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LUCIFER.

ON THE WATCH-TOWER.

On the Track of the Atoms.

We learn from a recent number of *Nature* (February 25th), that so long ago as 1895, a man of science had an imperfect intuition of that atomic realm which is an open book to occultism, and of which a few details were recently published in our pages. In the number of *Nature* referred to, the reviewer of Mr. Severinus J. Corrigan's *Constitution and Functions of Gases*, says that the author has advanced a dynamical theory "which accounts for some phenomena not explained by any other theory."

The theory of Mr. Corrigan is apparently entirely new, and proceeds on assumptions quite different from those of the ordinary kinetic theory worked out by Maxwell, Clausius and others; its interest is that in some respects it approximates to the occult position.

As to the molecule, "instead of being in continual motion to and fro, it is at rest"; this is absolutely incorrect. But

> The molecule is made up of a larger number of atoms, which revolve in orbits, approximately circular, round the centre of the molecule with enormous velocities.

This is half true, there being as frequently two or more centres.

> The atoms themselves are said to be perfectly elastic, incompressible, spherical [approximately only] solids which are arranged primarily in duads or combinations of two, and the atoms of each duad combination are mutually attracted by a force in each atom, which force, like that of gravity, varies inversely as the square of the distance between the members of the duad.

So far, so good, but there are also triads and tetrads up to heptads.

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The Atomic Life of Metals.

In the February number of *The Nineteenth Century*, Prince Krapotkin, in his article "Recent Science," deals with some new

discoveries which are of interest to students of Theosophy; the information as to what may be termed the atomic life of metals is of special interest. The old teaching that the earth is an animal, that is to say, a living creature, is not out of date even for the nineteenth century. For

> It becomes more and more apparent that a solid piece of metal is by no means an inert body; that it also has its inner life; that its molecules are not dead specks of matter, and that they never cease to move about, to change places, to enter into new and varied combinations.

This is supported by facts derived from the behaviour of different metals when mixed to form alloys, and from the phenomena of the "flowing of solids" under pressure, and of the evaporation which takes place from the free surfaces of solid metals. Chorus: "Thus once more we see!" etc.

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Latah.

In Mr. F. A. Swettenham's entertaining little book, *Malay Sketches*, there are some strange stories told of a peculiar nervous derangement prevalent among the Malays, which is known in their vernacular as "latah," and the symptoms of which bear a striking similarity to some of the phenomena which occur with hypnotic subjects and the victims of possession and obsession. Students who are interested in the subject may be referred for further information to the January number of the *Journal of Medical Science*. Dr. W. Gilmore Ellis, the medical superintendent of the Government Asylum, Singapore, in his article, "Latah: A Mental Malady of the Malays," gives a summary of what little has appeared on the subject. Can it be that the strain of Lemurian blood in the Malay race is one of the factors in the explanation of this curious phenomenon which seems to be almost confined to this peculiar race?

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The Basis of Ethics.

There is a tendency in some modern writers on ethics to find the incentive for a moral life in what is called a "purely moral motive"; is not this a begging of the whole question, and a taking of the result of evolution for the cause of evolution in the domain of morals—a vicious circle? In the January number of *The International Journal of Ethics*, Professor Eliza Ritchie, of Wellesley

College, in a paper on "Morality and the Belief in the Supernatural," writes as follows:

> Only very slowly and gradually has the conception of a purely *moral* motive for the moral life dawned on the mind of man; even now it is but very vaguely and hesitatingly recognized, and the reason for good conduct is often sought for everywhere rather than in the intrinsic desirability of such conduct. Extra ethical sanctions, then, have been necessary to form a scaffolding for the building up of that rational morality, which when completed can stand in need of no such extraneous and alien support.

Good for good's sake, morality for the sake of morality, is an appeal to which only those who have the rich experience of many lives behind them can respond to. And as things are at present, such a response is at best but an unintelligent, and therefore an irrational response. What the world wants are reasons which will hasten the evolution of morality, and explain the intuition of ethical truth which the best specimens of the race feel, but for which they can as a rule give no satisfactory reason. Theosophy, by placing ethics on a strictly scientific basis, and explaining the occult nature of man and the laws of the occult world, has so far alone attempted to give an answer to this burning question.

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Modern Monarchism.

"Unitarianism and Judaism in their Relations to Each Other," is the title of an address given by Mr. C. G. Montefiore to the students of Manchester College, Oxford, at the opening of the present Session.

That a Jew (however "unorthodox") should have been invited to give an address on such an occasion is a remarkable fact, and the address itself is striking in its appreciation of the immense change that has taken place during later years in what is called "liberal thought," this change bringing "reformed or liberal Judaism" into sympathetic relations with modern Unitarianism, and on lines that can hardly fail to interest a student of Theosophy. For instance, "the great doctrine of the Unity of God," having ceased to be a merely "numerical" conception, in its higher metaphorical sense, unites thinkers on both sides. Mr. Montefiore speaks with evident sympathy of the "higher criticism," as applied with the greatest possible freedom to *both* Old *and* New Testaments, and adds:

It is only in a Judaism that is at one with "criticism"—using that word in its widest and fullest sense to include comparative religion as well as biblical interpretation—that modern Unitarianism can feel much interest.

There is throughout a frank recognition of the duty of searching for truth, wherever it can be found, and to whatever conclusions it may lead.

* * *

KIAN YIN.

There is an article in the *Muséon* of last month, by C. de Haarlez, called, "The Most Ancient Psychology Known"—perhaps rather a daring title—on an ancient religious and psychological treatise by the Chinese teacher, Kian Yin. The treatise was written 700 B.C., and is considered to be authentic, with the exception of some easily detected modern interpolations. It contains among many other subjects of interest, a theory of "ideas" very similar to Plato's, though written three hundred years before his time. (Plato, however, did not originate the theory of ideas even in the West, but took it from his predecessors, as he tells us in the *Sophist*.)

Thus, as a complete being must have a real existence, it must have formerly existed ideally in heaven or in the infinite Being. These ideas, however, can not be properly understood, except by seeing the source and end of their life, which is infinite Being.

Among other points of interest, we find stated that the origin of all mental life is in the intelligence, but it is actualized in the heart by will and emotion. The mental power is in consequence spoken of as the heart instead of the mind, and carries a more comprehensive meaning with it, including emotions as well as thoughts.

The two processes in thought must be carefully distinguished, the simple perception of an object and the act of reflection about it. This is, of course, the first proposition laid down in every book on logic; but the ancient philosopher further establishes that this act of reflection does not give reality to the external images thought about, as some schools of philosophy have taught; on the contrary, the objects exist independently, and without them our thoughts could not come into being. We could not think without something to think about.

Another point is that all internal actions of the mind such as

thoughts and feelings, are caused by a superhuman power which guides and influences it.

Again, the first great principle may take many forms but it is always essentially the same.

And lastly, the sage and the saint see Universal Being in each and do not observe the individual man, whereas the ordinary man sees a special creation in everything.

These brief excerpts show us that Kian Yin's ideas of twenty-six hundred years ago are not so very unfamiliar to us to-day, and that the preservation and study of such teachings must help to bridge "Oblivion's Sea."

* * *

Why Missionaries Fail in India.

We have so often insisted on the immorality of proselytizing missiondom which barters material comforts and educational benefits for native apostasy, that it is pleasant to read the following outspoken editorial paragraph in the February number of *The Journal of Education;* it shows that the evolution of common sense views among the general public in such matters is not to be despaired of:

We hear on excellent authority, and the statement has been confirmed over and over again by trustworthy observers, that many a door is closed to the missionaries, where their influence and instruction would be welcomed, simply because they *will* attempt to proselytize. Many a woman has gone out to our Indian Empire as a missionary, there to learn for the first time that there is something noble and beautiful in other religions; and frequently the knowledge has proved disconcerting. Fearing financial results that might accrue to the missions, they leave us uninformed upon a subject in which we need to be told where we stand. Is it not time that our great missionary societies looked this matter frankly in the face and prepared their young missionaries for the fact that their work must be teaching, not proselytizing? By so doing much bitter disappointment would be saved. Nor can we doubt that a distinct understanding that no attempt would be made to proselytize would allow Indian teachers of women to get hold of the Brahman women, the best material for the teachers of the future. Many excellent Christian teachers now renounce proselytizing; women's education in India would greatly benefit if all did so.

* * *

"With Running Foot."

The following is the *Times'* summary of the last presidential address which Mr. William Crookes, F.R.S., delivered to the Society for Psychical Research.

Psychical science was, he said, the embryo of something that might in time dominate the whole world of thought. Human ignorance beset research in this direction with many difficulties, but conscious ignorance was a healthful stimulant if it led to the conviction that one could not possibly lay down beforehand what did not exist in the universe or what was not going on in the world. One of the greatest thorns in the path of the society was the fact that very many people started with certain presuppositions depending upon a too hasty assumption that we knew more about the universe than really was known. For instance, among those who believed with him in the survival of man's individuality after death there was an inveterate and widespread illusion that ethereal bodies, if such there were, must correspond to earthly bodies in shape and size. The human body, it was true, was the most perfect thinking and acting machine yet evolved on this earth, but its excellence for its varied purposes depended, of course, upon the conditions by which it was surrounded. Its action was, for instance, entirely governed by the strength of the force of gravitation, which had not apparently varied at all during the ages in which animated thinking beings had existed. Were the force of gravitation to be either doubled or decreased, there would be remarkable changes in the type of humanity to suit the altered state of affairs. Yet popular imagination, taking no heed of this, pre-supposed spiritual beings to be superior to the laws of gravitation, and yet to retain shapes and proportions which gravitation originally determined and only gravitation seemed likely to maintain. His own picture of the constitution of spiritual beings would make them centres of intellect, will, energy, and power, each centre retaining individuality, persistence of self and memory, and each mutually penetrable, while at the same time permeating what we called space. Addressing those who not only took too terrestrial a view, but who even denied the possibility of an unseen world existing at all, Professor Crookes said he would like to point out to them the difference in the apparent laws of the universe which would follow upon a mere variation of size in the observer of them. Following this idea out he imagined, first, a homunculus of microscopic size, and, next, a human being of enormous magnitude, showing by familiar illustrations how the supposed laws of matter and of the universe would appear to such beings to be quite different from those now accepted. Was it not possible, he asked, that we also, by the mere virtue of our size and weight, might fall into misinterpretations of phenomena; and that our boasted knowledge might be simply conditioned by accidental environment and therefore liable to a large and hitherto unsuspected element of subjectivity? Passing thence to the speculation of Professor W. James, of Harvard, which dealt with the possible difference in rapidity of sensation on the part of beings presumably on a larger scale than ourselves, Professor Crookes applied this general conception of the impossibility of predicting what unseen forces might be at work around us specially to telepathy, or thought transference—*i.e.*, the transmission of thought and images directly from one mind to another without the agency of the recognized organs of sense. Was it inconceivable, he said (after making an elaborate calculation as to the vibrations which produce sound and light), that intense thought, concentrated by one person upon another with whom he was in close sympathy, should induce a telepathic chain along which brain waves should go straight to their goal without loss of energy due to distance? Such a speculation was, he admitted, new and strange to science: it was at present

strictly provisional, but he was bold enough to make it, and the time might come when it could be submitted to experimental tests. In conclusion Professor Crookes spoke of the work which was being done by the society as likely to form no unworthy preface to a profounder science of man, of Nature, and of "worlds not realized" than we yet had; and said he could see no reason why any man of scientific mind should either shut his eyes to or stand deliberately aloof from it.

Such a pronouncement coming from a man of so world-wide a reputation in the field of science, is a remarkable sign of the times. Indeed, opinion is fast moving with running foot in the right direction, as is evidenced by the favourable leader which the above address called forth from the sapience of one of the *Times'* editorial hierarchy. Mr. Crookes' remarks should encourage the Society for Psychical Research to cease from devoting all its energy to the investigation of the comparative trivialities with which it has become identified, and turn some of its perseverance and intelligence into higher channels. As the *Times'* leader writer correctly remarks:

Mr. Crookes has little to say of the matters forming the staple of most papers read before the Psychical Society—automatic writings, strange coincidences in dreams, and stories of mysterious communications wafted across continents and oceans to anxious relatives. He is concerned with deeper, wider issues. He offers explanations which, if well founded, make all the fairy tales of telepathy perfectly credible.

What, we wonder, would be the surprise of the leader writer and the members of the S.P.R. if we were to tell them that the presidential address has simply formulated in general terms theories which have for years been worked out in our Theosophical manuals?

* * *

Concerning the Gnosis.

Students of magical papyri and the signs, sigils, symbols, apologies, numbers, and the rest of the paraphernalia which the magical schools of antiquity thought necessary for the good of the soul, are referred to one of the latest finds published by Signor Francesco Rossi in a memoir entitled "Cinque Manuscritti Copti della Biblioteca Nazionale di Torino," which is to be found in vol. xviii. (series ii.) of *Memorie della Reale Academia delle Scienze di Torino.* Mons. Amélineau, the well-known Coptic scholar, has published a notice and translation of one of these MSS. in a small brochure entitled *Le Nouveau Traité Gnostique de Turin* (Paris: Chamuel; 1895). Students interested in getting straight the tangle

of the magical names and invocations of the Codex Brucianus and Pistis Sophia MSS. will find a chaos of a like nature in the new Turin fragment.

Lovers of Gnosticism may also be referred to a fairly appreciative article on "The Heretics," by the Rev. W. F. Adeney, Professor of New Testament exegesis, history and criticism, at New College, in the December number of *The New World*, the American Quarterly Review of Religion, Ethics, and Theology. It puts forward a far more enlightened view of the Gnostics than is usual among English theologians.

* * *

Ex Africa semper quid Novi.

It is reported that the workers of the Egyptian Exploration Fund have made a remarkable discovery. Not only have they unearthed a papyrus of the sixth dynasty, but also a copy of the Logia! If this report should prove to be authentic (a telegram is said to have been received at the British Museum to this effect), and the latter MS. prove in very truth to be a collection of the Logia, or Sayings of Jesus, the discovery is simply priceless. The MS. would be incalculably the most precious document of Christendom, and would advance us many steps towards the origins, deciding many points of the greatest obscurity, and giving us a copy of the material on which such men as Papias and Justin worked, and round which the canonical and other Gospels weaved their varied traditions and legends. "From Africa", ran the old saying, "always something new," and its truth is not yet out of date. Many surprises may still be ripening in its womb to be in due time born.

* * *

THE PHÆDO OF PLATO.

(*Continued from Vol. XIX p.* 462.)

II.

THE doctrine of reminiscence depends, as Socrates points out, upon the doctrine of ideas, and the doctrine of ideas may be regarded as the keystone of Plato's philosophy. If one wished to define briefly what is meant by ideas, it would be difficult, I think, to hit upon a better definition than that which Proclus ascribes to Xenocrates: "Ideas are the exemplary causes of things which perpetually subsist according to nature." They are "exemplary" as being the exemplars or archetypes of all things; the patterns to which, looking within himself, the demiurgic intellect framed the sensible universe. But they are causes, inasmuch as, under their primary aspect of intelligible essences, they contain intellect itself causally; since intellect subsists in the intelligible according to cause, as the intelligible in intellect according to participation. Or perhaps we shall be speaking more accurately with regard to this primary aspect, if we say that Intelligible Idea, rather than ideas, contains intellect causally within itself; because on the intelligible plane all is union, and differentiation is first introduced to the intelligible by intellectual activity. And again, ideas are causes, inasmuch as, under another aspect, we may even say that they are themselves the creative intellect; for intellect, knowing the intelligible, is indeed one with the intelligible which it knows. Lastly, they are the causes of "things which perpetually subsist according to nature." That is to say, there are no ideas of anything mortal and transitory, in so far as it is transitory and mortal. For ideas are eternal being, and whereas everything which exists participates in some measure of being, it participates of ideas; but whereas all sensible things are subject to perpetual change and corruption, they participate also of non-being, which is the negation of all idea.

Ideas, then, are the intelligible realities which underlie, and cause, all phenomenal manifestation. The soul's memory is a stable knowledge of these realities. And, as Socrates says, if we find that these ideas have a prior subsistence, and that all sensible objects are to be referred to them as images to their exemplars; and further, that we possess the knowledge of these ideas within ourselves; then "it is necessary that, as these have a subsistence, so likewise our soul should have subsisted before we were born: but if these are not," he adds, "this discourse will have been undertaken in vain." *

The hearers of Socrates now admit that the pre-existence of the soul appears to them to have been sufficiently demonstrated, but they desire to be further assured of the soul's continuance after its departure from the body. May it not then be dispersed, and thus cease to exist as an individual entity; especially, as Socrates, catching at the words of Simmias, ironically suggests, if one should happen to die during a high wind? This question Socrates regards as being in some measure answered by the former arguments, taken together. For if the soul existed before the body, and if its mortal life, *i.e.*, its conjunction with the body, is produced from death, or separation from body, must it not necessarily exist after death, since its very life here in the body is itself a life after death—a state of conjunction following a state of separation? But to make the matter clearer, he now enters upon his third argument, which deals with the nature of the soul, and the question whether it be liable to dissolution.

We must, in the first place, enquire what kind of nature is that which is capable of being dissolved. Now dissolution is a loosening, so as to cause separation of the constituent parts of anything; and it is therefore evident that only such things as are composite—made up of parts—can be dissolved. But natures which, as Socrates expresses it, "always subsist according to the same," are incomposite. By subsistence according to the same is meant a subsistence at once total and uniform, eternal and incapable of change. Such is the subsistence of all real being, of intellect and of the ideas of which we have spoken. All these are essentially Being, so that any change in their essence would of necessity imply privation of

* Taylor's *Plato*, vol. iv. p. 287.

being; and whereas they are essentially the source of all sensible existence, privation in them would mean privation everywhere, an end to all being, whether true or apparent. Thus, to take an example, the idea of Beauty, the Beautiful Itself, is a simple essence, subsisting always according to the same, and it is the source of all the beauty which we perceive in sensible objects. In other words, the apparently beautiful proceeds from and depends upon the truly, or essentially, beautiful. Now if the idea—the truly beautiful—were susceptible of change, the only change which it, as a simple essence, could possibly receive, would be a total change; a change, namely, into its contrary or from being to non-being; since, not possessing parts, it could not be partially changed. The Beautiful Itself would then cease to subsist; and inasmuch as all sensible beauty depends upon it, this also would come to an end. So that nothing of beauty would in any way exist, if the idea did not always subsist according to the same. This, however, would mean an end to all manifestation, for the beautiful is everywhere present; and so it is with the other ideas, all of which are in each, and each of which is everywhere present, although the measure of its manifestation is limited by the nature of its recipient.

But again, anything which is composite is obviously susceptible of a less complete change than that which can only pass from one contrary to another. For some of its parts may be changed, and not others. Moreover, parts which are put together to form a whole may conceivably be put asunder. It follows, then, that that which subsists according to the same, and with regard to which no change is conceivable short of annihilation, which is itself inconceivable, must be a simple essence, and not composed of parts. Such essences belong to the sphere of intellect and the intelligible.

Intellectual natures being, then, incomposite and incapable of change, and sensible natures, on the other hand, being composite and continually changing, it is necessary that there should be a nature midway between these two, partaking of the characteristics of both, and connecting them. This middle nature is soul. Essentially, as has been already observed, the soul is intellectual, and therefore incomposite and unchanging; it possesses all that it can ever be, perpetually in itself. But the energies of the soul are transitional, and in this respect it partakes of the lower nature,

Plato here roughly distinguishes two species of existing things—the visible and the invisible. I say "roughly," because the division is not perfectly accurate, as we shall presently have occasion to observe, but it is accurate enough for his immediate purpose. All visible natures are subject to ceaseless mutation; the invisible possess perpetual sameness of subsistence; and the soul, being invisible, belongs essentially to the latter species. The soul, then, is an essence possessing sameness of subsistence, and is accordingly incomposite. But composites alone are capable of dissolution; therefore the soul is indissoluble.

