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LUCIFER.

ON THE WATCH-TOWER.

THE "POLYCHROME BIBLE."

THERE is no doubt that we live in very interesting days; the wheels of the time-machine are whirling at a rapid rate as the nineteenth century dashes into the twentieth. The trained brain of three hundred years' growth has wrestled with many doughty problems of the past and fairly thrown them, and now at last it has its arms round the unwieldy frame of "Giant Despair"—the Hebrew Bible.

The learned world has long known that the "Authorised Version," so dear to the English-speaking race for its literary beauties, is a hollow mockery as a translation; that the "Revised Version" is a farce, if not an immoral subterfuge; that not only an entirely new translation, but in the first place an accurate text of the Bible is a crying necessity. With tireless industry, patient research, and irrefutable logic, generations of scholarship have brought to light the traces of the original foundations of the motley collection of literary edifices, of various dates and manifold restorations, enclosed in the traditional precincts of the Old Testament.

But the learned world is a very small fraction of the populace of the Christian nations, and yet the general results of Criticism which are now acknowledged by all students as acquired facts of science, are results which vitally affect every intelligent man and woman who subscribes to the Christian faith. For many years, it is true, an obscurantist and reactionary policy has striven to keep the facts from the people, but the temper of the times has at last rendered this suicidal policy no longer possible. But even granted the will to make a clean breast of at least part of it, how is it

possible to bring the results before the people in a way they can easily understand? The first contribution to the solution of this question is the "Polychrome Bible." In brief, we are at last to have (i) a correct text; (ii) a genuine translation; and (iii) a map of the strata which compose the deposit of at least a thousand years of Hebrew literature.

Perhaps the term "Criticism" is not the best which might have been chosen for the scientific study of the Biblical texts and their contents; the term is somewhat provocative of prejudice. The terms Higher and Lower Criticism are also not well chosen and serve only to distinguish the study of the MSS. and their mere linguistic contents (the Lower) from that of the ideas embodied in the texts, the various times of their composition, their authorship, etc. (the Higher).

But whatever prejudice may be aroused by the terms, the object of this Criticism is most admirable, and must appeal to every honourable man who is consistent in the application of an ethical standard to every department in life. The object of Criticism is to get at the truth, external and internal, about the Bible, and the results arrived at are of vital interest to the morality of religion. How then does the Polychrome Bible make for a solution of the difficulties with which ignorance and prejudice have surrounded the study of the Bible?

The reason for the term Polychrome or Multicoloured Bible may best be seen by quoting the make-up of the texts of Genesis and Samuel from Mr. Levy's article in the December number of the American *Review of Reviews*, from which we derive our information. The following dates are of course prior to our era, and the colours in brackets indicate the literary backgrounds or strata of the traditional text.

In Genesis the most ancient document is the "Prophetic Narrative" [purple, 640], made up of the Judaic documents composed [850] in the Southern Kingdom, and the Ephraimitic [650] composed in the Northern Kingdom. The older strata of the Judaic [dark red], the later strata [light red], and the Ephraimitic [blue] form the greater part of the text. These are supplemented by the expansions of the writer of Deuteronomy [green, 560-540], with the Priestly Code [plain, 500], its later addition [brown] and extracts from a still later Midrash, or popular expansion [orange].

We thus see that at least eight elements enter into the first

book of the Bible, and this exclusive of the numerous glosses which are removed from the text to the footnotes. So also with Samuel.

In Samuel the primary document is the old Judaic [plain], with later additions [bright red], as well as the old Ephraimitic [dark blue, 750] and its later accretions [light blue]. These were combined by some editor [650], who made certain additions [light purple]. There are also traces of the Deuteronomist [light green], and still later additions by a second editor [444, yellow]. Extracts from a late Midrash [orange] and the songs [light orange] complete its various elements.

Nine strata in all; and so with the rest of the Books. This polychrome device is to be used not only for the Hebrew text, but also for the English translation; so that thus even the most unlearned will be compelled to recognize at least the general outline of one of the most important results of the Higher Criticism.

Moreover, this new edition, or rather the first real edition of the Bible, will be the fruit of the labours of the best scholars of the day. The whole is under the direction of Haupt, the contributors number in their ranks such men as Driver, Cheyne, Wellhausen, Reuss, Stade, Budde, Delitsch, etc., in fact, the flower of Biblical Criticism.

The specimens of the translation which are given are of high excellence, and the purity of the language is guaranteed by the collaboration of Dr. Furness, the great Shakespearian scholar.

Already twelve parts, or more than one-half of the text, have appeared, and at least four parts of the translation. The scheme has now been in operation for six years, but two years more are required before the work will be complete and the public be in possession of the results of undoubtedly the greatest literary undertaking of the century. The publishers are the Johns Hopkins University, Baltimore, and the English agent is Mr. Nutt. But so far no date of publication has been fixed, and no price quoted. Readers who desire further information are referred to the article to which we have already alluded.

We have called the Polychrome Bible the greatest literary undertaking of the century; this praise is too feeble. The Polychrome Bible is the most honourable undertaking which Christendom has yet attempted; it gives us ground to hope great things for the religion of the West. We do not imagine that it will much

affect the conservatism of the generation of our fathers who are still with us, but it will clear the ground for the younger generation and prepare the way for an entirely new consideration of the religious problem.

But once that conservatism in matters of religion is embarked on this voyage of discovery, it will have far to sail before it reaches land again. The "polychrome" idea will not stop short with the documents of the Old Testament. The Bible contains two deposits, the new and the old; and the treatment of the documents of the New Testament in precisely the same fashion as the books of the Old is the next step in the new departure. Criticism has already done a part of the work, and many results of a startling nature to conservatism have already been arrived at. Therefore the next decade may also see a Polychrome New Testament; and whither then the antiquated remnants of the old theory of revelation will betake themselves is hard to prophesy. One thing is certain; a new theory of revelation has to be evolved, and together with it a revision of the general theory of religion will have to be attempted. The outcome of this cannot but be of the utmost advantage to mankind; and whatever conclusions may be arrived at, they cannot but be a closer approximation to theosophical ideas than the world has known for many a long century.

After this achievement no doubt scholarship will provide us with a Polychrome Veda, and so proceed to "polychrome" the rest of the sacred documents of antiquity. This work will most probably be done by Western scholars, for as yet the critical faculty proper seems to be dormant in the East; and if this should unfortunately prove to be the case, and Brâhmans and Buddhists and the rest should refuse to purify the literary traditions of their own faith, then the unprejudiced observer will have to note that there is greater vitality in the Western faith than in Eastern beliefs.

* * *

The Bible and the Next Generation.

But the Polychrome Bible is not yet published; meantime the more advanced wing of clerical Christendom is preparing the way for its advent. *The Bible and the Child* is one of the most extraordinary books published in the English language; it is small, it is 3*s.* 6*d.* instead of 1*s.*, but it is just the turning of the scale to the

side of common sense in matters religious. The Church has at last taken a step in the right direction. We cannot expect it to set off at a gallop, but it is fairly ambling along on its comfortable palfrey. The subject of this small volume is "The Higher Criticism and the Teaching of the Young"—an exceedingly difficult problem, and the reply is mostly the brave answer, "Tell them the truth." It is indeed true that we are to be saved by the children; the coming generation is the saviour of the common sense of Christendom. To the theosophical student this is easily explicable on the ground of the doctrine of rebirth, each succeeding generation of a growing race providing the conditions for the incarnation of a more advanced crop of minds. The confidence in the children will therefore not be misplaced.

Eight well-known teachers of religion, mostly D.D.'s, speak out upon this important subject in distinct and emphatic utterance in *The Bible and the Child*. Let us quote some of the more remarkable of these pronouncements.

The Very Rev. F. W. Farrar, D.D., F.R.S., Dean of Canterbury, writes:

> This at any rate is certain, that if children are still taught to regard as articles of their religious belief opinions about the inerrancy, universal equal sacredness, verbal dictation, or supernatural infallibility of *all* that is contained between the covers of the sixty-six books which we call the Bible, the faith of those children, if they develop any intelligent capacity or openness of mind hereafter, is destined to undergo a rude and wholly needless shock, in which it will be fortunate if much of their religion does not go by the board. . . .
>
> Colossal usurpations of deadly import to the human race have been built, like inverted pyramids, on the narrow apex of a single misinterpreted text. . .
>
> I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics. . . .
>
> [But] ignorant attempts to discredit and vilify the Bible are even more egregiously illiterate than the superexaltation which would turn it into a fetish or an amulet.

The Rev. R. F. Horton, M.A., D.D., writes:

> To some of us it is a matter of amazement that the misunderstandings—I will not venture to say the misrepresentations—connected with this subject [the Higher Criticism] should be so persistent and obstinate. It taxes all our charity to find men, good men, presumably religious men, continuing to discuss the question in a spirit of blind and uninquiring prejudice. . . .

I hope it is not a severe judgment, but I believe this tone of anger and vehement anathema is only found, and can only be found, when men are defending positions which in their hearts they suspect to be insecure. . . .

If in reading the Bible you come across sentiments of fierce retaliation or deeds of savage blood-thirstiness, against which a man of ordinary morality might naturally revolt, it was your duty to justify these sentiments because they were the Word of God, and to find excuses for the deeds because they were recorded without censure in the Word of God. . . . This was, and is, the decision of the old orthodoxy. . . .

The Higher Criticism, we may depend on it, is of God, and whatever is to be said of individual scholars, the *method* must prevail, to the lasting benefit of religion, of the Church, and of mankind.

Mr. Arthur S. Peake, M.A., Tutor in Biblical Subjects at the Primitive Methodist Theological Institute, Manchester, is less virile than his predecessors, nevertheless he has much to say of great interest, and especially insists that:

There is no orthodox doctrine of Inspiration, in other words, there is no doctrine to which the Church is committed.

The Rev. W. F. Adeney, M.A., Professor of New Testament Exegesis, History and Criticism at New College, speaking of the old school, writes:

They believe themselves to be defenders of the faith; but their feverish anxiety seems to be engendered by the unwholesome effluvia of a decaying creed.

The Very Rev. W. H. Fremantle, D.D., Dean of Ripon, tries hard to get out of the "miracle" difficulties, and has evidently no knowledge of theosophy; he is not so straightforward as the rest of his colleagues, and suggests "avoiding" this and "explaining away" that. Says the Dean:

There are, we must admit, some stories in the Bible, which we cannot take literally, such as that of the axe-head swimming at the word of Elisha, or the three children in the fiery furnace. But a tactful teacher will know how to get over the difficulty.

Of the remaining writers, the Rev. W. Gladden, D.D., author of *Who Wrote the Bible?* dwells on the literary beauties of the Bible, upon which he relies for the fascination of the young mind; Mr. F. C. Porter, Ph.D., Professor in the Yale Divinity School, tries to show that after all the Bible is *the* book for the unlearned, a manifest absurdity, when the impossibility of truly understanding the Bible without the help of the Higher Criticism is the Haupt-thema of the

book to which he is a contributor; and last of all the Rev. Lyman Abbott, D.D., unfortunately spoils the dignity of the undertaking by sketching out a Sunday School lesson, which no doubt would be very suitable to a juvenile class in the U.S.A., but grates upon the nerves of wider experience. To describe Solomon as the Benjamin Franklin of the epoch, etc., may seem natural to the Rev. Lyman Abbott, but we hardly think that he has looked beyond the necessities of his own environment.

It could hardly be expected that so valiant an undertaking should be of equal merit throughout. The four weaker papers, however, are weak not in intention but rather in execution. On the whole, *The Bible and the Child* is the most important indication of adaptation to environment in things religious which has yet appeared in the clerical world; if the idea of Christianity as an evolving religion is adopted, there is no reason why it should not eventually burst out of its ugly chrysalis and fly away towards the sunlight of truth. But superstition dies hard, and our present generation of Theosophists will at best only see the splitting of the chrysalis. The soul of Christianity is still confined to its shell; even as the souls of the majority of us are fast bound to our bodies.

* * *

"Thou Knowest not what a Day may bring forth."

In the introduction to the Pistis Sophia treatise I had written:

> May we not hope that Abyssinia and Upper Egypt may still preserve some MSS. that may throw further light on this obscure but most interesting subject? In fact, I was told in 1891 by Achinoff, Chief of the Free Cossacks, a resident in the country, that the monasteries of Abyssinia do actually contain a mass of very ancient MSS. which would be of exceedingly great value to the scholarship of Europe.

This hope seems to be on the high road to realization, if we can credit *Science Siftings* (May 9th, 1896) a fairly reliable publication. The following account, if true, is a striking corroboration of our information:

> King Menelik, of Abyssinia, has promised that, as soon as peace is restored within his dominions, he will permit a commission of European scientists to make an exhaustive examination of the vaults of the cathedral church at Axum, where the monarchs of Ethiopia have been crowned from time immemorial. A widespread tradition of the Moslem world asserts that it is within the ancient

vaults of this structure that the Ark of the Covenant is preserved, along with the tables of stone containing the Ten Commandments, which Moses brought down from Mount Sinai [!] . . .

The present Cathedral of Axum is built on the summit of a species of granite pyramid, the remnant of a heathen temple that formerly occupied this site. It is within the interior of this pyramid that the vaults are situated which King Menelik has now promised to throw open.

Not since Napoleon invaded Egypt, taking with him a corps of archæologists and orientalists, whose work there revealed for the first time the stupendous historical importance of that land of romance, has a disclosure of antiquities of equal magnitude been promised. The Cathedral of Axum is but one of the repositories of biblical treasures which Menelik offers to open up to the modern scientific world for investigation.

It is believed that he will open up for the first time the priceless treasures that have for thousands of years been jealously preserved on the Holy Island of Debra Sinan, located near the centre of the great inland sea or Lake of Zuoi, in the southern portion of the Kingdom of Shoah. This island is reputed sacred not only among the Abyssinians themselves, but also throughout the Moslem world, and it is to this, probably, that must be attributed the fact that, notwithstanding the innumerable wars that have raged in Abyssinia for at least 1800 years past, the sanctity of the island should never have been violated by either Christian or infidel.

