon as humanity emerges from the semi-unconscious condition in which we find it in the early beginnings of human evolution. But these lines of activity as manifested in humanity are but the reflection, or perhaps, to speak more correctly, the outermost ring of that force which is itself the source and origin of all activity, and it will be profitable to consider the scope and value of each aspect of these three great characteristics of human action which we recognize as the qualities of Power, Knowledge and Love.

These qualities have been spoken of as characterizing *human*

activity, but it must not be considered that they are to be found *only* in human development; this indeed is far from being the case, but evolution even of the life evolving on this scheme of worlds is of such a vast, such an overpowering magnitude, that the mind fails to grasp the whole idea at once. It seems therefore as well to limit our thought, for the time being, to the human, although it may well be that even the first beginnings of evolving life show the manifestation of the same characteristics. With reference to this we find that so far as the studies of the evolutionist have gone, they tend to show that not only is there an evolution of structure and function in the physical body, but that the mind and the moral and social sentiments have equally had their beginning and development in sub-human life. Occult teaching confirms and strengthens this view inasmuch as we are told that the evolving sub-human life is the potentiality which through expansion in successive manifestations at last becomes the fitting instrument to receive the second birth of the spirit.

We shall therefore confine ourselves to the characteristics of the three qualities as we find them in the human kingdom. As soon as conscious individual life begins, we see in every action an expression of one or the other of these three main characteristics, and it is proposed here first to take the three types of action as they are often to be met with among men and women, to consider their more perfect unfoldment in the masters and teachers of our race, the order and value of each aspect in the development of the individual, and lastly what relation exists between them as parts of a whole.

In taking examples of the three types of action it must not be supposed that any one of these three characteristics are ordinarily to be found absolutely separate from the others; there are certain cases in which this may occur, but these special cases may be reserved for further consideration. In average men and women we generally find the three characteristics more or less co-existing in the same individual, but we do often find one more prominent than another. For instance, taking the qualities in order, we find an individual whose special characteristic seems to be power. By sheer force of will he attains his end, in any society he is the dominant spirit, he does not care for or seek so much the love of his fellows as the

power to mould or lead them by his will. He is masterful and domineering, and can ill support that others should hold the same position as himself. Then again we see the man whose bent of mind and will is fixed on the acquirement of knowledge, the object of his research is different in different cases, it may be some branch of literature or some enquiry into facts of science. But the mind becomes narrowed to the mere acquisition of learning, and the soul is starved for the want of human sympathy and love. The last type is the man of whom it is so often said in excuse for faults of judgment that "his heart is good" that "he means well." It is true he does mean well, he has a general kindness towards all men, but for lack of knowledge and the will and power to execute, his good intentions are too often fruitless and even become harmful to his fellows.

It will be observed in the heading to this paper that the words have been placed in a particular order, and it is necessary to draw attention to this order, Power, Knowledge and Love, as it serves to indicate an important consideration as to the sequence in which the qualities should be developed.

We will consider the qualities first separately in this order before we try to trace their relation to one another. Let us begin with the attribute of power. It implies maturity and fulness of nature and development. That which is immature has not the capacity to exercise and use its qualities to their full extent. We often see a little child with its feeble strength trying to carry the burden or do the work of a mature man. We smile at its puny efforts for we know it is powerless to effect its object. Power then is the crown of the developed life, and therefore we place it foremost as the goal of development. Let us for a moment consider this quality of power in its ultimate development. Think of some of the ways in which power shows itself around us. We see its effects in the visible world of matter; it moulds and combines, it directs and controls. It is power, or what is technically termed force, that holds the universe of atoms together, so that they aggregate in order, forming solid rock or living cell. It is this power or force that we recognize in the sequence of cause and effect, it is this that we conceive of as law and that makes each tiny bud of life unfold after its kind and type.

This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus-leaves;
In dark soil and the silence of the seeds
The robe of Spring it weaves.

These are some of the workings of power in the visible world, but power has also its sphere of action in the unseen—

men's hearts and minds.
The thoughts of peoples and their way and wills.
Those, too, the great Law binds.

To be one with such power as that may well draw the desire and imagination even of the most unselfish, because it is a power which holds the possibility to help the suffering, to aid in the development of the human race, to guide those kingdoms less advanced, in fact it means the unfoldment of that which we blindly strive for in our most earnest endeavours for the good of mankind. It is a power that can pass beyond the physical for it can work on a plane of being shut off as yet, for most of us at least, from our feeble sense-perception. This power in the vista it unfolds may well seem god-like to our limited vision, and yet it is that power which awaits the human soul at a certain stage of its upward path.

In considering the characteristic of knowledge the sphere of thought that we have to deal with is as extended as that which we attempted to realize in reference to the sphere of power. Knowledge is co-extensive with the mind, and therefore there can be no subject that the mind can even dimly conceive of that will not be the legitimate province of knowledge. In our present stage of development we can only touch the negative or relative aspect of knowledge, because the positive requires realization, and our highest truth is but the recognition of that aspect of the real which we are able to understand. Knowledge therefore pre-supposes realization; it is also of two kinds. The first is direct perception, that is to say cognition; the immediate contact of the cognitive faculty with that which is to be known. This knowledge is final and complete in itself, and is obtained by direct spiritual perception. The second form of knowledge requires the intervention of media or means, and necessitates action on the part of the knower. As said in the Muṇḍakopaniṣhad: "Two sciences are to be known, thus it has ever been, as they who know God say, the higher and the lower,"

In the Agni Purâṇa knowledge is also given as two-fold, as Parâ Vidyâ and Aparâ Vidyâ, that is to say, knowledge by which Brahm may be known and knowledge by which temporary gain of any kind may be acquired. In this Purâṇa 369 chapters are occupied in the discussion of every conceivable description of knowledge, and the last twelve chapters wind up with the essentials for perfect knowledge, and it is clearly shown that all short of this supreme knowledge is the lower and temporary.

This supreme knowledge is not synonymous with intellectual activity, but signifies a certain state where the knower realizes the thing in itself. Intellectual activity is concerned with the past alone, for the intellect has to receive the impression before it can deal with it, its province is the world of experience, its medium sense perception and brain function. Far otherwise is it with Parâ Vidyâ or perfect knowledge, for, as before said, this knowledge is the direct perception of truth. There is no necessity in this case for media of any kind, no brain impression is required, for true Vidyâ at once exerts a compelling power on the spiritual faculty that cognizes.

Masters of Wisdom there are who have entered on this kingdom of true knowledge; henceforward the demon of doubt can no longer assail them. We can but dimly foreshadow what this may mean, reverently be it said that *all* knowledge is not yet theirs, for the realm of knowledge is co-extensive with infinity and the infinite lies yet beyond. But for a moment let us pause before this conception of the light of true Vidyâ. How slowly and painfully have the wisest of men acquired their knowledge in the realm of science. Step by step through effort and many trials and much error they have wrested the secrets from Nature, but for those who have entered on the kingdom of true knowledge Nature has no secrets. They realize the hidden cause where we with painful struggle can but discern the effect. And in that dark side, the shadow side of life, where the deep mystery of pain and evil confronts us, the many coloured strands of sorrow and of joy unroll the pattern of progress before the eye of wisdom, and the web and woof of human destiny is complete and clear to their true-seeing gaze. What would not many of us give to unravel some of the tangled skeins of life with this knowledge so as to know the best methods by which we also may join in the work of advancing the great purpose of life! And yet,

if we will, this power to do and the knowledge how to do may be ours as the goal of our endeavour.

We now come to the third division of our subject. Before we see what is the relation of these three to each other in their action on the development of the human ego, let us consider what it is to love, let us take the old-time example of the mother's love for her young child. It comes the nearest perhaps in its limited aspect of imaging what love signifies, although the element of selfishness, which restricts the manifestation of that love to the one object, removes it very far from being an example of the love which has brought forth the universe from itself. As far however as the recipient of the love is concerned and the relation that exists between the mother and child, we do find an example of the principle that is involved in love. Love is the unifying principle, there is no separate interest, love identifies itself with the object loved and the two are as one. Should danger threaten the child the mother does not stop to consider her own danger, but is ever ready to protect even to the sacrifice of her own life.

We may consider love from its inception to its end as consisting of four stages. There is the slavish instinct, the love which can only see a master who has to be obeyed, although the obedience may be willingly given, but there is no community of thought or feeling; then there is the filial aspect of love, here there is already a great advance; there is also the love of friend for friend; but it is not till love rises to the stage in which it is synonymous with unity that love expands to its perfect unfoldment. We have glimpses of that love among us; but it is but a glimpse of that stage in which love has its full development. Shall a mother forget her sucking child? Yea, she may forget, friend may prove untrue to friend, but he who has once tasted of the fulness of this love shall never forget.

It is this love which is the crown and glory of the Buddhas of Compassion. Truly it has been said that by sacrifice the world was created, by sacrifice the world is sustained. It is the setting free of the spiritual force of love, which is the work done by the Lords of Manifestation, who thus give the possibility for new channels to arise, through which this infinite life-principle spreads and unfolds itself in ever-widening range. Nirmânakâyas,

Buddhas, Adepts and Renunciators each—as he attains carries on and gives forth this sacrifice which is the life of the world.