Socrates beautifully describes the two-fold activity of the soul. "When," says he, "it employs the body in the speculation of anything, either through sight, or hearing, or some other sense (for to speculate through sense is to speculate through body), then, indeed, it is drawn by the body to things which never subsist according to the same, it wanders and is agitated, and becomes giddy like one intoxicated, through passing into contact with things of this kind. But when it speculates anything, itself subsisting by itself, then it departs to that which is pure, eternal, and immortal, and which possesses a sameness of subsistence; and, as being allied to such a nature, it perpetually becomes united with it, when it subsists alone by itself, and as often as it is lawful for it to obtain such a conjunction; and then, too, it rests from its wanderings, and perpetually subsists similarly according to the same about such natures, as passing into contact with them; and this passion of the soul is denominated prudence"*—*i.e.*, intellectual insight.

Perhaps it will be well to say a word or two upon the expression "passion of the soul," since at first hearing it may seem inconsistent with the teaching of Plotinus, that all incorporeal natures are impassive. There is no real inconsistency, however; only Plato here employs the word "passion" in a somewhat unusual sense. Passion, in the ordinary acceptation of the term, is the impression produced upon anything by an external agent; and it is not, therefore, an affection of the rational soul subsisting by itself, since then the soul is not affected by externals, but sees all things in itself. Plotinus distinguishes in the human soul three principles, of which the first is

* Taylor's *Plato*, vol. iv. pp. 290, 291.

intellect, the second the rational soul, and the third the irrational soul. Now, inasmuch as the soul is a simple essence, these principles do not subsist in it as parts in a whole, but they emanate in succession, the one from the other. Intellect is the source of the soul, and, so to speak, the summit of its essence. From intellect emanates the rational soul, which, as Plato also declares, is the man himself. The rational soul is a certain energy of intellect, manifesting itself in time; and from the rational soul emanates the irrational or animal soul, as a certain energy of the rational soul, manifesting itself in body. The passions, then, are affections of the irrational soul, which, by its conjunction with the body, constitutes the animal.*

They are not affections of the body alone, which of itself is inert and lifeless, but of the body in so far as it is animated by the irrational soul. But the rational soul perceives without passion the passions of the irrational nature; for the latter transmits to the rational soul the impressions which it has itself received through the body, and, inasmuch as the rational soul possesses in itself the forms of all things, the impressions, thus transmitted, affect it no otherwise than by calling into energy the forms which are in it; so that it perceives without passion, since it perceives itself alone, and it employs the body as its instrument by the medium of the irrational soul.

Plato, however, in the passage above quoted, implies by passion simply participation. In this sense Unity may be said to be a passion of Being, since Being subsists by the participation of the One. "Since, therefore, the soul participates of the prudence which subsists in intellect, or, in other words, of intellectual prudence, on this account Plato calls prudence the passion of the soul."† This, however, is not passion in the sense of Plotinus—an impression produced

* Compare Plato's *Timæus*, c. 44: "Of divine natures, indeed, the Demiurgus himself became the author; but he delivered to his offspring, the junior Gods, the fabrication of mortal natures. Hence, these, imitating their father's power, and receiving the immortal principle of the soul, fashioned posterior to this the mortal body, assigned the whole body as a vehicle to the soul, and fabricated in it another mortal species of soul, possessing dire and necessary passions through its union with the body. The first, indeed, of these passions is pleasure, which is the greatest allurement to evil; but the next is pain, which is the exile of good. After these follow boldness and fear, those mad advisers; anger, hard to be appeased; hope, which is easily deceived; together with irrational sense, and desire, the general invader of all things" (Taylor's *Plato*, ii. p. 544).

† Olympiodorus, in Taylor's *Plato*, iv. p. 291, *note*.

by an external agent—for the soul, being intellectual in essence, possesses intellectual prudence in itself.

The soul, then, existing in connection with the body, but being itself intellectual and indissoluble, is naturally adapted to rule the body, which is void of intellect and dissoluble. And the body is to the soul merely as an instrument, by the use of which, in certain stages, it excites and awakens its own latent powers. The virtuous soul, ruling the body, and energizing always in accordance with its true self, departs, when liberated from the body, to "that which is similar to itself, a divine nature," and is freed from the passions which do not indeed affect it essentially, but which are incidental to its connection with the body. On the other hand, the impure soul—the soul, namely, of a man in whom the irrational or animal nature has predominated over the rational; for the rational soul itself is not, strictly speaking, susceptible of impurity, but its proper faculties may remain, as it were, dormant, while its lower power, the irrational soul, is active—such a soul is not released by death from its corporeal bondage, but continues attached to the irrational nature, and to the aerial body which is the immediate vehicle of the latter, until such time as its fate calls it to animate a new terrestrial body. And this is the punishment of its forgetfulness, for, as the philosopher Sallust says: "Universally, the rational soul suffers punishment in conjunction with the irrational soul, the partner of its guilt; and through this that shadowy body derives its subsistence which is beheld about sepulchres, and especially about the tombs of such as have lived an abandoned life." *

There follows, in the *Phædo*, a remarkable paragraph, which taken in connection with passages on the same subject in other Platonic dialogues,† affords us no room to doubt that Plato believed in the possible descent of human souls into the bodies of inferior animals. Such a theory, indeed, would go far to explain much that seems otherwise inexplicable in regard to the apparent inequalities in the lives of brutes, and particularly of such as come into close relations with mankind. It is, of course, impossible that the rational soul should ever become irrational, but it is by no means impossible for it to abnegate, to a great extent, its position of leader, and to

* *On the Gods and the World*, c. 19.

† See especially the *Timæus*, c. 73, and *Republic*, x. 16.

allow the irrational nature, which, after all, emanates from itself, to rule the body almost at its own will. There are men in whom the rational soul is well-nigh dormant; on the other hand, a certain glimmer of rational life, however feeble, is oftentimes discernible in brutes. Porphyry, in the third book of his treatises on *Abstinence from Animal Foods*, has collected many instances and arguments to show that brutes do indubitably possess a certain reason, imperfect indeed, but still reason; and perhaps it may even be said that the irrational nature itself, inasmuch as it emanates from the rational soul, is not without some dim reflection of rationality. The soul assumes such a body as it has fitted itself to occupy; is it not then conceivable that a man who has constantly indulged his lower, and neglected his higher faculties, may come at length to incarnate in a brutal body suitable to the brutal nature which he has developed? What Plato says near the close of his *Timæus*, if it is to be taken literally, means that the entire brute creation was produced from the degeneracy of man. Nor was Plotinus averse to the conclusion that human souls might descend thus far. "If," says he, "there are in the bodies of brutes, as it is said, human souls which have sinned, the human soul, in so far as it is separable from body [*i.e.* rational], does not become the soul of the brute bodies, but being present is yet in a sense not present to them. Their power of sensation belongs in common to the irrational soul [*lit.* image of the soul] and the body; to the body, inasmuch as it is formed by the irrational soul. But those animals into which a human soul has not entered, are generated by an illumination proceeding from the soul of the world."*

By the expression "present and yet not present" is meant that the rational soul which is bound to the body of a brute is for the time unable to dissociate itself from the brutal nature, unable to act by itself, and in accordance with its true character; that the faculties proper to it as a rational soul are for the time in a state of atrophy, and that its energy is merely confined to the supplying of life to its image, the irrational soul, which is inseparable from body. It is thus present to the body, but not actively present.

The souls of those who have completely purified themselves by

* Ennead I. book i. § 11.

philosophy, pass, according to Plato, into the genus of Gods. This statement again may be illustrated by a brief excerpt from Plotinus. "Souls which have body have also to suffer punishment in the body. But such souls as are pure, and attract to themselves nothing of body, have of necessity a subsistence wholly apart from body. If, then, they are nowhere in body (for they have no body), it is there where essence and true being and that which is divine are, namely, in God, that such souls will be; with these and in This. But if thou still inquirest where, thou must needs inquire where these are; and inquiring, search not thou with the eyes, nor as if thou wert inquiring concerning bodies."*

The noble disquisition upon the part of philosophy in setting free the soul with which Socrates concludes this portion of the discourse, scarcely needs comment. Upon one point, however, a few words may be added. Philosophy, he says, when she receives the soul into her protection, finds it strongly "bound and agglutinated to the body, and compelled to speculate things through this, as from a place of confinement: she likewise beholds the dire nature of this confinement, that it arises through desire; so that he who is bound in an eminent degree assists in binding himself." The desire of the soul is twofold: a desire inward and upward, by which it tends towards intellect and a divine life; and a desire outward and downward, by which it tends towards body and a life of sense. Now the rational soul, which, as we said, is the true man, holding a middle position, and containing the reasons of all things in itself, beholds both that which is above and that which is below. It understands by the exercise of its proper faculty, the discursive reason (*διάνοια*), both intellectual conceptions and sensible forms. In so far as it tends to body, it acts through its lower power, the irrational soul, and reasons about the images which are transmitted to it by this power, and the passions and desires which are related to them. The proper object of the rational soul is intellect and the intelligible, wherein alone true being resides; and looking thither, it comprehends the source and underlying reality of sensible representation, since the higher includes the lower. But when it ceases to look to intellect, it becomes as it were dormant, and reasons by a kind of spurious reasoning, as in a dream; since its object is no longer true

* Ennead IV. book 3, § 24.

being, but the delusions of sense and the irrational nature. Then the irrational nature predominates, and the desire of the soul is diverted from its proper aim, and directed downwards to the things of sense; and this is the bond with which the soul attaches itself to body, whence it is filled with that direst of delusions, "that whatever the body asserts is true."

Socrates having concluded his argument, two further objections are proposed by Simmias and Cebes respectively. To ourselves these objections, and the answers by which they are met, are of peculiar interest, since we may recognize in them a distinct foreshadowing of the views of modern materialism on this subject. The modern hypothesis, that "consciousness is a mere product of molecular action," is substantially the hypothesis of Simmias, expressed in different terms. By Simmias it is stated in words to the following effect: that the soul may be regarded as a certain harmony, resulting from the proper temperament and disposition of the qualities of the body, and analogous to the harmony produced from the strings of a well-tuned lyre. That just as, when the strings of the lyre are broken, the harmony produced from them perishes, although the lyre yet remains; so when the parts of the body are corrupted, the harmony produced from them, namely, the soul, likewise perishes, although the body may continue to exist.

We noticed formerly that Socrates adduced the nature of invisibles, as subsisting always according to the same, and being consequently incapable of dissolution. Here, however, we have an instance of an invisible nature, the harmony proceeding from musical sounds, which is obviously perishable. But by an invisible nature Socrates, I doubt not, intended a nature totally exempt from sensible recognition, taking the sense of sight as a representative of the senses in general. Thus musical harmony is perceived by means of the sense of hearing, and although it is true that the mere sense by itself is cognizant of sounds alone, and not of sounds as harmony, still in this case the harmony is inseparable from the sounds, and consequently from sensible perception. So with the harmony which is perceived by means of the sight and the other senses. But harmony has a triple subsistence. It is firstly an idea belonging to the intelligible world; and this is Harmony Itself. Secondly, it exists in the soul, which participates intelligible harmony; and thirdly, in

objects of sensible perception, to which it is communicated by the soul. The sensible harmony, therefore, to which Simmias likens the human soul, is not Harmony Itself, but only a partial expression of harmony; and when it dies, harmony does not perish, but merely ceases to manifest itself through some particular vehicle.

The fallacy which underlies the objection of Simmias is fully exposed by Socrates. In the first place, the objection is inconsistent with assertions which already have been reasoned upon and admitted as true. Thus it was shown that the learning of the soul is reminiscence, and from this it was concluded that the soul must have existed before its conjunction with the body. But if the soul be but a certain harmony resulting from a particular temperament of the parts and qualities of the body, how is it possible that it should have existed before, or separate from, those parts from the temperament of which it is produced? If then the objection is to be sustained, it will be necessary to retract all that was formerly admitted with regard to reminiscence and the pre-existence of the soul. Again, it was allowed that the soul, being of an intellectual and immortal nature, and similar to that which is divine, was naturally adapted to rule the body, which is void of intellect, and mortal. But this is impossible if the soul be a harmony of such a kind, since, in the words of Socrates, "it does not belong to a harmony to be the leader of the materials from which it is composed, but to follow them."

Moreover, the sensible harmony of which Simmias speaks, inasmuch as it is not absolute, but merely participated, harmony, may be more or less harmony; that is, it may participate ideal harmony in a greater or a lesser degree. Whereas the soul, being a simple essence, cannot be more or less soul, nor can one soul be more or less soul than another. The soul, however, may partake both of virtue and of vice, for these belong to its energy, and not to its essence. But even this would be impossible upon the assumption of Simmias, since virtue is the concord of the higher and lower faculties of the soul, and vice the discord thereof. If then, the soul be a harmony, it cannot be discordant with itself, for it would thus be no longer a harmony; and it follows that all souls must be equally virtuous, and incapable of vice. Taylor has an excellent note on this part of the argument, which I transcribe. "As every rational soul is an incorporeal harmony separate from a subject, it does not

admit of intensions and remissions; and, therefore, one rational soul is neither more nor less harmony than another, so far as each is *essentially* harmony. One soul, however, may be more similar to intellect, or harmony itself, than another, and so far as it is more similar, will be more harmony in *energy*. Hence virtue may be considered as the concord, and vice as the discord, of the rational and irrational nature; the former being produced from the rational harmonizing the irrational part, in consequence of being a harmony more energetic; and the latter arising from the irrational being unharmonized by the rational part, because in this case the essential harmony of the soul is more dormant than energetic. The reasoning, therefore, of Socrates does not apply to that harmony which is separate, but to that which is inseparable from body."*

The materialistic hypothesis of Simmias is finally disposed of by an argument which is, in fact, an expansion of one of the earlier arguments of Socrates. When we assert that the soul governs the body, we mean that it controls and opposes the passions and desires of the body. But the harmony which is inseparable from a sensible object, follows and obeys the passions of that object; as the harmony which proceeds from a lyre obeys the passions, *i.e.*, the vibrations of the strings, and cannot otherwise exist than in obeying them. It is, however, a matter of common experience that the soul opposes the passions of the body; whence it is evident that it cannot be of the nature of sensible harmony.

W. C. WARD.

(*To be continued.*)

PLATO'S CATEGORIC IMPERATIVE.

WHEN man discovers, or thinks he discovers, that the conditions which regulate his own nature are the laws that rule the whole, he realizes far more surely than before, that the conditions of his own nature are likewise laws, not to be violated without insult to the harmonies of heaven. The categoric imperative "thou shalt" is derived by Plato from the doctrine of man's unity with Nature.—ADAMS.

—THE NUPTIAL NUMBER OF PLATO.

* Taylor's *Plato*, iv. p. 308.

ON SOME REMARKABLE PASSAGES IN THE NEW TESTAMENT.

(*Continued from Vol. XIX. p.* 470.)

BEFORE passing to a remarkable passage in Luke, it will be as well to refer to a singular misapprehension as to the meaning of Isaiah xiv. 12, where it seems generally supposed that the fall of "Lucifer" or Satan is meant. The whole context refutes this; verse 16 shows that a *man* (*aīsh*) is meant, and that his *former* state is compared to that of Lucifer, the bright morning star, "the bright Son of Dawn" (heīlēl ben sha'har), and contrasted with his subsequent downfall. He was greatest of the great ones of the earth, king, prince or potentate, and so he is compared to Lucifer as "the brightest of created things" (Dante, *Purg.*, xii. 25-27); and it is clear from verse 4 that the king of Babylon there named is meant throughout, and this will some day be the means of fixing the exact date of Isaiah, *viz.*, the downfall of the contemporaneous king of Babylon; *i.e.*, treating the passage in Isaiah not at all as a prophecy, but as a statement of a contemporaneous fact. The whole passage contrasts the former greatness with the utter downfall of the king.

Now Luke x. 17, 18, has generally been referred to this supposed downfall of Lucifer, identified with Satan—and so it does, but not in the theological sense supposed, and it does not refer in any way to the passage in Isaiah.

The true meaning of Luke x. 18, is "I contemplated (ἐθεώρουν, not merely *saw*) Satan (or Lucifer, *i.e.*, the Logos, Λόγος), descending (or falling) like lightning (for its speed) from heaven." And hence what precedes and follows, for τὰ δαιμόνια (spirits) of verse 17, are clearly identified by verse 20, with τὰ πνεύματα; and the English version is altogether erroneous and utterly misleading. It might almost be said to express the exact reverse of what is meant, *i.e.*,

The spirits are subject to you mortals *because* the Logos has descended to earth from heaven.

"The stone which the builders rejected." The passage in Matt. xxi. 42-44, is on the face of it symbolical, and this seems admitted, but the interpretations are very different. Perhaps they are all wrong. One clue is the parable, which just precedes it, of the Lord who sends for the fruit of his vineyard.

The vineyard is of course the world; the labourers or vine-dressers are mankind. When the fruits of the vineyard, or the results of life, are demanded, none are given. Their lives have produced no fruit. (The "wicked servant" in the parable of the "Ten Talents" has the same meaning.) The messengers or servants are the servants of the Good Law, and they are all maltreated, as the teachers of a higher morality have been from time immemorial. The very son, or spirit in man, is slain. The tillers or vine-dressers have not wrought for eternity, but for material pleasure and gain, and rejecting all advice, perish. Then comes the allusion to the corner-stone; had they made *this* the crown of all, it had been well for them, and the building (their life) would have stood fast. For all that, the day comes when it is recognized that the rejected stone, *i.e.*, "the laws of nature" which are everlasting, can alone be safely followed. He who follows them fares well; he who stumbles on them is broken, and he who persists in acting in contravention of them is ground to pieces.

These "laws" may include physical laws, as it is equally true of them. But the highest application is to the eternal moral law, the same now and for ever, the "corner-stone" of all real faith.

The story of Jairus' daughter is remarkable on several grounds. It is found in three Gospels, but not mentioned in John. It is clear no miracle was meant, but only a rapid cure.

1. In Matt. ix. 18, it is said she was "at the point of death," "all but dead"—ἄρτι ἐτελεύτησεν, which can have no other meaning, (though the Vulgate renders "she is just dead"!) "but come and place thy hand upon her and she shall live," *i.e.*, recover. The English version is the worst of all—"is even now dead"!

2. Mark v. 23, in the corresponding passage has the very clear expression ἐσχάτως ἔχει, *i.e.*, "is *in extremis*," "is desperately ill," which

perfectly agrees with the correct translation of the passage in Matt., and is correctly rendered by the Vulgate *in extremis est*, while the Syriac has "is very ill."

3. Luke viii. 42, as clearly expresses the meaning by the imperfect "she was dying," and even the Vulgate has *moriebatur*. But a person supposed to be dying, even by the physicians, does not necessarily die. The Syriac has "was near dying."

In all, Jesus the Therapeute or Healer is made to say, "She is *not dead*, but sleeping" (sleepeth) (Matt. ix. 29; Mark v. 39; Luke viii. 54). So that she was in a death-like swoon, as the Healer saw, "and her spirit returned." But some writer has interpolated (Luke viii. 53), "and they derided him, *knowing* she was dead," thus making Jesus tell a falsehood, rather than give up a pretended miracle.

It is clear:

1. That all writers mean precisely the same.
2. That in all, the meaning is a trance or death-like swoon.
3. That there was no miracle or pretence of one, but a case of healing the sick.
4. That it is *probable* that the whole passage is symbolical or mystical, referring to spiritual death.

It is to be observed that the same Jairus, Ἰάειρος, is neither Greek, Hebrew, nor Syriac, which last has the utterly un-Semitic name Yōrŏç.

Some isolated passages in Luke are well worth noticing for their suggestiveness. Luke x. 38-42, Martha and Mary are types respectively of the active and contemplative life, and they correspond to the Leah and Rachel of the O. T., which gives a clue to the interpretation of the legends in Genesis, where we find, singularly enough, a prose poem of a highly imaginative cast in ch. xxiv. and another in ch. xxix.

Dante (*Purg.*, xxvii. 101-8) notices this meaning of the two types—"She (Rachel) rejoices in contemplation, I (Leah) in labour (work)."

Luke xi. 2, in the Lord's Prayer, omits the clause, "Thy will will be done on earth as it is in heaven" (Matt. vi. 10).