This Island of Debra Sinan, the Abyssinian rendering of Mount Sinai, is inhabited and guarded entirely by monks, as ignorant and fanatic as are all the Abyssinian clergy, but who, when once they take up their residence on the island, are never permitted to leave it again. In fact, the soil of the island had never been trodden by the foot of any layman until two years ago, when Emperor Menelik himself, attended by a few of his principal ras, or generals, and escorted by a strongly-armed bodyguard, crossed the waters of the lake and landed on its shores, the bodyguard remaining in the boats ready for emergency.

According to the dusky monarch's own account, the vaults of the monastery, which is of enormous size and built upon rock, are filled with papyri and parchments and books of every description. The books are believed to have been sent thither at the time of the Mohammedan invasion of Abyssinia, in the sixteenth century, but the parchments are declared to hail from the world-famed library of Alexandria, which was dispersed in the seventh century by the Mohammedan caliph, Omar.

The papyri evidently date from a much earlier era, and probably relate to that period when the Emperors of Ethiopia ruled not only over Abyssinia, but also over Egypt, their domination of the latter country being pictured by many a sculpture and painting on the pyramids and temples in the land of the Nile.

Who then shall say what any day may not bring forth?

G. R. S. M.

THE PHÆDO OF PLATO.

I.

THE Phædo is the most popular of all the Platonic dialogues: firstly, because it includes the well-known relation of the death of Socrates, the noblest and most inspiring death-scene left on record for us by classical antiquity; and secondly, because the theme of the dialogue is a subject of the most immediate and vital interest to every human being—the immortality of the soul. I do not, however, purpose in this essay to deal with the historical narrative, but shall confine my comments to the philosophical discourse.

What, then, is philosophy? Plato here answers the question briefly and unequivocally—philosophy is a meditation upon death. But when we come to explore the meaning of this saying, we find that it is not so utterly opposed, as at first hearing it would seem, to that maxim of another wise man, "Think of living."* We must first of all define what we understand by death, and this we may do in Plato's own words: it is a liberation of the soul from the body. Now this liberation may be effected in two ways; when the body abandons the soul, and, again, when the soul abandons the body. The former is that physical change which is commonly called death, and the latter is by no means necessarily consequent upon it. Indeed, the physical death is not, strictly speaking, a liberation of the soul from body, but only a liberation of the soul from some particular body which it has previously animated. The reasons which impelled it to the body may still remain, and until those reasons are dissolved by the soul itself, they will continue to impel it to body after body. Even during the interval between one incarnation and another, the unpurified soul is not really liberated. It still animates a body, subtle indeed and imperceptible to our ordinary senses, but yet a material body—that which the old Platonists called the aerial or spiritual body (*το πνευματικὸν σῶμα*).

* Goethe, in *Wilhelm Meister's Apprenticeship*, book viii. ch. 5.

But the second, or philosophical death—the death upon which it is the part of the philosopher to meditate—takes place when the soul by its own efforts has freed itself from the bonds which attach it to body; when it no longer needs or desires the corporeal instrument. To die thus is indeed to live, for it is the casting-off of the fetters which impede the free exercise of the soul's faculties. It is a gradual process, which may be begun—which, in fact, must be begun—in this earthly life, but which is completed only when the soul has broken the last tie which attaches it to earth, when it has passed beyond the sphere of generation and corruption, beyond the realm of fate, into the glad companionship of the gods. This process is identical with the practice of those virtues which the ancients called the cathartic, or purifying, virtues.

It is this philosophical death to which Socrates alludes in his farewell message to the poet Evenus: "Tell him, if he is wise, he will follow me." The misunderstanding of this message by his friends Simmias and Cebes gives rise to a brief discussion on the lawfulness or unlawfulness of suicide. Socrates holds, as all religion teaches, that we belong to the gods, and that it is for them, and not for us, to determine how and when we shall quit this scene of our labours. He quotes a saying used in the Mysteries, that we are placed in the body as in a prison, and that it is not fitting for anyone to free himself from this confinement. In a certain sense it is true that we make our own futures, yet all our deeds and all our misdeeds are overruled by a higher intelligence than ours, a power which brings all things at last to good. The path may be long and difficult, thickly beset with thorns of our own planting, for no one ever suffers unjustly; but all paths lead at length to the one goal, and the providence of the gods is over all. Wherever we are placed we have a lesson to learn which we can learn better there than elsewhere, and it is not lawful for us to quit our station before the lesson is learned. Nay, the attempt to do so is vain; we have only to return, and to take up again the task we left unfinished, with the added consequences of our rashness and violence. The liberation of the soul from body cannot be accomplished by physical means.

In the same sense the great restorer of Platonic philosophy, Plotinus, writes upon suicide. "If," says he, "there is a fated

period to the life of everyone, it is not well to forestall it, without necessity compel us. And if, according as each one departs from the body, such is his position hereafter, we ought not to separate ourselves from it while there is still progress to be made in it." * Porphyry adds a further consideration, which reminds us of what Plato asserts in the Phædo respecting the doom of the depraved soul. "The souls of men who die by violence are detained about the body; this reason should hinder a man from taking his own life."†

From suicide the discourse proceeds to the principal subject of the dialogue—the immortality of the human soul. This is introduced by an objection of Cebes, who, accepting the statement that we are the property of the gods and the object of their providence, suggests that the wise man ought consequently to grieve at death, inasmuch as it removes him from their service and protection. To this Socrates replies, that were such the case it would no doubt be rational to grieve at death; but that it *is* the case he altogether denies. "With respect to myself," says he, "unless I thought I should depart, in the first place, to other gods who are wise and good, and, in the next place, to men who have migrated from the present life, and are better than any among us, it would be wrong not to be troubled at death; but now believe for certain, that I hope to dwell with good men; though this, indeed, I will not positively assert; but that I shall go to gods who are perfectly good rulers, you may consider as an assertion which, if anything of the kind is so, will be strenuously affirmed by me. So that, on this account, I shall not be afflicted at dying, but shall entertain a good hope that something remains for the dead; and, as it was formerly said, that it will be much better hereafter for the good than the evil." ‡

At the request of his friends Socrates then explains more fully why the prospect of death has no terror for him. The whole study of a philosopher is nothing else than how to die and to be dead. How absurd, then, would it be that those who have made this their study and object all their lives, should be afflicted when it actually

* Ennead I. book ix.

† *On Abstinence from Animal Food*, book ii. § 47.

‡ Taylor's *Plato*, vol. iv. p. 263.

happens to them! But he says, "to die and to be dead," as making a distinction. For "dying" is, as we said before, the exercise of the cathartic, or purifying virtues, by which the soul is freed from its attachment to body; but "being dead" is the exercise of the theoretic or contemplative virtues, whereby the soul, already purified, ascends to the contemplation of intelligibles, and becomes united with its parent, Intellect. It must be remembered that Intellect (νοῦς) in the philosophic sense does not mean the reasoning faculty (διάνοια or λογισμός). It is the eternal consciousness, knowledge absolute, as being itself that which it knows. It is the changeless reality which underlies all temporal manifestation. It is the creative power which imparts to soul being and life and intelligence, and which, through soul as its vehicle, gives form to the sensible universe. Yet intellect itself possesses desire as well as being and knowledge, and its desire is an extension (ὄρεξις) of itself upwards towards the super-essential good. From such desire and knowledge arises the virtue of souls, just as vice is begotten of ignorance and a desire extended downwards towards the body.

The philosopher wishes to be liberated from the body because it is an impediment to him in his search after wisdom. To energize through the body is to energize by means of the senses, and the senses are fallacious; that is to say, they present to us appearances only, and not realities. Of course, there is a reality behind every appearance, but sense does not tell us that. It is only when the soul is converted to itself, as the philosophers say, that the truth becomes manifest to it; for in itself it contains all that it can ever know. The soul is intellectual in essence, and therefore it possesses all knowledge; but while its essence is eternal, its energies are transitive. In pure intellect the energies also are eternal; intellect possesses all knowledge in transcendent union, always totally present. But with soul, although being intellectual in essence it possesses all things in itself, the energies are not, as with intellect, simultaneously active, but are divided according to time. Intellect is eternal, soul is immortal; intellect knows all things at once, soul knows all things in succession.

Now the energies of the soul are threefold, "for it either converts itself to things subordinate, and acquires a knowledge of sensibles; or it converts itself to itself, and sees all things in itself,

because it is an omniform image containing the reasons of all things; or it extends itself to the intelligible, and beholds ideas."* The first of these energies connects the soul with body, and is just as indispensable to its progress as either of the others. But it is only during this earthly life—or, rather, these earthly lives—that the soul requires a body as the instrument of its progress; and this is because it has "fallen from its high estate," has allowed its proper energies to become dormant, and has lost the wings which should raise it aloft. The purified soul, indeed, may still energize about body; but its energies are then wholly providential; it has become the companion of the gods, and rules the world in conjunction with them.

During this earth-life, however, the body is at once the instrument and the impediment of the soul. Our sensible perceptions are fallacious, but they are not without a foundation in truth: they are fallacious because they present to us only a conditioned image of that which really is, and tell us nothing of its true nature; they are doubly fallacious when we incline to accept their information as final, and to believe that therein lies the truth itself. But they are helpful, inasmuch as they arouse to activity the dormant energies of the soul, and evoke a "reminiscence," as Plato says, of the reality which lies behind the image. Thus the sight of a beautiful object awakens in the soul a reminiscence of the Idea, the Beautiful itself, which in its winged condition it beheld; and it is alone by virtue of this reminiscence—by virtue, that is, of the idea of beauty which it possesses in itself—that it is capable of recognizing the beautiful in externals. We ought not, therefore, to shut our eyes to the beauties of sensible things, and to hold them as worthless, under the impression that we are thus advancing into a higher state. So far is this from being the case, that our insensibility to external beauty means only that a certain energy of our soul is still dormant, that a reminiscence of the Truth which subsists under the form of the Beautiful has yet to be awakened in us.† When we do indeed advance into a higher

* Taylor's *Plato*, vol. iv. p. 265, *note*.

† "To despise the world, and the gods that are in it, and the other beautiful things, is not the way to become a good man. . . . He must be dull of understanding, and incapable of being moved to anything, who, beholding all the beautiful things in the sensible world, and all the symmetry, and this magnificent order, and the form manifest in the stars, though so far away, is not moved by the sight, and filled with reverence for them, beholding such effects from such causes. For he who has not understood the things which are here, knows nothing of those which are above."—Plotinus, Ennead II., book ix., § 16.

state, then it is true that the body and its senses are no longer a help, but become a hindrance to our development. Their use is temporary, and a time comes when we no longer require them, as the man no longer requires the playthings of the child. But the child is not to break his playthings because he will some day outgrow the need of them. To him they are symbols of a higher beauty, and to us the exquisite forms of nature and of art are again symbols of a beauty far transcending theirs, a beauty of which the knowledge is from eternity a part of our being, and, dormant, needs only to be awakened by degrees into perfect energy.

And observe: when Socrates says that the philosopher despises body, he does not in the least mean that *we* are to despise it. He means by the philosopher one who has already learned the lessons of the body, and has made considerable progress in the exercise of the cathartic virtues, the object of which is the liberation of the soul. Even among those who are not unjustly reckoned philosophers—lovers of wisdom—there are few who have advanced so far as this; the great majority even of the wisest among us have not progressed beyond the exercise of what are called the "political" virtues; the virtues, that is, which are proper to us as members of the human family, as rational animals, composite of soul and body. In this stage of development the soul uses the body as an instrument, learning, as it were, by symbols and images. But these, though they may help us in the beginning of our journey, cannot conduct us into the presence of truth: "We can never," says Socrates, "truly and in reality acquire wisdom through the body." So that at length the soul perceives that the body is no longer a help, but a mere obstacle in its path, and betakes itself to that meditation on death which is true philosophy. But the lessons of the body must first be learned; the political virtues must precede the cathartic.

Thus far the discourse has shown that death must be desirable to the philosopher, inasmuch as it rids him of the body which hinders his progress. But that the soul is immortal has hitherto been taken for granted; it has yet to be shown that it subsists apart from the body. This truth Socrates undertakes to prove by various arguments. Perhaps I should say "to illustrate," rather than "to prove," because, strictly speaking, truth can never be proved by

argument. For how shall it be proved, being within the soul, except by the intuition of the soul itself; and how shall it *become* established, being already established in eternity? Truth is inseparable from our essence; but when the intellectual energies of the soul become dormant we are no longer conscious of it. We look outward instead of inward, to appearances instead of to realities, until we forget what we ourselves are. Then it is that we need rousing by argument and discourse, and their real value to us, like that of all other external impressions, is not to impart a knowledge which we did not before possess, but to awaken us to a consciousness of that which we do possess. I am using the word knowledge in a Platonic sense, as distinct from opinion (δόξα). We really know anything only in so far as we are ourselves that which we know. In other words, true knowledge consists in the identity of the subject knowing with the object known. Self-knowledge, therefore, is the only true knowledge; all other knowledge, all which comes to us from without, is opinion merely. Simmias, in this dialogue, makes a noteworthy observation when he says that if it be impossible to discover the truth concerning the soul, then it is necessary, "by receiving the best of human reasons (ἀνθρώπινοι λόγοι), and that which is the most difficult of confutation, to venture upon this as on a raft, and sail in it through the ocean of life; *unless some one should be able to be carried more safely by means of a firmer vehicle, or a certain divine reason* (θεῖος λόγος)." This "divine reason" is what an ancient commentator on the Phædo—Olympiodorus—calls "self-beholding intellect" (αὐτοπτικὸς νοῦς); in the soul it is the intellectual energy which knows itself, and all things in itself.

But to return to the arguments of Socrates. The first is based upon the Pythagorean doctrine of contraries. Contraries are generated from contraries, and in their turn generate contraries again. Let us consider this a little. Without contraries there were no manifestation, either intellectual or sensible. Not the sensible world alone, but also the intelligible world—Being itself—depends upon the subsistence of contraries. The first contraries are said to subsist immediately after the super-essential One. These are what Plato, following the Pythagoreans, calls Bound (or Finite) and Infinite, from the conjunction of which Being itself is produced. For without Bound—that is, without the defining power of Unity—

it could not *be;* since whatever is, is something, and not something else; and that is its Definition or Bound. And again, without the Infinite—that is, without the every way unlimited power of Unity—it is evident that Being must cease to be. Thus Being itself is constituted of contraries, and therefore everything which participates of Being must also participate of contraries.