We are accustomed to speak of it as sacrifice, and to the one who receives it has the aspect of sacrifice, for we can only see the arc of love as it bends down towards us, but in reality it is the perfect circle, and there must be no thought of pain or sorrow associated with this idea of sacrifice which is really love, for its very nature and essence is bliss, and it is only where limitation arises that the notion of sacrifice and pain comes in. The out-pouring is bliss, but where undevelopment places a barrier to that out-going spiritual force, then we get what appears to be sacrifice. It is love as seen from the other side, the highest love, the true out-pouring of that force which, passing through manifestation, becomes itself the magnet drawing with it in its return to its own plane all the evolving potentialities of infinity.

The divine love of a Buddha is this love turned to the special need of the human race in its painful march through time. This all-embracing love is the giving forth to all, that all may rise in this union of being. We cannot in our highest moments do more than faintly image this love, but yet we may feel its power, and its life must permeate our being would we rise to become the co-workers with those who have passed before us on the path.

FRANCESCA ARUNDALE.

(*To be concluded.*)

INVISIBLE HELPERS.

IT is one of the most beautiful characteristics of Theosophy that it gives back to people in a more rational form everything which was really useful and helpful to them in the religions which they have outgrown. Many who have broken through the chrysalis of blind faith, and mounted on the wings of reason and intuition to the freer, nobler mental life of more exalted levels, nevertheless feel that in the process of this glorious gain a something has been lost—that in giving up the beliefs of their childhood they have also cast aside much of the beauty and the poetry of life. If, however, their karma in the past has been sufficiently good to earn for them the opportunity of coming under the benign influence of Theosophy, they very soon discover that even in this particular there has been no loss at all, but an exceeding great gain—that the glory and the beauty and the poetry are there in fuller measure than they had ever hoped before, and no longer as a mere pleasant dream from which the cold light of common-sense may at any time rudely awaken them, but as truths of nature which will bear investigation—which become only brighter, fuller, and more perfect as they are more accurately understood.

A marked instance of this beneficent action of Theosophy is the way in which the invisible world, which before the great wave of materialism engulfed us used to be regarded as the source of all living help, has been restored by it to modern life. All the charming folk-lore of the elf and the brownie, of the spirits of air and water, of the forest, the mountain and the mine, is shown by it to be no mere meaningless superstition, but to have a basis of actual and scientific fact behind it. Its answer to the great fundamental question, "If a man die, shall he live again?" is equally definite and scientific, and its teaching on the nature and conditions of the life after death throws a flood of light upon much that, for the

Western world at least, was before wrapped in impenetrable darkness.

Among the beautiful conceptions which Theosophy has restored to us stands pre-eminent that of the great helpful agencies of nature. The belief in these has been world-wide from the earliest dawn of history, and is universal even now outside the narrow domains of protestantism, which has emptied and darkened the world for its votaries by its attempt to do away with the natural and perfectly true idea of intermediate agents, and reduce everything to the two factors of man and deity—a device whereby the conception of deity has been infinitely degraded, and man has remained unhelped. A moment's thought will show that the ordinary view of providence—the conception of an erratic interference by the central power of the universe with the result of his own decrees—would imply the introduction of partiality into the scheme, and therefore of the whole train of evils which must necessarily follow upon its heels. The Theosophical teaching, that a man can be thus specially helped only when his past karma has been such as to deserve this assistance, is free from this serious objection, and it furthermore brings back to us the older and far grander conception of an unbroken ladder of living beings extending down from the Logos Himself to the very dust beneath our feet.

In the East the existence of the invisible helpers has always been recognized, though the names given and the characteristics attributed to them naturally vary in different countries; and even here in Europe the Greek stories of the constant interference of the gods in human affairs, and the Roman legend that Castor and Pollux led the legions of the infant republic in the battle of Lake Regillus, have their legitimate successors in mediæval tales of saints who appeared at critical moments and turned the fortune of war in favour of the Christian hosts, or of guardian angels who sometimes stepped in and saved a pious traveller from what would otherwise have been certain destruction.

Even in this incredulous age and amidst the full whirl of our nineteenth-century civilization, in spite of the dogmatism of our science and the deadly dulness of our protestantism, instances of intervention inexplicable from the materialistic standpoint may still be found by anyone who will take the trouble to collect them; and

one very remarkable feature of these more recent examples is that the intervention has nearly always been directed towards the helping or saving of children.

An interesting case which occurred in London only a few years ago was connected with the preservation of a child's life in the midst of a terrible fire, which broke out in a street near Holborn, and entirely destroyed two of the houses there. The flames had obtained such hold before they were discovered that the firemen were unable to save the houses, but they succeeded in rescuing all the inmates except two—an old woman who was suffocated by the smoke before they could reach her, and a child about five years old, whose presence in the house had been forgotten in the hurry and excitement of the moment.

The mother of the child, it seems, was a friend or relative of the landlady of the house, and had left the little creature in her charge for the night, because she was herself obliged to go down to Colchester on business. It was not until everyone else had been rescued, and the whole house was wrapped in flame, that the landlady remembered with a terrible pang the trust that had been confided to her. It seemed hopeless then to attempt to get at the garret where the child had been put to bed, but one of the firemen heroically resolved to make the desperate effort, and, after receiving minute directions as to the exact situation of the room, plunged in among the smoke and flame.

He found the child, and brought it forth entirely unharmed; but when he rejoined his comrades he had a very singular story to tell. He declared that when he reached the room he found it in flames, and most of the floor already fallen; but the fire had curved round the room towards the window in an unnatural and unaccountable manner, the like of which in all his experience he had never seen before, so that the corner in which the child lay was wholly untouched, although the very rafters of the fragment of floor on which his little crib stood were half burnt away. The child was naturally very much terrified, but the fireman distinctly and repeatedly declared that as at great risk he made his way towards it he saw a form like an angel—here his exact words are given—a something "all gloriously white and silvery, bending over the bed and smoothing down the counterpane."

Another curious feature of the story is that the child's mother found herself unable to sleep that night down at Colchester, but was constantly harassed by a strong feeling that something was wrong with her child, insomuch that at last she was compelled to rise and spend some time in earnest prayer that the little one might be protected from the danger which she instinctively felt to be hanging over him. The intervention was thus evidently what a Christian would call an answer to prayer; a Theosophist, putting the same idea in more scientific phraseology, would say that her intense outpouring of love constituted a force which one of our invisible helpers was able to use for the rescue of her child from a terrible death.

A remarkable case in which children were abnormally protected occurred on the banks of the Thames near Maidenhead a few years earlier than our last example. This time the danger from which they were saved arose not from fire but from water. Three little ones, who lived, if I recollect rightly, in or near the village of Shottesbrook, were taken out for a walk along the towing-path by their nurse. They rushed suddenly round a corner upon a horse which was drawing a barge, and in the confusion two of them got on the wrong side of the tow-rope and were thrown into the water. The boatman, who saw the accident, sprang forward to try to save them, and he noticed that they were floating high in the water "in quite an unnatural way, like," as he said, and moving quietly towards the bank. This was all that he and the nurse saw, but the children each declared that "a beautiful person, all white and shining," stood beside them in the water, held them up and guided them to the shore. Nor was their story without corroboration, for the bargeman's little daughter, who ran up from the cabin when she heard the screams of the nurse, also affirmed that she saw a lovely lady in the water dragging the two children to the bank.

Without fuller particulars than the story gives us, it is impossible to say with certainty from what class of helpers this "angel" was drawn; but the probabilities are in favour of its having been a developed human being functioning in the astral body, as will be seen when later on we deal with this subject from the other side, as it were—from the point of view of the helpers rather than the helped.

A case in which the agency is somewhat more definitely distinguishable is related by the well-known clergyman, Dr. John Mason Neale. He states that a man who had recently lost his wife was on a visit with his little children at the country house of a friend. It was an old, rambling mansion, and in the lower part of it there were long dark passages, in which the children played about with great delight. But presently they came upstairs very gravely, and two of them related that as they were running down one of these passages they were met by their mother, who told them to go back again, and then disappeared. Investigation revealed the fact that if the children had run but a few steps farther they would have fallen down a deep uncovered well which yawned full in their path, so that the apparition of their mother saved them from almost certain death.

In this instance there seems no reason to doubt that the mother herself was still keeping a loving watch over her children from the astral plane, and that her earnest wish to warn them of the danger into which they were so heedlessly rushing gave her the power to make herself visible and audible to them for the moment—or perhaps merely to impress their minds with the idea that they saw and heard her. It is possible, of course, that the helper may have been someone else, who took the familiar form of the mother in order not to alarm the children; but the simplest hypothesis is to attribute the intervention to the action of the ever-wakeful mother-love itself, undimmed by passage through the gates of death.

This mother-love, being one of the holiest and most unselfish of human feelings, is also one of the most persistent on higher planes. Not only does the mother who finds herself upon the lower levels of the astral plane, and consequently still within touch of the earth, maintain her interest in and her care for her children as long as she is able to see them, but after her entry into Devachan these little ones are still the most prominent objects in her thought, and the wealth of love that she lavishes upon the images which she there makes of them pours down upon her living offspring still struggling in the world, and surrounds them with living centres of beneficent force which may not inaptly be described as veritable guardian angels.