The term, ἐπιούσιον (ἄρτον) occurs in both. In Luke (v. 3) the Vulgate renders it *quotidianum*, but in Matt. (rightly) *supersubstan-*

tualem, *i.e.*, mystically. The English version (wrongly) has "daily" in both, which besides restricting the meaning to a lower physical one, has no support from any authority or analogy. Οὐσία is "essence" (*substantia*), and ἐπιούσιος strictly "supersubstantial," "supernatural" or "superphysical." Mark and John strangely omit the Lord's Prayer altogether, which is the more remarkable because Mark xi. 25, 26, has the passage immediately following, while John xiv. 11-14, differs from the three others.

The "bread" meant is clear from John vi. 32, for it is "the bread which descends from heaven and gives *life* to the world," *i.e.*, the Spirit; and observe, it is said "*this*, Moses did *not* give," *i.e.*, the Jewish teaching was of a lower, terrestrial kind, consisting of ritual, ceremonies, etc., was, in fact, τὸ ἔξωθεν instead of τὸ ἔσωθεν, whereas "the Kingdom of God is *within you*" (Luke xvii. 21), ἐντὸς ὑμῶν.

In Luke xi. 52, γνώσεως corresponds with the Sanskrit gñâna, *i.e.*, spiritual or mystical knowledge, and probably with the "çōwd" (secret or mystical knowledge) of the Rabbins which the priests kept to themselves. The whole Gnosis might be termed the knowledge of initiates.

Luke xii. 16-21. This remarkable parable occurs only in Luke. We may perhaps compare it with Tennyson's "Palace of Art" as relating to the cultivation of physical knowledge only (science without religion), or they may both be illustrations of the Buddhist doctrine of separateness, selfish culture.

Ib., verse 57, explains verses 58, 59, corresponding with the karma of the Buddhists, "the uttermost mite" representing the complete extinction of evil karma.

A number of passages might be selected from the N. T., where the meaning is altogether misunderstood, from a total want of appreciation or ignorance of Eastern thoughts and ideas. *E.g.*, John i. 5, κατέλαβεν does not mean "comprehended" or anything like it, but "eclipsed"; *i.e.*, "the darkness eclipsed it (the light) not," the light overpowered the dense darkness, and thus an impossible and nonsensical phrase is turned into one of the most powerful touches in the whole Gospel. Everyone in a slight degree acquainted with Buddhist texts knows how often the expression "grah" (seize) occurs, of an eclipse of the sun, often as a mytho-

logical legend. Of this, κατέλαβεν is the literal version. The Vulgate with its careful rendering of the literal sense of the Greek, has *comprehenderit*, which is capable of both meanings, like the Greek, for its literal sense is "seized on."

In Apoc. xx. 11, ἔφυγεν is "vanished away—flew out of sight," and not merely "fled away," and is exactly equivalent to παρῆλθεν (xxi. 1) "passed away—for ever," except that a more sudden motion is implied in the former; and so "the sea was no more," or "sea there was none." The same is said of time. Both refer no doubt to the close of a great cycle or manvantara.

The mistranslations of Greek words owing to theological predispositions are sometimes of great importance. One instance is δαιμόνιον, τὸ δαιμόνιον. It is strange that this expression, familiar to the times of Socrates and Plato, should be often so mistranslated as to give an entirely erroneous impression. In Luke vii. 33, δαιμόνιον ἔχει is rendered "he hath a devil"! instead of the true rendering "he (John) is inspired," "he hath a divine spirit," as the context shows, and then the contrast intended between verse 33 and verse 34 becomes very forcible; "You took John to be *inspired*, as he neither ate nor drank like ordinary men, but because I do so you call me," etc.; δαιμόνιον in fact expresses an indwelling *divine spirit*, as that of Socrates in Xenophon and Plato.

But the most striking proof that it is so used is found in one of the earliest Fathers, Ignatius, who gives us the genuine words of Jesus: "I am not a spirit (δαιμόνιον) without a body (ἀσώματον)." The Divine Spirit, being one, is always used in the singular. The plural δαιμόνια may be used of obsessing evil spirits, for they may be many. They are "spirits," perhaps good or evil according to their connotation.

Moreover, to translate διάβολος and δαιμόνιον by the same word cannot be justified. The former always means an evil spirit, like the Buddhist Mâra, "the wicked one." The only apparent exceptions as to δαιμόνιον are John viii. 48, 49, and x. 20, 21, where the inspiration is referred to madness, as with the Cassandra of Æschylus, who was inspired, but no one listened to her, and this seems to be shown by the word μαίνεται (verse 20).

We find in the N. T. the strangest mingling of the Jewish religion with an entirely new creed, which had nothing in common

with the former, but was an attempt to teach a world-religion in contrast to a mere national or even tribal one.

The number of proper names which are not only not Jewish, but not even Semitic, is very striking.

In Luke vi. 14-16, we find the names, real or reputed, of the so-called Twelve Apostles, few of which seem to be genuinely Jewish, and as to Iskariôtês it is even impossible, for no native Jewish word has five consonants, like ç-k-r-y-t, and in fact no quinque-literals are either Jewish or Syriac. All are borrowed.

One of the most remarkable names is "John," Ιωαννής—in Syriac Yu'hanon. It is clear from Luke i. 61, that this was a *foreign* name, and the passage is plainly intended to account for a supposed Jew having so un-Jewish a name. One may conjecture that it is somehow meant for the Buddhist Ânanda, Buddha's predecessor and afterwards pupil and companion. No Semitic root will give any such form or anything like it.

That "Peter" is an epithet, we find mentioned in many places (Luke vi. 14; John i. 42; Matt. xvi. 18, etc.). In John he is called "Simon, son of Jonā," which seems to mean, "son of the Dove, (Yōnāh)," *i.e.*, Spirit, while σὺ κληθήσῃ Κηφᾶς looks very like an addition, as the following interpretation certainly is.

The number of times that the name "Simon" occurs in the N. T. deserves notice, as it rather seems to designate a *class* than an individual. May it not be the Buddhist (Pâli) "Samana," the Sanskrit "Shramana"—"eremite"? We have besides this "Simon," "Simon the leper," "Simon the Magus," "Simon Zelotês," etc.

The term ζηλωτής is absurdly rendered "zealot," meaning "fanatic." Both Vulgate and Lutheran rightly keep the word "Zelotês." It may be an interpretation of "Simon" itself, *i.e.*, hermit dwelling in the desert. We know that these eremites or dwellers in deserts and rocks existed in Syria ages before Christianity, the Christian era, and long subsequently. They had various technical names, and were of various nationalities.

The Paulician heresy (to say nothing of other sects, as Manichees, Gnostics, etc.) shows the existence of these enthusiasts as late as the eleventh century.

It is at all events worth an enquiry whether they were not really derived from the Hindus, or even actual Buddhist converts.

It is specially noticeable that John "the Baptist" was one of these very eremites. The words in Matt. iii. 4, are conclusive, his food being "locusts and wild honey," nor does this seem noticed as anything astonishing or peculiar to him. He was one of a class.

Luke xv. and xvi. are remarkable as containing the finest and most far-reaching of all the parables of the N. T., yet there is no hint of them in Matt., Mark or John. The χάσμα in xvi. 26, is of course mystical or symbolical, and means perhaps the interval between life and the Buddhist devachan or sukhâvatî, or perhaps the gap or chasm between kâmaloka and devachan. The R.C. suggest it is purgatory, and in one sense this may be true, for purgatory, as its name shows, did not *originally* denote a *place* of torture at all, but only a *state* of purification, and probably meant kâmaloka. Augustin (*De Animâ*, etc., book iv. c. 16) interprets the "bosom of Abraham" as a "remote and secret place of repose," taking, therefore, Abraham as symbolical.

Luke xix. The noble parable of the "Ten Talents" is a deep application of the Buddhist doctrine of karma, and cannot be well understood without it. It is noticeable that the reward is *exactly* proportioned to the desert or merit, which is the very doctrine of karma.

In verse 41 the "city" is the world—as in the Apocalypse, and verse 45, the "shrine" or "temple" is man's own soul or spirit, which should be the home of divine emotion or prayer, but is too often a "den of thieves," the evil passions which take forcible possession of it.

Matt. xxi. 12 is rather more detailed, but substantially the same. Mark xi. agrees, but adds (verse 16) that he (Jesus) would not allow them to carry anything (σκεῦος—which gives its sense in other passages, as Acts xi. 5), through the Temple. In John we find "house of merchandise" (ii. 16) *i.e.*, a mercenary or worldly spirit.

Luke xx. 27. The Sadducees deny a resurrection. But the context shows that they meant resurrection of the body, or that carnal relationships existed in a future state. The answer confirms what they say for this cycle (αἰών), but verse 35 explains the doctrine from a higher point of view, not that the *body* is resurrected, but that it is the spirit which is re-born at the end of the cycle. In the

new cycle they are not reborn into this world, but become higher spirits. But this is the lot only of those who are worthy (verses 35, 36). This seems very nearly the doctrine of Buddhism.

Αἰών (æon) ought in perhaps every case to be rendered by "cycle"; and αἰῶνες αἰώνων as the great cycle or manvantara.

Luke xxi. 1-4. The value of an offering does not depend on its worldly estimate, but the spirit in which it is offered. The widow's mite is more than all the offerings of the rich. This is exactly Buddha's doctrine, as well as that of the Bhagavad Gîtâ (ix. 26), where a leaf, a flower, is said to be an acceptable offering to the deity. The "cup of cold water" (Matt. x. 42, and Mark ix. 41) has precisely the same meaning. But such notions are totally alien to Judaism.

Luke xxii. 34 predicts Peter's apostasy. The cock-crow perhaps refers to the awakening of the human spirit from the deep slumber of doubt or denial, and the story which makes Peter deny his Master thrice and tell lies (as ordinarily interpreted) may only refer to a psychical state of mind, and not to actual facts.

F. H. BOWRING.

(*To be concluded.*)

THE OLD SECRET.

Now unto thee, again the secret old of Brahman I will tell, and after death, O Gautama, how is the Self.

Some souls go into wombs, to take a body; into the motionless do others pass, according to their deeds, as is their knowledge.

The Man that wakes when others sleep, dispensing all desires, That truly is pure, That Brahman, That deathless is verily called; in That all worlds are contained: past That truly naught goes at all. This verily is That.

—KATHOPANISHAD, v. 6-8.

AMONG THE GNOSTICS OF THE FIRST TWO CENTURIES.

(*Continued from Vol. XIX. p.* 489.)

The Serpent Symbol.

The serpent symbol played a great part in the mysteries of the ancients, especially in Greece, Egypt and Phœnicia; thence we can trace it back to Syria, Babylonia, and further East to India, where it still survives and receives due explanation. It figured forth the most intimate processes of the generation of the universe and of man, and also of the mystic birth. It was the glyph of the creative power, and in its lowest form was debased into a phallic emblem. Physical procreation and the processes of conception are lower manifestations of the energizing of the great creative will and the evolutionary world-process. But the one is as far removed from the other, as man's body is from the body of the universe, as man's animal desire from the divine will of deity. The mysteries of sex were explained in the Adyta of the ancient temples; and naturally enough the attempt to get back of the great passion of mankind was fraught with the greatest peril. A real knowledge of the mystery led to asceticism; a mere curious prying into the matter led to abuse. Illumination, seership and spiritual knowledge, was the reward of the pure in body and mind; sexual excess and depravity punished the prying of the unfit. This explains one of the most curious phenomena in religious history; the bright and dark sides are almost invariably found together; whenever an attempt is made to shed some light on the mystery of the world and of man, the whole nature is quickened, and if the animal is the stronger, it becomes all the more uncontrolled owing to the quickening. Thus we find that some obscure groups of the Gnostics fell into grave errors, not only of theory but of practice, and that Patristic writers of the subsequent centuries tried by every means to exaggerate this par-

ticular into a general charge against "error"; whereas, as a matter of fact, it is in the writings of the Gnostics themselves that we find the greatest condemnation of such abuses.

As man was generated in the womb from a "serpent" and an "egg," so was the universe; but the serpent of the universe was the Great Power, the Mighty Whirlwind, the Vast Vortex, and the egg was the All-Envelope of the World-system, the primordial fire-dust. The serpent was thus the glyph of the Divine Will, the Divine Reason, the Mind of Deity, the Logos. The egg was the Thought, the Conception, the Mother of All. The germinal universe was figured as a circle with a serpent lying diagonally along its field, or twined a certain number of times round it. This serpentine force fashioned the universe, and fashioned man. It created him; and yet he in his turn could use it for creation, if he would only cease from generation. The Caduceus, or rod of Mercury, in the Greek Mysteries, which conducted the soul from life to death, and from death to life, figured forth the serpentine power in man, in its twin modes, and the path whereby it would carry the "man" aloft to the height, if he would but cause the "Waters of the Jordan" to "flow upwards."

The serpent of Genesis, the serpent-rod of Moses, and the uplifting of the brazen serpent in the wilderness, were promptly seized upon by the Gnostics as mythological ideas similar to the myths of the mysteries. To give the reader an insight into their methods of mystical exegesis, which looked to an inner psychological science, we may here append their interpretation of what may be called

The Myth of the Going-forth.

It was common to a number of schools, but Hippolytus ascribes it to an otherwise unknown school called the Peratæ, supposed to mean Transcendentalists, or those who by means of the Gnosis had "passed beyond" or "crossed over." Thus then they explained the Exodus-myth. Egypt is the body; all those who identify themselves with the body, are the ignorant, the Egyptians. To "come forth" out of Egypt, is to leave the body; and to pass through the Red Sea, is to cross over the ocean of generation, the animal and sensual nature, which is hidden within the blood. Yet even then they are not safe; crossing the Red Sea they enter the Desert, the

intermediate state of the doubting lower mind. There they are attacked by the "gods of destruction" which Moses called the "serpents of the desert," and which plague those who seek to escape from the "gods of generation." To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the Promised Land, the realm of the spiritual mind, where there is the Heavenly Jordan, the World-Soul. When the Waters of the Jordan flow downwards, then is the generation of men; but when they flow upward, then is the creation of the gods. Jesus was one who had caused the Waters of the Jordan to flow upwards.

Many of the ancient myths had a historico-legendary background, but their use as myths, or religious and mystic romances, had gradually effaced the traces of history. Those instructed in the mysteries were practised in the science of mythology, and thus the learned Gnostics at once perceived the mythological nature of the Exodus and its adaptability to a mystical interpretation. The above instance is a very good example of this method of exegesis; a great deal of such interpretation, however, was exceedingly strained, when not decidedly silly. The religious mind of the times loved to exercise its ingenuity on such interpretations, and the difference between Gnostic exegesis and that of the subsequent orthodox, is that the former tried to discover soul-processes in the myths and parables of scripture, whereas the orthodox regarded a theological and dogmatic interpretation as alone legitimate.

The silliest element which entered into such pious pastimes was the method of word-play or pseudo-philology. In the Upanishads of the Hindus, in the Cratylus of Plato, among the Gnostic and Patristic writers, we find the most fantastic derivations of names, which were put forward in support of theological doctrines, but which were destitute of the most rudimentary philological accuracy. Men, such as Plato, who in many other respects were giants of intellect, were content to resort to such puerile methods. It is, however, pleasant to notice that the nature of the soul and the truths of the spiritual life were the chief interest for such ancient worthies, and not the grubbing up of "roots"; nevertheless, we should be careful when detecting the limitation of such minds in certain directions, to guard against the error of closing our eyes to

the limitations of our own modern methods in directions where the ancients have done much good work.

We will now proceed to give a brief sketch of the main outlines of one of the presentations of these Gnostic ideas.

The "Gnostics" of Irenæus.

In the Unutterable Depth were two great Lights, the First Man, or Father, and his Son, the Second Man; and also the Holy Spirit, the First Woman, or Mother of all living. Below this triad was a sluggish mass composed of the four great elements, called Water, Darkness, Abyss and Chaos. The Universal Mother brooded over the Waters; enamoured of her beauty, the First and Second Man produced from her the third Great Light, the Christ; and he, ascending above, formed with the First and Second Man the Holy Church. This was the right-hand birth of the Great Mother. But a Drop of Light fell downwards to the left hand into chaotic matter; this was called Sophia or Wisdom, the World-Mother. The Waters of the Ether were thus set in motion, and formed a body for Sophia (the Light-Æon) *viz.*, the Heaven-sphere. And she, freeing herself, left her body behind, and ascended to the Middle Region below her Mother, who formed the boundary of the Ideal Universe. But her mere contact with the Space-Waters had already generated a son, the chief Creative Power of the Sensible World, who retained some of the Light-fluid; this son was Ialdabaoth, who in his turn produced a son, and he another, until they were seven in all, the great Formative Powers of the Sensible Universe. And they were "fighters," and quarrelled much with their father. And by means of this interplay of forces on matter came forth the "mind," which was "serpent-formed," and "spirit," and "soul," and all things in the world.

And Ialdabaoth was boastful and arrogant, and exclaimed, "I am Father and God, and beyond me is none other." But Sophia hearing this cried out to her son, "Lie not, Ialdabaoth, for above thee is the Father of All, the First Man, and Man the Son of Man." And all the Powers were astonished at the word; but Ialdabaoth, to call off their attention, cried out, "Let us make 'man' after our image." So they made "man," and he lay like a worm on the ground, until they brought him to Ialdabaoth, who breathed into

him the "breath of life," that is to say the Light-fluid he had received from Sophia, and so emptied himself of his Light. And "man" receiving it, immediately gave thanks to the First Man and disregarded his fabricators (the Elohîm).

Whereupon Ialdabaoth (Jehovah) was jealous and planned to deprive Adam of the Light-spark by forming "woman." And the six creative powers were enamoured of Eve and by her generated sons, namely, the angels. And so Adam again fell under the power of Ialdaboath and the Elohîm; then Sophia or Wisdom sent the serpent into the Paradise of Ialdabaoth, and Adam and Eve listened to its wise counsels, and so once more "man" was freed from the dominion of the Creative Power, and transgressed the ordinance of ignorance of any power higher than himself imposed by Ialdabaoth. Whereupon Ialdabaoth drove them out of his Paradise, together with them the serpent or "mind"; but Sophia would not permit the Light-spark to descend, and so withdrew it to avoid profanation. And "mind" (the lower mind) the serpent-formed, the first product of Ialdabaoth, brought forth six sons, and these are the "dæmonial" powers which plague man because their father was cast down for their sake.

Now Adam and Eve before the fall had spiritual bodies, like the "angels" born of this Eve; but after their fall, down from the Paradise of Ialdabaoth, their bodies grew more and more dense, and more and more languid, and became "coats of skin," till finally Sophia in compassion restored to them the sweet odour of the Light, and they knew that they carried death about with them. And so a recollection of their former state came back to them, and they were patient, knowing that the body was put on only for a time.

The system then goes on to grapple with the legends of Genesis touching Cain and Noah, etc., and the Old Testament record generally, with moderate success; the main idea being that the prophets were inspired by one or other of the seven Elohîm, but occasionally Sophia had succeeded in impressing them with fragmentary revelations about the First Man and the Christ above.

The rest of the system is devoted to the question of the scheme of regeneration and the interpretation of the Gospel legends. Sophia, or Wisdom, finding no rest in heaven or earth, implored the help of the Great Mother, and she in compassion begged of the

First Man that Christ should be sent to help her. And then Wisdom knowing that her brother and spouse was coming to her aid, announced his coming by John, and by means of the "baptism of repentance" Jesus was made ready to receive him, as in a clean vessel. And so the Christ descended through the seven spheres, likening himself unto the Rulers, and draining them of their power, the Light they had retained all flowing back to him. And first of all the Christ clothed his sister Sophia with the Light-vesture, and they rejoiced together, and this is the mystical "marriage" of the "bridegroom and the bride." Now Jesus, having been born of a "virgin" by the working of God, in other words, after the spiritual "second birth" had been attained by the ascetic Jesus, Christ and Sophia, the one enfolding the other, descended upon him and he became Christ Jesus.

Then it was that he began to do mighty works, to heal and proclaim the Unknown Father, and profess himself openly the Son of the First Man. Whereupon the Powers and especially Ialdabaoth took measures to slay him, and so Jesus, the man, was "crucified" by them, but Christ and Sophia mounted aloft to the Incorruptible Æon. But Christ did not forget the one in whom he had tabernacled, and so sent a power which raised up his body, not indeed his gross physical envelope, but a psychic and spiritual body. And those of his disciples who saw this body, thought he was risen in his physical frame, but to certain of them who were capable of receiving it, he explained the mystery and taught them many other mysteries of the spiritual life. And Jesus now sits at the right hand of his father, Ialdabaoth, and receives the souls who have received those mysteries. And in proportion as he enriches himself with souls, in such measure is Ialdabaoth deprived of power; so that he is no longer able to send back holy souls into the world of reincarnation, but only those of his own substance; and the consummation of all things will be when all the Light shall once more be gathered up and stored in the treasures of the Incorruptible Æon.