Moreover, contraries are dependent upon each other: things which are totally unrelated are not contraries. Thus Bound itself, in so far as it *is*, is dependent upon the Infinite; and the Infinite is dependent upon Bound, since even Infinity is a certain definition, in so far as it excludes the idea of the Finite or Bound. The Pythagorean writers formulated a scheme of ten pairs of opposites, which they termed the elements of the universe. Of these ten pairs the first is that of which I have often spoken—Bound and Infinite; and the others represent the same opposition under various aspects. Thus Bound and Infinite reappear as Odd and Even,* as Good and Evil, Light and Darkness, and the rest. The first term always represents the positive element, the second the negative. All manifestation depends upon the interaction of these positive and negative elements. The only thing which is exempt from contraries is the unmanifested One, the Unity which is the source of all contraries, as the unit one is the source of all numbers, both odd and even, being itself neither odd nor even.

Again, in all generated natures contraries are produced from contraries. By generated natures I mean all that belong to this material world, this circle of generation and corruption, where everything subsists in *becoming*, and nothing really, or permanently, is. Now to take an example, the Beautiful is contrary to the Ugly. The Beautiful itself is not generated; it is eternal, and belongs to the intelligible world, the world of real being: and the Ugly is, properly, nothing but the negation of the Beautiful, as Evil is the negation of Good, or Infinity of Bound. But in generated natures the Beautiful subsists only in becoming; or rather, we should say that generated natures do not possess the Beautiful itself, but only a certain image or reflection of the Beautiful, which suffers generation and corruption in accordance with the natures which

* Thus Even, in so far as it is even, is infinitely divisible: it is only when Odd is introduced to it that it becomes indivisible—that is to say, bounded or finite.

participate it. Everything, then, which becomes beautiful, becomes so in proportion as it was before deficient in beauty—that is to say, ugly; and everything which becomes ugly, becomes so in so far as it was beautiful before. Thus in generated natures contrary proceeds from contrary, and so with all contraries. That which Plato speaks of as having a middle subsistence between two contraries, is the act of becoming, or transition; and it corresponds, in the sphere of generation, to the Pythagorean Harmony, which connects the contraries in universals.

But further, it is necessary not only that one contrary should generate its contrary, but that from that contrary, being generated, another contrary should in its turn be produced. All existence in this lower sphere is but a continual passing-over from being to its contrary, non-being; and again from non-being to being; and the progression is so continual that it is impossible to assert with accuracy of anything that at any particular moment it either is or is not. This is the law of nature, that from generation proceeds corruption, and from corruption generation. But generation is a coming into life, and corruption a coming into death; since, in the words of the Platonist Syrianus, life is a conjunction, and death a disjunction. We are speaking now of generated life, the life of the animal which is composite of soul and body; not of intelligible life, the life of eternity; although even there the conception of disjunction is, in some occult way, present, or there could be no differentiation, and, consequently, no intelligible manifestation. But here, in this phenomenal world, all things, as was said, are continually passing from being—life—the positive, into non-being—death—the negative; and again, as by a circular motion, from the negative into the positive condition. And that this universal movement is indeed circular—returning upon itself—is clear from one consideration: that if all things were to pass from one contrary into another without return, whether we designate the state into which they pass infinite life or infinite death, there would be equally an end of all generation, of all change, of all differentiation, and therefore of all manifestation.

Now with respect to our life in this world, it is generated by the conjunction of the soul, or animating principle, with the body; and it is dissolved by the disjunction of the body from the soul.

But since contraries universally proceed in a circle, from the positive to the negative, and from the negative round to the positive again; as from life, or the conjunction of soul and body, proceeds the disjunction which is death, so from death must a new life or conjunction in its turn be produced. And this passing and repassing from one state into another must of necessity continue so long as any tendency or desire towards body adheres to the soul; must continue until the soul, utterly purified and converted to its own essence, ascends above the world of becoming, and is united to its divine and eternal source. And lastly, if from the disjunction of soul and body its contrary, their conjunction, is produced, it is evident that the soul must have a subsistence apart from the body or from whence, being separated, could it again be conjoined to body? This, then, is the scope of the first argument, which is designed to show that the soul exists apart from the body.

The second argument deals with the pre-existence of the soul —its existence, namely, prior to its conjunction with the body; and the conclusion is deduced from the doctrine of reminiscence. I have already alluded to this famous Platonic doctrine, but it will be necessary now to examine it a little more closely. We will start from the definition of reminiscence given by Olympiodorus in his *Scholia* on the Phædo: "Reminiscence is a renewal of memory (ἀνάμνησις ἐστὶν ἀνανέωσις μνήμης). But memory," he continues, "is permanency of intellect; and oblivion is, as it were, a certain dimness of the sight. For as dimness is an impediment to the sight, so oblivion is a dimness of our knowledge, as it were of our sight. For memory, which is permanency of intellect, is first beheld in intellect; since it is a stable collection of knowledge. Just as *the ever* is stability of being, and *immortality* is stability of life (for it is inextinguishable life), in like manner memory is stability of knowledge. As therefore, our soul does not possess infinite power according to knowledge, though it does according to life, hence oblivion intervening, reminiscence is a certain regeneration as it were of knowledge. Memory likewise first subsists in intellect, because intellect always understands and abides in itself; but it subsists secondarily in divine souls, as possessing transitive intellections, and not knowing all things without time, and collectively; and it subsists, in the third place, in our souls, in which oblivion

also intervenes. Memory, likewise, is similar to eternity, perpetually subsisting about the same; but reminiscence, to time, through its transition."*

Thus far Olympiodorus. Plato's doctrine is then as follows: that the soul, being intellectual in essence, is essentially possessed of memory, *i.e.*, a stable knowledge of all things in itself. That the energies, or activities, of the soul being transitive, the soul does not energize according to the whole of its knowledge at once; but that a certain oblivion intervenes, so that while it is conscious of one thing it is forgetful of another; yet that the whole of its memory is ever present in its essence, in part active and in part dormant; and that that which is dormant may be in its turn roused to activity. This rousing or renewing of memory is reminiscence, and in this all the learning of the soul consists. For the mere facts of the sensible world, the accumulation of which within the mortal memory is sometimes called learning, are indeed nothing more than symbols or transitory images of intellectual and eternal truths; and the knowledge of these facts in themselves is not really knowledge at all, but what Plato would have called opinion; real knowledge beginning only when the soul's intuition of itself is awakened, and it is thus enabled to pass beyond the symbol to the truth symbolized. The further the soul recedes from a life according to intellect, and the more deeply it sinks into material conditions, the more oblivious it becomes; until its consciousness of true being is perhaps altogether dormant, yet never beyond the possibility of renewal.

The subject of reminiscence is introduced by Cebes, who observes that "its truth is evinced by one argument, and that a most beautiful one; that men, when interrogated, if they are but interrogated properly, will speak about every thing just as it is. At the same time they could never do this unless science and right reason resided in their natures. And in the second place," he adds, "if anyone leads them to diagrams, or anything of this kind, he will in these most clearly discover that this is really the case."† In this passage, I doubt not, Plato intended a reference to one of his

* Taylor's *Plato*, vol. iv. p. 281, *note*.

† Taylor's *Plato*, vol. iv. p. 283.

earlier dialogues—the Meno—in which Socrates is introduced discoursing with an uneducated boy, and gradually educing from him, by means of a series of questions and the use of diagrams, a correct opinion upon a certain geometrical theorem—that, a square being given, the square of its diameter is twice as large as the given square. I will quote from the Meno the sequel of this discourse.

SOCRATES. Well, what think you, Meno? Has this boy, in his answers, given any other opinion than his own?

MENO. None other, he has given his own opinion only.

SOC. And yet, but a little before, as we both observed, he had no knowledge of the matter proposed, and knew not how to give a right answer.

MENO. True.

SOC. But those very opinions, which you acknowledge to be his own, were in him all the time: were they not?

MENO. They were.

SOC. In a man, therefore, who is ignorant, there are true opinions concerning those very things of which he is ignorant.

MENO. It appears there are.

SOC. Those opinions, then, are stirred up afresh in the mind of that boy, as fancies are in dreaming. And if he should frequently be questioned of these things, and by many different persons, you may be assured he will at length know them with as much certainty as any man.

MENO. Indeed, it seems so.

SOC. Will he not then know them without being taught them, having only been asked questions, and recovering of himself from within himself his lost knowledge?

MENO. He will.

SOC. But our recovery of knowledge from within ourselves, is not this what we call reminiscence?

MENO. Without doubt.*

Now to return to the Phædo. Reminiscence is produced in us by a certain association of ideas. When a sensible perception of any object arouses in us a recollection of something else which is not present, but which is connected in our minds by some association

* Taylor's *Plato*, vol. v. p. 70.

with the object present, this we call reminiscence; and it is clear that it may be excited by objects either similar or dissimilar to those which we are thus caused to recollect. But when we receive this reminiscence, we are capable of recognizing the similarity or dissimilarity of that which we call to mind, to that which brings it to our remembrance. Socrates illustrates the subject by adducing the idea of equality, or the Equal itself. The perception of sensible equals awakens in us a conception—more accurately, a preconception—of the idea of equality. But true equality is not to be found in sensibles; only a certain appearance of equality is there, because sense presents us with appearances only, and, moreover, with appearances which are continually changing. Behind every appearance we know there is a reality upon which that appearance depends; just as, when we see a reflection in water, although we see not the object which is reflected, we know it to be there, since without it there could be no reflection. Behind the sensible appearance of equality, therefore, lies the true equality, the idea, that which is always equal; and it is by the participation, or reflection, of this idea that the apparent equality in sensibles is produced. Our conception of equality itself is then awakened in us by the perception of that apparent equality which is in sensibles. But this is what Plato calls reminiscence; since our conception of one thing (the reality) is aroused by our perception of another thing (the appearance). And it is thus with the other ideas, which belong to the world of intelligibles, or of real beings; with the ideas of the beautiful, the just, the good, and so forth.

Again, if we have no preconception of these ideas, how do we recognize them when we behold their reflections in sensible objects? All sensible objects are but symbols, and if we did not already possess the ideas of which they are the symbols, they would be to us like words in a foreign language of which we know not the meaning. But although all this knowledge is involved in the eternal essence of our souls, our memory is not always active, as was before said, or we should not need the aid of sensible symbols to awaken it. So soon as we are born into this world we commence to learn, to arouse our dormant conceptions, by the use of these symbols. It is evident, then, that we must have possessed the knowledge which they recall to us before we were born; and this being so, it follows that the

soul must have existed before its conjunction with the body. In Socrates' own words: "Our souls therefore had a subsistence before they were in a human form, separate from bodies, and possessed intellectual insight." *

W. C. WARD.

(*To be concluded.*)

ON SOME REMARKABLE PASSAGES IN THE NEW TESTAMENT.

INTRODUCTION.

FOR some 1700 or 1800 years the occurrences related in the New Testament were all taken as actual facts, and it is undeniable that *some* of them, as in the Acts, must still and always be so taken.

Yet that such a rule should be everywhere applied to the Gospels is strange, and at least one of the orthodox N. T. writings, the Apocalypse, is avowedly symbolical and relates no facts at all, in the ordinary sense.

Modern German criticism—which Disraeli calls a "New Reformation"—has demolished so many of the old ideas and prejudices about the Old and New Testament, and the dissolvent effect of the progress of science has been so tremendous, that the "religious" world seems to fear all religion will tumble to pieces.

It seems strange that it has not yet occurred to any to treat the teaching of the Gospels as alone important, and that the Parables of the Teacher are a clear indication of their real meaning being

* Thomas Taylor (*Plato*, vol iv. p. 282, *note*), adduces the following, among other interesting considerations in support of the doctrine of reminiscence: "Our looking into ourselves, when we are endeavouring to discover any truth, evinces that we inwardly contain truth, though concealed in the darkness of oblivion. The delight, too, which attends our discovery of truth, sufficiently proves that this discovery is nothing more than a recognition of something most eminently allied to our nature, and which had been, as it were, lost in the middle space of time, between our former knowledge of the truth and the recovery of that knowledge. For the perception of a thing perfectly unknown and unconnected with our nature, would produce terror instead of delight; and things are pleasing only in proportion as they possess something known and domestic to the natures by which they are known."

symbolical. Not what or who the Teacher was, but what he taught and how far is it true, are the questions to-day.

Regarded as a *mere continuation* of Judaism, Christianity would deserve no more respect as absolute truth than any other tribal or race religion. To be a World-religion, a great deal more is requisite.

The chief object of this short essay is to show the symbolical character of a sufficient number of passages in the N. T. to establish symbolism as the keynote of the whole, and the explanation of many difficulties.

The composition of the N. T. and the mode in which it grew up must be first shortly noticed.

The N. T., broadly speaking, consists of (*a*) the teaching of the four Gospels; (*b*) the Commentaries thereon of the *Few* converts; (*c*) the Acts, or record of the *Jewish* missionaries; and (*d*) the Apocalypse.

The Apocalypse as being wholly symbolical has been less tampered with by those who sought to give a Jewish turn to the higher teaching of the Gospels, and there accordingly appear to be comparatively few interpolations, and those restricted to a supposed interpretation of the symbolism of certain passages, such interpretations in the body of the work itself being quite alien to mystical or symbolical writings. Such are probably i. 20; v. 6, 8; xiii. 18; xiv. 4, 5; xvii. 9-12 and 14; xix. 8; xx. 5 ("the *first* resurrection"), where the interpretations may be ingenious, but are (to say the least) extremely doubtful, and all not improbably erroneous.

The Acts may be taken as a fairly correct statement of events, though obviously only partially from an eye-witness, and the rest (possibly contemporary) accounts from many sources, but compiled at a far later date (Luke i. 1). The transition from the first person plural to the third is very marked, and even occurs in the same chapters.

The Commentaries on the Gospels, or the Epistles, especially of St. Paul, may (in by far the majority) be taken as genuinely representing the view of the *Few* converts. As wholes, the Epistles are the most genuine, and are really probably of the first century of our era.

With the central portion of the N. T., or its basis the Gospels,

it is far otherwise. None of them is traceable to an earlier period than late in the second century.