Not long ago the little daughter of one of our English bishops

was out walking with her mother in the town where they lived, and in running heedlessly across a street the child was knocked down by the horses of a carriage which came quickly upon her round a corner. Seeing her among the horses' feet, the mother rushed forward, expecting to find her very badly injured, but she sprang up quite merrily, saying, "Oh, mamma, I am not at all hurt, for something all in white kept the horses from treading upon me, and told me not to be afraid."

A case which occurred in Buckinghamshire, somewhere in the neighbourhood of Burnham Beeches, is remarkable on account of the length of time through which the physical manifestation of the succouring agency seems to have maintained itself. It will have been seen that in the instances hitherto given the intervention was a matter of but a few moments, whereas in this a phenomenon was produced which appears to have persisted for more than half an hour.

Two of the little children of a small farmer were left to amuse themselves while their parents and their entire household were engaged in the work of harvesting. The little ones started for a walk in the woods, wandered far from home, and then managed to lose their way. When the weary parents returned at dusk it was discovered that the children were missing, and after enquiring at some of the neighbours' houses the father sent servants and labourers in various directions to seek for them. Their efforts were, however, unsuccessful, and their shouts unanswered; and they had reassembled at the farm in a somewhat despondent frame of mind, when they all saw a curious light some distance away moving slowly across some fields towards the road. It was described as a large globular mass of rich golden glow, quite unlike ordinary lamplight; and as it drew nearer it was seen that the two missing children were walking steadily along in the midst of it. The father and some others immediately set off running towards it; the appearance persisted until they were close to it, but just as they grasped the children it vanished, leaving them in the darkness.

The children's story was that after night came on they had wandered about crying in the woods for some time, and had at last lain down under a tree to sleep. They had been roused, they said, by a beautiful lady with a lamp, who took them by the hand and

led them home; when they questioned her she smiled at them, but never spoke a word. To this strange tale they both steadily adhered, nor was it possible in any way to shake their faith in what they had seen. It is noteworthy, however, that though all present saw the light, and noticed that it lit up the trees and hedges which came within its sphere precisely as an ordinary light would, yet the form of the lady was visible to none but the children.

All the above stories are comparatively well-known, and may be found in some of the books which contain collections of such accounts; but the two instances which I am now about to give have never been in print before, and both occurred within the last ten years—one to myself, and the other to a very dear friend of mine, a prominent member of the Theosophical Society, whose accuracy of observation is beyond all shadow of doubt.

My own story is a simple one enough, though not unimportant to me, since the interposition undoubtedly saved my life. I was walking one exceedingly wet and stormy night down a quiet back street near Westbourne Grove, struggling with scant success to hold up an umbrella against the savage gusts of wind that threatened every moment to tear it from my grasp, and trying to think out as I laboured along the details of some work upon which I was just then engaged. With startling suddenness a voice which I know well cried in my ear, "Spring back!" and in mechanical obedience I started violently backwards almost before I had time to think. As I did so my umbrella, which had swung forward with the sudden movement, was struck from my hand, and a huge metal chimney-pot crashed upon the pavement less than a yard in front of my face. The great weight of this article and the tremendous force with which it fell make it absolutely certain that but for the warning voice I should have been killed on the spot; yet the street was empty, and the voice that of one whom I knew to be seven thousand miles away from me, as far as the physical body was concerned.

Nor was this the only occasion upon which I received assistance of this super-normal kind, for in early life, long before the foundation of the Theosophical Society, the apparition of one recently dead prevented me from committing what I now see would have been a serious crime, although by the light of such knowledge as I then had it appeared not only a justifiable but even a laudable action.

Again at a later date, though still before the foundation of this Society, a warning conveyed to me from a higher plane amid most impressive surroundings enabled me to prevent another man from entering upon a course which I now know would have ended disastrously. So it will be seen that I have a certain amount of personal experience to strengthen my belief in the doctrine of invisible helpers.

The other case is a very much more striking one. One of our members, who gives me permission to publish her story, but does not wish her name mentioned, once found herself in very serious physical peril. She happened to be in a certain town where an illegal demonstration of some sort was taking place, and, with the best possible intentions, though with more courage than discretion, she placed herself between a riotous crowd and a body of police whose orders were to disperse the mob. Duty must be done, whatever stands in the way, and in spite of our member's presence the police charged that crowd. In an instant she found herself in the very centre of a dangerous fracas, and, seeing several men struck down and evidently badly hurt close to her, was in momentary expectation of a similar fate, since escape seemed quite impossible. Just then she felt a sort of semi-unconsciousness seize upon her, and as the thought flashed into her mind that she must somehow have been wounded without knowing it, she experienced a sensation of being lifted into the air, and at the same moment, as it seemed, she found herself standing quite uninjured and entirely alone in a small bye-street parallel with the one in which the disturbance had taken place. She still heard the noise of the struggle, and while she stood wondering what on earth had happened to her, two or three who had escaped from the crowd came running round the corner of the street, and on seeing her expressed great astonishment and pleasure, saying that when the brave lady so suddenly disappeared from the midst of the fight they had felt certain that she had been struck down.

At the time no sort of explanation was forthcoming, and she returned home in a very mystified condition; but when at a later period she mentioned this strange occurrence to Madame Blavatsky she was informed that, her karma being such as to enable her to be saved from the consequences of her well-intentioned rashness, one

of the Masters had specially sent some one to protect her in view of the fact that her life was needed for the work.

Nevertheless the case remains a very extraordinary one, both with regard to the great amount of power exercised and the unusually public nature of its manifestation. It is not difficult to imagine the *modus operandi*; she must have been lifted bodily over the intervening block of houses, and simply set down in the next street; but since her physical body was not visible floating in the air, it is also evident that a veil of some sort (probably of etheric matter) must have been thrown round her while in transit.

If it be objected that whatever can hide physical matter must itself be physical, and therefore visible, it may be replied that by a process familiar to all occult students it is possible to bend rays of light (which under all conditions at present known to science, travel only in straight lines unless refracted) so that after passing round an object they may resume exactly their former course; and it will at once be seen that if this were done that object would to all physical eyes be absolutely invisible until the rays were allowed to resume their normal course. I am fully aware that this one statement alone is sufficient to brand this article as nonsense in the eyes of the scientist of the present day, but I cannot help that; I am merely stating a possibility in nature which the science of the future will no doubt one day discover, and for those who are not students of occultism the remark must wait until then for its justification.

The process, as I say, is comprehensible enough, but the phenomenon still remains an exceedingly dramatic one, while the name of the heroine of the story, were I permitted to give it, would be a guarantee of its accuracy to all my readers.

But these stories, all referring as they do to what would commonly be called angelic intervention, illustrate only one small part of the activities of our invisible helpers. Before, however, we can profitably consider the other departments of their work it will be well that we should have clearly in our minds the various classes of entities to whom it is possible these helpers may belong. Let that, then, be the portion of our subject to be next treated.

C. W. LEADBEATER.

(*To be continued.*)

THE NEW GNOSTIC MS.

LAST month's "On the Watch-Tower" contained a note on the newly discovered Gnostic MS., in which note it was erroneously stated that no further information was at present procurable. Immediately after writing the paragraph I received from Berlin an important article which appeared in the Transactions of the Royal Prussian Academy of Sciences (Kgl. preuss. Acad. d. Wissenschaften) on July 16th.

Dr. Carl Schmidt's interesting communication, entitled "A Pre-irenæic Gnostic Original Work in Coptic" (Ein vorirenaeisches gnostisches Original-werk in koptischer Sprache) proves the enormous importance of the happy discovery, and makes us look forward to a translation of these precious documents with great expectations. Dr. Schmidt's paper is of course exceedingly technical and learned, but the following summary will give the reader a general idea of a subject which at present can only appeal to a very limited number of specialists, but which ought to be familiar to all serious theosophical students.

In January last Dr. Rheinhardt at Cairo procured from a dealer of antiquities from Akhmîn this precious papyrus MS., which he asserted had been discovered by a fellah in a niche in a wall. The MS. is now in the Berlin Egyptian Museum, each leaf being carefully protected with glass.

Unfortunately the MS. is not entirely perfect; it originally contained 142 pages, six of which are now missing; each page contains about eighteen to twenty-two lines. The writing is of extraordinary beauty and points to the fifth century.

After a short preface, the MS. bears the superscription "Gospel according to Mary," and on p. 77 the subscription "Apocryphon of John"; immediately on the same page follows the title "Wisdom of Jesus Christ," and on p. 128 the same subscription; the next page begins without a title, but at the end of the MS. we find the subscription "Acts of Peter."

The MS. therefore, contains three distinct treatises, the "Gospel of Mary" and the "Apocryphon of John" being the same piece.

The first work begins with the words: "Now it came to pass on one of these days, when John, the brother of James—the sons of Zebedee—had gone up to the temple, that a Pharisee, named Ananias (?) came unto him and said unto him: 'Where is thy Master, that thou dost not follow him?' He said unto him: 'From whence he came thither is he gone (?).' The Pharisee said unto him: 'With deceit hath the Nazaræan deceived thee, for he hath . . . you and made away with the tradition of your fathers.' When I heard this I went away from the temple to the mountain, unto a solitary place, and was exceedingly sorrowful in heart and said: 'How now was the Saviour chosen; and wherefore was he sent to the world by his Father who sent him; and who is his Father; and what is the formation of that æon to which we shall go?'"