Such is the account of this by no means absurd scheme of the Gnosis preserved to us in the barbarous Latin translation of Irenæus' summary. That the original system was far more elaborate we may assume from the now known method of Irenæus to make a

very brief summary of the tenets he criticized. The main features of the christological and soteriological part of the system is identical with the main outlines of the system of the Pistis Sophia, and of one of the treatises of the Codex Brucianus. This is a very important point, and indicates that the dates of these treatises need not necessarily be later than the time of the bishop of Lyons, but the further consideration of this important subject is beyond the scope of the present essay. Interesting again is it to remark the influence of the Orphic, Pythagorean and Platonic tradition in the cosmological part, and to observe how both the Hellenic and Jewish myths find a common source in the Chaldæan tradition.

The Gnostics of Hippolytus: Justinus.

Hippolytus devotes the fifth Book of his Refutation to the "Ophites," who, however, all call themselves Gnostics, and not "Ophites," as explained above; he seems to regard them as the most ancient stream of the Gnosis. After treating of three great schools, to which we shall subsequently refer, he specially singles out for notice a certain Justinus, who is mentioned by no other hæresiologist. This account of Hippolytus is all the more important, seeing that the system of Justinus represents one of the oldest forms of the Gnosis of which we have record. This has been disputed by Salmon, but to my mind, his arguments are unconvincing; the fact that the Justinian school makes no reference to the texts of the New Testament collection, in its mystical exegesis, although freely quoting from the Old, should decide the point. One short saying is referred to Jesus, but it is nowhere found in the canonical texts.

The school had a large literature, from which Hippolytus selects a single volume, The Book of Baruch, as giving the most complete form of the system. The members were bound by an oath of secresy not to reveal the tenets of the school, and the form of the oath is given. The cosmogony is based on a Syrian creation-myth, a variant of which is preserved by Herodotus (iv. 8-10), in which Hercules plays the principal part, and a stratum of which is also found in Genesis. The following is the outline of the system.

There are three principles of the Universe: (i) the Good, or all-wise Deity; (ii) the Father, or Spirit, the creative power, called

Elohîm; and (iii) the World-Soul, symbolized as a woman above the middle and a serpent below, called Eden. From Elohîm (a plural used as a collective and presumably a septenary power) and Eden twenty-four cosmic powers or angels come forth, twelve follow the will of the Father-Spirit, and twelve the nature of the Mother-Soul. The lower twelve are the World-Trees of the Garden of Eden. The Trees are divided into four groups, of three each, representing the four Rivers of Eden. The Trees are evidently of the same nature as the cosmic forces which are represented by the Hindus as having their roots or sources above and their branches or streams below. The name Eden means pleasure or Desire.

Thus the whole creation comes into existence, and finally from the animal part of the Mother-Soul are generated animals, and from the human part men. The upper part of Eden is called the "most beautiful earth"; that is to say, Eden is matter, and the body of man is formed of the finest. Man having thus been formed, Eden and Elohîm deputé their powers unto him; the World-Soul bestows on him the soul, and the World-Spirit infuses into him the spirit. Thus were men and women constituted.

And all creation was subjected to the four groups of the twelve powers of the World-Soul, according to their cycles, as they move round as if in a circular dance (the precession of the equinoxes); the system having thus intimate points of contact with Chaldæan astrological traditions.

But when the man-stage was reached, the turning-point of the world-process, Elohîm, the Spirit, ascended into the celestial spaces, taking with him his own twelve powers. And in the highest part of the heaven, he beheld the Great Light shining through the gate (? the sun), which led to the Light-world of the Good. And he who had hitherto thought himself Lord of Creation, perceived that there was One above him, and cried aloud: "Open me the gates that I may acknowledge the (true) Lord; for I considered myself to be the Lord." And a voice came forth, saying: "This is the gate of the Lord; through this the righteous enter in." And leaving his angels in the highest part of the heavens, the World-Father entered in and sat down at the right hand of the Good One.

And Elohîm desired to recover by force his spirit which was bound to men, from further degradation; but the Good Deity

restrained him, for now that he had ascended to the Light-realm he could work no destruction.

And the Soul (Eden) perceiving herself abandoned by Elohîm, tricked herself out so as to entice him back; but the Spirit would not return to the arms of Mother Nature (now that the middle point of evolution was passed). Thereupon, the spirit that was left behind in man, was plagued by the soul; for the spirit desired to follow its Father into the height, but the soul, incited by the powers of the Mother-Soul, and especially by the first group who rule over sexual passion and excess, gave way to adulteries and even greater vice; and the spirit in man was thereby tormented.

Now the angel, or power of the World-Soul, which especially incited the human soul to such misdeeds, was the third of the first group, called Naas (Heb. Nachash), the serpent, the symbol of animal passion. And Elohîm, seeing this, sent forth the third of his own angels, called Baruch, to succour the spirit in man. And Baruch came and stood in the midst of the Trees (the powers of the World-Soul) and declared unto man that of all the Trees of the Garden of Eden he might eat the fruit, but of the Tree Naas, he might not, for Naas had transgressed the law, and had given rise to adultery and unnatural intercourse.

And Baruch had also appeared to Moses and the prophets through the spirit in man, that the people might be converted to the Good One; but Naas had invariably obscured his precepts through the soul in man. And not only had Baruch taught the prophets of the Hebrews, but also the prophets of the uncircumcised. Thus, for instance, Hercules among the Syrians had been instructed, and his twelve labours were his conflicts with the twelve powers of the World-Soul. Yet Hercules also had finally failed, for after seeming to accomplish his labours, he is vanquished by Omphale, or Venus, who divests him of his power by clothing him with her own robe, the power of Eden below.

Last of all Baruch appeared unto Jesus, a shepherd boy, son of Joseph and Mary, a child of twelve years. And Jesus remained faithful to the teachings of Baruch, in spite of the enticements of Naas. And Naas in wrath caused him to be "crucified," but he, leaving on the "tree" the body of Eden—that is to say the psychic body or soul, and the gross physical body—and committing his

spirit to the hands of his Father (Elohîm), ascended to the Good One. And there he beholds "whatever things eye hath not seen and ear hath not heard, and which have not entered into the heart of man"; and bathes in the ocean of life-giving water, no longer in the water below the firmament, the ocean of generation in which the physical and psychic bodies are bathed. This ocean of generation is evidently the same as the Brâhmanical and Buddhistic saṁsâra, the ocean of rebirth.

Hippolytus tries to make out that Justinus was a very vile person, because he fearlessly pointed out the main obstacle to the spiritual life, and the horrors of animal sensuality; but Justinus evidently preached a doctrine of rigid asceticism, and ascribed the success of Jesus to his triumphant purity.

The Naaseni of Hippolytus.

Prior to the section on Justinus Hippolytus treats of three schools under the names Naaseni, Peratæ, and Sithians or Sethians. All three schools apparently belong to the same cycle, and the first two present features so identical as to make it highly probable that the Naasene work and the two Peratic treatises from which Hippolytus quotes, pertain to the same Gnostic circle.

Although the name Naasene is derived from the Hebrew Nachash, a serpent, Hippolytus does not call the Naasenes Ophites but Gnostics; in fact he reserves the name Ophite for a small body which he classes with the Cainites and Nochaitæ (viii. 20), and considers them of not sufficient importance for mention.

The Naasenes possessed many books, and also regarded as authoritative the following scriptures: The Gospel of Perfection, The Gospel of Eve, The Questions of Mary, Concerning the Offspring of Mary, The Gospel of Philip, The Gospel according to Thomas and The Gospel according to the Egyptians. One of their MSS. had fallen into the hands of Hippolytus. It was a treatise of a mystical, psychological, devotional and exegetical character, rather than a cosmological exposition, and therefore the system is somewhat difficult to make out from Hippolytus' quotations. Its date may be placed somewhere in the second half of the second century, and it is especially valuable as pointing out the identity of the inner teachings of Christianity with the tenets of the mysteries—Phrygian,

Eleusinian, Samothracian, Egyptian, Assyrian, etc. The author of the treatise was not only acquainted with the Old Testament, but also with the Canonical Gospels and several of the Pauline Letters; moreover he was well versed in Greek literature and the mystery-cultus of the Græco-Roman world.

The writer claimed that his tradition was handed down from the apostolic James to a certain Mariamne. This Miriam, or Mary, is somewhat of a puzzle to scholarship; it seems, however, probable that the treatise belonged to the same cycle of tradition as The Greater and Lesser Questions of Mary, The Gospel of Mary, etc., in the frame of which the Pistis Sophia treatise is also set.

The main features of the system are that the cosmos is symbolized as the (Heavenly) Man, male-female, of three natures, spiritual (or intelligible), psychic and material; that these three natures found themselves in perfection in Jesus, who was therefore truly the Son of Man. Mankind is divided into three classes, assemblies or churches: the elect, the called and the bound (or in other words, the spiritual or angelic, the psychic, and the choïc or material), according as one or other of these natures predominates. This reminds us strongly of the three natures (triguṇa) of the Sâṅkhya system in India: light (sattva), passion (rajas), darkness (tamas).

After this brief outline, Hippolytus proceeds to plunge into the mystical exegesis of the writer, and his interpretation of the mysteries, which is mixed up here and there with specimens of the pseudo-philological word-play so dear to the heart of Plato's Cratylus, as remarked above. The system is supposed to underlie all mythologies, Pagan, Jewish and Christian. It is the old teaching of macrocosm and microcosm, and the Self hidden in the heart of all.

The technical character of this exegesis and the nature of our essay compel us to give only a brief summary of the main ideas; but the subject is important enough to demand a special study in itself.

The spirit of man is imprisoned in the soul, his animal nature, and the soul in the body. The nature and evolution of this soul was set forth in the Gospel according to the Egyptians, a work which is unfortunately lost; could it possibly have explained the theriolatry of the Egyptians?

Now the Assyrians (who together with the Egyptians, were regarded by antiquity as the sacred nation *par excellence*), first taught that man was threefold and yet a unity. The soul is the desire principle, and all things have souls, even stones, for they increase and decrease.

Now the real man is male-female devoid of sex; therefore it strives to abandon the animal nature and return to the eternal essence above, where there is neither male nor female but a new creature.

Baptism was not the mere symbolical washing with physical water, but the bathing of the spirit in the "living water above," the eternal world, beyond the ocean of generation and destruction; and the anointing with oil was the introduction of the candidate into unfading bliss, thus becoming a Christ.

The kingdom of heaven is to be sought for within a man; it is the "blessed nature of all things which were, and are, and are still to be," spoken of in the Phrygian mysteries. It is of the nature of the spirit or mind, for as it is written in the Gospel according to Thomas: "He who seeks me shall find me in children from the age of seven years"; and this is the representative of the Logos in man.

Among the Egyptians, Osiris is the Water of Life, the Spirit or Mind, while Isis is "seven-robed nature, surrounded by and robed in seven æthereal mantles," the spheres of ever-changing generation which metamorphoze the ineffable, unimaginable incomprehensible mother substance; while the Mind, the Self, makes all things but remains unchanged, according to the saying: "I become what I will, and I am what I am; wherefore, say I, immovable is the mover of all. For it remains what it is, making all things, and is naught of the things which are." This also is called the Good, hence the saying: "Why callest thou me good? One only is good, my Father in the heavens."

Among the Greeks, Hermes is the Logos. He is the conductor and reconductor (the psychagogue and psychopomp), and originator of souls. They are brought down from the Heavenly Man above into the plasm of clay, the body, and thus made slaves to the demiurge of the world, the fiery or passionate god of creation. Therefore Hermes "holds a rod in his hands, beautiful, golden,

wherewith he spell-binds the eyes of men whomsoever he would, and wakes them again from sleep." Therefore the saying: "Wake thou that sleepest, and rise, and Christ shall give thee light." This is the Christ, the Son of the Man, in all who are born; and this was set forth in the Eleusinian rites. This is also Ocean, "the generation of gods and the generation of men," the Great Jordan, as explained in the "Myth of the Going-forth," given above.

The Samothracians also taught the same truth; and in the temple of their mysteries were two statues, representing the Heavenly Man and the regenerate and spiritual man in all things co-essential with that Man. Such an one was the Christ, but his disciples had not yet reached to perfection. Hence the saying: "If ye drink not my blood and eat not my flesh, ye shall by no means enter into the kingdom of the heavens; but even if ye drink of the cup which I drink of, whither I go ye cannot come." And the Gnostic writer adds: "For he knew of what nature each of his disciples was, and that it needs must be that each of them should go to his own nature. For from the twelve tribes he chose twelve disciples, and through them he spake to every tribe. Wherefore (also) neither have all men hearkened to the preaching of the twelve disciples, nor if they hearken, can they receive it."

The mysteries of the Thracians and Phrygians are then referred to, and the same ideas further explained from the Old Testament documents. The vision of Jacob is explained as referring to the descent of spirit into matter, down the ladder of evolution, the Stream of the Logos flowing downward, and then again upward, through the gate of the Lord. Wherefore the saying: "I am the true gate." The Phrygians also called the spirit in man the "dead," because it was buried in the tomb and sepulchre of the body. Wherefore the saying: "Ye are whitened sepulchres, filled within with the bones of the dead,"—"for the living man is not in you." And again: "The dead shall leap forth from the tombs," that is to say, "from their material bodies, regenerated spiritual men, not carnal." For "this is the resurrection which takes place through the gate of the heavens, and they who pass not through it, all remain dead."

Many other interpretations of a similar nature are given, and it is shown that the Lesser Mysteries pertained to "fleshly generation,'

whereas the Greater dealt with the new birth. "For this is the gate of heaven, and this is the house of God, where the Good God dwells alone, into which no impure man shall come, no psychic, no fleshly man; but it is kept under watch for the spiritual alone, where they must come, and, casting away their garments, all become bridegrooms made virgins by the Virginal Spirit. For such a man is the virgin with child who conceives and brings forth a son, which is neither psychic, animal, nor fleshly, but a blessed æon of æons."

This is the kingdom of the heavens, the "grain of mustard seed, the indivisible point, which is the primeval spark in the body, and which no man knoweth save only the spiritual."

The school of the Naaseni were all initiated into the Mysteries of the Great Mother, because they found that the whole mystery of rebirth was taught in these rites; they were also rigid ascetics. The name Naaseni was given them because they represented the "Moist Essence" of the universe—without which nothing which exists, "whether immortal or mortal, whether animate or inanimate, could hold together"—by the symbol of a serpent. This is the cosmic Âkâsha of the Upaniṣhads, and the Kuṇḍalinî, or serpentine force in man, which when following an animal impulse is the force of generation, but when applied to spiritual things makes of a man a god. It is the Waters of Great Jordan flowing downwards (the generation of men) and upwards (the generation of gods); the Âkâsha-gangâ or Heavenly Ganges of the Purâṇas.

"He distributes beauty and bloom to all who are, just as the (river) 'proceeding forth out of Eden and dividing itself into four streams.'" In man, they said, Eden is the brain "compressed in surrounding vestures like heavens" and Paradise the man as far as the head only. These four streams are sight, hearing, smell, and taste. The river is the "water above the firmament (of the body)."

Thus, to use another set of symbolic terms, "the spiritual choose for themselves from the living waters of the Euphrates [the subtle world], which flows through the midst of Babylon [the gross world or body], what is fit, passing through the gate of truth, which is Jesus, the blessed," *i.e.*, the "gate of the heavens," or the sun, cosmically; and microcosmically the passing out of the body consciously through the highest centre in the head, which Hindu mystics call the Brahma-

randhra. Thus these Gnostics claimed to be the true Christians because they were anointed with the "ineffable chrism," poured out by the serpentine "horn of plenty," another symbol for the spiritual power of enlightenment (Mahâ-buddhi).

We will conclude this brief sketch of these most interesting mystics by quoting one of their hymns. The text is unfortunately so corrupt that parts of it are hopeless, nevertheless sufficient remains to follow the thought. It tells of the World-Mind, the Father, the Chaos, the Cosmic Mother, and the third member of the primordial trinity, the World-Soul. Thence the individual soul, the pilgrim, and its sorrows and rebirth. Finally the descent of the saviour, the first-born of the Great Mind, and the regeneration of all. Back of all is the Ineffable, then comes first the First-born, the Logos:

"Mind was the first, the generative law of all;
Second was Chaos diffused, (child) of the first-born;
Thirdly, the toiling Soul received the law,
Wherefore surrounded with a watery form
It weary grows, subdued by death. . . .
Now holding sway, it sees the light;
Anon, cast into piteous plight, it weeps.
Whiles, it weeps, it rejoices;
Now wails and is judged:
And now is judged and dies.
And now it cannot pass . . .
Into the labyrinth [of rebirth] it has wandered.
. . . . said: Father!
A searching after evil on the earth
Makes [man] to wander from thy Breath [Spirit].
He seeks to shun the bitter Chaos,
But knows not how to flee.
Wherefore, send me, O Father!
Seals in my hands, I will descend;
Through every æon I will tread my way;
All mysteries I'll reveal,
And show the shapes of gods;
The hidden secrets of the Holy Path
Shall take the name of Gnosis,
And I'll hand them on."

G. R. S. MEAD.

(*To be continued.*)

CATACLYSMS AND EARTHQUAKES.

EVERYTHING, says a familiar proverb, comes to those who wait, even the vindication, at the hands of exoteric science, of information acquired from the great teachers of occultism, however widely this may seem, at first sight, at variance with conventional views. Only within the last few weeks something fresh has come out about earthquakes which has an important bearing on the physical history of this world as interpreted by esoteric teaching and investigation. Almost everything that stands written in encyclopædias and popular textbooks concerning earthquakes is now out of date, and under the highest scientific auspices we are introduced to a view of this subject that begins to be in harmony with Nature's records in reference to the great geographical catastrophes that from time to time have altered the face of the globe.

The modern world is indebted to Japan for having done most up to the present time in the direction of elucidating the mystery of earthquakes. Certainly Japan has been better qualified than any other country to take a leading part in this investigation. It is favoured, if that phrase be admissible, with opportunities for studying earthquakes which no other country enjoys. On an average Japan endures three a day, not always on the scale of that which, in 1891, destroyed 10,000 lives and involved the government in an expenditure of 30 million dollars on repairs, but at all events of one kind or another. Perhaps for scientific purposes the little earthquakes are most useful. When towns are shivering in ruins, and railway viaducts being tied up into knots, the most zealous seismologist may get confused in his observations. But anyhow, taking all sorts together, Japan has plenty of seismological material to work with. The examination of this has become an intellectual fashion in Japan, and a seismograph is as common an article of luxury in a Japanese household, as a mantelpiece clock with us. The government has liberally subsidized the investigation, and a distinguished

English engineer has for some time past occupied what may be called the chair of earthquakes at the Tokio University.

Professor Milne, the engineer in question, has thus become the leading authority on earthquakes, and as such he lectured at the Royal Institution on Friday evening, February 12th. In the hour he had at his disposal he did not survey the various hypotheses that have been put forward from time to time to account for earthquakes, but it may be worth while to glance at these here, for the benefit of readers unfamiliar with the subject. The volcanic theory has perhaps been most in favour. Earthquakes, it has been assumed, have been underground disturbances that have not been near enough to the surface to break out as eruptions, but have nevertheless shaken and dislocated the upper strata. Another notion has been that they were due to the influx of sea water into internal cavities in the crust of the earth. Steam at a high temperature, it was supposed, would be engendered in this way, and an earthquake would ensue on the principle of an explosion in a steam boiler. Yet another theory suggested the reaction of certain chemical ingredients coming into contact in the interior cavities of the earth's crusts. Gases at a high pressure were thus supposed to be developed, and hence the explosive energy displayed. All these conjectures are equally dispelled by the results of the Japanese investigations. Professor Milne did not think it worth while even to notice the steam and chemical theories, but he paid the volcanic theory the compliment of a specific repudiation. We have arrived at the conclusion, he declared, that earthquakes have nothing whatever to do with volcanoes. They are not local phenomena at all, not due to causes engendered in the neighbourhood where they occur, but to great waves or pulsations to which the crust of the earth is constantly subject, the effect of which is not perceived unless some rupture ensues. The huge, slow waves or undulations are described in the new terminology of earthquake science as "bradyseismic" disturbances, and they are going on just as freely and steadily in quiet regions where earthquakes in the ordinary sense of the word are unknown, as in regions like Japan, or the west coast of South America, where they are frequent. But now and then it happens that as the bradyseismic wave encounters some irregular resistance or weakness in the strata it disturbs, something gives way, something cracks, and

then a shiver goes through the region where that occurs. Such a shiver may in a few moments destroy property worth millions, and lives by the thousand.