However the Gospels may have been dealt with by Jews anxious to exhibit "Christianity" as a mere development of Judaism, it is still possible to distinguish two totally different elements in all four—*viz.*, the New Teaching or Doctrine, and the old Jewish elements in which it has become imbedded and often almost lost, but is still for the most part discernible.

The new teaching we find alone in the sayings and parables attributed to Jesus, which have all the stamp of a new and distinct individuality, not appealing to Jewish usages and traditions, except to distinguish and replace them by a Higher Morality.

Here, if anywhere, Jowett's rule to "interpret the N. T. like any other book" should be followed, and so the teaching be elucidated without any consideration of the interpretations of St. Paul, who (except in his marked ability) has even less authority than any of the Apostles (of whom he was not really one), and whose narrow views have ever been a stumbling-block, while nearly all the so-called "heresies" may be distinctly traced to his Epistles. His narrow Jewish views as to women, for instance, are distinctly alien to the New Morality of the Gospels.

Having set aside the Epistles altogether, and interpreted the new "Christian" teaching *by itself*, we can then return and take up the thread of the Epistles, when we shall find them most valuable, if not doctrinally, at all events historically.

This course is all the more important, that all Jews and many so-called "Christians" seem to have looked on the New Religion as a mere development of Judaism; and Disraeli, from the point of view of a *Jew*, asserts that half of Christianity worships a Jew and the other half a Jewess!

But the New Doctrine is everywhere in direct opposition to Judaism, and may be distinguished by this mark.

How completely new is the law of Morals intended to be taught, is clear from its direct opposition to a settled creed of the Jews, which still, to the scandal of modern Christianity, widely prevails, the notion, namely, that the misfortunes, sudden deaths, etc., of individuals are the vengeance of the Supreme for sins committed, connected as it is with a host of other superstitions. This is empha-

tically repudiated in many passages, as Luke xiii. 1-5 referring to **the** Galilæans slain by Pilate, and those eighteen on whom the **Tower** of Siloam fell.

So, too, in the story of the man born blind (John ix. 1-3) (which seems to imply re-birth); Jesus emphatically repudiates the notion of the blindness being a Divine vengeance on him for some sin of himself or his parents, but says it is in order that the "*works* of God may be made manifest." This may mean the Laws of God or the Universe, by which the evil karma of a former life is repaid in this; *i.e.*, not vengeance as of an Evil Being, but by the fixed Laws of a Good Being, the *just* payment of what has been *earned*. It may, however, refer to the subsequent restitution of the blind man's sight by the Healer.

The absurd superstition of the Jews against healing on their "Sabbath," and its rebuke is another instance, applicable directly to the "Sabbatarians" of to-day.

Next to his moral doctrines, the chief characteristics of Jesus would seem to be his healing powers, as the Healer, Therapeute, and "Great Physician."

It seems to hint at the true meaning of the name Jesus, not (as related to Joshua, Isaiah, etc.) from the root y-sh-ע ("save"), but from the cognate Syriac (Syro-Chaldee) root a-ç-a, or y-ç-a ("heal"), so that *Issa* would be nearer than *Jesus*. The name must be Syro-Galilæan, which does not use the root y-sh-ע. Perhaps in every case we might render the "Healer" where the word "Jesus" occurs.

We find many references in the N. T. to numerous traditions and narratives respecting the Founder of Christianity, and also express statements that those we have are only a small part of the whole.

Thus in Luke i. 1, we are told that the Gospel is only one of *many* attempts to compile a connected narrative, and in John xxi. 25, it is said in a later addition and by an extravagant hyperbole that if the acts of "Jesus" were all related, the world would not contain the writings. This shows that there was a vast number of traditions, of which we possess very few, a mere selection in fact.

Of the original materials from which the Gospels were compiled, we have little information save that there existed memorials or

memoirs of the Apostles; when compiled we do not know, but probably by their disciples.

We may safely conclude that no one MS. contained all the information comprised in the four Gospels, and that the traditions were of very varied degrees of authenticity, *e.g.*, "Most of the ancient authorities omit John vii. 53, to viii. 11. Those which contain it vary much from each other," say the revisers. Yet there is not perhaps a single passage in the N. T. which bears on its face stronger marks of authenticity; not one, more characteristic of the *new* system of Morals introduced by "Christianity." It is in direct conflict with the Jewish Law (John viii. 5, referring to Deut. xxii. 22, and Levit. xx. 10.) Hence the teaching was not the fulfilment of the Jewish Law, but a Higher Law altogether.

Again, the revisers say of Mark xvi. 9-20: "The two oldest Greek MSS., and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." It is however, obviously a continuation of verses 1-8, where the women go to the sepulchre and only find "a young man" sitting there, clothed in white, who tells them "Jesus the Nazarene" has risen. In Matt. xxviii. 2, we find the same story, but "an angel" has taken the place of the young man. In Luke, we have "two men" in shining garments (xxiv. 4). Any one would suppose from xxiii. 55, that the visitors were some women who had followed Jesus from Galilee, but in xxiv. 10, we have a verse (plainly interpolated) asserting that the women were Mary Magdalene, etc.

In John xx. 1, we have a totally different story, for Mary (only) sees Jesus, and does not know him (verse 14).

Here are four quite different traditions, any one of which would give a different impression from the rest.

It is remarkable that both the Vulgate and Syriac have the whole of Mark xvi., including these disputed verses, and it is therefore at all events, a tradition current before their date.

We have but few means, external or internal, of ascertaining the approximate dates at which the various Gospels were composed. But we have a few hints of value. Thus "Luke's" Gospel is addressed to Theophilus, who is supposed to be the Bishop of Antioch of that name towards the close of the second century of our era, and no other probable person has been suggested. And the

writer seems to refer to the Acts as a former writing composed by himself.

In Matt. xxvii. 8 and xxviii. 15, we find the phrase "unto this day." This is the very phrase used in the O. T. to describe events which happened *centuries before*, as noticed by Spinoza in his *Tractatus Theologico-politicus*, c. viii., etc., in agreement with Aben Ezra, the most learned of the Rabbins. Among the instances Spinoza gives are Deut. xxxiv. 6, of the burial place of Moses; Josh. xvi. 10, of the existence of the Canaanites in Ephraim, etc.

To Matt. xxvii. 9, we find appended a statement that thus was fulfilled the prediction (τὸ ῥηθέν) of the Prophet *Jeremiah*, whereas it is not in Jeremiah at all, but in Zech. xi. 12. This shows the random way in which the alleged prophecies are assumed to have been fulfilled.

The whole passage in Matt. xxvii. 3-10, seems an interpolation, breaking the thread of the narrative, for verse 11 ought to follow verse 2. Also it throws suspicion on the whole "Judas Legend," which is suspicious enough on other grounds.

Moreover, the story in Matthew seems suggested by the passage in Acts i. 19, where the phrase "field of blood" occurs in connection with the Judas Legend, but is a totally different account (*cf.* Acts i. 18, and Matt. xxvii. 5). If so, Matthew as well as Luke must have been composed towards the end of the second century.

It is certain too, that the early "Fathers," like Clement and Irenæus, knew or had heard of various traditions and even books about Jesus, his teachings and parables, of which there is no trace in the N. T. in its present form.

There are many such passages, several of which are cited from Clement of Rome by Froude in his essay on "Criticism and the Gospel History," but perhaps one of the most remarkable (as it can only be understood by the Buddhist doctrine of reincarnation) is this. In answer to the question when his kingdom should come, the Lord said: "When two shall be one, and that which is without as that which is within, and the male with the female *neither male nor female*," *i.e.*, when reincarnation, either as male or female, comes to an end.

From these instances, to which many more might be added, it is clear;

1. That a great number of narratives or traditions differing more or less existed.

2. That the writers selected those familiar to themselves, either not knowing or not regarding the points on which they differed from other accounts.

Traces of Buddhism.

There are many traces of Buddhism in the N. T., and no doubt many more will be found when this point forms a specific subject of investigation.

Matt. iv., the Temptation, is the very same story recorded of Buddha and Mâra the evil one, ὁ πονηρός of the N. T., and ends in almost the very words of the Buddhist Legend, the ἄγγελοι representing the Devas of the East.

Luke vii. verses 19, 20, ὁ ἐρχόμενος seems simply the Greek for the Buddhist Tathâgata, *i.e.*, Buddha.

Luke viii. 20, 21 is very striking, for this identical speech is recorded as made by Buddha five centuries before Christianity.

Luke ix. 3 is an injunction of Buddha to his disciples, and has no sense or meaning in any other connection.

The story of the "Magi" in Matt. ii. is remarkable. They are *Astrologers*, and are asked to calculate the nativity of the new Prophet (verses 7 and 8). The "house" is the "zodiacal house" of the asterism (ἀστήρ, which in classical Greek would be ἄστρον, but ἀστήρ is so used in late Greek). A totally different story is told in Luke ii. verses 8-20. Here, we are only told of *Shepherds* feeding their flocks by night, to whom an "angel" appears, and then "a multitude of the host of heaven." The statement that it was "by night" is significant. The meaning of the "host of heaven" (verse 13) is perhaps the asterism with all the surrounding stars. Here the "angel" replaces the ἀστήρ. "The host of heaven" recalls the "host of Devas" recorded in Buddhist legends as attending Buddha. In Mark and John there is not one syllable of either of these Legends. In both, "Jesus" is represented as grown up before he appears, and all the legend of his birth and rearing is absent. If the preacher of Christianity was a foreigner, (as a Buddhist missionary telling of Buddha's birth and preaching his doctrine) all would be clear. It is noticeable that the traditional

face of "the Christ" does not bear the least resemblance to that of a Jew, but does resemble the Hindu type of countenance.

In Luke x. 30-37, we find the Parable of the Priest, Levite, and Samaritan, a truly noble one, and involving the very essence of "Christianity," *i.e.*, of the New Doctrine as *opposed* to Judaism. The Samaritan is the "heretic" of the "orthodox" Jews, yet he is declared the really religious man. His is the *real* spiritual religion, theirs the mere external, *formal*, ritualistic one. This parable is in substance identical with one spoken by Buddha in answer to the question, "Who is the Brâhman and who the outcaste?" and the answer is the very same, *i.e.*, not the man who believes or pretends to believe in *word* only, but he who shows his belief by religious *acts* whether he be designated "heretic" or not.

Precisely similar is the story (Luke xviii. 9) of the Pharisee and the Publican. It is found in Luke alone.

The controversy among Christians as to faith and works is one that goes back to a period ages before Christianity, and to some extent marks the contrast between Protestantism and Roman Catholicism, as well as between Hindu and Buddhist.

It would seem from several passages that Jesus, so far from claiming to be the Jewish "Messiah," emphatically repudiated and denied it. Not only does he never call himself the Messiah, but he forbade his disciples to do so.

He is the "Son of Man"—not the "Messiah" of the Jews.

Thus in Luke ix. 20, we find the question "But whom do ye [emphatic] say I am?" Peter answers the "*Christ* of God," *i.e.*, the *Jewish Messiah*, to which the reply is a severe rebuke (ἐπιτιμήσας αὐτοῖς), and a positive injunction forbidding them to *say this* to any one—which is wrongly rendered "commanded them to *tell* this to no man," *i.e.*, to hide the truth!

The whole passage shows he meant emphatically to deny that he was the Jewish Messiah, that he was not so, and for this very reason goes on to say "The Son of Man [Himself] must suffer" and so on; *i.e.*, that he did not correspond, in any respect, to the Jewish idea of the Messiah—as of course all Jews maintain to this day. The Vulgate is less erroneous than the revised English version, and renders "ne cui dicerent hoc," which at least is capable of either meaning.

The Syriac version, like the Vulgate, is fairly correct, *i.e.*, "Cautioned them *not to say this* to anyone."

In Matt. xvi. 20, the Syriac version is clear, for the disciples are forbidden to say *d'huyu* (the emphatic pronoun), *i.e.*, that it is *He* who is the Messiah.

Before passing on, it is as well to notice here that Luke ix. 30-33 evidently relates a vision in a dream, for Peter and all who were with him were sound asleep! The words (verse 30) "who were Moses and Elias" seem a mere marginal guess, which is not repeated in verse 32.

We find John holding the same intimate relation to the great Teacher as Ânanda held to Buddha, both as precursor and disciple. The term "Ἐπιστάτα" (Luke ix. 49) applied to Jesus by John conveys an idea very like that of "Guru." It is very different from the term διδάσκαλος, "teacher," and means "superintendent," "overseer"; it always implies one who gives orders, must be obeyed —as a Hindu Guru, a Roman Catholic Confessor (who is the Christian form of the Guru)—and never in any case means "teacher" only.

Ibid., verse 58, applies pretty exactly to Buddhist Eremites and missionaries, but not at all to the Jesus of tradition, with his family household. The term "Κύριε," verse 59 and x. 17, etc., somewhat resembles an attempt to transliterate "Guru." At all events it well expresses it.

F. H. BOWRING.

(To be continued.)

THE ONLY BIBLE.

"BUT this poor miserable Me! Is *this*, then, all the book I have got to read about God in?" Yes, truly so. No other book, nor fragment of book, than that, will you ever find; no velvet-bound missal, nor frankincensed manuscript;—nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter;—nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only canst thou know God.—RUSKIN, *Modern Painters*, v. 204.

THE EQUINOX CYCLE, AND ITS RELATION TO THE MAHÂ YUGA.

THERE are five astronomical cycles which influence in a greater or less degree our physical and religious life. These are the solar day and night, the lunar month, the solar year, the lunar cycle of eighteen and two-thirds years in which the moon returns exactly to the same point of the heavens, and in which cycle all lunar events such as months, eclipses, etc., are repeated. The lunar cycles fix the dates according to which, in all religions, East and West, ceremonial rites appertaining to Sundays, holy days, Easter, etc., are performed. Solar days and cycles define the limits of our secular working day life.

But there is a fifth cycle called the cycle of the precession of the equinoxes, which completes its term every 24,000 years. This last cycle is originated by a wobble of the poles of the earth round a centre point called the pole of the ecliptic—exactly similar to the wobble of a spinning peg-top just before it falls—and is caused by the combined action of the sun and moon upon the greater diameter or protuberant swelling out of the earth at its equator as compared with its diameter at the poles. This precession cycle has been known from the earliest times, from the days when the stars were first observed and recorded by the priestly caste. At the present time the pole star is in a straight line from the two outer stars of the Great Bear, *i.e.*, the two rear stars of Charles's Wain.