Whilst he is sunk in these thoughts, the heavens open and the Lord appears to him and to the disciples, in order to resolve his doubts. The Saviour then leaves them, and again they are sorrowful and weep. They said: "How can we go to the heathen and preach the gospel of the kingdom of the Son of Man; if they have not received him, how will they receive us?"

Then Mary arose and having embraced them all, spake unto her brethren: "Weep not, and be not sorrowful, nor doubt, for his grace will be with you all and will overshadow you. Let us rather praise his goodness that he hath prepared us, and made us to be men."

Peter requests her to proclaim what the Lord had revealed to her, thus acknowledging the great distinction which the Lord had always permitted her above all women. Thereupon she begins the narrative of an appearance of the Lord in a dream; unfortunately some pages are here missing.

Hardly has she finished, when Andrew arises and says that he cannot believe that the Lord has given such novel teachings. Peter also rejects her testimony and chides her. And Mary in tears says unto him: "Peter, of what dost thou think? Believest thou that I have imagined this only in myself, or lied as to the Lord?"

And now Levi comes forward to help Mary, and chides Peter as an eternal quarreller. How the dispute went on we cannot determine, as two pages are missing. On p. 21 a new episode begins which continues to the end of the first treatise without a break.

The Lord appears again to John, and John immediately repairs to his fellow-disciples and relates what the Saviour had revealed unto him.

Dr. Schmidt suggests that the original title was the Apocalypse or Revelation, and not the Apocryphon of John.

The book of the "Wisdom of Jesus Christ" begins with the words: "After his resurrection from the dead his twelve disciples and seven women disciples had gone into Galilee to the mount which . . . . . for they were in doubt as to the hypostasis of the All . . . . . as to the mysteries and holy economy. Then did the Saviour appear unto them not in his prior form but in the invisible spirit. His form was that of a great angel of light, his substance indescribable, and he was not clothed in flesh that dieth, but in pure, perfect flesh, as he taught us on the mountain in Galilee which was called. . . . He said: 'Peace be unto you; my peace I give unto you.' And they were all astonished and were afraid."

And the Lord bids them lay all their questions before him; and the several disciples bring forward their doubts and receive the desired replies.

The "Acts of Peter" are likewise of Gnostic origin, and belong to the great group of apocryphal stories of the Apostles. The third document treats of an episode from the healing-wonders of Peter.

The importance of the whole MS. is not only that it hands down to us three hitherto unknown Gnostic writings, but especially that it gives us a work which was known to Irenæus, our first important "authority" on Gnosticism among the Fathers—a work from which he made extracts, but without giving the sources of his information or quoting the title of the book. This work is the "Gospel of Mary."

Irenæus begins the last section of his first Book (29-31) with the words: "And besides these, from among those whom we have before mentioned as followers of Simon, a multitude of Barbelo-Gnostics hath arisen, and they have shown themselves as mushrooms from the ground."

In cap. 29 he mostly treats of a group of so-called Barbelo-Gnostics, with regard to whom he gives the contents of one of the books they used, a teaching which we do not find put forward by either the earlier or later hæresiarchs. Theodoret (I. 13) among the rest of the Refutators alone knows of this teaching, and he simply copies Irenæus.

This source is our "Gospel of Mary," and we can now for the first time control Irenæus point by point, and see how little the Church Father succeeded or could succeed in reproducing the exceedingly complicated system of the Gnostic Schools. A few examples will be sufficient to abundantly establish this point.

Irenæus begins his exposition with these words: "Some of them suppose a certain never ageing Æon in a Virginal Spirit, whom they named Barbelo. Where they say is a certain unnameable Father."

This "Father of All" is characterized in our new document (p. 22) as the Invisible; as Pure Light, in which no one can see with mortal eyes; as Spirit, for no one can imagine how He is formed; the Everlasting, the Unspeakable; the Unnameable, for no one existed before Him to give Him a name. Of Him it is said: "He thinketh His Image alone and beholdeth it in the Water of pure Light which surroundeth Him. And His Thought energized and revealed herself, and stood before Him in the Light-spark; which is the Power which existed before the All, which Power hath revealed itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible; that is, the perfect Power, the Barbelo, the Æon perfect in glory—glorifying Him, because she hath manifested herself in Him and thinketh Him. She is the first Thought, his Image; she becometh the First Man; that is, the Virginal Spirit, she of the triple Manhood, the triple-powered one, the triple-named, triple-born; the Æon which ages not, the Man-woman, who hath come forth from His Forethought."

According to this, the "Father of the All" stands at the head of the system, the "Invisible." After Him comes His "Image," that is, the "Barbelo," the "perfect Power," the "unageing Æon" of Irenæus.

By thinking of His Image, His Thought reveals herself in the Light-spark, that is, in Barbelo.

Irenæus gives all this in a short, incomprehensible abstract as follows: "And that He was fain to manifest Himself to the same Barbelo. And that Thought came forth and stood before Him, and asked for Foreknowledge."

Our text then proceeds: "And Barbelo besought Him to give unto her Foreknowledge. He nodded, and when he had thus nodded assent, Foreknowledge manifested herself and stood with Thought, that is Forethought, and glorified the Invisible and the perfect Power, the Barbelo, for that through her she had come into existence.

"Again this Power besought that Incorruptibility be given unto her. He nodded, and when he had thus nodded assent, Incorruptibility manifested herself and stood with Thought and Foreknowledge, glorifying the Invisible and Barbelo, in that through her she had come into existence.

"For their sakes she besought that Everlasting Life be given them. He nodded, and when He had thus nodded assent, Everlasting Life manifested herself, and they stood and glorified Him and Barbelo, because through her they had come into existence in the manifestation of the Invisible Spirit.

"This is the pentad of the Æons of the Father, that is, the First Man, the Image of the Invisible; that is, Barbelo, and Thought, and Foreknowledge, and Incorruptibility and Life Everlasting."

At the request of Barbelo, also the Invisible causes to come forth after Thought, the three following feminine Æons, as Irenæus has it; "Thought asked for Foreknowledge; Foreknowledge also having come forth, again upon their petition came forth Incorruptibility; then afterwards Life Eternal; in whom Barbelo rejoicing, and looking forth into the greatness, and delighted with her conception, generated into it a Light like unto it; her they affirm to be the beginning of the enlightening and generation of all things; and that the Father seeing this Light anointed it with His goodness to make it perfect; and this they say is the Christ."

In this passage without doubt Irenæus had before his eyes the words: "He is the decad of the Æons, that is, he is the Father of the ingenerable Father. Barbelo gazed into Him fixedly . . . and she gave birth to a blessed Light-spark. Nor doth it differ from her in greatness. This is the Only-begotten, who hath manifested himself in the Father, the self-generated God, the first-born Son of the All, the pure Light-spirit. Now the Invisible Spirit rejoiced over the Light, which had come into existence, which had first of all manifested itself in the first Power—that is, His Forethought—of Barbelo. And He anointed him with his goodness, that he might be made perfect."

This Only-begotten is consequently identical with the Light or the Christ. Irenæus offers us here no enlightenment, and further on he only gives us the sentence: "Therefore the First Angel, who stands near the Only-begotten," etc.

The Only-begotten asks for Mind to be given him; when this has been done, he praises, as Mind, the Father and Barbelo.

Irenæus continues: "And this, they say, is Christ; who again requests, as they say, that Mind may be given to help him; and then came forth Mind; and after these the Father sends forth the Word."

In this place Irenæus has omitted a stage and quite forgotten the third male Æon, namely, Will. Our MS. gives us the following:

"The Invisible Spirit willed to energize. His Will energized and revealed itself and stood with the Mind and the Light praising Him. The Word followed the Will, for through the Word hath Christ created all things."

With this the upper Ogdoad is shut off from the Decad, the lower Æon proceeding from separate pairs.* Next we have the Self-begotten, from Thought the Word, of whom it is written: "Whom He hath honoured with great honour, because he came forth from His first Thought. The Invisible hath set him as God over the All. The true God gave him all powers, and made the truth that is in Him subject unto him, that he might think out the All."

Irenæus reproduces this as follows: "Then afterwards, of Mind and the Word, they say, was sent forth the Self-begotten, to represent the Great Light, and that he was highly honoured, and all things made subject unto him. And the Truth was sent out also with him, and that there is a conjunction of the Self-begotten and Truth."

From the Light of the Christ and the Incorruptible proceed forth four great Lights to surround the Self-begotten. Their names are Harmozêl, Ôroiaêl, Daveithe and Eleleth. From Will and Everlasting Life proceed four others: Charis, Synesis, Aisthesis and Phronesis. Irenæus writes:

"And from the Light which is Christ, and Incorruptibility, four Luminaries were sent forth to surround the Self-begotten; and that from Will again, and Life Everlasting four such emanations were sent forth to minister under the four Luminaries, which they call Grace (Charis), Free-will (Thelesis), Understanding (Synesis), and Prudence (Phronesis). And that Charis for her part was conjoined with the great and first Luminary; and this they will have to be the Saviour, and call him Harmogen; and Thelesis with the second, whom also they call Raguel; and Synesis with the third, whom they name David; and Phronesis with the fourth whom they name Eleleth."

This passage is of interest in many ways. We learn the correct names; we notice that three of them (Eleleth, Daveithe, Ôroiaêl), are also to be found in the Codex Brucianus, and thus we establish the relation of this important Codex with the first piece in our MS.; at the same time we have a proof that the Codex is of later origin than we were at first inclined to believe [?].