Another influence productive of earthquake disturbance is described by Professor Milne as a "secular crush and flow." Observation has shown how wonderfully responsive the solid earth is to changes of weight pressing upon it. The deposition and evaporation of dew in the evening produces a sensible movement of the ground, sensible that is to say to the new and delicately adjusted seismographs in use for such observations. What then must be the effect of the regular denudation of continents that is always going on, and of the deposition of the mud carried down by rivers on the bottom of the sea? The latest conjecture is that this pressure is sufficient to cause an actual flow of solid rock away from the regions of greatest pressure. We know of course that solid and viscous are merely relative expressions. Treacle is only more viscous than lead, which in the ordinary course of bullet making is now squeezed, cold, out of holes by hydraulic pressure and flows like so much putty. Lead is only more viscous than steel. Ice, it is now suggested, is only more viscous than granite. Every solid substance is viscous in one degree or another. Imagine a thick, evenly spread bed of soft clay; then imagine a weight put down on any part of the surface. One sees at once that the weight would sink into the clay, more or less, and that part of the clay beneath would be squeezed out laterally, heaving up the surface elsewhere. That is just what takes place in connection with the secular flow of the earth's lower strata, and here we get into relations with a second great cause of earthquakes the effect of which, in causing a rupture of the superior strata somewhere, is similar, apparently, to the effect of the bradyseismic wave.

As a matter of fact, earthquakes are most numerous in those parts of the world where the seashore falls very abruptly into deep ocean. That occurs to the eastward of Japan and also on the western side of South America. But one of the most interesting facts now brought to light is that wherever an earthquake takes place, the shock of it is really felt all over the rest of the world. The vibration passes, apparently, through the solid body of the earth. We must leave off talking about the

crust of the earth. That phrase is derived from an early hypothesis that has been discredited for a long while—that has been at variance with all the physical teaching permeating theosophical information, and is now clearly untenable in the light of the new seismology. The whole body of the earth is plainly capable of transmitting vibrations of the kind that are transmitted by matter of the utmost rigidity. There is evidence to show that the earthquake waves are communicated from one part of the world to another with definite velocities, and they do not make their way *round* the globe, they pass *through* it, by the most direct line that can be drawn from one point to another. The rate at which the vibrations are transmitted is extraordinarily high, in some instances approaching a speed of twelve kilometres per second, or double the rate at which a wave of compression could pass through steel or glass. Further than this, if this direct line passes only through a shallow segment of the earth, the rate of transmission is less rapid than if it passes through a greater mass. That is to say the most rapid transmission would be straight through, from any given point to its antipodal point. I say "would be" because up to the present time, seismological observations have not been carried out extensively enough to have provided for antipodal stations corresponding to the regions of most frequent disturbance, but the character of all observations that have been made at places widely separated indicate an increasing velocity in direct ratio with the depth through the earth followed by the course of transmission.

The trustworthiness of the inferences already arrived at as regards the rate at which the vibrations travel, is shown by the fact that already it is possible to tell, from observations in England, at what moment an earthquake has taken place in Japan. Professor Milne has a seismological observatory in the Isle of Wight, and already he has been enabled on some occasions to anticipate the announcements of the telegraph in reference to earthquakes in Japan. In August last he announced before any telegraphic news had been received, that such an event had taken place on a certain date, at such and such an hour and minute. When the news came in the ordinary course of things, it turned out that he had been right within an error of one minute only. In another case when the papers announced that a great earthquake had taken place at Kobe, his

instruments had given no indications to correspond. He declared the news to be inaccurate, and in due time it turned out to have been without foundation.

The importance of all this as bearing on questions in which theosophical students are interested, has to do with the light it throws on the old standing question of cataclysms. The drift of conventional scientific thinking for some time past has been in the direction of what geologists call uniformity. We do not see cataclysms going on around us at present, but we do see the gradual operation of forces that over very long periods of time may be supposed capable of superinducing the changes of land and water distribution that must assuredly take place. Rain and the rivers are continually washing down the soil of continents to the sea. In this way ocean beds are being filled up and existing land surfaces denuded. Shores in some places are being eaten away by the sea, and in other places slowly raised, so that former beaches are now hoisted half-way up high cliffs. In time it is supposed by the uniformitarians, these gradual processes would suffice to account for the largest changes we like to imagine. They would not account, however, for the violent convulsions of which theosophical teachers speak as having happened in the past, and of which, indeed, advancing theosophical students, beginning to be able to apply their own powers of observation to remote historical investigation, are enabled to speak with much detail. Those of us who comprehend the trustworthiness of investigation of that sort, may have no doubt about the fact, whether modern science yet recognizes it or not, but it is always gratifying to derive from modern science confirmation of theosophic teaching. And while the local theory of earthquakes held the field, no such confirmation was forthcoming in reference to such events in the past as the destruction of Atlantis. Now we begin to perceive along what road the ultimate developments of physical knowledge will converge towards the conclusions of occult investigation. The bradyseismical waves of the new seismology fit in perfectly with a belief, that at long intervals of time, natural convulsions may occur on a very much larger scale than that of any which have been recorded within historic periods. Some of these of course have been fairly big, the Lisbon catastrophe not only killed 60,000 people at the seat of its chief activity, but distributed its influence perceptibly over an area

according to Humboldt's calculation four times as great as Europe. As we know now, its influence must really have been felt all over the world, though in distant places too slightly to be measured by instruments then in use. The Calabrian earthquake of 1783 destroyed 40,000 lives. But after all disasters of this magnitude are not commensurable with the least of the great Atlantean catastrophes. According to the Troano MS., translated by Dr. Le Plongeon, sixty *million* people perished in the final Poseidonis convulsion which changed an inhabited territory, measuring over two thousand miles one way by about one thousand two hundred the other, into so much ocean bed. For people to whom the six or seven thousand years of the historic period seem to afford a good basis for generalization, it naturally appears unlikely that if our Lisbon earthquake is the champion convulsion for that period, anything so out of proportion with it should have taken place six or seven thousand years earlier.

The bradyseismic wave system taken in conjunction with the secular flow of rocks, puts a new complexion on all such speculation. Everything we know about vibrations tends to show that in nature these movements are super-imposed one upon another. In electrical phenomena this is certainly the case, and in fact the whole principle of multiplex telegraphy is built upon that idea. Occult investigation into the nature of the ultimate atom points to the same kind of complexity there. In the motion of the planetary bodies we have to recognize similar movements within movements. The diurnal rotation of the earth is super-imposed upon the much slower precessional, or second, rotation. Whatever the great pulsations of the earth's surface may be due to, it is more than imaginable that a larger and slower pulsation passes through it at longer intervals. Earthquakes of the secondary order like those which afflicted Lisbon in the last century are due apparently to a rupture of some rock body giving way to the pressure of one of the relatively minor undulations of the strata below. A pulsation of greater magnitude may easily be supposed to create a superficial disturbance on a different scale altogether, one for which perhaps a long continued operation of the secular rock flow, has prepared the way.

In addressing theosophical readers, a word or two seems desirable here on the question whether such catastrophes as those of the

Atlantean age, should be attributed to causes of uniform regularity or to the intervention of the highest authorities connected with the government of the world, at crises when the depravity of mankind renders the extinction of life on a large scale a necessity of the situation. The destruction of Atlantis has generally been talked of with reference to some such intervention. But everything we learn about the evolution of the race to which we belong, points to the synchronism between the regular progress of natural law and the development of crises in human destiny. The recognition of this synchronism will not interfere with our simultaneous recognition of free will as regards the individual. No one is bound to give way to the temptations of his race or period in evolution, but taking the stupendous numbers concerned into account, it is certain that so many, within a limit of error, will follow the stream, while so many will strike out a path for themselves. In Atlantean ages the course of the stream was in a direction which, at all events for us, would be the direction of evil. Sooner or later it was inevitable that a condition of things should be developed which would require a violent remedy. One need hardly be surprised to find that the remedy under those circumstances was provided for by a geological crisis, towards which the earth's strata had been moving all the while that the Atlantean majority were working out the moral necessity of their own destruction.

A. P. SINNETT.

THE MOST ANCIENT LAWS OF THE GREEKS.

THE most ancient law-giver of the Athenians is said to have been Triptolemus, who was also the founder of the Eleusinian Mysteries. Three of his laws were preserved at Eleusis, and ran as follows:

Honour thy parents.

Sacrifice to the gods with the fruits of the earth.

Injure not animals.

THEOSOPHY AND SCIENCE.

(*Concluded from Vol. XIX. p.* 495.)

LET us now see what light materialistic philosophy throws upon morals and religion. Let us see what the doctrine of evolution teaches us in regard to the nature and origin of ethics and morality. I think that we shall find, after we have completed our investigation, that science is unable to account satisfactorily for the moral faculties in man, and that we cannot find in science a sanction for morality or a basis for religion. After all, as Kant said, the ultimate object of all science is to give replies to these three questions:

First. What can I do? Second. What ought I to do? Third. What may I hope for?

Science, then, is not an end in herself, she is only a means to an end. Science is the servant of man, not his master. The service of science consists in placing nature at man's disposal and enabling him to subdue it to his social wants.

I will now show you from one of the greatest lights of modern science, Professor Huxley, that the modern doctrine of evolution fails to account for man's moral nature, or to throw any light upon the origin of man's ethical faculties. Several eminent materialists have tried to elaborate the evolution of ethics without success. Nature casts no light upon this subject. Shortly before Huxley died he read a very remarkable paper before a scientific society in England, entitled "Evolution and Ethics," which created quite a stir in the scientific world at the time. Huxley had always been looked upon as the model scientific materialist by his fellow scientists of the same persuasion, and had acted as their spokesman on all great occasions. When this lecture appeared in the latter part of 1893 it created quite a disturbance among the followers of Huxley, for it was really a confession that scientific materialism had

proved a failure. Indeed, the whole lecture may be regarded as an essay showing the relation of ancient eastern philosophies to the modern doctrine of evolution. There you will find the ethics of evolution discussed in the light of the ancient sages and philosophers of India, in such a full and lucid manner, and with such copious references, that you are convinced that Huxley must have been thoroughly acquainted with the literature of Theosophy. Listen to what Huxley writes. He says:

"Modern thought is making a fresh start from the base whence Indian and Greek philosophy set out, and the human mind being very much what it was six and twenty centuries ago, there is no ground for wonder if it presents indications of a tendency to move along the old lines to the same results."

After discussing the attempts of the materialistic evolutionists to account for the moral sentiments by a process of evolution on the principles of natural selection according to cosmic law, he says:

"But, as the immoral sentiments have no less been evolved, there is so far as much natural sanction for the one as for the other. The thief and the murderer follow nature just as much as the philanthropist. Cosmic evolution may teach us how the good and the evil tendencies of man may have come about, but in itself it is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before." This is assuredly a confession on the part of Huxley of the inadequacy of science to furnish an ethical standard. Then again he says:

"As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint, in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. Let us understand, once for all, that the ethical progress of society depends not on imitating the cosmic process, still less in running away from it, but in combating it.

Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage. The pertinacious optimism of our philosophers hid from them the actual state of the case. It prevented them from seeing that cosmic nature is no school of virtue, but the headquarters of the enemy of ethical nature. The logic of facts was necessary to convince them that the cosmos works through the lower nature of man not for righteousness but against it."

Such is the verdict of the great Huxley shortly before his death. What noble words they are! Would that I had the power to sound them throughout the length and breadth of the land. What is the matter with the world to-day? Is it not that it has become saturated with the deadly and degrading doctrines of materialism? Man looks no longer upon fellow-man as a brother, but as an enemy to be crushed in the struggle of life. Those deadly and degrading doctrines have taught men to believe that they are justified in pushing to the wall their weaker brethren, and building their own success upon their downfall. Does not this doctrine saturate the whole of society to-day from top to bottom? As John Morley says: "The souls of men have become void, and into that void have entered the seven devils of secularity." As for me, I am altogether lacking in the breadth of mind necessary to regard such a doctrine with equanimity; I believe that it is dangerous to teach a nation such a doctrine, which can only do one thing, and that is, create hell upon earth. Any doctrine which teaches that morality is but a farce, that duty is but self-interest disguised, and that man must look down to the brutes for an example of proper conduct, must have the most vile and degrading influence. Here we have a confession from science herself, from the mouth of its most advanced advocate, that the materialistic evolutionary theory of morals has proved a failure, and that it is totally inadequate to account for the ethics of morality. This confession tears off the disguise in which this theory has been concealed for half a century. You will notice in this confession that modern science has been compelled to pass beyond the boundaries of materialism; being unable to find the truth within itself, it has been compelled to over-

leap its own boundaries and to enunciate the doctrines of Theosophy. What are the teachings of Theosophy in this respect? Theosophy teaches that the path to a higher life lies in the subjection of the lower self to the higher self. This is the path to a higher evolution of human consciousness. It teaches that our lower natures are constantly dragging us downward; they oppose the upward progress. Now we find that this is just exactly the conclusion which Huxley comes to. Listen again to what he says: "The cosmos works through the lower nature of man, not for righteousness but against it." Is not this similar to the esoteric doctrine which Paul preached:

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" You see then that Huxley and St. Paul arrived at the same conclusion by different paths. The one through the theosophical teachings of Jesus, the other through the path of science. Hear Huxley again:

"The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which in *all* respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect but help his fellows. It repudiates the gladiatorial theory of existence. Let us understand once for all," he says, "that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it." This also is the conclusion of the philosopher Hegel, who puts it thus:

"Freedom as the ideal of that which is original and natural does not exist as original and natural—rather must it be first sought and won, and that by an incalculable medial discipline of the intellectual and moral powers. The state of nature is therefore predominantly that of injustice and violence, of untamed natural impulses, of inhuman deeds and feelings."

Here then we have Huxley and Hegel preaching pure Theo-

sophy. Theosophy teaches that the higher life of man is a constant warring against his lower nature. Every man contains within himself a higher and a lower self. These two selves are engaged in a perpetual warfare with one another. The lower self is the self of individual desire. It is constantly telling man that he as a rational or self-conscious being, is a law and end to himself. In this is involved the principle that ultimately he can know and obey nothing but himself. As Professor Caird, in discussing the Hegelian philosophy, points out, this doctrine is the denial of all relation of the individual either in thought or action to anything but himself.

In its ultimate analysis, we find that the attempt to realize the lower self as against the higher self is suicidal; it ends in the loss or death of the soul. Now, the life of the higher self depends on the death of the lower. The way to self-realization is through self-sacrifice, through self-renunciation—through self-renunciation of that natural and immediate life of the lower self in which it is opposed to the higher self. Spiritual life is not like natural life—a direct outgoing of energy, which eventually meets death as an external enemy, and in it finds its limits and its end. On the contrary, the life of a spiritual being, as such, is in a true sense a continual dying. Every step in it is won by a break with the lower self—which is opposed to the higher self; for only as the lower self dies can the higher self be developed. For this reason then there is no absolute death for the higher spiritual self. Because it is capable of dying to itself, because, indeed, it cannot live but by some kind of dying to self, it cannot in any final sense die; it takes up death into itself as an element and does not therefore need to fear it as an enemy. This is the language of Jesus Christ himself, and of all the great spiritual teachers of humanity—the language of St. Paul and of St. Augustine, of Thomas à Kempis and Martin Luther. It is the language of the poet Tennyson, who says:

> I hold it true with him who sings,
> To one clear harp in divers tones,
> That men may rise on stepping stones,
> Of their dead selves to higher things.

The great Christian maxim is: "He that saveth his life shall lose it, and he that loseth his life shall save it." St. Paul tells us: "I die daily unto sin." But long before Jesus or St. Paul appeared,

this same truth was one of the most important in the ancient philosophy of India. As far back as modern research has been able to investigate, we find that this same doctrine was promulgated by Indian sages and adepts. There is no doubt that the wise men who, as the New Testament tells, came from the east to bow down at the manger of Jesus, knew of this truth, and that in the babe which lay before them, they hoped to see its realization and fulfilment.

There are many other important points in Theosophy which the limits of this article will not allow me to touch upon; such as the law of karma and reincarnation, the astral body, the existence in man of the psychic powers of clairvoyance, clairaudience, psychometry and so on. All of these subjects are of intense interest in the light of recent investigations, and each in itself would form the subject of a special article.

The researches of science are every day proving more and more that there are latent in man psychic powers of which the western world up to the present has never dreamed. These powers are now subjects of investigation by many of the greatest scientists of the age. Such men as Swedenborg, Bruno and Jacob Boehme, are now no longer regarded as crazy dreamers labouring under mental diseases and hallucinations, but as men who saw and experienced wonderful realities beyond the ordinary range of human consciousness. Science, from scoffing at them, has now turned to study them. Scoffing cannot explain. The experiences of these mystics were as real to them as common every-day experiences are to the ordinary individual. The fact that we do not possess these psychic faculties does not warrant us calling others who do possess them fools and lunatics. Science has always been too dogmatic. The Puritans who fled to the new world from political intolerance in the old, themselves fell into the error of religious intolerance in the new world. And so it has been in many cases with science. She emancipates us from one form of dogmatism, and often unconsciously weaves about our necks the chains of another form. Science is by no means entitled to assume the lordly airs she very often puts on. We see on every hand the apotheosis of natural law, as if natural law ever has explained, or can explain anything. After discussing this subject, Jevons in his *Principles of Science*, the greatest work of the kind in the English language, says:

"I fear that I have very imperfectly succeeded in expressing my strong conviction that before a rigorous logical scrutiny, the Reign of Law will prove to be an unverified hypothesis, the uniformity of nature an ambiguous expression."

Nature is too infinitely complicated to be solved by the finite methods of science. All laws and explanations are in a certain sense hypothetical, and mathematicians substitute imaginary objects for the real ones. As Jevons says:

"We speak and calculate about inflexible bars, inextensible lines, heavy points, homogeneous substances, uniform spheres, perfect fluids and gases, and we deduce a great number of beautiful theorems, but all is hypothetical. There is no such thing as an inflexible bar, an inextensible line, nor any one of the other perfect objects of mechanical science; they are to be classed with those mythical existences, the straight line, triangle, etc., about which Euclid reasoned so freely."

Even the great law of gravitation, about which we have heard so much since our childhood, is not absolutely established. Newton himself, who discovered it, admitted that there were motions in the planetary system which he could not reconcile with the law. The greatest mathematicians, such as Euler, Clairaut and D'Alembert did not think the law sufficiently established to account for all the phenomena. They did not feel certain that the force of gravity exactly obeyed the well-known rule. In astronomy, the utmost powers of mathematical analysis have been unable to correctly solve the problem of even three attracting bodies, much less of four, five or six bodies. Now, the universe consists of an infinite number of bodies; how then can mathematical analysis solve it? In all the calculations of science there is always bound to be some factor left out of consideration, and the best solution is only an approximation.

I will now quote you a confession from the greatest scientist of the nineteenth century. I presume that no one will dispute the authority of Lord Kelvin to speak on the subject. As a great scientist, Lord Kelvin is filled with the spirit of true humility, and like Socrates he is wise because he knows his own ignorance. In his address at Glasgow, in June last, on the occasion of the celebration of his jubilee as Professor of Natural Philosophy in the University of Glasgow, he used the following language:

"I might perhaps rightly feel pride in knowing that the University and City of Glasgow have conferred on me the great honour of holding this jubilee. I do feel profoundly grateful, but when I think how infinitely little is all that I have done, I cannot feel pride, I only see the great kindness of my scientific comrades, and of my friends, in crediting me for so much. One word characterizes the most strenuous of the efforts for the advancement of science that I have made during fifty-five years—that word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy fifty years ago in my first session as Professor."