This pole star forms the extreme point of the tail of the Little Bear. But 5,000 years ago the then pole star was in the Dragon, and its pointers were the two stars forming the front of Charles's Wain, *i.e.*, the two next the three stars forming the tail of the Great Bear. This cycle is stated to have been first discovered by Hipparchus, the mathematician, 150 B.C. But it was known to the Egyptians many centuries before, for Professor Piazzi Smyth has discovered that the great gallery of the Pyramid of Kheops is built exactly in the line pointing to the north pole of 4,000 years ago. Mr. Sinnett thinks that this pyramid was built 24,000 years earlier, *viz.*, in 26,000 B.C. This cycle has the greatest possible effect on the life of the world. When the equinoxes, *i.e.*, the two points of

the intersection of the celestial equator and of the ecliptic or zodiac, are in the line of the minor or conjugate diameter of the earth's orbit, and the northern hemisphere is nearest the sun in the line of the major or transverse diameter of the earth's orbit in December, the earth rushes past the sun at such speed that the cold half of the year, from the vernal to the autumnal equinox, is eight and a half days shorter than the warm half. These conditions occurred in the year 1,248 B.C. Six thousand years later the conditions are equalized, and the number of cold days is exactly equal to the warm days, *i.e.*, the dates of the equinoxes are shifted two and one-eighth days. Six thousand years later still the conditions are again reversed. The northern hemisphere is furthest from the sun in December, and nearest the sun in June, when the earth rushes past the sun at such speed that the hot half of the year is eight and a half days shorter than the cold half. These conditions are of course in each case reversed in the southern hemisphere. The greater heat of the eight and a half summer days causes the snow and ice to melt at the north pole, and the water to flow to the south pole, where the greater cold causes the snow and glaciers to accumulate. The attraction of the immense south polar glacier, 2,800 miles in diameter, causes the heaping up of the sea in the southern hemisphere and its further retreat from the north, in consequence of which the dry land emerges out of the low-lying parts of Europe, Asia and America. In 1,248 B.C. these conditions reached their maximum and began to be reversed. Eight hundred years ago the inundation of the sea began in Holland, and it has gone on without intermission up to the present date. Eight hundred years ago the cultivated land at the south-east of England called the Goodwin Sands was engulfed by the sea. Our north pole glacier is really Greenland, which is 8,000 to 12,000 feet high, and 380,000 square miles in area, forming one solid mass of ice equal to a circle 700 miles in diameter.

During the last 100 years, Greenland has sunk fifteen feet into the sea,* *i.e.*, the attraction of the increased mass of ice has caused the sea to rise to that extent, while in my personal experience, during the last thirty years, the south bank of London, and all the wharves as well as the main drain of Venice have had to be raised three feet to keep out the inroads of the tides.

**Encyclopædia Britannica* (Greenland).

Since I have come to India in the last thirty-one years, the cold weather climate of both India and England has become perceptibly severer from the greater accumulation of ice in the north, and the greater continuance of north winds, as well as from the earlier setting in of snow storms, which are prolonged to a later date in the spring. These conditions will go on intensifying. Owing to the Atlantic and Pacific Gulf streams and the equatorial trade winds, the summer heats will not diminish, but will cause the accumulation of greater quantities of ice in the Himalayas and in all mountainous districts subject to storms from the seas, which the greater severity of the winters will not allow to melt. Thus the sea level will rise in all low-lying grounds, so that in the next half century large sums will have to be spent in Bombay in strengthening and making higher her sea walls and embankments. The frequency with which (in recent years) the Bombay sea face is swamped by the monsoon high tides is a subject of common remark. The permanent rise of the sea level of the Indian Ocean is the cause.

Ultimately the sea in the northern hemisphere between the temperate and arctic regions will rise several hundred feet, so high as to change the British Isles into half a dozen separate islets, of which Snowdon in Wales and Ben Nevis in Scotland will be the chief. A large portion of France, Prussia, Russia, Siberia, Canada and the United States will be engulfed, for a rise of only 300 feet will reduce their area by one-third. Holland and the Delta of Egypt will entirely disappear, as also a considerable portion of the Indus and Ganges valleys.

How then is it that this cycle has not been referred to in Hindu sacred literature? It has been described, though in a guarded way, in order to keep the knowledge from the understanding of the vulgar.

Dowson in his *Classical Dictionary of Hindu Mythology* states that a Mahâ Yuga or Manvantara consists of 4,320,000 years, and that 2,000 of these make a Kalpa and Pralaya, *i.e.*, a day and night of Brahmâ, equal to 8,640,000,000 years. These figures are so absurdly large that they have never been seriously considered by any English writer. Dowson says, and his statement is confirmed by Davies in his *Bhagavad Gîtâ*, the Yugas are four in number, and their duration is *first* computed by years of the gods thus:

The Satya or Kṛita Yuga	4,800	years.
,, Tretâ Yuga	3,600	,,
,, Dvâpara Yuga	2,400	,,
,, Kali Yuga	1,200	,,
Total	12,000	,,

"If," he says, "you multiply these figures by 360," the number of days in the year according to the simple data of early times, "you get the total of 4,320,000 years," which as I conclude ought to be called days. So simple a gloss as this has prevented the truth from being brought to light up to now! Thus a Mahâ Yuga is half a cycle precession; and 2,000 of these make 1,000 cycles, or a period of 24,000,000 years, which is within the reasonable measure of geologic times so far as the existence of man, as a divine sentient being, is concerned. I understand that the period of 12,000 years is also referred to in the Pârsî sacred books.

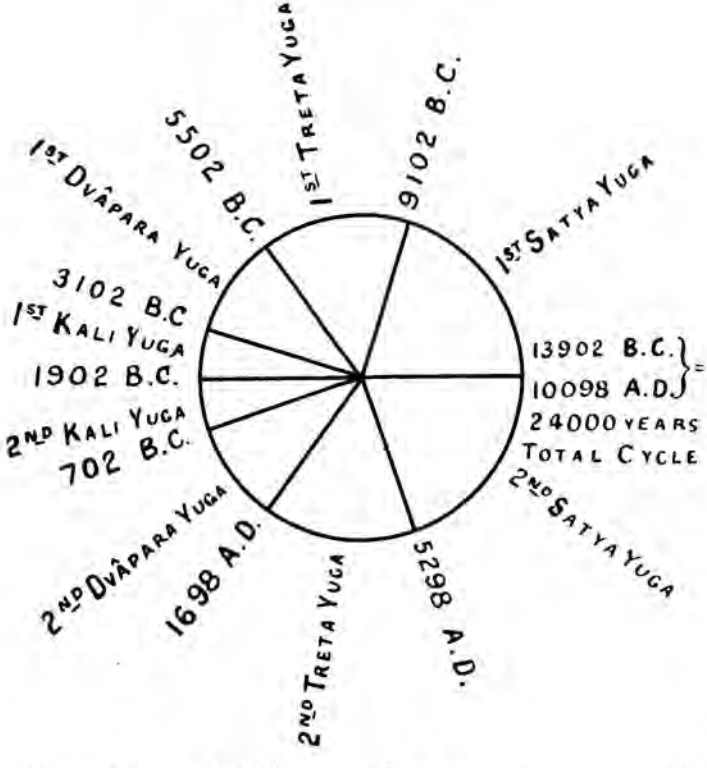
It is evident that this is the only reasonable explanation. The sacred books state that in the Satya Yuga there was only one Veda, in the Dvâpara the Veda became fourfold, *i.e.*, within an interval of 4,000 years. What sense could there be in the assertion that the Veda was composed one and a half million years ago? But 1,500,000 days or 4,000 years give some grounds for credibility.

An astronomical calendar gives a number of particulars relating to this cycle or circle, which is year by year changing its form and measurement within certain well defined limits. Thus the figure for the precession of this year is 50¼ seconds of one degree, and for the mean annual diminution of the ecliptic is half a second. Without these two dimensions observations of the stars and planets would be impossible. The former item would make the cycle complete its revolution in 25,800 years, while the latter would reduce it to a point in 177,000 years. But these elements oscillate slightly from year to year, and accurate calculations thereof have only been made since the last 150 years; for previous years astronomers have to depend upon the observations of the ancients, which were made with imperfect instruments.

The influence which this new light should exert upon current Hindu chronology is great. The Kali Yuga commenced at the death of Kṛishṇa 3,102 B.C. As the Kali Yuga was 1,200 years

long it therefore ended 1,902 B.C., and the cycle came to an end at that date. But the new Mahâ Yuga commenced at the same time, and as nature never changes suddenly, the diagram of the cycle (Diagram 1) shows that there would be a reversed repetition of the Mahâ Yuga, and that the Kali Yuga would continue for a further 1,200 years. This would bring the final termination of the Kali Yuga to 702 B.C., and the second Dvâpara would end 1698 A.D. We are therefore now in the second Tretâ or silver age.

DIAGRAM I.

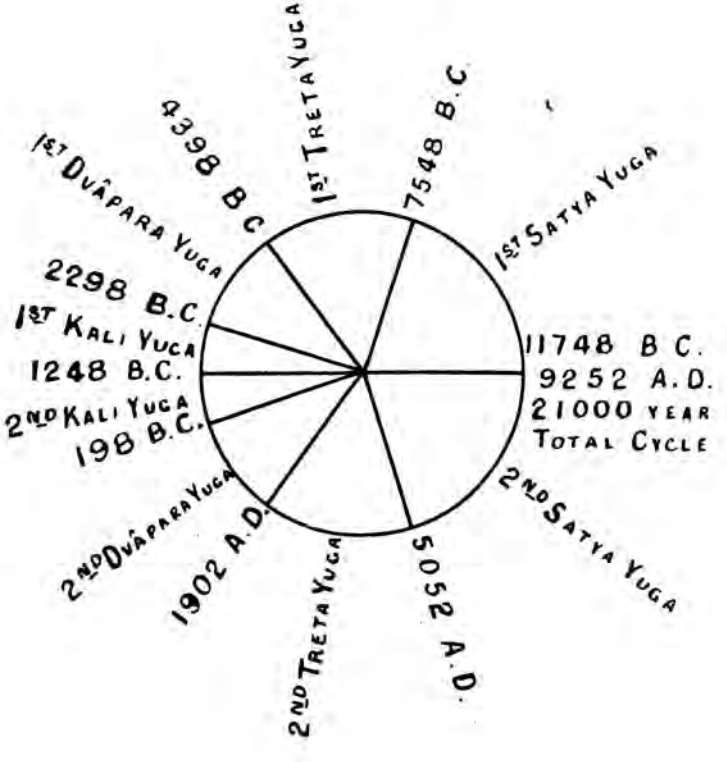


Or it may be put in this way. Modern astronomers state that the cycle precession is shortened to 21,000 years by a movement of the earth's orbit round the sun in the opposite direction to the precession. Assume, as is probable, that the first Kali Yuga came to an end in the above-mentioned period of 1,248 B.C. when the equinoxes coincided with the nearest distance of the earth from the sun,

add to that the corrected length of the Kali Yuga, 1,050 years, then the death of Kṛishṇa took place 2,298 B.C., the second Kali Yuga ended in 198 B.C., and the second Dvâpara Yuga will end in a further 2,100 years, in 1902 A.D., *i.e.*, the Tretâ or silver age will commence six years hence!

The calendar states that the vernal equinox of 1896 occurred at 7 a.m., 20th March, and the autumnal at 6 p.m., 22nd September. These figures, allowing the year to be $365\frac{1}{4}$ days long, show that the northern summers are seven days twenty-two hours longer than the winters. When the quarter cycle of 5,250 years has been reached in 4002 A.D., this excess of summer days in the northern hemisphere will have disappeared, and from that date the number of winter days in the northern hemisphere will gradually exceed those of the summer days, until in 9252 A.D. the maximum of eight and a half days will be reached.

DIAGRAM 2.



It is worthy of notice that, as shown in Diagram 2, the two Kali Yugas, the epochs of luxurious living and evil doings, though of the comparatively short length of 2,100 years, occur at the time when there is the greatest number of summer days in the northern hemisphere, *i.e.*, when this half of the world is at its most genial temperature. Conversely, the two Satya Yugas or golden ages, of a total length of 8,400 years, occur during the ice age of the northern hemisphere, the periods of the hard struggle of life against wintry conditions. The most recent geological researches* give the date of the ice age in North America in the Niagara and Mississippi rivers as only 7,000 years ago, while remains of the reindeer, horse, wild ox, bison, Irish elk, wolf, fox, woolly rhinoceros, and mammoth, belonging to the same geological epoch, have been found together in the caves of England. Seven thousand years ago (see Diagram 2) would be 5,004 B.C., during the latter half of the first Tretâ Yuga, at which time the glacial epoch was coming to its close. Modern geologists are agreed as to the fact that alternate genial and glacial conditions occur in the northern hemisphere every half cycle of 10,500 years, the corresponding opposite conditions taking place in the southern hemisphere, but there is as yet much divergence of opinion among them as to the amount of the change, and the area included in the new wintry conditions of temperature. They think that owing to the conformation of the earth's surface there is always a larger proportion of land in the northern, and of sea in the southern hemisphere, which will prevent the ice-cap in the north from ever attaining the size of the existing ice-cap in the south, and will therefore prevent the northern continents from being entirely overwhelmed by the sea; but within these limits there is room for the temperature of northern land to change its character to a great extent, which, assisted by the rise of the sea level, and engulfing of large land areas, will force the populations to migrate from the north temperate to the south temperate and north tropical zones, and therefore necessarily cause a complete change of political and social conditions in all lands.

DAVID GOSTLING.

BOMBAY.

* *Man and the Glacial Period*, p. 339.

AMONG THE GNOSTICS OF THE FIRST TWO CENTURIES.

(*Continued from p.* 389.)

DOSITHEUS.