These proofs are sufficient to establish the point that the "Gospel

* It is impossible at present to attempt to analyze the system from the above fragments; it may, however, be suggested that the treatise is here exposing the three root phases, or moments of emanation, of the Pleroma, or ideal world: (*a*) the In-generable, (*b*) the Self-generable, and (*c*) the Generable—the Father, the Logos, the All—the Good, the Mind, the World-Soul, of Plato—the Brahman, Ishvara, Prakṛiti of the Upanishads. The Gnosis, however, is more elaborate than any other known system, and its idealistic intuitions of primal processes know no limits.—G. R. S. M.

of Mary," was composed before A.D. 180, and that the Greek original, from which the Coptic translation was made, was earlier than Irenæus. In the opinion of Dr. Schmidt, the work originated in Egypt. The School which used it was the same as that designated by Irenæus as the Barbelo-Gnostics, or as they usually called themselves, simply the Gnostics; this School was further subdivided into many single denominations whose names and teachings Epiphanius has given us in detail. Amongst them were circulated many books under the name of Mary; thus Epiphanius (Hær., xxvi. 8), speaks of the "Questions of Mary," both the "Great" and the "Little," and even in xii. of the "Genealogy of Mary." Celsus had previously also met with this School, and perhaps was acquainted with our work, for he informs us that some heretics derive their origin from Mary and Martha, and gives the well-known diagram of the so-called Ophites. Yet more; our original work shows us that Irenæus "copied" from our book only up to a certain place; and in I. 30, he used a second work of the same School which had fallen into his hands.

So far Dr. Schmidt, whose interesting communication is followed by a note of Professor Harnack, the most famous biblical critic of our times. Professor Harnack gives his opinion as follows:

This find is of the first importance to primitive Church history; not only because we have one (or perhaps three) original Gnostic works of the second century—(is the "Wisdom of Jesus Christ" possibly the famous work of Valentinus?)—but kind fate has also added to our debt that Irenæus has quoted from one of the three treatises. We are thus for the first time in a position to control by the original the presentation of a Gnostic system as rendered by the Church Father. The result of this examination shows, as we might have expected, that owing to omissions, and because no effort was made to understand his opponents, the sense of the by no means absurd speculations of the Gnostics has been ruined by the Church Father. Another fact—which can only with the greatest difficulty be extracted from the writings of their opponents—is that the system treats of a psychological process within the first principle, which the Gnostics desired to unfold. Tertullian certainly says once (Adv. Valent., iv.): "Ptolemæus, the pupil of Valentinus, split up the names and numbers of the æons into personified 'substances,' external to deity, whereas Valentinus himself had included these in the very summit of the godhead as the impressions of sensation and feeling"—but which of the Church Fathers has given himself the trouble thus to understand the speculations of Valentinus and of the other Gnostics?

According to Hippolytus (Philos., vi. 42), the followers of the Gnostic Marcus complained of the misrepresentation of their teaching by Irenæus; the followers of our newly discovered book could also have complained of the incomprehensible fashion in which Irenæus had represented their teachings.

Thus we had previously known a Gnostic work which probably originated in Egypt in the second century, only through an epitome of it by a Gallic bishop about the year 185, and now we find it again in a Coptic translation of the fifth century; verily a paradoxical method of transmission!*

The student of Gnosticism and Theosophy will at once perceive that the importance of the new find cannot be over-estimated. The new documents throw light not only on the Codex Brucianus, but also on the system of the Pistis Sophia. We have now these three original sources on which to base our study of Gnostic theosophy, and there is hope that at last something may be done to rescue the views of the best Gnostic doctors from obscurity, and from the environment of pious refutation in which they have been previously smothered. The task of the theosophical student will now be to find appropriate terms for the technicalities of the Gnosis, place the various orders of ideas in their proper relation, and show that the method of the Gnosis which looked at the problems of cosmogony and anthropogony from above, may be as reasonable in its proper domain as are the methods of modern scientific research, which regard such problems entirely from below. We should not forget that men like Valentinus were theosophists, engaged on precisely the same studies as our modern theosophical students. The Stanzas of Dzyan are of the same nature as the Gnostic cosmogenesis, and a study of both will convince us of the similarity of source. Gnostic anthropogenesis has many points of similarity with modern theosophical ideas, and Gnostic psychology is in a great measure borne out by recent research. The Gnostic technical terms are no more difficult of comprehension than those found in modern theosophical writers; and there is an exact parallel between the varying use made of such terms by different writers on the Gnosis and the misrepresentation of the views of the Gnostics by the Church Fathers,

* If, however, the last chapters of Book I. of Irenæus are copied from the lost Syntagma of Justin or some other earlier work, as the best critics have previously maintained, then the original of our new document has a considerably earlier date than Schmidt or Harnack assign to it in the above Transaction.—G. R. S. M.

and the various meanings given to like terms by modern theosophical writers and the misrepresentation of such writers by their critics. The Gnostics were partly to blame themselves for their obscurity, and the Church Fathers were partly to blame for their misrepresentation. In brief, the same standard of criticism has to be applied to the writings of the Gnostics as the discriminating student has to apply to modern theosophical literature. It is true that we to-day speak openly of many things that the Gnostics wrapped up in symbol and myth, nevertheless our real knowledge on such subjects is not generally so very far in advance of the great doctors of the Gnosis; and now, as then, there are only a few who really know what they are writing about, while the rest copy, compare, adapt and speculate.

G. R. S. M.

THEOSOPHICAL ACTIVITIES.

European Section.

The eleventh Conference of the North of England Federation was held at Harrogate on Saturday, Sept. 26th. It was decided at the Council meeting to hold the conventions of the Federation four times per annum instead of every six months as hitherto, the next meeting taking place at Harrogate in February, 1897. Mr. Mead presided at the Conference and lectured on "The Lessons of the Past," a short discussion following. In the evening a general discussion took place on the best methods of introducing Theosophical ideas. A large number of members remained in Harrogate over Sunday to hear Mr. Mead's lecture on "The Wisdom of the Vedas." Mr. Mead, during his short North of England tour also lectured at Middlesbrough and at Bradford on the *Pistis Sophia*. Mrs. Hooper has lectured and held other meetings at Bristol, Exeter and Plymouth, where much interest is manifested.

We are glad to note that our old and valued colleague, Mons. D. A. Courmes, better known, perhaps, under the pseudonym Dac, is now permanently settled in Paris, 3, Rue du 29 Juillet. He is in charge, along with Dr. Pascal, of the French review, *Le Lotus Bleu*, and having now retired from the naval service, in which he held a high position, is able to devote himself even more effectually than hitherto, to the furtherance of Theosophical work.

Two new Branches of the Section have just been formed, one at

Haarlem in Holland, the third formed in that country, and a second in Zürich, Switzerland, several new members having entered through both Branches, which have been unofficial centres for a considerable time. The President and Secretary of the Haarlem Branch are Mynheer T. van Zuijlen and Mejuffrouw C. W. Dijkgraaf, and of the Zürich Branch Herr J. Sponheimer and Dr. A. Gysi.

Scandinavian Section.

The news from this Section has been of a most satisfactory nature, Mrs. Cooper Oakley's visit having been very successful. Mrs. Cooper Oakley arrived at Christiania on September 28th, and occupied the first two days with conversation on Theosophical subjects, the leading newspaper publishing an interview with her. After a Branch and a public lecture, the latter well reported, and one or two days spent in numerous meetings and interviews, she left for Gothenberg, remaining there for several days and then proceeding to Stockholm, lecturing there and at Upsala, and returning to Gothenberg, where the last few days were spent as usual in lectures and interviews.

The great mass of the Section remains in the Theosophical Society in spite of the split, the official organ, the *Teosofisk Tidskrift*, being also preserved, so that the work goes on without any break.

New Zealand Section.

Before leaving headquarters in Auckland, Miss Edger followed up her last lecture on "Psychism and Spiritualism" by one on "Spirituality and the Path of Discipleship." Both created considerable interest and were very well attended. The attendance and interest were sustained by Mrs. Draffin's lecture, "Across the Border, or States of Consciousness after Death," which caused a good deal of discussion.

The General Secretary's lecturing tour has now fairly begun. Leaving Auckland on September 7th she first visited Nelson, where three lectures were delivered; the first on "Theosophy and its Teachings," at which there was an audience of about 200. Nelson is not a large town, nor is there a branch of the Society there, so there must be a general public interest in Theosophical teachings in that part of the colony.

Two groups for Theosophical study have been formed in Nelson —one meeting in the afternoon and the other in the evening at the same address. The papers have given pretty full reports of all the lectures, which have been very successful and largely attended.

The lectures delivered in Dunedin always command a certain

amount of public attention, having their regular place in the press. One delivered recently by Mr. A. W. Maurais, on "Evidences for Theosophical Teachings," attracted much interest.

At the Waitemato Branch (Auckland) some interesting papers have recently been read on "Reincarnation" and the "Power of Thought" by visitors not connected with the Theosophical Society, the theories and arguments being almost identical with the Theosophical teachings, and evidently founded on them, showing that in various ways they are gaining ground and exciting a wide-spread interest.

The various Branch activities continue, the classes are well attended for the most part, and everywhere there is reason to hope for the future of the Section.