Here we have the foremost physicist of the age confessing that all his labours of fifty years may be summed up in the one word "failure"; that he knows no more about the deeper questions of science than he did fifty years ago. How different this is from Tyndall, in his famous Belfast address. *He* gave out to the world that he had solved the whole problem; *he* had decided that there was no God in the universe; *he* decided that in matter itself lay the "promise and potency of life." Ah, how the world has changed since that time!

If Lord Kelvin does not know what he is talking about, I would like to know who does? Now, Madam Blavatsky did a great service to the world in breaking many of the idols of science, the idols in the market place which Bacon speaks about. She was a great iconoclast. In her *Isis Unveiled* and the *Secret Doctrine* she exposes many of the weaknesses of science, the absurdity of many of its theories and their self-contradictions, and how that utter anarchy prevails in the scientific world with respect to many of the most important problems of science. Her works have certainly had a most salutary influence on my own mind. I owe to her a debt of gratitude, and I regret I did not become acquainted with them sooner.

I will say one word more in closing. The world to-day is filled with men and women, who, dissatisfied with the old orthodoxy in which they were perhaps reared and nurtured, and tired of the absurdities of its dogmas and traditions, are eagerly looking around for a more rational and ennobling faith. The religious faiths of the

world are undergoing a profound transformation. Our conceptions of the universe and man are undergoing a profound transformation. In the opinion of many thinkers, it will end either in the complete extinction of religion or in its transformation. I prefer to believe that it will end in the latter. There is a profound conviction in the minds of our best thinkers to-day that we are now entering upon one of those great critical periods which mark the history of human thought and intellectual advancement. A great religious revolution is now upon us, in which old beliefs are passing away and new ones are being formed in harmony with the new knowledge. The fountains of the deep are breaking out, the old continents of human thought are fast sinking, and the new continents are emerging. The spirit of the age beckons us onward to these new continents. Where then shall we go; to what point shall we migrate? What have the great scientists to offer us? You may well say to them: "You have taken away our religion, what are you going to give us instead?" Alas, they have nothing to offer us! Is it not true, as Matthew Arnold puts it:

> The kings of modern thought are dumb,
> Silent they are though not content,
> And wait to see the future come;
> They have the grief men had of yore,
> But they contend and cry no more.

Man must have religion. He has always called for it; he calls for it still. Can any system of socialism or communism take the place of religion? No; and for this reason. Socialism and communism are simply political solutions of a problem which is far deeper than politics. It involves far higher questions than politics. As has been pointed out: "Communism is the goal towards which society tends, not a path by which that goal may be reached. Neither co-operation, nor watchwords of fraternity, however sincerely translated into action, can pretend to compass the whole problem." For suppose all political questions settled, and everything working harmoniously for the time being. What then? Will all be settled then? Will not the deep and urgent questions of religion and philosophy still demand an answer? Will not the human soul still enquire about its origin and destiny? Will it not cry, Whence came I and whither am I going? These questions

then would still be left to the care of the priests and preachers, who cannot agree among themselves, and as every social system is founded on a system of ideas believed in common, as we cannot in social problems isolate the political from the moral, and the moral from the religious, communism would leave society to its anarchy. The present anarchy in politics arises from anarchy in fundamental ideas. The ancient faiths are shattered, and the hearts and minds of men are not yet united on the new faith which is still to come. What the world wants to-day is a system of religion and philosophy which will unite the hearts and souls of men, and which will satisfactorily answer the questions of science, life and religion, teaching us our relation to the world, to duty and to God.

Deep down in the hearts of men, underneath all social systems, there must first be unity of religious ideas, hopes and aspirations, before there can be political unity. Is there then any philosophy or religion universal enough to do this? Is there any system of truth which will satisfactorily answer all the questions of man's nature? Theosophy makes this claim; it claims to be the universal synthesis of all religions and philosophies. It claims to be the great alembic into which all the great religions and philosophies of the world may be poured, and from which they will emerge purified and purged of their dross and superstition. There are many things in Theosophy which lead me to think that this is its destiny. It is incumbent on every seeker after truth, and upon everyone who would like to be instrumental in promoting that unity to examine each one for himself that claim.

As for myself, I will say with Lowell:

> My soul is not a palace of the past,
> Where outworn creeds like Rome's gray senate quake;
> The time is ripe and rotten ripe for change;
> Then let it come. I have no fear of what
> Is called for by the instinct of mankind.
> Nor think I that God's will will fall apar
> Because we tear a parchment more or less.
> Truth is eternal, but her effluence
> With endless change is fitted to the hour.
> Her mirror is turned forward to reflect
> The promise of the future, not the past.

JOHN MACKENZIE.

OUR RELATION TO CHILDREN.

It cannot be denied that from the Theosophic standpoint the subject of our relation to children is an exceedingly important and practical one. Realizing as we must the purpose for which the ego descends into incarnation, and knowing to how great an extent its attainment of that purpose depends upon the training given to its various vehicles during their childhood and growth, we cannot but feel, if we think at all, that a tremendous responsibility attaches to all of us who are in any way connected with children, whether as parents, elder relatives, or teachers. It is well, therefore, that we should consider what hints Theosophy can give us as to the way in which we can best discharge this responsibility.

It may seem presumptuous that a bachelor should venture to offer suggestions to parents upon a subject so especially their own; so I ought, perhaps, to preface such remarks as I wish to make, by saying that, though I have none of my own, I have always been fond of children, and in very close relation with them through almost the whole of my life—for many years as a Sunday-school and night-school teacher, then as a clergyman, school-manager, and choir trainer, and as head-master of a large boys' school. So that I am at any rate speaking from long, practical experience, and not merely vaguely theorizing.

Before making suggestions, however, I should like to draw attention to the present condition of our relation to children—to boys, at any rate—here in the midst of our European civilization. The practical result of nineteen centuries of ostensibly Christian teaching is that our boys live among us as an alien race, with laws and rules of life of their own entirely different from ours, and with a code of morals of their own, also entirely different from that by which we consider ourselves bound. They regard grown-up people (in the mass) with scarcely-veiled hostility, or at the best with a kind of armed neutrality, and always with deep distrust, as foreigners

whose motives are incomprehensible to them, and whose actions are perpetually interfering in the most unwarrantable and apparently malicious manner with their right to enjoy themselves in their own way.

This may sound rather a startling statement to those who have never considered the matter, but any parent who has boys at one of our large schools will appreciate the truth of it; and if he can look back to his own schooldays, and in thought realize once more the feelings and conditions of that period, which most of us have so entirely forgotten, he will recognize, perhaps with a start of surprise, that it is not an inaccurate description of what his own attitude once was.

It is noteworthy that wherever the laws and customs of this race, living among us, yet not of us, differ from ours, they are invariably a reversion to an earlier type, and tend in the direction of primitive savagery—a fact which might be cited in support of the Theosophical theory that in each incarnation, before the ego has acquired control of its vehicles, the earlier stages of our evolution are hurriedly run through once more. The only right recognized among them is the right of the strongest; the boy who rules their little state is not the best boy, nor the cleverest boy, but simply the one who can fight best; and their leadership is usually decided by combat, just as it is to this day among many a savage tribe.

Their code of morals is distinctly their own, and though it cannot be so directly paralleled among primitive races as some of their other customs, it is decidedly on a far lower level than even our own. To oppress and ill-treat the weak, and even to torture them to the utmost limit of endurance, seems to be regarded as a comparatively innocent form of recreation, and it would be only a very severe case indeed which would arouse even a passing manifestation of public opinion against the offender. The theft of money is still, happily, regarded as contemptible, but the theft of fruit or jam is not; nor, indeed, would the stealing of anything eatable be considered criminal. Falsehood of the most outrageous kind is regarded as not only allowable but amusing, when practised upon some too-credulous youngster; if resorted to in order to conceal from an adult the misdeeds of a fellow-criminal it is often looked upon as heroic and noble. But the most heinous crime of all—the very lowest

abyss of turpitude—is to call in the intervention of a grown-up person to right even the most flagrant of wrongs; and many a weak and nervous child endures agonies both physically and mentally from the barbarity of bullies without breathing a word of his sufferings either to parent or teacher—so deep is the distrust with which public opinion amongst boys regards the hostile race of adults.

I am in no way blind to the good side of public school life, to the courage and self-reliance which it gives to the strong and hardy lad, and the training in the command of others with which it provides the members of its higher forms. I suppose that England is the only country on earth where the maintenance of order in the small world of school life can be (and is) left practically in the hands of the boys themselves, and there is much in this to be highly commended; but I am at present concerned with the relations between boys as a class and adults as a class, and it can hardly be denied that on the whole these are somewhat strained, the distrust of which I have spoken on the one side being but too frequently met by dislike and entire want of comprehension on the other.

Surely there is something wrong about all this; surely some improvement might be brought about in this unfortunate condition of mutual hostility and mistrust. Of course there are honourable exceptions—there are boys who trust their masters, and masters who trust their boys, and I myself have never found any difficulty in winning the confidence of the juveniles by treating them properly; but in a sadly large number of instances the case is as I have described it.

That it need not be so is shown not only by the exceptions mentioned above, but by the condition of affairs which we find existing in some Oriental lands. I have not yet had the pleasure of visiting the empire of Japan, but I hear from those who have been there and have made some study of this question, that there is no country in the world where children are so well and so sensibly treated—where their relations with their elders are so completely satisfactory. Harshness, it is said, is entirely unknown, yet the children in no way presume upon the gentleness of the older people. In India and Ceylon I have occasionally seen instances of undue severity, but certainly on the whole the relations of children and adults are more rational there than they usually are here.

No doubt this is partly due to the difference of race. The Oriental boy usually has not the irrepressible animal spirits and the intense physical activity of his English representative, nor has he his pronounced aversion to mental exertion. Strange and incomprehensible as it would sound to the ears of a British schoolboy, the Indian child is really eager to learn, and is always willing to do any amount of work out of school-hours in order that he may make more rapid progress. It is no injustice to the average English boy to say that he regards play as the most important part of his life, and that he looks upon lessons as distinctly a bore, to be avoided as far as possible, or perhaps as a kind of game which he has to play against his teacher. If the latter can force him to learn anything, that counts as a score to the side of authority; but if he can anyhow escape without learning a lesson, then he in turn has scored a point. In the East such a boy is the exception and not the rule; the majority of them are really anxious to learn, and co-operate intelligently with their master instead of offering him ceaseless though passive resistance.

Perhaps if I describe a little incident which I have more than once witnessed in Ceylon, it will help my readers to understand how different the position of children really is in an Oriental race. Readers of *The Arabian Nights* will remember how it constantly happens that when some king or great man is sitting in judgment, a casual passer-by—perhaps a porter or a beggar—breaks in and offers *his* opinion on the matter in hand, and is politely listened to, instead of being summarily arrested or ejected for such a breach of the proprieties. Impossible as this seems to us, it was undoubtedly absolutely true to life, and on a smaller scale the same sort of thing occurs to-day. It came in the course of my work to travel about among the villages of Ceylon, trying to induce their residents to appreciate the advantages of education, and to found schools in which their children could be systematically taught their own religion instead of being left either to the haphazard instruction of the monks at the pansalas, or to the proselytizing efforts of the Christian missionaries.

When I arrived at a village I called upon the headman, and asked him to convoke the inhabitants to hear what I had to say; and after the address the chief people of the place usually held a sort of council to decide where and how their school should be built and how they

could best set about the work. Such a council was generally held in the verandah of the headman's house or under a great tree close by, with the whole village in attendance around the debaters. More than once on such occasions I have seen a small boy of ten or twelve stand up respectfully before the great people of his little world, and suggest deferentially that if the school were erected in the place proposed it would make it exceedingly inconvenient for such and such children to attend; and in every case the small boy was treated precisely as an adult would have been, the local grandees listening courteously and patiently, and allowing their due weight to the juvenile's arguments. What would happen if in England an agricultural labourer's child publicly offered a suggestion to the county magnates gathered in solemn assembly, one hardly dares to imagine; probably that child's suppression would be summary and unpleasant; but as a matter of fact the situation is absolutely unthinkable under our present conditions.

How, it may be asked, is it proposed that this position of mutual mistrust and misunderstanding should be improved? Well, it is evident that in cases where this breach already exists, it can only be bridged over by unwearying kindness, and by gradual, patient but constant efforts to promote a better understanding by steadily showing unselfish affection and sympathy; in fact, by habitually putting ourselves in the child's place and trying to realize exactly how all these matters appear to him. If we who are adults had not so entirely forgotten our own childish days, we should make far greater allowances for the children of to-day, and should understand and get on with them much better.

This is, however, very emphatically one of the cases in which the old proverb holds good which tells us that prevention is better than cure. If we will but take a little trouble to begin in the right way with our children from the very first, we shall easily be able to avoid the undesirable state of affairs which we have been describing. And this is exactly where Theosophy has many a valuable hint to offer to those who are in earnest in wishing to do their duty by the young ones committed to their charge.

Of course the absolute nature of this duty of parents and teachers towards children must first be recognized. It cannot be too strongly or too repeatedly insisted upon that parentage is an

exceedingly heavy responsibility of a religious nature, however lightly and thoughtlessly it may often be undertaken. Those who bring a child into the world make themselves directly responsible to the law of karma for the opportunities of evolution which they ought to give to that ego, and heavy indeed will be their penalty if by their carelessness or selfishness they put hindrances in his path, or fail to render him all the help and guidance which he has a right to expect from them. Yet how often the modern parent entirely ignores this obvious responsibility; how often a child is to him nothing but a cause of fatuous vanity or an object of thoughtless neglect.

Now, if we want to understand our duty towards the child we must first consider how he came to be what he is—that is to say, we must trace him back in thought to his previous incarnation. Fifteen hundred years ago or so your child was perhaps a Roman citizen, perhaps a philosopher of Alexandria, perhaps an early Briton; but whatever may have been his outward circumstances he had a definite disposition of his own—a character containing various more or less developed qualities, some good and some bad. In due course of time that life of his came to an end; but remember that whether that end came slowly by disease or old age, or swiftly by some accident or violence, its advent made no sudden change of any sort in his character. A curious delusion seems to prevail in many quarters that the mere fact of death will at once turn a demon into a saint—that, whatever a man's life may have been, the moment he dies he becomes practically an angel of goodness. No idea could possibly be further from the truth, as those whose work lies in trying to help the departed know full well. The casting off of a man's physical body no more alters his disposition than does the casting off of his overcoat; he is precisely the same man the day after his death as he was the day before, with the same vices and the same virtues.

True, now that he is functioning only on the astral plane he has not the same opportunities of displaying them; but though they may manifest themselves in the kâmalokic life in quite a different manner, they are none the less still there, and the conditions and duration of that life are their result. On that plane he must stay until the energy poured forth by his lower desires and emotions during physical life has worn itself out—until the astral body which he has made for

himself disintegrates; for only then can he leave it for the higher and more peaceful realm of Devachan. But though those particular passions are for the time worn out and done with for him, the germs of the qualities in him, which made it possible for them to exist in his nature, are still there. They are latent and ineffective, certainly, because desire of that type requires astral matter for its manifestation; they are what Madame Blavatsky once called "privations of matter," but they are quite ready to come into renewed activity, if stimulated, when the man again finds himself under conditions where they can act.

An analogy may, perhaps, if not pushed too far, be of use in helping us to grasp this idea. If a small bell be made to ring continuously in an air-tight vessel, and the air be then gradually withdrawn, the sound will grow fainter and fainter, until it becomes inaudible. The bell is still ringing as vigorously as ever, yet its vibration is no longer manifest to our ears, because the medium by means of which alone it can produce any effect upon them is absent. Admit the air to the vessel, and immediately you hear the sound of the bell once more, just as before. Similarly there are certain qualities in man's nature which need astral matter for their manifestation, just as sound needs either air or some denser matter for its vehicle; and when, in the process of his withdrawal into himself after what we call death, he leaves the astral plane for the devachanic, those qualities can no longer find expression, and must therefore perforce remain latent. But when, centuries later, on his downward course into reincarnation he re-enters the astral plane, these qualities which have remained latent for so long manifest themselves once more, and become the tendencies of the next personality.

In exactly the same way there are qualities belonging to the lower manas which need for their expression the matter of the rûpa levels of Devachan; and when after his long devachanic period the consciousness of the man withdraws into the true ego upon the arûpa levels these qualities also pass into latency.

But when the ego is about to reincarnate, it has to reverse this process of withdrawal—to pass downward through the very same planes through which it came on its upward journey. When the time of its outflow comes, it puts itself down first on to the rûpa levels of its own plane, and seeks to express itself there as far as is

possible in that less perfect and less plastic matter. And in order that it may so express itself and function upon that plane it must clothe itself in the matter of the plane, just as an entity at a spiritualistic séance when it wishes to move physical objects materializes a temporary physical hand with which to do it, or at any rate employs physical forces of some kind to produce its results. It is not at all necessary that such a hand should be materialized sufficiently to be visible to our dull, ordinary sight, but to produce a physical result there must be materialization to a certain extent—as far as etheric matter, at any rate.

Thus the ego aggregates around itself matter of the rûpa planes of Devachan—the matter which will afterwards become its mind-body. But this matter is not selected at random; on the contrary, out of all the varied and inexhaustible store around him he attracts to himself just such a combination as is perfectly fitted to give expression to his latent mental qualities. In exactly the same way, when he makes the further descent on to the astral plane, the matter of that plane which is by natural law attracted to him to serve as his vehicle in that world, is exactly that which will give expression to the kâmic tendencies which were his at the conclusion of his last birth. In point of fact, he resumes his life on each plane just where he left it last time.

Observe that these are not as yet in any way qualities in action: they are simply the germs of qualities, and for the moment their only influence is to secure for themselves a possible field of manifestation by providing suitable matter for their expression in the various vehicles of the man. Whether they develope once more in this life into the same definite tendencies as in the last one, will depend very largely upon the encouragement or otherwise given to them by the surroundings of the child during its early years. Any one of them, good or bad, may be very readily stimulated into activity by encouragement, or on the other hand may be, as it were, starved out for lack of that encouragement. If stimulated, it becomes a more powerful factor in the man's life this time than it was in his previous existence; if starved out, it remains all through the life merely as an unfructified germ, and does not make its appearance in the succeeding incarnation at all.

This, then, is the condition of the child when first he comes

under his parents' care. He cannot be said to have as yet a definite mind-body or a definite astral body, but he has around and within him the matter out of which these are to be builded. He possesses tendencies of all sorts, some of them good and some of them evil, and it is in accordance with the development of these tendencies that that building will be regulated. And this development in turn depends almost entirely upon the influences brought to bear upon him from outside during the first few years of his existence.

C. W. LEADBEATER.

(*To be continued.*)

THE SÂṄKHYA PHILOSOPHY.

(*Continued from Vol. XIX. p.* 512.)

THE FIVE GROSS ELEMENTS.

THE five gross elements are æther (âkâsha), air, fire, water and earth. There are several different views current in different texts as to the way in which these gross elements are produced from the subtle elements or tanmâtras. The theory which seems to be supported by the older texts is as follows: without in any way entering into combination, but simply impelled by the energy flowing forth from Prakṛiti, the tanmâtra of sound develops from itself the gross element æther or âkâsha; from the combination of the tanmâtras of sound and touch the element air is produced; from the three tanmâtras of sound, touch and sight (colour) fire proceeds; from the above three plus the tanmâtra of taste, we have water; and from the combination of all five tanmâtras earth is produced.

These five gross elements combine with one another to produce the material world (which it must be remembered includes far more than our own physical plane) and work in each of its planes, each supporting the other four by manifesting its own special quality or property. Thus the element earth is the common basis in the bringing forth of all productions, while water moistens and fertilizes, fire (*i.e.*, light and heat) ripens, air dries, and æther provides space for all things, *i.e.*, gives them extension.