THE legendary background of the Pseudo-Clementine polemic informs us that the precursor of Simon Magus was a certain Dositheus. He is mentioned in the lists of the earliest hæresiologists, in a Samaritan Chronicle, and in the Chronicle of Aboulfatah (fourteenth century); the notices, however, are all legendary, and nothing of a really reliable character can be asserted of the man. That, however, he was not an unimportant personage is evidenced by the persistence of the sect of the Dositheans to the sixth century; Aboulfatah says even to the fourteenth. Both Dositheus and Simon Magus were, according to tradition, followers of John the Baptist; they were, however, inimical to Jesus. Dositheus claimed to be the promised prophet, "like unto Moses," and Simon made a still higher claim. In fact, like so many others in those days, both were claimants to the Messiaship. The Dositheans followed a mode of life closely resembling that of the Essenes; they had also their own secret volumes, and apparently a not inconsiderable literature. Dositheus (Dousis, Dusis, or Dosthai) was apparently an Arab, but the centre of his activity lay in Samaria. One legend even claims him as the founder of the sect of the Sadducees. Later tradition assigned to him a group of thirty disciples, or to be more precise twenty-nine and a half (the number of days in a lunation), one of them being a woman. That is to say, the system of Dositheus turned on a lunar basis, just as subsequent systems ascribed to Jesus turned on a solar basis, the twelve disciples typifying the solar months or zodiacal signs. Dositheus claimed to be a manifestation of the "Standing One," or unchanging principle, the name also ascribed to the supreme principle of the Simonians. The one

female disciple was Helena (the name of the moon or month, Selene, in Greek), who reappears in the legend of Simon.

On the dim screen of Dositheau tradition we can thus see shadows passing of the sources of a Pre-Christian Gnosis—Arab, Phœnician, Syrian, Babylonian shadows. More interesting still, we can thus, perhaps, point to a source to which may be traced along another line of descent the subsequent thirty æons of the Valentinian pleroma or ideal world, with the divided thirtieth, Sophia (within and without, above and below), the lower aspect of which constituted the World-Soul or the primordial substance of a world-system.

It is also to be observed that Aboulfatah places Dositheus 100 years B.C. Of course only qualified credence can be given to this late chronicler, but still it is possible that he may have drawn from reliable sources of Arab chronology. If this date then should ever be confirmed by subsequent discoveries, it would open up a series of most interesting researches. The John the Baptist date would go back a hundred years or so, and the Talmudic legends which represent Jesus (Jeschu Ben Stada, or Ben Pandira) as having been stoned in Lud (Lydda) and hanged on the eve of the Passover, 104 B.C., would have to receive fresh treatment. (*Cf.* Baring Gould's Lost and Hostile Gospels, 1874, pp. 50-66.) There is of course not a shadow of historical evidence for the received dates of the life of Jesus.

Simon Magus.

Simon Magus is mentioned in the Acts of the Apostles, one of the most disputed documents of the New Testament collection, and not quoted prior to 177 A.D. Irenæus and his successors repeat the Acts legend. Justin Martyr (c. 150) speaks of a certain Simon of Gitta whom nearly all the Samaritans regarded with the greatest reverence; this Simon claimed to be an incarnation of the "Great Power," and had many followers. As Justin was himself born and brought up in Samaria, we must suppose that his information is reliable. Justin, however, makes no reference to the Acts story, and so some apologists have assumed two Simons, a most unwarranted hypothesis. The Justin account is a very brief summary of a few of the chief characteristics of the huge Simonian legend which was mainly developed by the cycle of Pseudo-Clementine

literature of the third century, based on the second century Circuits of Peter.

Hippolytus alone, at the beginning of the third century, has preserved a few scraps from the extensive literature of the Simonians; the bishop of Portus quotes from the Simonian work entitled The Great Announcement, and so we are able to form some idea of the system of these Gnostics—for Gnostics they certainly were—and the scheme of the Simonian Gnosis contained in this document so far from presenting a crude form, or mere germ, of Gnostic doctrine, hands on to us a highly developed phase of Gnostic tradition, which, though not so elaborated as the Valentinian system, nevertheless is as mature as the Barbelo scheme, referred to so cursorily by Irenæus, and now partly recovered in the newly-discovered Gospel of Mary.

The numerous and widespread school of the Simonians traced themselves back to Simon, and were undoubtedly partizans of Simon's doctrine, the main features of which Simon himself had merely "handed on." Now Simon was not a Christian heretic, but an independent teacher, contemporaneous with the earliest followers of Jesus; nevertheless the Church Fathers have invariably referred to him as the first heretic.

In the earliest times to which Christians subsequently traced the origin of their traditions, there were, as we know from various sources, numerous movements in and about Palestine of a prophetical and reformatory nature, many prophets and teachers of ethical, mystical, religio-philosophical, and gnostic doctrines. The Simonian sect was perchance the most powerful of the time and entered into controversy with the Ebionite community. Ebionite tradition handed on a garbled account of these doctrinal conflicts, and subsequently painted Simon as a scoundrel of the deepest dye. The Ebionites and Simonians were rivals, and mutually regarded each other as heretics; the pseudo-historical school which arose about 150 A.D., under the general term Christianity set itself to reconcile the Petrine and Pauline differences, principally by the Johannine and Acts documents, and the use that was made of Simon's name in the latter document gave a pretext to subsequent hæresiologists to class Simon as the first *Christian* heretic.

The Ebionite tradition, which was presumably first committed

to writing in the Circuits of Peter, pursued its independent and more fantastic course, and so evolved a romance in which the conflicts between Simon Peter, the Ebionite, and Simon, the Magician, are graphically portrayed, the magical arts of the Samaritan are foiled, and his false theology exposed, by the doughty champion of the "Poor Men." The latest recension of this cycle of romance gave the whole a Roman setting, and so we find Simon finally routed by Peter at Rome (to suit the legend of the Roman Church that Peter had come to Rome), but in earlier recensions Peter does not travel beyond the East, and Simon is finally routed at Antioch.

A close inspection of the Pseudo-Clementine literature reveals a number of literary deposits or legendary strata, one of which is of a very remarkable nature. Baur was the first to point this out, and his followers in the Tübingen school elaborated his views into the theory that Simon Magus is simply the legendary symbol for Paul. When writing my essay on Simon Magus (1892) I was by no means satisfied that so extraordinary a hypothesis could be legitimately entertained; subsequent study, however, has convinced me that in some respects the point is well taken. The remarkable similarity of the doctrinal points at issue in both the Petro-Simonian and Petro-Pauline controversies cannot be denied, and the scholarly reputation of the Tübingen school puts out of court mere *à priori* impossibility. Of the historical Paul we know nothing; of the history of the original Pauline documents we have no knowledge from outside sources. Concerning the historical Peter we are equally in the dark. Although, therefore, it would not be prudent to take the extreme view of the Tübingen school that wherever Simon Magus is mentioned, Paul is meant, nevertheless we may clearly distinguish this identity in at least one of the strata of the legend.

The Rome recension of the legend is apparently later than Hippolytus, and it is interesting to notice the account which the bishop of Portus gives of the end of our Gnostic. It is remarkable for two reasons; it gives a distinctly Eastern character to the legend, and it is an example of conscious or unconscious Patristic humour. The passage is as follows:

"And towards the end of his career going to [the name is unfortunately illegible in the MS.] he settled under a plane tree and

continued his teachings. And finally running the risk of exposure through the length of his stay, he said, that if he were buried alive, he would rise again on the third day. And he actually ordered a grave to be dug by his disciples, and told them to bury him. So they carried out his orders, but he has stopped away until the present day, for he was not the Christ."

One is almost tempted to see in this the dim echo of a story of one of the phenomenal exploits of Indian fakîrs and yogins, who are reputed to have submitted to burial for more or less lengthy periods.

The Simonian system, as described by Irenæus, who presumably based himself on the lost Syntagma of Justin, reveals the main features of the Gnosis: the Father over all, the Logos idea, the æon world, or ideal universe, its emanation, and its positive and negative aspects represented as pairs or syzygies; the world-soul represented as the thought or female aspect of the Logos; the descent of the soul; the creation of the sensible world by the builders; the doctrines of reincarnation, redemption, etc.

The main characteristic of the school is said to have been the practice of magic, which Simon is reported to have learned in Egypt, and which gave rise to most of the fantastic stories invented by the opponents of the Simonians. This is an interesting point, as it indicates the important part which the Egyptian "wisdom" played in the evolution of Gnosticism even at this early date.

The subsequent development of the Simonian Gnosis was on similar lines to the Barbelo-Gnostic and Basilido-Valentinian developments, that is to say it retained a decidedly Egyptian element; this is to be clearly seen in the fragments of The Great Announcement preserved by Hippolytus.

The rest of the Simonian literature has perished; one of their chief documents, however, was a book called The Four Quarters of the World, and another famous treatise contained a number of controversial points (Refutatorii Sermones) ascribed to Simon, which submitted the idea of the God of the Old Testament to a searching criticism, especially dealing with the serpent-legend in Genesis.

Simon is said by the hæresiologists to have put forward a stupendous claim of having appeared to the Samaritans as the Father, to the Jews as the Son, and to the Gentiles as the Holy Spirit. This is manifestly a late invention; the trinitarian idea is

too distinctly formulated to warrant an early date for the legend. It is, however, certain that stupendous claims of a similar nature were put forward by many in the days of the origins.

The main symbolism of Simon appears to have been sidereal; thus the Logos and his Thought, the World-Soul, were symbolized as the Sun (Simon) and Moon (Selene, Helena); so with the microcosm, Helen was the human Soul fallen into matter and Simon the Mind which brings about her redemption. Simon appears thus to have been imbued with Greek ideas, and interpreted the Trojan legend and myth of Helen in a spiritual and psychological fashion.

This is again an important point, indicating the strong influence of Hellenic ideas on the evolution of Gnosticism, even at this early date. The detractors of the Simonians, especially the Church Fathers, evolved the legend, that Helen was a prostitute whom Simon had picked up at Tyre. The name of this city presumably led Baur to suggest that the Simon (שמש, Sun) and Helen (Σελήνη, Moon) terminology is connected with the Phœnician cult of the sun and moon deities which was still practised in that ancient city. Doubtless some of the old Phœnician and Syrian ideas of cosmogony were familiar to many students of religion at that period, but we need not be too precise in matters so obscure. The statement that the Simonians had images of Simon and Helen in the forms respectively of Jupiter and Minerva, however, points to a blend of symbols, and shows how the syncretistic leaven was working in the theosophical mind of the period.

Who Simon really was, therefore, and when he lived, are as yet questions outside the area of historical record; that he was not the arch-devil of Patristic legend will willingly be admitted by every student of comparative religion, that some document may yet be discovered which will throw fresh light on the subject is not an impossibility; in the meantime we can reserve our judgment, and regard all positive statements about the "first-born son of the Devil" as foreign to the question.

Menander.

Of the line of descent of the Simonian school we have but the scantiest information; the history of the earliest Gnostics is plunged in as great obscurity as the rest of the origins. One of the followers

of Simon, however, is singled out by Justin for especial mention because of his having led "many" away, even as Marcion was gaining an enormous following in his own time. This teacher was Menander, a native of the Samaritan town Capparatea. The notice in Justin shows us that Menander was a man of a past generation, and that he was especially famous because of his numerous following. We know that the dates of this period are exceedingly obscure even for Justin, our earliest authority. For instance, writing about 141 A.D., he says that Jesus lived 150 years before his time; that is to say that even in Samaria the epoch was quite legendary. Hence his Simon and Menander dates are equally vague; Menander may have lived a generation or four generations before Justin's time.

The centre of activity of Menander was at Antioch, one of the most important commercial and literary cities of the Græco-Roman world, on the highway of communication between East and West. He seems to have handed on the general outlines of the Simonian Gnosis; especially insisting on the distinction between the God over all and the creative power or powers, the forces of nature. Wisdom, he taught, was to be attained by the practical discipline of transcendental magic; that is to say, the Gnosis was not to be attained by mere faith, but by definite endeavour and conscious striving along the path of cosmological and psychological science. Menander professed to teach a knowledge of the powers of nature, and the way whereby they could be subjected to the purified human will; he is also said to have claimed to be the Saviour sent down by the higher powers of the spiritual world, to teach men the sacred knowledge whereby they could free themselves from the dominion of the lower "angels." The neophyte on receiving "baptism," that is to say, on reaching a certain state of interior purification or enlightenment, was said to "rise from the dead"; thereafter, he "never grew old and became immortal," that is to say, he obtained possession of the unbroken consciousness of his spiritual ego. Menander was especially opposed to the materialistic doctrine of the resurrection of the body, and this was made a special ground of complaint against him by the Patristic writers of the subsequent centuries.

The followers of Menander were called Menandrists, and we can only regret that no record has been left of them and their writings. As they seem to have been centralized at Antioch, seeing that

tradition assigns the founding of the Church of Antioch to Paul, and assigns to it Peter as its first bishop, seeing again that the "withstanding to the face" incident is placed by the Acts' tradition in the same city, it cannot but be that their writings would have thrown some light on the obscure origins of dogmatic Christianity.

SATURNINUS.

Saturninus, or more correctly Satornilus, is generally regarded as the founder of the Syrian Gnosis, but there is every reason to suppose that Gnosticism was widespread in Syria prior to his time. Justin Martyr (Trypho, xxxv.), writing between 150 and 160, speaks of the Satornilians as a very important body, for he brackets them with the Marcians, Basilidians and Valentinians, the most important schools of the Gnosis. Saturninus, Basilides and Valentinus were separated from each other respectively by at least a generation, and Saturninus may thus be placed somewhere about the end of the first and the beginning of the second century; but this assignment of date rests entirely upon the Patristic statement that Menander was the teacher of Saturninus, Saturninus of Basilides, and Basilides of Valentinus. It is, however, not improbable that with regard to the first two a general similarity of doctrine alone was sufficient reason for the hæresiologists to father the origin of Saturninus' system upon Menander himself, whereas in reality a generation or two may have elapsed between them, and they may have never as a matter of fact met face to face.

Saturninus is said to have taught at Antioch, but as is almost the invariable case with the Gnostic doctors, we have no information as to his nationality or the incidents of his life. He was especially distinguished for his rigid asceticism, or encratism. His followers abstained from marriage and animal food of all kinds, and the rigidity of their mode of life attracted many zealous adherents. Salmon says that Saturninus seems to have been the first to have introduced encratism "among those who called themselves Christians." Protestant theologians especially regard encratism as a heretical practice; but there seems no sufficient reason for assuming that so common a feature of the religious life can be traced to any particular teacher.