American Section.

An important step has been taken in San Francisco in the formation of a headquarters having a reading room and library with a printing office adjoining. The printing of *Mercury* and any other publications connected with the Section can now be done at the San Francisco headquarters' printing office, and it is to be hoped the venture will meet with success. An illustration of the printing office and library appeared in a recent number of *Mercury*. According to the report received the activity on the Pacific Coast generally is increasing in a most satisfactory manner.

Ceylon Letter.

October, 1896.

Early in September Mr. Staples arrived here from Sydney *en route* to London. He was met by Mr. Peter de Abrew and was escorted to the Musæus School and Orphanage and remained there till the departure of the steamer as the guest of Mrs. Higgins.

During the latter part of the month we had also a visit from the Rev. P. C. Mozoomdar of Calcutta, the leader of the Brahmo Somâj, who represented that society at the Parliament of Religions in the World's Fair, Chicago. He was much interested with the work of our Institution.

The building of the new wing of the Musæus School is proceeding rapidly, and it is hoped that it will be completed in February next, when there will be more breathing space than now for the work of the Hope Lodge and the publication of our little magazine, *Rays of Light*.

S. P.

REVIEWS.

The Devachanic Plane.

By C. W. Leadbeater. [T. P. S., price 1*s.* net.]

The intensely interesting and instructive series of articles on the Devachanic Plane which appeared in our pages from the pen of our valued colleague, C. W. Leadbeater, have been issued as "Theosophical Manual No. VI." Every serious student of occultism who has made a careful analysis of the literature of modern "spiritualism," and is familiar with researches into comparative religion and ancient psychology, will at once recognize the importance of the first-hand investigations of some of our members, which Mr. Leadbeater has combined and systematized in *The Devachanic Plane*. We have now not only for the first time in Theosophical literature a clear and comprehensible exposition of the nature of the first two subjective states of existence, but also, and above all, we have at last a few instances on record of the application of scientific methods to mystical research. The results arrived at are not the chance visions of a solitary mystic, but the checked investigations of several trained students of occultism. Needless to say, this little book is absolutely indispensable to every student.

G. R. S. M.

Thoughts on Religion.

By the late George John Romanes; edited by Canon Gore. [London: 1896.]

The position of a man entrusted with the posthumous papers of another for publication is not an easy one if he seriously disagrees with the views of his author. The editor of the present work is entitled to all praise. He has sternly kept in mind that the book is Dr. Romanes' book, and not Canon Gore's; and though once or twice his clerical sense of duty has driven him into a footnote, his transgression has been "a very little one," and his introduction is a model of kindly feeling. And in his "Concluding Note" the Canon's experience of religious difficulties enables him to inform us that the writer of these Notes "returned before his death to full communion with the Church

of Jesus Christ," without a trace of the unseemly exultation which a smaller soul would have found it hard to avoid.

It would be impossible to criticize in detail the contents of the pages under review unless our readers had also the volume before them. They contain the life-history of a man of great power, endowed with strong and wide intellect, brought up in the bosom of the Christian Church, coming (as so many of our generation have come) in the course of his studies to see that its tenets will not stand the test of rigorous school logic—that it is not, on the whole, even difficult to construct a series of syllogisms which come to an entirely contrary result, and acting out honestly his conclusions. There is in Newman's *Loss and Gain* an interesting study of a man who does this in his college life, and is fully satisfied with the result. But Romanes belonged to the other class, those who are *not* satisfied but deeply distressed with the result; and if even John Stuart Mill, who had no prejudice of religious education, found his life at this stage an arid, desolate wilderness, what must have been the blank darkness which lay before a truly religious soul, like our author's? Not a few of us know and can sympathize with his feeling, wrenched from his place in the safe warm garden, and thrown—his roots all torn and bleeding—into the cold, bleak desert to perish—"without God and without hope in the world." He is strong enough not to ask for sympathy, not to get into hysterics over himself; but we cannot wonder at the end of it. It is not, as coarser natures put it, an apostasy from the light, when such an one brings himself once more to say, "I believe." As a student grows older he finds that the part of the logical argument which is dubious is not the conclusion but the premises; that the world is a very much larger and far more complicated thing than he had any idea of at college, and that the supposition that his logical conclusions have any actual *effect* upon it, is even more absurd than any claim Christianity can make. And this new modesty, working on his natural temperament, is likely in nine cases out of ten to bring him at last to the point of saying, "I find that Christianity has been right so many times when I have thought it wrong that I may take the rest for granted—*here goes!*" And, for the time at least, happiness once more. Whether it was or was not a happy thing for Romanes that his life ended here, before he had had time for the old ghosts once more to rise and trouble him, as they have done others, depends chiefly upon our idea of "happiness." To the Christian, of course, there can be no question—he is "safe" for ever. But to those who look for a return to life, to learn new lessons, when the bliss of the

other state is complete and ended, the case is different; and there are those to whom the new troubles and fresh despair, which have arisen in their later life, as they might have done in his, are amply repaid by the new life and light which has been their ending and their reward.

I have spoken of "natural temperament." The term is really meaningless. Why is it that some are born to take pleasure in the love of God, and others live happily without, in an atmosphere which to the first is as that of an exhausted receiver? Perhaps a possible suggestion might be the reminder that Christianity has lasted so long in the world that a fair number of us have been Christians in a previous life. Those who die young have their Devachan in proportion. One man may bring over to this incarnation the habits of mind formed by a previous life as a devout Italian Catholic; another may have been an English or German Protestant of the early Reformation time; whilst yet another may have passed a long intermediate state and have come directly from a life in ancient Greece or Rome. In each case a special development will have taken place, but upon quite different lines; and the present task of each is to supply what is lacking in him from his past. The devotee, resisting the inherited impulse of his nature to run along and deepen the old groove, must (as St. Paul says) "add to his faith knowledge"; the man of intellect must use his time to gain reverence for the enthusiasm he is tempted to despise, and add to *his* knowledge love. And from this point of view the conclusion of Dr. Romanes' life is not so satisfactory or full of promise as it is to his editor; the knowledge which his late life had added to his faith has not done all the work for his next which might have been hoped.

A. A. W.

The Antichrist Legend.

By W. Bousset. [London: Hutchinson & Co., 1896.]

This work is translated from the German by A. H. Keane, F.R.G.S., who in a prologue gives an account of the Babylonian dragon myth, to which Bousset, following Gunkel, traces the Antichrist legend.

The Myth of Tiamat, the "Dragon of Chaos," can itself be traced back to the Akkadian founders of Babylon, by whom it was transmitted to the later Assyrian Semites. In the Semitic account of the creation, Tiamat or Tiawat (the sea) is represented as presiding over the waste of waters, before the creation of the other celestial and terrestrial gods. Then Tiawat (chaos) rebels against the gods (order). In the first

encounter the gods are worsted and Eâ runs away. Merodach, the son of Eâ, arms himself and conquers Tiamat, who is represented as a female monster.

Bousset modestly regards his own work as a continuation of Gunkel's, and expressing his admiration for the method of research followed by him, conducts his investigations on similar lines, considering the apocalyptic writers as not creating their own materials, but as modifying and adapting old traditions to suit their own times.

Starting from the hypothesis of an esoteric oral tradition from which the persistent eschatological conceptions of the apocalyptic writers must be derived, he traces back the Antichrist legend to its original source.

Bousset considers such myths as the one described to be derived from gradually embellished accounts of the struggle with nature that primitive men had to undergo in making the country habitable. Thus he considers the Babylonian dragon myth arose from the Stone Age, passed to the civilized inhabitants of Mesopotamia and from them to the forefathers of the Israelites, and gradually assumed the form of the Antichrist legend in the New Testament, and the writings of the Fathers, Irenæus, Jerome, Cyril, Hippolytus, Chrysostom, etc.

Bousset regards his investigations as not reaching to the essence of things, as not touching the Gospel teachings, but as dealing only with the external scripture. For, as says Keane, the Antichrist legend is more a chapter of folk-lore than a biblical subject.

The greater part of the book is taken up with careful comparisons of the parallelisms and divergencies that occur in the New Testament, the patristic writings, the Sibylline books, and Jewish and other apocalyptic works; and everywhere is found with regard to the Antichrist legend and last judgment prophecies traces of the myth. The writer states his belief that much more light may be thrown on the subject by the study of Syriac, Coptic, and Slavic MSS.

Bousset shows: "How the Antichrist legend gets modified when the Roman empire embraces Christianity, and how it preserves traces of such events as the irruption of the Huns (called Gog and Magog). It also tells us about the Byzantine emperors and the destructive effects of the flood of Islam bursting over the Eastern provinces. Lastly, we find it interwoven with the history of the German empire and the crusades.

"With the Reformation it assumed a new aspect, for the necessity now arises of opposing the dangerous tendency of the Protestants to identify the power of the Antichrist with modern Rome and the Papacy.

The Roman Catholic interpreters fell back on the unpolitical tradition of the Antichrist, gathering traces of it in huge tomes."

The works of Commodian, Lactantius, Ephrem, Adso, Bede, and others are studied in relation to this legend; the Coptic Apocalypse of Zephaniah (recently discovered) and many other apocalyptic works; also the miracle play of the Hohenstauffen epoch, the Völuspâ of the elder Edda, the Muspilla, an old Bavarian poem, and traces of the legend are noted in the literature of the Parsees and the Arabs.