Another theory of the way in which the gross elements are pro-

duced from the tanmâtras is as follows: each of the gross elements is supposed to consist of sixteen parts, and of these sixteen parts, in the case of æther say, eight consist of the tanmâtra of sound, while the remaining eight consist of two parts contributed by each of the four remaining tanmâtras. Thus using t. s. to denote the tanmâtra of sound; t. t. for that of touch; t. c. for that of sight or colour; t. o. for that of odour or smell; and t. f. for that of taste or flavour; the composition of the five gross elements would be given as follows:

Æther = 8 t. s. + 2 t. t. + 2 t. o. + 2 t. c. + 2 t. f.
Air = 8 t. t. + 2 t. s. + 2 t. o. + 2 t. c. + 2 t. f.
Fire = 8 t. c. + 2 t. t. + 2 t. s. + 2 t. o. + 2 t. f.
Water = 8 t. f. + 2 t. t. + 2 t. s. + 2 t. o. + 2 t. c.
Earth = 8 t. o. + 2 t. t. + 2 t. s. + 2 t. c. + 2 t. f.

This latter theory is the one which is most generally current in India at the present moment, and is naturally, therefore, the one generally alluded to in works written in recent times, when the composition of the grosser elements is mentioned.

We have now completed our more detailed survey of the twenty-four tattvas which constitute the material or Prakṛiti side of the manifested universe according to the Sâṅkhya philosophy; but before leaving this part of the subject, it may be as well to add a few words with regard to a point which has already been alluded to more than once, but has not as yet been specially dealt with. I mean the vâsanâs or "tendencies" which are brought over from birth to birth, and which collectively constitute the roots of character.

The Vâsanâs.

According to the Sâṅkhya theory, every experience or impression leaves behind an indelible imprint in the buddhi, which remains inactive or latent in a germ-like condition until again thrown into activity by the arising of the circumstances and surroundings necessary or favourable for its germination. It is these impressions in the buddhi which constitute memory, instinct, tendency, impulse, capacity, talent, in short, the individual nature and character of the ego, as we have already observed. The following outline of the theory of the vâsanâs is taken from Paul Markus' essay

on the Yoga-philosophy of Patanjali; but as the Yoga drew this theory with so much else from the Sâṅkhya system, it forms a fairly accurate presentation of the doctrine as found in the latter.

"Everything that happens leaves a corresponding trace or impress behind in the substance of the buddhi, and this trace remains therein like a seed in a cornfield, or as a latent tendency, that is as an appropriate preparation or predisposition for the future reproduction of the event or action in question. These predispositions (or as Patanjali often calls them, 'intellectual deposits') constitute a very important part of the buddhi, which is literally full of them, so many and various are the tendencies, which in the course of many past births have been stored up therein.

"The life-history of such a vâsanâ is as follows: first it is latent, virtual, a mere potentiality, but yet possessed of the tendency, even the inevitable necessity, of producing its own appropriate effect some time or other, though it has not as yet the ripened energy necessary for doing so. When their time is ripe the appropriate vâsanâs become active, living, and then finally—do not perish but —return to the stillness of the has-been, the eternal rest of the past. Thus these vâsanâs remain a constant possession of the individual, only in differing condition, according as they have, or have not, already produced their appointed effect. First as forces tied and bound, awaiting their freedom, their transformation into living, active forces, which will become decisive factors in the practical conduct of the individual; lying latent thus as unsuspected sleeping impulses which need only to be awakened to be brought into action, to gain potent influence over us. All the capacities indispensable for physical life, the habits and capacities which we bring into the world with us, are the inheritance of former lives; they are impressions, traces, deposits, which in the interim have persisted and retained their latent energy, to manifest their power forcefully and fresh when their hour strikes—like seeds, which for years have been stored away, but at last, when placed under conditions suitable for their germination, unfold themselves and grow as if but just harvested."

Of all the vâsanâs, the most fateful is the "ignorance" (avidyâ-saṁskâra) inborn in every individual, the tendency, that is, to the non-discrimination between spirit and matter, Puruṣha and

Prakṛiti. For, in the view of the Sâṅkhya, this is the root of all evil; since it is the cause of desire for earthly enjoyment, and thus the root of merit and demerit (karma), which ever draws man again and again to life in matter and binds him to the wheel of birth and death.

Conclusion.

In beginning this series of articles it was my intention to devote the last of them to working out thoroughly the relations between our own Theosophical teachings and the Sâṅkhya view of the universe. But now that the outline of the latter has been pretty fully sketched, it has become only too evident that a great deal more work needs to be done before this intention can be adequately carried out. On the literary side much remains obscure; for nearly all our present knowledge of the Sâṅkhya comes to us through writers whose thought is saturated with Vedântic conceptions, while in modern Indian thought we find much that seems of characteristically Sâṅkhyan origin embodied in the current forms of Vedânta. Indeed, we may almost say that the whole of the Cosmology and Theory of Evolution, as well as much of the Psychology and Eschatology of the Vedânta as now held, and even as contained in the works ascribed to Shankarâchârya, seems to be of distinctly Sâṅkhyan origin, and to have been taken over almost bodily into the Vedântic systems. Hence before such a task as the thorough working out of the relations between the Sâṅkhya, as a distinct system, and the teachings of Theosophy can be undertaken, it is indispensable to determine the real outlines of the original, pure Sâṅkhya. To do this, an immense amount of critical literary work must first be done, not alone upon the texts of the Vedântic and Sâṅkhyan schools, but also upon the Mâyâ and Vaisheṣhika, in order to determine the real source and inter-relation of certain fundamental conceptions. But the time is not yet ripe even to begin upon this work; first because the preparatory task of text publication and editing has really only just begun, and then because our present knowledge of the historical sequence of texts and authors—a most important factor in such a research—is virtually *nil*. When, for instance, we do not know whether the date of Shankarâchârya is the fifth century before, or the ninth century after Christ, and when we are in complete ignorance even of the

stratification of the numerous works at present current under his name, it is obvious that several generations of steady scholarly work are indispensable for the mere task of clearing the ground.

But though these considerations preclude all possibility of a systematic attack upon the problem alluded to, it may yet not be without interest for students of Theosophy, who are interested in Hindu philosophic thought, to direct attention to sundry points which emerge from the outline of the Sâṅkhya as sketched in the foregoing pages. And to do so may have the further value of directing Theosophical, or more accurately occult research to some aspects of our own teachings, upon which the comparisons in question seem to throw a suggestive light.

Our first endeavour must necessarily be to find a definite and reliable point of contact between our own Theosophical conceptions of man and nature, and those of the Sâṅkhya, so that we may have a sort of reference datum-line from which we can work backwards and forwards. And it seems to me that we may hope to find this by working out the doctrine of the differentiation of the senses. First, then, from the Theosophical side, we know that our special senses—sight, hearing, etc.—do not properly belong to this physical plane at all but are seated in the astral body, although there they are not nearly so sharply differenced off from one another, and are not so definitely localized as they become when functioning through the physical organism. But it seems to me, on analyzing the facts, that the differentiation of the senses by no means has its *origin* in the astral body. For in the description of the various conditions of devachanic existence, given in Mr. Leadbeater's recent Manual, it is obvious that sense-differentiation persists at any rate throughout all the rûpa levels of that condition. For we read that the greater musicians enjoy a Devachan in which music is the predominant feature, while painters and sculptors bathe in the glories of form and colour, and so on. Now this seems to imply that on those levels there is already a persisting differentiation of the special senses, at least sufficient to give a characteristic mark to the devachanic experiences of the various types of artistic genius. Hence I conclude that, although on the rûpa-devachan levels the senses blend to a very great extent, yet, since they are still distinguishable, we must seek for their common origin, the undifferentiated source whence

they proceed, on the arûpa levels, or in other words, in the causal body.

This conclusion appears to be supported by the fact that when consciousness is functioning in the causal body, it does not perceive or learn things through "senses," but takes in the object on which it is focussed within and without, on all sides at once, grasping its complete nature, history, character and essence in a single all-embracing intuition. So that it seems, from what we are told, that when the consciousness is thus functioning in the causal body, it has clearly and definitely transcended anything which could reasonably be spoken of as "special" or differentiated "senses."

Again, we often hear in our literature about the "devachanic sense," though perhaps, "devachanic perception" would be a better term to denote it, since it is described as piercing through illusion and conveying to its possessor an accurate and reliable *understanding* of whatever it is directed to. Hence it seems that besides the special senses, though, as our daily experience shows us, acting in constant conjunction with them, there is another "sense," which not only correlates and combines the impressions received from the senses, but interprets and understands them. And this additional "sense" becomes stronger and more marked in its manifestations as we follow up the senses from their physical manifestations to their source. And this "devachanic sense," though closely resembling, is yet clearly distinguishable from that full intuitive perception which characterizes the functioning of consciousness in the causal body proper.

Turn now to the Sâṅkhya, and it is pretty evident that we have here the exact parallel of the "indriyas" and the "manas" of that philosophy. This is the more striking from the curious fact that the Sâṅkhya so frequently speaks of manas as "one of the indriyas" and that eleven—ten plus one—is the characteristic number of the senses, while at the same time manas is also very closely allied to and associated with the ahaṅkâra, and is so often classed together with the latter and buddhi as the "internal instrument" repeatedly spoken of before.

Now in the Sâṅkhya both manas and the indriyas proceed, though independent of each other, from the ahaṅkâra. And in our Theosophical teachings we have traced the senses to the causal body

as their root; while the close resemblance in many points between the special "devachanic sense" and the characteristics of consciousness functioning in the causal body, makes it abundantly clear that the latter is also the source and origin whence proceeds this devachanic sense.

Here are two points upon which further occult investigation is desirable: what is the exact genesis and history of the special senses, and—since on the rûpa levels we undoubtedly have *both* the special senses and the one "devachanic sense" in simultaneous activity—is this devachanic sense simply the characteristic of consciousness when functioning in the mind body as its lowest vehicle, just as full "intuition" is its characteristic in the causal body, or if not, what and whence is this devachanic sense?

To return, however, to our immediate subject. Since the causal body is the source of both the devachanic sense and the special senses in our teaching, and the ahaṅkâra of the Sâṅkhya is similarly the source of manas and the indriyas, which are clearly identifiable with the devachanic and special senses, it seems certain that the ahaṅkâra of the Sâṅkhya must be identified with one aspect or facet of our causal body.

Let us check this. The ahaṅkâra of the Sâṅkhya is defined specifically as the producer of the consciousness "I act," "I feel," "I think," generally, of the consciousness of "I" as a separate entity. In other words, it is the cause of the consciousness of *separateness*. But this again is just what the causal body in man does according to our Theosophical teaching; for it is the true Ego, the real "I am I" in us. But in our teaching the "causal body" seems to be a good deal more than this, and here is another point upon which these comparisons with the Sâṅkhya seem to suggest a useful line of further investigation; and one or two additional points may be noted as suggestions in this light, as well as tending to strengthen the identification already made.

But the consideration of these must be deferred till next month.

BERTRAM KEIGHTLEY.

(*To be concluded.*)

THEOSOPHICAL ACTIVITIES.

European Section.

THE fund started in this Section for the relief of the Indian famine has reached to about £260. Contributions are still coming in, but of course very slowly now.

Mrs. Besant arrived in London late on Sunday, March 7th, having been compelled to come by boat to Plymouth instead of overland from Brindisi. This was owing to the stringent quarantine arrangements at Brindisi, and resulted in the loss of a week, so that it was impossible for Mrs. Besant to catch the boat she had intended to take to America, which left on Saturday afternoon. She left for America by the next boat, after remaining in London a few days.

The twelfth Conference of the North of England Federation of the Theosophical Society was held at Harrogate on Saturday, January 30th, Mrs. Cooper-Oakley presiding. Mrs. Cooper-Oakley spoke on "Occultism in the Eighteenth Century," and during the meetings a discussion on "The Law of Non-resistance" took place.

Mr. Leadbeater conducted two afternoon meetings at Mr. and Mrs. Hope's town house, at which there were excellent attendances, mainly of strangers to Theosophy. Mr. Leadbeater spoke on "States after Death" and "The Heaven-World and its Conditions."

Owing to Mrs. Besant's late arrival, the lecture which she was to have delivered at the Blavatsky Lodge on March 4th had to be abandoned, and Mr. Leadbeater spoke in her place, his subject being the interesting one of "The Âkâshic Records." A new syllabus has been prepared for the Sunday evening lectures, which will be carried on till Easter. This series has been very well attended from the beginning, and the audiences will look forward to their renewal after the usual interval.

A new Branch has just been formed at Rome, of which Mrs. A. C. Lloyd is the President. A considerable number of members joined recently, so that there is every prospect of an active Branch resulting. A journal, *Nova Lux*, has already been obtained as an organ for the Italian members of the Society.

The news from France shows that the activity is increasing rapidly

there, Dr. Pascal especially doing good work at Toulon, and M. Courmes, his colleague on *Le Lotus Bleu*, working with his accustomed energy in Paris. The Paris Lodge held its annual meeting in February, and M. Gillard was re-elected President, with M. Renard as Secretary and Mme. Brunnarius as Treasurer.

New Zealand Section.

The following report has been received :

The First Annual Convention of the New Zealand Section which was held in Wellington on January 2nd and 3rd, was a very successful gathering. Delegates attended from Auckland, Waitemata, Wellington, Christchurch and Dunedin, and also from the Branch newly chartered at Wanganui, Pahiatua being represented by proxy. The fact that all the resolutions but one were carried unanimously shows a strong feeling of unity in the deliberations.

The General Secretary reported that in the eight months since the formation of the Section, there had been an increase of twenty-two in the membership, fifteen old members having been taken off the register, while thirty-seven new members had been added, and one new Branch had been chartered at Wanganui, so that the Section, though small, is growing.

The first session of the Convention was held on the afternoon of Saturday, Jan. 2nd, and dealt with the subject of correspondence between members and enquirers. Consideration of some plan for this purpose was left to the Executive, with a proposal to form a sectional lending library; and also with a proposal that the present organ of the Australian Section, *Theosophy in Australasia*, be enlarged and be made the organ also of the New Zealand Section. A committee appointed to go into the last question reported to the effect that it was desirable that some arrangement should be made in the matter, and placed it in the hands of the Executive with a suggestion that the Australian Executive be approached with a view to its being brought up at the Australian Convention held at Easter.

The Chairman, Mr. W. T. Short, Vice-President of the Wellington Branch, in his opening address, referred to the question of the constitution of the Section as being specially important. The whole of the second session, on January 3rd, was devoted to the consideration of this subject. Several changes were made in the provisional constitution, and a few new rules were added, and the new constitution now only awaits the approval of the President-Founder.

There were two meetings held in connection with the Convention,

A social meeting on the Saturday evening added greatly to the success of the proceedings; and at a public meeting on the Sunday evening several short addresses were delivered to a large and interested audience.

Mr. and Mrs. Draffin, who attended at Wellington as the delegates from the Auckland and Waitemata Branches, gave several addresses there, and are now visiting Christchurch and Dunedin, where they also lecture.

The General Secretary, Miss Edger, returned to headquarters after the Convention, and will remain in Auckland until further visits elsewhere are required. She lectured on January 17th on "Theosophy in New Zealand," giving a slight sketch of the history of the Theosophical Society and its growth and extension and showing how the teachings were spreading into all parts of New Zealand and among all classes of people.

American Section.

There is every prospect of this Section having a successful future, as it is slowly but surely recovering from the great blow it sustained two years ago. Undoubtedly its present activity is largely due to the ceaseless work of the Countess Wachtmeister, who has been lecturing in many parts of America, and organizing the Society wherever she has stayed. The Countess has recently visited St. Paul and Minneapolis, where she spent three weeks, giving a series of public lectures, and branch and private meetings, spending the time alternately in the two towns. The lectures were crowded. From there she went to Menomonie and St. Cloud.

The Countess will accompany Mrs. Besant on her tour, and the work she has already done will doubtless greatly assist in increasing the success of Mrs. Besant's lectures. Count Wachtmeister has taken charge of *Mercury* for the time being, and is now in San Francisco. The reports of the various branches are most satisfactory.

Indian Section.

A proposal has been made to form a Federation of the Branches of the Society in the Madras Presidency on somewhat similar lines to the organizations existing in England. A circular has been sent to members of the Indian Section containing suggestions and proposing that a meeting be held at Kumbakonam during the Mahâmagam festival. Regular meetings will probably be arranged, and some scheme adopted which will serve to help in bringing the Branches more in touch with each other.

REVIEWS.

THE THRESHOLD COVENANT.

By H. Clay Trumbull. [Edinburgh: T. & T. Clark, 1896. Price 6*s.* 6*d.*].

THE MYTHS OF THE NEW WORLD.

By Daniel G. Brinton, M.D. [Philadelphia: McKay, 1896. Third Edition. Price 7*s.* 6*d.*]

THE SACRED TREE.

By Mrs. J. H. Philpot. [London: Macmillan & Co., 1897. Price 8*s.* 6*d.*].

THESE three volumes are contributions to the too slowly evolving science of mythology. In *The Threshold Covenant* we have what one might almost call a catalogue of the variations of this covenant and of the places in which traces of it are found. The author endeavours to show that the beginning of all religious rites was the threshold covenant, the view put forward being that the primitive man gained his idea of the Creator from the marriage rite, and that this covenant was founded on and is in reality a representation of the marriage rite. The subject as a whole is rather an unpleasant one, being largely connected with blood and with sexualism, and we are unable to agree with the writer's view that this covenant was the earliest of all religious rites. In discussing the matter the author writes: "It is enough to suggest that the mistake has been too often made of supposing that this 'phallic worship' was a primitive conception of a religious truth, instead of a perversion of the earlier and purer idea which is at the basis of the highest religious conceptions, from the beginning until now," and with this we entirely concur, but it seems to us but a small advance to substitute for a phallic basis, a basis of sexualism. However, the work is a contribution to the science of mythology, a science of which at present only the foundation stones are being laid, and as all the stones in a building have their use, this contribution, calling attention as it does to a new line of research, will no doubt prove of value.

Dr. Trumbull's name is a sufficient guarantee of careful research and scholarly treatment.

Dr. Brinton's *Myths of the New World*, one of the most interesting books we have read for some time, is a treatise on the symbolism and mythology of the Red Race of America. It deals with the beliefs of the various Indian tribes, but of most interest, perhaps, to the Theosophist are those held by the Aztecs and Toltecs, concerning which many interesting details are given, and it is evident that they were possessed of no small amount of occult knowledge. An interesting account is given of the different methods adopted to preserve the records, thus the Peruvians used knotted, twisted and coloured strings called *quipus*, other tribes the *wampum*, composed of bits of wood and shell of equal size but of different colours hung on strings, or parcels of reeds of different lengths, strings of fruit stones, picture writing, etc., and in connection with the latter we are told that the Spanish governor in Mexico destroyed no less than sixteen thousand scrolls, so that very few are left for the benefit of antiquarians.

There is also a very pathetic account of the fall of the race; though the Church of Rome crushed remorselessly the religions of Mexico and Peru, every aboriginal nation, from ocean to ocean, still cherishes the memory of the unfortunate Montezuma. Groaning under the iron rule of the Spaniards, the Peruvians would not believe that the last of the Incas had perished an outcast in the forests of the Cordilleras. When the last generation of the Red Race saw their land fall into the rapacious hands of the Yankees, every morning at earliest dawn they gazed anxiously into the east hoping to see the noble form of Montezuma returning at the head of a conquering army.

"It is but a few years since the Indians on our reservations, in wild despair at the misery and deaths of those dearest to them, broke out in mad appeals, in furious ceremonies, to induce that longed-for saviour and friend to appear. The heartless whites called it a 'ghost dance' and a 'Messiah craze,' and shot the participants in their tracks, hastening the implacable destiny against which the poor wretches had prayed in vain."

But there are so many interesting points, such as the practice of baptism, cremation, the story of creation, the deluge, the ideas of life after death, etc., which it is impossible to touch on here, that we can only advise our readers to read the book for themselves. It is quite refreshing to find an author on these subjects exhibiting such a breadth of view, and so free from the tendency to dogmatize.

In *The Sacred Tree* we have an exposition of that theory which has been not inaptly termed the vegetable origin of the Creator. This

book is merely a compilation for the general reader from the standard works on the tree in religion and myth, and as such does not call for criticism at great length. It is well printed and well illustrated, and should prove a useful introduction to those beginning a study of this branch of mythology.