Our information as to the Saturninian system is unfortunately

exceedingly defective; the short summary of Irenæus is presumably based on or a copy of the lost Compendium of Justin. This is all the more regrettable as fuller information would have probably enabled us to trace its connection with the "Ophite" and "Barbelo" developments, and define the relations of all three to the Gnosticism of Basilides and Valentinus. The main features are of the same nature as those of the Simonian and Menandrian Gnosis; we should, however, always bear in mind that these early systems, instead of being germinal, or simple expressions, may have been elaborate enough. The mere fact that Irenæus gives a summary which presents comparatively simple features is no guarantee that the systems themselves may not have been full and carefully worked out expositions. We may with safety regard the summary of the bishop of Lyons as a rough indication of heads of doctrine, a catalogue of subjects deprived of their content. Thus we learn that Saturninus taught the Unknown Father; the great intermediate hierarchies, archangels, angels and powers; the seven creative spheres and their rulers; the builders of the universe and the fashioners of man. There were numerous inimical hierarchies and their rulers, and a scheme of regeneration whereby a world-saviour in the apparent form of man, though not really a man, brings about not only the defeat of the evil powers, but also rescues all who have the Light-spark within them from the powers of the creative hierarchies among whom was placed the God of the Jews. The Jewish scriptures were imperfect and erroneous; some prophecies being inspired by the creative angels, but others by the evil powers.

The most interesting feature of the system which Irenæus has preserved for us, is the myth of the creation of man by the angels, or rather the fabrication of man's external envelope by the hierarchies of the builders.

The making of man was on this wise. A shining image or type was shown by the Logos to the demiurgic angels; but when they were unable to seize hold upon it, for it was withdrawn immediately, they said to one another, "Let us make man according to (this) image and likeness." They accordingly endeavoured to do so, but the nature-powers could only evolve an envelope or plasm which could not stand upright, but lay on the ground helpless and crawling like a worm. Then the Power Above, in compassion,

sent forth the Life-spark, and the plasm rose upright, and limbs developed and were knit together, that is to say it hardened or became denser as race succeeded race; and so the body of man was evolved, and the Life-spark, or real man, tabernacled in it. This Life-spark hastens back after death to those of its own nature, and the rest of the elements of the body are dissolved.

Here we have in rough outline precisely the same theory of the evolution of the bodies of the early races as we find advocated from a totally different source and an entirely different standpoint, by a number of modern writers on Theosophy—and, therefore, we all the more regret that the orthodox prejudices of Irenæus or his informant have treated Saturninus and his "heresy" with so scant notice.

The So-called Ophites.

The task we have now to attempt is by far the most difficult which can be undertaken by the student of Gnosticism. When we have the name of an individual teacher to guide us there is at least a point round which certain ideas and statements may be grouped; but when we have no such indications but only scraps of information, or summaries of "some say" and "others maintain," as in Irenæus, or vague designations of widespread schools of various periods, as in Hippolytus, when further we reflect that among such surroundings we are face to face with the main stream of evolving Gnosticism, and realize the complete absence of any definite landmarks where all should have been carefully surveyed, a feeling of almost despair comes over even the most enthusiastic student.

It has been supposed that up to the time of Irenæus, Gnostic documents were freely circulated, but by the time of Hippolytus, that is to say, after the lapse of a generation or more, orthodoxy had made such headway, that the Gnostic documents were withdrawn from circulation and hidden, and that this accounts for the glee of Hippolytus, who taunts the Gnostics with his possession of some of their secret MSS. I am, however, rather inclined to believe that the most recondite and technical treatises of the Gnostics were never circulated; the adherents of the Gnosis were too much imbued with the idea of a "secret doctrine" and grades of initiation, to blazon their inner tenets forth on the house-tops.

I also doubt exceedingly whether these intertwined schools and

phases of doctrine were separated from one another in any very precise fashion, or that the Basilidians, Valentinians, and the rest, distinguished themselves by such designations. Gnosticism was a living thing, no crystallized system or dead orthodoxy; each competent student thought out the main features of the Gnosis in his own fashion, and frequently phrased it in his own terms.

In treating this part of our essay also another difficulty presents itself; we are writing for those who are presumably but slightly acquainted with the subject, and who would only be confused by a mass of details. It is, however, precisely these details which are of interest and importance, and therefore a summary must at best be exceedingly imperfect and liable to misconstruction. We have thus to set up our finger-posts as best we may.

As stated above, the term Ophite is exceedingly erroneous; it does not generally describe the schools of which we are treating; it was not used by the adherents of the schools themselves, who mostly preferred the term Gnostic; even where the symbolism of the serpent enters into the exposition of their system, it is by no means the characteristic feature. In brief, this term, which originated in the fallacy of taking a very small part for the whole—a favourite trick of the hæresiologist, whose main weapon was to exaggerate a minor detail into a main characteristic—has been used as a vague designation for all exposition of Gnostic doctrine which could not be ascribed to a definite teacher. It is in this foundling asylum, so to say, that we must look for the general outlines which form the basis of the teachings of even Basilides and Valentinus, each of whom, like the rest of the Gnostics, modified the general tradition in his own peculiar fashion.

This "Ophite" Gnosticism is said by Philaster to be Pre-Christian; Irenæus, after detailing a system, which Theodoret when copying from him calls Ophite, says that it was from the Valentinian school. Celsus, the Pagan philosopher, in his True Word, writing about the middle of the second century, makes no distinction between the rest of the Christian world and those whom Origen, one hundred years afterwards in his refutation of Celsus, calls Ophites.

The latest criticism is of opinion that Philaster has blundered, but the statement is sufficient evidence that there was a body of Pre-Christian Gnosis, that the stream flowed unbrokenly and in

ever-increasing volume during the first two centuries, and that the erroneous designation Ophite still marks out its main bed.

(*To be continued.*) G. R. S. MEAD.

THEOSOPHY AND SCIENCE.

(*Continued from p.* 423.)

ONE of the main objects of Theosophy is to advance the belief in the brotherhood of man. While we find this belief inculcated in several great religions, notably in the religion of Jesus Christ, Theosophy postulates the brotherhood of man, not only from a principle of religious love and feeling, but upon the conclusion of science that all men, no matter how great their varieties may be, belong to the same species, and that there is but one species of man. Notwithstanding all the varieties of races and diversity of human beings, anthropological science has concluded that the human species is indeed one, all varieties having sprung from the same original stock, these varieties being due to the natural causes of climate, selection and the law of crossing of human groups. The absolute unity of the human species is therefore established upon a scientific basis, and the realization of the brotherhood of man is a claim which is forced upon us by scientific truth.

Theosophy postulates the existence of a common foundation underlying all the faiths of the world, and specially recommends a study of eastern religions and literature. Now, science has shown through philology and mythology the essential similarity and even identity of the fundamental ideas underlying all the great religious faiths of the world. All the great religious faiths of the world have come from the east. As the sun of the natural world rises in the east and completes its circle to the west, so the sun of the spiritual world of self-consciousness rises in the east and proceeds westwardly. "Westward the star of empire takes its way." By the aid of science Theosophy shows that the Bible is true in a far higher and nobler sense than the theologians ever dreamed. As Andrew Dickson White in his *Warfare of Science with Theology* says:

"Science while conquering them has found in our Scriptures a far nobler truth than that literal historical exactness for which theo-

logians have so long and so vainly contended. More and more as we consider the results of the long struggle in this field, we are brought to the conclusion that the inestimable value of the great sacred books of the world is found in their revelation of the steady striving of our race in obedience to divine law after higher conceptions, beliefs and aspirations, both in morals and religion. The great sacred books are true and precious, not as a record of outward fact, but as a mirror of the evolving heart, mind and soul of man. They are true because they have been developed in accordance with the laws governing the evolution of truth in human history, and because in poem, chronicle, ode, legend, myth, apologue or parable, they reflect this development of what is best in the onward march of humanity. To say that they are not true is as if one should say that a flower or a tree, or a planet is not true; to scoff at them is to scoff at the law of the universe. In welding together into noble form, whether in the book of Genesis, or in the Psalms or elsewhere, the great conceptions of men acting under earlier inspiration, whether in Egypt, or Chaldea, or India, or Persia, the compilers of our sacred books have given to humanity a possession ever becoming more and more precious."

The object of Theosophy, then, in the study of those great sacred books, is one of the most worthy objects which the human mind can pursue.

Theosophy postulates the fact "that the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible." Now, the science of geology postulates the very same fact. I suppose we want no higher authority in geology than Le Conte. One of Le Conte's latest geological lectures is entitled "Critical Periods in the History of the Earth." Geology used to be divided into two schools—the catastrophic and the uniformitarian. Now, however, he says, opinions are settling down into a view which is a substantial reconciliation of these two extremes, *viz.*, that of a gradual evolution both of the earth and of organic forms, but not at a uniform rate. All evolution, because it is under the influence of two opposite forces or principles—the one progressive, and the other conservative—the one tending to changes, the other to stability—is more or less subject to the law of cyclical movement.

Laws and forces indeed are uniform, but phenomena everywhere and in every department are more or less paroxysmal or catastrophic—though not catastrophic in the old sense of not being subject to law. Le Conte says these critical periods in the history of the earth are marked by:

1. Widespread unconformities—meaning greatly enlarged continents.

2. Great and general sudden changes in organic forms, affecting not only species but also genera, families and orders.

3. The introduction of new and higher dominant classes.

4. The birth of great mountain ranges.

So far as geology has yet ascertained, there have been four great critical periods in the geological history of the earth, though probably there have also been several minor ones between these.

The first of these critical periods in the order of time was what is called the Pre-Cambrian Revolution. This is the most ancient, and affected the Cambrian formation.

The second was the Post-Palæozoic or Appalachian Revolution. This separates the Palæozoic from the Mesozoic. The changes in the life-forms during this critical period were enormous, the greatest that have ever occurred in the history of the earth. The mountain monument of this great period of change in America is the Appalachian Range in the eastern part of the continent.

The third critical period is known as the Post-Cretaceous or Rocky Mountain Revolution. The Rocky Mountains came into existence during this period. The life changes were also very great. The appearance of Eutheria as the dominant class of animal belongs to this period.

The fourth and last great critical period was the Glacial, sometimes called the Drift or Quarternary Period or Ice Age. By it the North American Continent was raised 3,000 feet. In Europe the elevation was as great. During this period intense cold prevailed. Vast ice sheets several miles in thickness, in all probability, covered the northern hemisphere as far south as the forty-fifth parallel of latitude. This period is the dividing line between the Cenozoic and the present. The Glacial Period also probably introduced the new dominant type—man.

The influence of dominant types is very great. They are important factors, increasing and continuing and completing the changes commenced by other factors of evolution. The whole fauna and flora of the earth are now being changed by the agency of man, and readjusted to his wants, and the change will be completed only when the whole earth is occupied by civilized man. There are now going on under our eyes, and by human agency, changes in organic forms more complete and more rapid than have ever before taken place in the whole history of the earth. The present era in which we live is called the Psychozoic Era, owing to the domination of the psychic forces of man. We see how engineering science alone is transforming the face of nature. Indeed it has been proved to be perfectly possible from an engineering point of view to admit the waters of the ocean into the Sahara desert, and make that vast desert an inland sea. If this were done, it would doubtless work great climatic and other physical changes over the whole earth, and possibly alter the centre of gravity of our globe, which would doubtless have far-reaching consequences, and might affect the entire solar system. This instance shows the power of man as a factor in affecting evolutionary changes.

These great critical periods are largely lost intervals, and therefore there is an absence of missing links of organic forms from one era to another. The Psychozoic period is by far the greatest of all so far as concerns the effect of its dominant types in determining changes of all kinds.

Le Conte has enunciated the laws of progressive changes in successive critical periods; the general formal laws of the evolution of the organic kingdom; the suddenness of changes and rarity of transitional forms; and he points out the universality of these periodic laws and also that the rate or quality of progress differs in different cycles. Changes in organic forms seem to have taken place by the substitution of one species for another, rather than a transition of one species into another. He concludes that while the forces and laws of Nature are uniform in their operation, yet phenomena being usually under the influence of two opposite forces, one tending to change, the other to permanency, the one progressive, the other conservative, are nearly always paroxysmal. Resistance at first prevails, and there is little or no change, but the

forces of change are meanwhile accumulating until finally resistance gives way and conspicuous changes take place rapidly. All phenomena are more or less periodic and paroxysmal. The law of periodicity is universal. Social forces also operate in a similar manner, and are subject to the same law.

Now the law of cycles is one of the most important laws which Theosophy advances. Theosophy says:

"The affairs of the world and its people are subject to cyclic laws, and during any one cycle, the rate or quality of progress appertaining to a different cycle is not possible." Such is exactly the doctrine of "Critical Periods in Geology" as enunciated by Le Conte.

In regard to the age of the earth itself, and the length of time man has been in existence upon it, science is not absolutely settled in her belief. It is known simply that the time is long. Geologists have demanded as much as 1,000,000,000 years, though physicists desire to reduce this estimate to within 100,000,000 years. Helmholtz and Clarence King claim 20,000,000 years. This estimate is based on thermo-dynamic reasoning. Lately, however, one of the brightest mathematical pupils of Lord Kelvin has worked on the subject, and he concludes that the earth must be thousands of millions of years old. Lord Kelvin, who has examined his data carefully, states that he can find no flaw in his work. This last result would accord better with the statements of Theosophy in regard to the earth's age. It seems now as if certain considerations in the problem, hitherto overlooked by the physicists, tend more to the Theosophical belief in thousands of millions of years instead of millions.

So far as the antiquity of man is concerned, science is perfectly sure that he was in existence in the early Quaternary period; and lately she has accumulated evidences for his existence in the previous Tertiary period. In my previous statement on cycles I mentioned nothing as to the number of years which might have elapsed between each critical period, and said nothing as to the length of time since the last Glacial period, for the reason that science entertains no very definite or well-established ideas on this point. One thing only is certain, *viz.*, that the time was long, and must have been millions upon millions of years. Theosophy postulates

epochs of vast duration, and there is nothing that I can find in science opposed to this view. Theosophy discusses these subjects from an altogether different standpoint to science. She is in possession of the wisdom of the past, and from this source draws her knowledge.