Mention is made of Simon Magus, and it is shown how the marvellous works of the Antichrist and the prophecy as to his end came to be applied to him.

At the end of the book is a translation of an old Armenian poem of the Antichrist saga, and a copious appendix containing the passages referred to in the original text.

The study of such a work as this is valuable as showing how legends are adapted and made to fit in with the political events of the time described, and how traditions from the far past cluster round a person who is a centre of interest to his age, which traditions frequently come to be afterwards accepted as facts, as real incidents in the life of the person described.

Seen in this light, history so-called, seems to resemble more the game called "Russian Scandal" than a *bonâ fide* relation of past events. And with our present limited faculties, it is only with much difficulty and patience that the truth may be sifted from the accumulations that envelop it. M. L.

SIVAGNANA BOTHAM OF MEIKANDA DEVA.

Translated by J. M. Nallasawmi Pillai, B.A., B.L. [Madras: Sri La Sri Somasundara Nayagar, 1895. Price 5*s.* 6*d.*]

THIS is *the* Tamil work. As one of their sayings has it, "The Veda is the cow; the Agama (the revealed word) is its milk; the Tamil of the four saints is the ghee churned from it; the excellence of the Sivagnana Botham of Meikanda Deva is like the sweetness of such ghee."

This modest estimate of the book is shared by the translator, who states that he will allow the book to speak for itself, but elsewhere approvingly quotes the statement of a rev. *padri* that its teachings (with others) "indicate a clear advance on the teaching of the Vedas or the Pantheism of the Upanishads." Yet in still another place our translator says that the philosophy of the Shvetâshvatara Upaniṣhad is "exactly the same as herein expounded."

The text is thoughtfully presented in Devanâgarî, Telugu, Tamil, and English.

It would seem to the untaught Western mind to be of slight use to compress wisdom to such an extent that commentators in various ages have afterwards to expand two and a half pages of large text to over a hundred of much smaller text. And as a matter of fact, it must often occur to the thoughtful man to wonder how much of the various philosophies is actually derived from such works as this and the Upaniṣhads, and how much is due to the thought of the commentator. Expressed in other words, would not Shankarâchârya and other philosophers (including perhaps Meikanda Deva) have been great and original thinkers even without their (supposed) basis?

Our translator appears to think the whole scheme of the universe capable of logical proof, and requests the reader "to test these analogies with any rule of Western logic." Analogies are, for the student of Western logic, to be used with the greatest caution, and while analogy has its proper, and modest place in any philosophy, one has yet to learn that it is advisable to attempt to *base* a philosophy on such a foundation. Now to follow the request of the translator and apply a "test." In the Notes on the First Sûtra it is attempted to prove that the universe has a Creator.

The "proof" and "test" are shown in parallel columns:

"PROOF."	"TEST."
1. Proposition.	
This universe has a creator.	This universe has *not* a creator.
2. The reason.	
Because it has been evolved into forms such as he, she, and it.	Because no such creator is known.
3. The instance.	
A pot is made by a potter.	An orange grows.
4. The assumption.	
The universe is such a product as a pot.	The universe is such a product as an orange.
5. The deduction.	
Therefore the universe has a creator.	Therefore the universe has no creator.

The work is devoted to the Supreme under the name of Shiva, and its followers are sometimes known as Shivaites; they worship him as Ganesha, the elephant-god, and as Lingam. The other schools of Vedântists—Dvaita and Advaita—call the Shivaites Vishiṣhṭhâdvaitins, but the latter object to the term as not being used by themselves, and appear to prefer to be called Advaitins. Indeed far too much stress is laid on mere terminology and empty words.

It should not, however, be thought that this work is unworthy of attention, for it is well worth careful perusal, and not only on account of the intrinsic merits of the Sivagnana Botham itself, but also, by reason of the various profound topics dealt with in the commentaries and notes, which are very ably handled indeed.

This whole system is declared to be one of Bhakti (love of God—devotion), and to Theosophical beginners who are enamoured of "the devotional aspect," it may perhaps come as a wholesome shock to learn that the "devotion" inculcated by our Tamil friends is not the invertebrate "devotion" that wastes time and energy by meditating on "love," but is of a much more practical kind. Instead of abstract "yearnings" the student is expected to qualify for "love" by the attainment of "knowledge" (Sûtra XII:—"Whose souls abound with love, *having lost dark ignorance*"!), and instead of a "glorious ignorance" being illuminated by a mistaken idea of "love," "knowledge" alone is shown to be the only means whereby itself may be dispensed with.

However, let not our devotees be cast down. So rich is the Tamil in works of devotion (our translator cheers those who are not desirous of studying philosophy), that it is apparently a thing to boast of that the Bhagavad Gitâ has only recently been translated into Tamil!

There is a necessary glossary appended. O. F.

Greek Life and Thought.

By Professor J. P. Mahaffy. [London: Macmillan, 1887; 2nd ed., 1896.]

Readers of Lucifer wishing to learn something of the conditions in the Hellenistic world antecedent to the uprisal of the Gnostic and Neoplatonic systems of philosophy would, I venture to say, derive some pleasure and profit from a perusal of this book of Professor Mahaffy's. It deals with what is called Hellenistic, as distinguished from purely Hellenic history, with the complex and brilliant civilization (afterwards imbued with much the same spirit that characterizes our own age), Greek in its nature but not confined to people exclusively Greek by race, that grew up after the Macedonian conquests—the most interesting phases of this civilization being in Egypt and Syria.

Theosophical students will probably turn with most interest to the many chapters concerned with life and culture at Alexandria "that greatest capital of the day and the most sudden and successful novelty in this novel age." Much is said of the museum, somewhat like a modern university, with its scientific appointments and its library which

became "the wonder of the world," and brought to Alexandria "learned men flocking from all parts to study by its side." Of importance, too, if one would understand later times, is the account given of Jewish Hellenism. A new edition is just ready for publication; it will contain seventy pages of new matter and an exhaustive index. E. G.

The Transcendental Universe.

By C. G. Harrison. [London: George Redway, 1896. Second edition. Price 2*s.* 6*d.* net.]

Under the above title are published six lectures which profess to deal with Occult Science, Theosophy and the Catholic Faith, delivered by Mr. Harrison, early in 1893, before the Berean Society.

The object of these lectures, we are told, is to supply materials, whereby the true "Gnosis" may be distinguished from the "oppositions of science falsely so called." That Mr. Harrison, however, does not consider the Theosophic teaching to set forth "the true Gnosis" he is at some pains to show, although his methods may be regarded as picturesquely inventive rather than convincing. In the last lecture he briefly sums up his attitude towards the Theosophical movement, referring to it as "a revival of Gnosticism in one of its most dangerous forms," and stating that it is "of the highest importance that we should learn to distinguish the truths to which it bears witness, from the falsehoods with which they have been artfully blended." It is, however, difficult to write seriously concerning such a chaos of jumbled absurdity as the author's speculations on the Lodge. In spite of the author's criticism of the Roman Catholic Order, his methods are identical with those of the Society of Jesus. E. G.

A Blank Page.

By Pilgrim. [London: George Redway, 1896. Price 5*s.* net.]

This is a story with a purpose set in a background of mildly fashionable life—the purpose being an exposition of the Gospel of Spiritualism. The heroine, when we are first introduced to her, has lived a life of seclusion with a widowed father by whom she has been entirely educated. Her mind, as regards matters worldly, is a "blank page." Hence the title. How this "blank page" becomes written upon, and how the Agnostic father and others are brought to a belief in the persistence of the soul by means of spiritualistic phenomena, must be left for those who care for stories of the kind to see for themselves. E. G.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

"Old Diary Leaves" in the October issue of *The Theosophist* is somewhat shorter than usual. The little outburst at the beginning, dealing with the attention given to public men in India, is rather amusing, the Colonel finding the numerous processions rather trying. An account of a partially successful mesmeric cure and the influence of sympathy in such cases is also of interest. The historical sketch is followed by an old article of Madame Blavatsky's on "Modern Idealism or Hylo-Idealism," a system that probably most people are entirely unaware of excepting through the pages of the *Secret Doctrine*. Dr. Baraduc contributes a few notes on his ideas or discoveries which are somewhat more intelligible than most of his utterances, but the majority of people will be alarmed when they learn that "when we are vibrating in the depths of our souls, we induce, we attract, we inspire waves in the ellipsoidal curved surfaces drawn from the cosmos." One may question the advisability of publishing such an article as "Married State a preparation for Brahmacharya," dealing, as it does, with the relation of the sexes in a manner hardly suitable for our magazines. Mrs. Hooper lightens the number with a short tale, and Mr. Fullerton concludes a paper on "Theosophy in Practice."

The Thinker in the series of numbers at present before us publishes a glowing testimonial from "His Holiness the Jagat Guru of Sringeri," whom the editor asserts to be "the only one among the thousand and one spiritual heads, that is competent to instruct the world in matters of religion." It will be interesting to read the productions of one for whom such claims are made, for most mystical journals are sadly in lack of original writers who show real knowledge of their subjects. While *The Thinker* generally contains interesting articles there should be some kind of selection. "Siva Yoga" professes to teach great mysteries, and there can be no doubt about the mystery in the following passage: "You need not whoop aloud, with the letters, Sivâya, on your lips, never hate the fifty-one." *The Prabuddha Bhârata, or Awakened India* contains a lecture by Swâmi Vivekânanda on "The Âtman" sketching some of the ideas of the different Indian schools on the subject of God. The stages of religious thought he reckons as three; first, the dualistic conception in which there is a personal God, second the idea of an immanent God, and lastly the Advaitin view of an impersonal God who is the Self of all beings.