We should, however, like to draw the attention of the student to page 146, where a Puritan, rejoicing in the name of Stubbs, is quoted as having thus denounced the Maypole festival: "And then fall they to banquet and feast, to leape and daunce aboute it, as the Heathen people did at the dedication of their idolles, whereof this is a perfect patterne, or rather the thyng itself."

The pious Puritan is no longer alone in mistaking the perfect pattern for the thing itself, he being followed by a goodly number of mythologists, each of whom starts with the idea that his particular view of the subject, be it mineral, vegetable, animal or solar, is the only one which will really solve the question of primitive religion; finding everywhere customs in some degree similar to those on which his theory is based, he at once assumes them to be identical—a method which we need hardly say is not conducive to the elucidation of truth.

We should scarcely, for example, consider the mythologist of the future justified if, finding the interlaced triangles painted on the remains of a present-day brewer's dray, he assumed that all nineteenth century brewers were Kabalists, and yet a good deal of mythological research is carried out on much the same lines.

Another fetish is the "primitive man" of whom we hear so much; yet where is the primitive man? And without a primitive man, how can we find his primitive religion? Wherever we look, over the various parts of the globe we find traces of civilization after civilization; we also know how remnants of civilized people retain fragments of the religion of their forefathers, how tribes, though isolated, obtain knowledge of various ideas current in other parts of the world, how offshoots from different races still hold, as much distorted traditions, the ideas of the parent stock; how then can we talk of the religion of primitive man? One is inclined to hope that a mythologist will one day arise who will trace out for us the myth of the mythologist—the myth of the primitive man.

The various races of undeveloped men are offshoots of other races, and their religious ideas are distorted remnants of the religions of earlier civilizations. And although it is evident that one key will never solve the whole mystery, still there would seem to be greater promise if enquiry were made from this point of view than by starting

with the fixed idea that the mythological primitive man was a monomaniac.

C. H.

THE WASHER OF THE FORD: AND OTHER LEGENDARY MORALITIES. By Fiona Macleod. [Edinburgh: Patrick Geddes, 1896.]

WE do not think that LUCIFER need offer an apology to its readers for admitting to its pages the notice of a book which would certainly be classed with the literature called "light"; for the volume under consideration is, in its own way, one of the most striking we have read for a long time.

One of the qualifications which we all, as students of Theosophy especially, need to gain, is a real human interest in other peoples and races, in their hopes and aspirations, apart from a merely academic interest, which is a very different thing. There are many in whom this wider and deeper sympathy is more easily awakened by something which stirs the emotions as well as rouses the mind, and to all such we recommend the perusal of *The Washer of the Ford*.

The book is a collection of stories based upon very old legends of the Western Highlands and the Isles, and there is a certain weird beauty about most of them, a beauty wild and rugged as of the heather and the bleak northern hills, and withal an exquisite tenderness. Perhaps the stories showing this rather rare combination most strikingly are those included under the section to which the author has given the name "Legendary Moralities."

Where all are so beautiful it is difficult to select, but the "Fisher of Men" and the "Last Supper" are in particular charmingly written. In both these we have a picture of the solitary figure, Iosa, whom men call Jesus, fishing always in the Shadowy Waters which are the tears of the world, and revealing himself on rare occasions where the conditions are possible and where the need is great. In the latter of these two stories, "The Last Supper," we have the same figure, this time comforting a little child who is lost in the heather. He carries him tenderly to a huntsman's shed, where is prepared the Last Supper, which we are told Iosa eats daily. And then the pure eyes of the child are still further opened, so that he sees the twelve weavers of the web of life. Beside each are three shuttles, and with these they weave wonderful shapes of glorious light and colour, which they send out into the world; all save the dark twelfth, whose shuttles are black, and whose heart is closed to the glory around him. None of it touches him, except the radiant light produced by the Weaver of Hope, and at that

even he lifts his head and smiles. He is the dark Weaver of Fear, the Betrayer, and sends out evil shapes into the hearts of men. The dark shadow ever haunts him too, instead of the glory which surrounds the others. The story is no whit less beautiful in that the supper consists of rye-bread, and porridge and milk.

Very beautiful, too, is the account of the "Three Marvels of Hy," of the way in which the holy Saint Colum learns true humility, and gains the love which embraces every living thing, even the flying things of the air and the fish in the sea; and this same idea is carried out later in the Annir-Choille, where the Saint Molios ends his life, having gained also this all-embracing love which extends even to those whom he calls pagans, by performing the ceremony of blessing the seals. In this same story we are introduced to the Hidden People, the luminous green shadows who are the spirits or lives of the trees, the things that we blind mortals call trees being only their outside coverings. We are told that the king who rules these creatures is the god of the green world, who sleeps, while sleeping dreams, and whose dreams are Spring, Summer and Apple-tide.

But to gain an idea of the charm of the book it needs to be read, and read as every book of its kind should be, with all the understanding sympathy of which we are capable. For the highest hopes and aspirations of a people are not evanescent as the foam tossed from the breaking wave; but are far-away echoes of that diviner harmony which sounds unceasingly beyond the shadows that we call life and death, and the measure of whose attainment by any one race, nation or individual is surely wisdom.

S. M. S.

The Ante-Nicene Christian Library.

An additional volume, edited by Allan Menzies, D.D. [Edinburgh: T. & T. Clark, 1897. Price 12*s.* 6*d.*].

Owing to the number of texts of treatises, falling within the Ante-Nicene period, which have been recently discovered, an additional volume has been added to this series, which seemed many years ago to have completed its task. Readers who desire to acquaint themselves with the nature of the recent MSS., apart from commentaries and critical exegesis, will find the volume of service. It includes: The Gospel of Peter; The Diatessaron of Tatian; The Revelation of Peter; The Vision of Paul; The Apocalypse of the Virgin; The Apocalypse of Sedrach; The Testament of Abraham; The Acts of Xantippe and Polyxena; The Narrative of Zosimus; The Epistles of Clement; The

Apology of Aristides; and the Passion of the Scillitan Martyrs. The remaining two-fifths of the volume are taken up with a translation of Origen's Commentaries on John and Matthew. The shape of the work is cumbersome and out of form with the rest of the series, but necessitated by the use of parallel versions in several instances.

The work is carefully done, and the short introductions are invariably written from the standpoint of the Conservative School. The reader, however, who requires a translation simply, cannot do better than turn to this apparently innocent volume which bristles with an armoury of controversial weapons offensive and defensive, according to the taste and fancy of the critic. It is a very theological torpedo-catcher of the latest pattern.

G. R. S. M.

The Mysteries of Magic.

A Digest of the Writings of Éliphas Lévi, with a Biographical and Critical Essay, by A. E. Waite. Second Edition. [London: Kegan Paul, Trench, Trübner and Co.; 10*s.* 6*d.*]

As this work has passed into the second edition, we must suppose that it has a wide circle of readers, and indeed for those interested in the type of occultism of which Éliphas Lévi is the best representative, such a digest of his voluminous writings must be welcome. His wit and his paradoxes render subjects which in other hands might be very dreary, comparatively light and agreeable reading, and here and there the reader meets with an illuminating phrase which may make it worth while to read through long disquisitions on ceremonial magic and descriptions of ceremonies and exorcisms.

The present edition is a revised and enlarged one, and contains between five and six hundred pages, including the biographical and critical essay by Mr. Waite. The latter is a valuable sketch of its interesting subject, and will alone make the book worth obtaining by every student of magical literature.

A. M. G.

The Rosy Cross and other Psychical Tales,

By Mina Sandeman. [The Roxburghe Press, London: 1896. Price 3*s.* 6*d.*]

We have waded through the whole of this book, hoping that we might find therein something to which a word of praise could be given; but the hope was vain. The author appears to have had more than one object in writing these "Psychical Tales," but the most important in her opinion is evidently the spread of "the glorious truth of spiritu-

alism," to use her own expression. Some of the remarks made in this connection are such as tempt one to close the book in disgust, although it is only fair to add that, judging from its general tenour, the word "medium" is used, probably in a somewhat higher sense than that which usually attaches to it. But, even with this reservation, the inevitable conclusion remains—that this collection of stories has nothing in it, so far as we are able to see, which calls for its publication. Some true things are said, and some useful morals enforced, but these are, for the most part, extremely obvious and well-worn, and are, moreover, in no way strikingly expressed. We have searched vainly for one forcible idea or for one original thought.

Beyond this general lack of "edification," the book as a whole is badly written. The sentences are clumsily constructed, there is an almost phenomenal exuberance of adjectives of a somewhat commonplace kind, and on more than one occasion the most elementary rules of grammar are disregarded.

These and other indications lead us to think that the writer may be young, and this perhaps her first excursion into literature. In that case we should be sorry to be over-harsh and discouraging in our criticism; but it is an ancient and familiar saying that "of the making of many books there is no end"—and few, very few are they which are worth reading.

S. M. S.

The History of a Soul.

By Kathleen Behenna. [London: Digby, Long & Co.]

This small volume of poetry treats of the varied incarnations of a human soul from the first as Rameses II. up to the eighth as Philip Bourke Marston.

It seems to be an early attempt at poetry on the part of the authoress, for the verse is not quite all that could be desired, and as far as the incarnations are concerned full advantage has been taken of "poetical license." Nevertheless the book contains some prettily expressed ideas.

C. H.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

Col. Olcott in his "Old Diary Leaves," is still travelling about and making mesmeric cures, meeting as might be expected with a series of curious adventures. "Sun-Worship among the Parsis," is a useful paper on Zoroastrian religion, containing a great deal of information on the subject. "What is a Star?" is one of the most extraordinary articles *The Theosophist* has ever published. It begins with a quotation from a previous article in the same magazine, appropriately entitled "Rhapsody." This is the quotation: "The key-note of the universe is obtained by the law of centre. . . . The truth of the age is the truth of the reigning one" (! !) The quotation is the most lucid part of the article. The remainder may be left to the imagination. The most interesting paper, after that on Zoroastrianism, is an account of spiritualistic phenomena in France, entitled "Mediums and Fire Elementals." Col. Olcott appends some notes to the contribution, which was sent to him by Col. de Rochas. The phenomena include levitation, materialization and those of luminous appearances and of fire.

With *The Thinker* for the New Year comes a calendar, consisting of a card about ten inches in length, humorously described in the advertisement as a "pocket (!) calendar." It contains a portrait of "His Holiness Shri Sringeri Jagad Guru Shri Shankarâchârya." While the portrait is probably not flattering, it indicates a personality sufficiently remarkable to make the readers look forward to his promised contributions to the little Indian journal. Mr. Ramaswami Aiyar contributes a short but interesting paper on "Târaka Light," one of the results of yoga practice. Mrs. Besant's Adyar lectures are reported at considerable length, the report being taken from *The Madras Times*, and some other useful articles are published. *The Journal of the Mahâ Bodhi Society* contains a clear and concise account of Buddhist teaching by D. B. Jayatilaka. The fundamental teachings of Buddhism are put forward in a simple and attractive manner. *The Buddhist* gives a translation from the Jâtakas, a story of an offending Bhikshu. Mr. Leadbeater's "Invisible Helpers" is reprinted, as are several other articles from various sources. In the *Ârya Bâla Bodhini*, there is a sketch of an Indian saint, Tulasi Dâs, to whom, as to some of the early Christian saints, his deity appeared. A report of Mrs. Besant's lecture on "The Value of India to the World" is also given. *The Theosophic Gleaner* opens with a series of predictions under the heading, "The Future of Humanity." A quite surprising list of things to be done away with is given. After a series of reprints the magazine closes with some very technical notes on the Persian calendar. We have also to acknowledge receipt from India of *The Report of the Sixth Annual Convention of the Indian Section*, *The Prasnottara* and *The Sanmârga Bodhini*, and from Ceylon of *Rays of Light*.

Mr. Sinnett's latest contribution to Theosophical literature, *The Beginnings of the Fifth Race*, forming one of the Transactions of the London Lodge, is not inferior in interest to any of his previous work, although it is somewhat meagre in extent. Some twenty pages are hardly sufficient to give a comprehensive account of the fifth race, including the various sub-races forming it, but a very considerable amount of information has been condensed into the pamphlet. Among points of special interest is the description of the work of the Manu and the traditions of his work found in the Hebrew scriptures. It was from the original Semitic Atlantean sub-race that the colony from which the new race was to be formed was taken and thus in a peculiar manner were the early Semites a "chosen people." Fragments of the regulations of the Manu—regulations, it must be remembered, having a specific aim and not suitable for universal laws—still remain in Hebrew literature and the traditional figure of Moses may well have stood, as Mr. Sinnett points out, for the original "lawgiver." The caste system, now so demoralized, is also shown to have had a rational beginning. In fact this scheme throws real light for the first time on this obscure subject.

The Vâhan for March gives a somewhat meagre supply of "Enquirer"; the literary notes and activities being fuller than usual. The "Enquirer" is, however, well up to its general standard of excellence, and the questions are most interesting ones. C. W. L. deals with the astral and devachanic planets of our chain and the influence of gravity, on the origins of a root-race and on the characteristics of root-races. A fairly full description is given of the method by which a new race is differentiated from a previous one and of the work of the Manu in connection with it. B. K. writes on the part which the physical brain plays in the process of abstract thinking, pointing out that the brain does not think or take any part in the process, but that the law of physical evolution is that the evolving essence must strive to express itself through physical matter—in the case of mankind chiefly through the brain.

Le Lotus Bleu for February opens with an appeal reprinted from a spiritualistic periodical, *La Paix Universelle*, for a "congress of humanity" to take place in 1900 at Paris, during the period of the projected Exhibition. The author of the article quoted is stated to be "Amo," a familiar name to the readers of our French review. All our readers who feel an interest in this idea can obtain fuller particulars from the present issue of *Le Lotus Bleu*, and no doubt the following numbers will present the scheme in a more complete form. M. Gillard writes briefly on "Esotericism and Exotericism," tracing the origin of the words and ideas to the school of Pythagoras. Dr. Pascal concludes his useful article on thought-forms and the article by Mme. Blavatsky on "Practical Occultism" is translated. The opening article in *L'Isis Moderne*, deals with the oracles of Greece and the Chaldeans, and gives much interesting information on the subject. M. Bailly contributes a lengthy review of *La Langue Sacrée*, by Emile-Soldi, dealing with magic and symbolism. *L'Hyperchimie* gives the rules and constitution of the "Association Alchimique de France," which presents quite a formidable appearance on paper. Its object is to study the transmutation of metals and kindred subjects, and the members are divided into councillors, honorary members, "membres maîtres," who are qualified to teach, and ordinary members.

We have received from Spain a translation in pamphlet form of Mrs. Besant's articles on "Thought Forms" and "Occult Chemistry." The appearance of the pamphlet is most original and attractive, the cover being printed in prismatic colours with reproductions of the oxygen atom and of two thought-forms. The illustrations are also admirably reproduced, being, in fact, indistinguishable from the original drawings. *Sophia* contains two original articles this month,

one on Hindu literature and the dates of some of the chief works, and the other on our most familiar friend, the Kali Yuga. The disputes as to the date of the termination of the first 5,000 years are most amusing, and the writer of the article avoids clashing with any received date by investigating the astrological conditions for some two or three years ahead. It is curious to note that most people have preferred to make the period end in 1897, 1898 or even 1900, and to avoid the correct year 1899, which can be obtained by simple addition, counting, of course, the first year of our era as I A. D. and the previous year as I B. C. So there are still two years wherein people may amuse themselves and others by alarming predictions.

The members of the Theosophical Society in Italy have now a journal of their own, or at least a part of a journal. *Nova Lux*, a magazine devoted to occultism and to psychic matters, begins its tenth volume as the Italian journal of the European Section of the Society, and starts well with a translation of Mrs. Besant's lengthy article in *The Nineteenth Century*, which occupies the greater part of the number. The second issue contains Mr. Kingsland on "The Higher Science" and some papers on Martinism and Spiritism. The journal is admirably printed and got up.

Theosophia for February opens with an article by "Afra" on death, dealing with the attitude which should be taken with regard to it by a student of Theosophy. The usual translations are continued, and in addition the excellent answer of A. A. W. in the December *Vâhan* is reproduced.

The Swedish *Teosofisk Tidskrift* begins its seventh year with a few words as to its purpose. Among the contents of the January number is a poem by G. Ljungström on "Reincarnation and Karma," the same writer having a short but interesting article on "The Necessity for the Obscuration of Memory with regard to previous Earth-lives." Mr. Keightley's "Purpose of the Theosophical Society" is translated, and also an article on civilization from an Indian periodical. In the February issue G. H. Liander writes on "Investigation of Religious Conceptions," maintaining Theosophy as the core of all religious beliefs. The same writer contributes a poem, and A. K. writes "A Pyschological Study" dealing with the inner workings of the Scandinavian Section and its recent history. *Theosophia*, which spells its name in precisely the same manner as our Dutch magazine, also comes from Sweden, and contains a number of translations and one or two original articles.

In *Die Uebersinnliche Welt* there is a dispute between Dr. Carl du Prel and Dr. Weinmann respecting a report by the latter of the Psychological Congress held in Munich last year. The dispute is somewhat heated and goes a little beyond the bounds of politeness here and there. It is connected with the adverse attitude of the Congress to the discussion of spiritistic phenomena. This is followed by a paper on the projection of a thought-form and a ghost story. In the *Metaphysische Rundschau* for January a reprint of von Eckartshausen's *Cloud upon the Sanctuary* is begun, and also a somewhat technical article on argon and helium, in which parallels between their discovery and that of the X rays are sought. A curious feature of the second instalment given in the February issue is the arrangement of the atomic weights of the various elements in a magic square having the root number seventeen. Of course most of the numbers are without corresponding elements. It will form an interesting sequel to the famous Mendeléef grouping of the elements if any real relation can be traced between their qualities and their position in a magic square. The opening article of *Lotus Blüthen* is on "Lucifer," which serves as the text for a pious disquisition on "Selbsterkenntnis," "Gotteserkenntnis" and so forth. The present issue is mainly composed of poetry, the old German verses being continued at length and a "Moderne Legende" given

at the end. We have also received a report of the German Theosophical Society with a number of communications from various people in the Society and outside, and dealing with the same difficulties that most of the other branches have already had. It is gratifying to notice that the leaders remain firm in their position as members of the Theosophical Society.

In Hungary attention is being turned to psychic and occult matters, as is shown by the publication of a new journal *Sbornik pro Filosofii Mystiku a Okkultismus*. The first number includes translations from Maeterlinck and Papus.

Mercury for February contains a very brief autobiographical note by the Countess Wachtmeister—"How I joined the Theosophical Society." It might have been made more lengthy with advantage, as undoubtedly the Countess could tell many stories which would be of much interest to the readers of *Mercury*. This note is followed by an article on Theosophy and Socialism, a somewhat ill-judged effort. It is surely not wise to write of Socialism in a Theosophical magazine as though it were a necessary consequence of Theosophical teachings. It is likely to prejudice many people whose views are widely different on such matters. Two short stories, one for the "Children's Corner," are given, both of the nature of parables. Some useful questions are answered in the "Forum Department."

In *The Open Court* for February, H. Dharmapâla writes briefly and concisely on the essential features of Buddhism and the doctrines held by all the various sects. This article is in answer to a statement made by another writer as to the divisions in Buddhism. "The Trinity Idea" is an interesting article by the editor, illustrated by some most alarming reproductions of idols and pictures showing Hindu, Buddhist and Christian ideas.

One of the most noticeable contributions to *The Metaphysical Magazine* is "A Psychological Study of Delirium," in the "Department of Psychic Experiences," consisting of a description by a doctor of his own state, the result of using drugs.

Theosophy in Australasia turns its attention to the ever-present Kali Yuga, and states that "a simple addition" of 5000 years to 3102 B.C., makes that cycle end in 1898, the last year beginning next April. This "simple addition" seem to puzzle most people considering the various dates given, and our Australian magazine is no more successful in its calculations than the others. The chief article is on Christmas.

We have also to acknowledge receipt of the following: *Book-Notes*, *The English Mechanic*, *The Literary Digest*, *Modern Astrology*, with an account of the first annual meeting of the Astrological Society, *Light*, *The Agnostic Journal*, *Current Literature*, *Child-Life*, *Theosophy*, *The Irish Theosophist*, *The Pacific Theosophist*, which suddenly appears again after an abrupt departure, *The Theosophical Forum* and *The Mystical World* A.

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