One of the most interesting signs of increased activity in the religious circles of the East is the work, not perhaps as yet very extensive but still of some account, done in connection with the Zoroastrian faith by some of its followers. A pamphlet has come from Bombay entitled *Zoroastrian Ceremonies* written in English unusually good for an

Eastern, and treating the subject from a reasonable point of view. Illustrations are taken from science to give point to the explanation. The Mathras recited in the ceremonies are in the form of invocations and praises to the Ameshaspentas and Yazatas, the conscious agents of the laws of Nature, corresponding to the angelic hierarchies of other religions, and are supposed to aid in forming a link between the human sacrifices and such higher beings. The writer is our valued colleague, Mr. N. F. Bilimoria.

We have also to acknowledge the receipt from India of the *Theosophic Gleaner*, with interesting extracts, the *Buddhist* and the *Journal of the Mahâ-Bodhi Society*.

The Nineteenth Century for November is noticeable from the Theosophical point of view for an article by Mrs. Besant on "The Conditions of Life after Death," which gives an excellent epitome of the investigations into the astral and devachanic realms, and is one of the most interesting yet published. The details given will probably astonish most readers of the review, who are unaccustomed to the minuteness with which the after-death states have been planned out in modern Theosophy, but the admirable manner in which the article has been written cannot fail to impress them. In the preliminary remarks, believers in the continuity of man's life are divided into three classes—those believing on the authority of scriptures, those believing on statements professing to come from denizens of the other world, and those believing or knowing through first-hand experience; the not very numerous, but still important class of people believing on grounds of reason and of metaphysical thought being apparently left out of account. Needless to say, it is with the third class Mrs. Besant is chiefly concerned in her paper, and readers who want a clear and concise account of matters from that point of view cannot do better than study the article.

The "Enquirer" of the October *Vâhan* contains an unusually large number of questions and answers, the latter being much shorter than is generally the case. "Is Theosophy for the Masses?" receives an excellent reply which will probably meet with the approbation of all sides, although opinions on this subject are very varied. It is noticeable that "elemental essence" is confined to one answer, an interesting statement by C. W. L., on the destruction of "astro-mental images." Evil images, he says, should not be destroyed, except in peculiar circumstances, as even they are utilized for the furtherance of the evolution of lower grades of "elemental essence." What should be done is to make our auras impervious to them. Levitation and the qualities of different foods also receive attention.

"Julia" appears again in this quarter's *Borderland*. She has not been a very prominent person lately in the psychic world, but it seems probable that she will again be a contributor to the magazine of her amanuensis. The present contribution is of course in the form of letters written through Mr. Stead's mediumship, and the result is certainly much more satisfactory than the majority of communications received by such means. The letters are somewhat "uplifting" in their tendency but are not without common-sense, dealing with contemplation and the habit of restfulness, and at the end with a bureau of communication between this world and that beyond. The "Borderlander" of the quarter is St. Columba, called by his biographer, Miss X., "the father of second sight." The stories of this ancient saint are interesting enough, though mainly tales of seeing at a distance and of premonitions on the same lines as other and more recent records. Extensive quotations from Theosophical literature are made and the illustrations of thought-forms are reproduced from LUCIFER with the essential portions of the article accompanying them. Besides these the issue is filled with articles of general and special interest, an immense amount of information for the student of psychic

atters being contained in every number of *Borderland*.

The English Mechanic and World of Science, which is quite catholic in its choice of subjects, is in the midst of a long, and it must be said, at times wearisome, controversy on the soul, life after death, and kindred subjects. The longest and much the most interesting letters are from "Sigma," a well-known writer on electrical matters and a psychic investigator. Theosophy and Theosophical ideas receive their share of attention. The letters on the whole are an interesting example of the confusion of thought on such subjects, and the wandering in the maze of materialism and semi-scientific speculation indulged in by the generality who concern themselves with the matter. One brilliant contributor regards light in its passage from a distant star as having an existence independent of matter, and argues from that to the existence of life apart from matter.

Le Lotus Bleu, besides the translations from English writings, contains articles on Karma and Luciferianism. The former has for its title the old proverb, that misfortunes do not come singly, and illustrates it by an exposition of Theosophical ideas relating to thought-forms and elementals. In "Luciferianism" some of the phenomena as described or invented by the writers on that rather unpleasant subject, are discussed, really serving more as a text for a Theosophical disquisition than for an exposition of Luciferianism. The quotation from Miss Vaughan is perhaps the most interesting part of the article. The interest in subjects of a like nature is shown in the pages devoted to questions and answers, two out of the three questions relating to obsessions and to spells.

A new journal has just been started in Paris, dealing with mystical and psychic subjects, and entitled *L'Isis Moderne*. The first number is now before us, and is not without interest. M. Jules Bois begins a biographical sketch of Naundorff, whom M. Bois terms "the father of Neo-Spiritualism." The sketch will be of interest to everyone who appreciates the historical side of mystical and psychic matters. Mr. MacGregor Mathers endeavours to illuminate his readers on the subject of the Kabalah. The other articles in this number are translations which are well chosen, including a lecture by Swâmi Vivekânanda and "La Légende Dorée," the latter being in old French. *Le Lotus Bleu*, however, has nothing to fear from its friendly rival.

La Revue Medicale, a Paris medical journal, publishes two articles written by a Dr. Paul Archambaud on "The Haunted House of Valence-en-Brie." The amount of information given is, however, not very large, the writer endeavouring to explain the phenomena by theories of fraud and hysteria. One fantastic idea is that as the senses are sometimes rendered abnormally acute in cases of hysteria, the voice may also be altered so as to be "exteriorized." Doctors, however, differ here as elsewhere, and the second article contains letters from others on the subject.

From Spain comes a new spiritualistic journal, *La Unión Espiritista*, the official organ of a number of spiritualistic groups or societies, and published by the centre at Barcelona. The list of journals at the beginning reveals the surprising fact that there are no less than eight periodicals of a spiritualistic description published in Spanish. The new magazine, as all the other Continental ones, belongs to the school of Allan Kardec, having the mission not merely to preach phenomena but to spread the more or less philosophical ideas which distinguish spiritualism on the Continent from the movement in England. As those ideas are but little removed in many points from Theosophical teachings, the spread of such Spiritualism is not without interest for the Theosophist. The journal also aims at the union of all Spiritualists, and proclaims itself Christian, but puts Kardec apparently on the same level as Jesus! The articles in the first number include

one on M. Aksakoff, "the chief of Russian Spiritualists," the union and the mission of Spiritualists, prayer and other subjects. *Sophia* consists almost entirely of translations, which are, however, well-chosen, and form probably the most useful articles for Spanish readers, but contains nothing which requires special comment.

Lotus Blüthen for September and October contains articles on Karma and translations from Lao-tze, the latter being furnished with editorial comments. "Karma" is chiefly noticeable for the plentiful sprinkling of such terms as "self-knowledge," "ignorance," "truth," and so forth, one idea being expanded over many pages until it becomes rather "thin." The story of John the Baptist and Herodias is given in a new and grotesque form in the October issue, and would serve as a "dreadful example" of the tendency towards mystical interpretation in its extreme form.

From America *Mercury* for August, September and October arrives, the most striking contribution being a letter on the aura of plants. This gives the record of a series of observations made by a psychic on various flowers and leaves, fourteen being described. Whether the observations correspond to reality or not can hardly yet be decided, but they appear to be very carefully made and recorded. Some of the auras are of a most complicated description, both as regards colour and form, while others are relatively simple. The average width of the aura appears to be about one-tenth of an inch, but when the leaves are dead, only a greyish mist is seen. A synopsis of Mr. Mead's lectures on the Later Platonists is also published, but the spelling of the names is original, "Marcimus T. Priscus" being an individual one is not likely to meet in a classical dictionary. *The Metaphysical Magazine* for October contains two or three articles of distinct interest, "Occultism among the Tahitians," by Mrs. Le Plongeon, "Development through Reincarnation" and "Karma in Modern Theosophy," by Mr. Charles Johnston who confines his attention to a small part of the *Secret Doctrine* and to *Light on the Path*. From America we have also to note the receipt of *The Lamp*, *Theosophy*, *The Open Court*, *The Literary Digest* and *The New Church Independent*; from Australia, *Theosophy in Australia*, with an article on "The Inadequacy of Materialism," and "This World and the Next"; and from Europe, *Theosophia*, the Dutch journal, with an article based on Mrs. Besant's lecture at Amsterdam on the Evolution of the Soul, *Teosofisk Tidskrift*, *Book-Notes*, *Light*, *The Agnostic Journal*, *Modern Astrology*, *The Irish Theosophist*, with some funny poetry and an appropriate illustration, and *Ourselves*.

A. M. G.

EDITORIAL NOTE.

We regret to state that the continuation of Mr. Bertram Keightley's careful study on the Sâṇkhya Philosophy has not arrived in time for inclusion in the present number.

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