In regard to the vaster cycles of time which Theosophy postulates, science has in reality very little positive knowledge to communicate. Speculations have been made by science in regard to the duration of the solar system and the material universe. According to the well-known laws of the dissipation of energy, science feels confident in asserting that the present material universe must have had a beginning in the infinite past, and that it is progressing to an end in the infinite future. This is the vastest cycle known to science.

The universe to science is a vast thermo-dynamic engine working itself out according to certain laws of thermo-dynamics, whereby all the energy in the universe is running down through its ceaseless transformations into a state of uniformly-diffused heat, and when this condition is reached—when heat is uniformly distributed throughout any system of bodies—no further changes can take place, and the history of the present state of affairs must then come to an end. The speculations of Clerk Maxwell, Lord Kelvin, Helmholtz, Jevons and others on this subject are among the most fascinating speculations of physical science.

The theory of evolution has now been carried into the domain of astronomy. All the stars and nebulæ in the heavens have now been classified into groups and species according to their different periods of development. The nebulæ are suns in the process of formation. Our own sun was once a nebula which has gradually condensed to its present size. The evolution of the heavens and the earth is as legitimate a branch of science as the evolution of organic species. Evolution is not confined to one department of nature; it is universal. All the so-called heavenly bodies of whatsoever nature or name, whether they be stars, comets, planets or nebulæ have a common origin, and their existing differences are due to different stages in the evolutionary process. The condition of these bodies is not a fixed condition; they proceed in orderly and successive development through certain stages.

As Jevons puts it: "It may be that the present period of material existence is but one of an infinite series of like periods. All that we can see, and feel, and enquire, and reason about, may be as it were but a part of one single pulsation in the existence of the universe." How near this expression comes to the postulates of Theosophy in regard to the vast cycles of the universe! According to Theosophy the present material universe is the out-breathing of the divine power which underlies all existence. It is but one breath of the infinite, and when the inbreathing of that infinite power takes place the whole universe will again vanish into nothingness.

"We have often witnessed the formation of a cloud in a serene sky, a hazy point barely perceptible—a little wreath of mist increases in volume and becomes darker and denser until it obscures a large portion of the heavens. It throws itself into fantastic shapes, it gathers a glory from the sun, and as it gradually came, so perhaps it gradually disappears, melting away in the untroubled air. But the universe is nothing more than such a cloud—a cloud of suns and worlds. Supremely grand though it may seem to us, to the infinite and eternal intellect it is no more than a fleeting mist. If there be a succession of worlds in infinite space, there is also a succession of worlds in infinite time. As one after another cloud replaces cloud in the skies, so this starry system, the universe, is the successor of countless others that have preceded it—the predecessor of countless others that will follow."

JOHN MACKENZIE.

(To be concluded.)

THE SAGE'S PRAYER.

SEMPITERNA LUX! Nec Honores nec Divitias peto, me modò Divinæ Lucis Radio illumines! From *An Essay of Transmigration, in Defence of Pythagoras;* London, 1692.

THE UNKNOWN PHILOSOPHER.

(*Concluded from page* 402.)

The Doctrines of Saint-Martin.

We now arrive at what is, to us, the most interesting portion of our study, namely, the connecting links between the Theosophy of the nineteenth century and the Mysticism of the eighteenth, and especially the doctrines held and taught by Saint-Martin. Here we shall find much similarity and some remarkable differences. Let us first take that teaching of Theosophy which is the central pivot of its evolutionary scheme, namely, reincarnation; strange as it may seem, although this doctrine appears to have been promulgated in some of the other occult societies of the period, Saint-Martin was, except in certain cases, opposed to it. Nor again does any trace of the teaching show itself in the school of Martinez Pasquales; we should remember, however, that Saint-Martin states he believed his teacher knew far more than he taught his pupils.

In a letter from the Baron de Liebistorf to our mystic we find the statement that Lavater had been to a school in the north (Copenhagen) where he found "a singular doctrine" established, "that of the return of souls. . . . All men now alive, said the members of this school of new Pythagoreans, have already lived under many former and different names; the holiest of men being obliged to appear again in this world in the form of the most ordinary" (*Theosophic Correspondence*, p. 127).

Saint-Martin in his answer, after referring to other practices, says: "The ruling doctrine of that circle will then be purged of its metempsychosis, a system which never fails being taught in the lower schools, and is daily by our somnambulists, but which agrees with none of the great principles of the divine spiritual theory, unless you call metempsychosis the possible and repeated return of

God's great elect, such as Elijah, Enoch, Moses, etc., who may, indeed, appear at different epochs to bear witness to, and assist sensibly, the advancement of the great work" (*op. cit.*, p. 128).

Here it is obvious that Saint-Martin only admits, and approves of, reincarnation in certain specific cases. Some months later the same correspondent again writes: "That school in the north carries its idea of the metempsychosis so far as to pretend that St. John is still living bodily amongst them" (*ibid.*, p. 139). Mons. Matter (*op. cit.*) also speaks of this doctrine being prevalent amongst the mystic students at Versailles. The interesting point for us to notice is that wherever we find Cagliostro to have lived or taught, there reincarnation appears the accepted doctrine, a singular fact about which we shall have more to say at a future time.

Let us now trace briefly the teachings and methods inculcated in the school at Bordeaux, where our author met his teacher Pasquales. Ceremonial magic was undoubtedly the main subject of their studies; it was by ceremonies that the students strove to awaken their dormant powers; the ethics were high, the ideal lofty, and the life pure; nevertheless such methods did not satisfy the spiritual hunger of the man whose soul was "athirst for the living God."

In a letter written to Liebistorf many years later, Saint-Martin says (July, 1792): "I will not conceal from you that I formerly walked in this fruitful external way, and by it the door of the career was opened to me. My leader therein was a man of very active virtues, and most of those who followed him, with myself, received confirmations thereby which may have been useful to our instruction and development. Nevertheless I at all times felt so strong an inclination to the intimate secret way, that this external one never further seduced me, even in my youth; for at the age of twenty-three I had been initiated into all these things; so that in the midst of what was so attractive to others, in the midst of means and formulas and preparations of all sorts, in which we were trained, I more than once exclaimed to our master, 'Can all this be needed to find God?' And the proofs that it was all a mere substitution was that the master answered, 'We must even be content with what we have'" (*op. cit.*).

This outburst of Saint-Martin gives the keynote of his nature,

not with ceremonies and formulæ could his search for spiritual truths be satisfied; he was ever seeking the "small old path" which leads to the Divine; the passage also gives a clue to his later development; he longed for a simple spiritual life, and must therefore have found the long letters of Pasquales very wearisome, replete, as they were, with minute details of ceremonial forms.

In this correspondence we find Saint-Martin constantly referring to what he calls "Agents," and we can clearly recognize in them the hierarchies of intelligent forces, on the various planes, which are so full of interest to students of Theosophy to-day. The elementals of various grades belonging to and inhabiting the astral and devachanic planes, were evidently known to our Mystic, and very evidently to Saint-Martin also "invisible helpers" were by no means unknown. He endeavoured, moreover, as do the teachers of our own school, to lead his pupils higher, and bade them remember that moral development was the basis of all true occultism. Powers without morality had no attraction for him, seeking as he did the highest truth.

There is again, no doubt, that Saint-Martin knew that knowledge could be obtained of other, and higher planes; and that details of conditions thereon were accessible to the student on the same lines of development as at present traced out for us. This is clearly evident from one of his letters to the same correspondent, written in September, 1792: "Your question about M. d'Hauterivé obliges me to say that there is an exaggeration in what you have heard of him. He does not put off his corporeal envelope, any more than others who, like him, have enjoyed more or less the same favours, put off theirs. The soul leaves the body only at death; but, during life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united to their centre, as our bodily eyes and all our organs correspond with surrounding objects without ceasing to be connected with their animal principle, the focus of all our physical operations" (*op. cit.*, p 44).

This is a perfectly plain and accurate account of the methods of investigation which are now being carried on, and by which knowledge can be acquired of other planes, without quitting the physical body. There are some slight differences in terminology;

for instance, Saint-Martin speaks of "centre," where we now use the term higher plane. Another similarity is that in speaking of these planes, he said they were formless to us; this coincides perfectly with a statement made by Madame Blavatsky (*Secret Doctrine*, iii. 561), namely, "Form is on different planes, and the forms of one plane may be formless to dwellers on another."

In one of these interesting letters the Baron de Liebistorf asks Saint-Martin, "Are there visible manifestations which come from the centre?" (*op. cit.*, p 92); and the answer is almost identical with the Theosophy of our own day. Our philosopher replies, "I will add my own opinion, *viz.*, that this deep centre, itself, produces no physical form; which made me say in *L'Homme de Désir* that true love was without form, so no man had ever seen God. But this inward Word, when developed in us, actuates, influences, and actuates [*sic*] all the powers of seconds, thirds, fourths, etc., and makes them produce their forms, according to the designs He may have in our favour; this in my opinion is the only source of manifestations. I will not, however, therefore, say that all which do not come this way are assumed forms, for every spirit produces its own forms, according to the essence of its own thought; but I will say that they are imitations which try to ape the true ones" (*op. cit.*).

Saint-Martin had evidently had experiences of these lower astral entities, sometimes termed "masquerading spooks," which appear at mixed *séances*, and take pleasure in misleading unwary investigators; but, he also knows the difference between these low "intelligences" and the higher ones; and again he says, "Every spirit produces its own forms, according to the essence of its own thought"; showing that he considered, as do we to-day, that "thought" was the important factor in the case, and, moreover that it had power to mould matter into form.

Very suggestive of the Stanzas of Dzyan are the terms "the powers of seconds, thirds, fourths, etc."; there can be no question that Saint-Martin is describing the various orders of descending hierarchies; the forces of the devachanic and astral planes, particularly those termed "non-human" (*Astral Plane*, pp. 49-56).

Space fails us to give all the various points that Theosophy has in common with the teachings of Saint-Martin, but before

passing on we must cite one passage lately written on "Thought-Forms," by Mrs. Besant (LUCIFER, September, 1896, p. 71), which is almost identical with the passage in the letter just quoted. "According to the nature of the thought will be the form it generates," writes Mrs. Besant; and the philosopher of the eighteenth century gives us the same occult fact in words almost identical.

The strong mental influences which acted on Saint-Martin at various periods of his life, and in fact the divers schools through which he passed, have left definite marks on his literary productions; each work, more or less, reveals a phase of thought, stamped with the teacher's as well as the pupil's individuality. Hence the many changes, somewhat wearisome to follow, but replete with a thinker's force.

Beginning with the School of Martinez Pasquales, we find Saint-Martin wrote his first book, *Des Erreurs et de la Verité*, under the inspiration of Pasquales; a work in which we find the Eastern doctrine of "Emanations" put forward with a temerity and decision which aroused the wrath of Voltaire and his party. It is from this mental standpoint that we find him writing the letters just quoted about the "Word" actuating the descending "Powers," and the varying forms of manifestation all emanating from one Divine Centre.

The next strongly marked change is traceable to the epoch when Saint-Martin had been working with the nephew of Swedenborg, the Chevalier Silferheim, and it was at his suggestion that he wrote *Le Nouvel Homme*, in which there is much of Swedenborg's thought and also method of expression. It is in this work that Saint-Martin speaks of man as the "thought of God," essentially divine in nature; and declares that, like the universe, man is, as it were, but a deformed picture of Deity; and again that the reformation of man into the Divine Ideal is the work of the evolutionary process at present taking place.

Then follows the third great change when the shadow of Böhme was cast on our mystic; it is, says Matter, the "swan's song of the sage of Amboise"; and now he passes into a phase and a phraseology more definitely Christian. In *Le Ministre de l'Homme Esprit*, we find all his previous views gathered up, and coloured

with a strong tinge of Böhme. The above mentioned works did not appear consecutively, for there were many others which he wrote between whiles, but they mark definite changes in his life of philosophical thought and teaching, and in his spiritual growth. But space does not permit of our giving them all in detail, particularly as there is one especial line of study to which Saint-Martin devoted much time, and which is of peculiar interest to many students. It is therefore preferable to follow that especial line more in detail.

It has been said that our philosopher particularly desired before his death to write something on "numbers," and, in fact, it was the work on which he was engaged when death cast a veil between him and the outer world.

His book *Des Nombres* was reprinted in 1861, together with a small dissertation, *L'Éclair sur l'Association Humaine*, by L. Schauer, with a preface by his faithful biographer, Matter, who there says: "Le Traité des Nombres est, au surplus, une exception sous plusiers rapports. C'est une essai sur le plus mystérieux des problèmes, un echantillon de science sinon secrète, du moins apocalyptique." A strong statement; and in order to substantiate it we cannot do better than turn to Saint-Martin's own letters to show what he had in his mind when writing this treatise so highly eulogized by Matter.

It has already been said that the Baron Kirchberger de Liebistorf particularly wished to arrange a meeting between Saint-Martin and von Eckartshausen, the great German mystic then at Munich, and in answer to a letter of his giving details on the theory of numbers as held by the German philosopher, Saint-Martin writes:

"Thank you for details about the Northern school, and your friend's works . . . As for his numbers, which he correctly looks upon as a scale, I believe that, if he works them only by addition he deprives them of their chief virtue, which is to be found in their multiplication. I cannot enlarge upon his method, which is unknown to me. My own, which I never make use of except when required, teaches me that every number expresses a law, either divine or spiritual, whether good or bad or elementary, etc., as you may see in my work the allegory of the book of ten

leaves in one of my published works [*sic*]; that, what distinguishes the same numbers in these different classes, is the root from which they are derived; that these roots are known only by multiplication, because they perform the part of factors, whilst addition, as it merely gives a product, leaves us in uncertainty to what class this product ought to belong to: for example, in the divine order, three is the holy ternary, four is the act of its explosion, and seven the universal product and infinite immunity [!] of the wonders of the explosion. In this class, these numbers will not give themselves to any operation of man; and if I should come to one of them as a result of my manipulation, I should not, for all that, be describing these divine numbers, because their roots spring out of their own centres, and ought to come forth as blossoms, instead of being put together by way of addition. In the spiritual order, especially in men, these numbers are already removed from the divine sphere: we may work them, and they will always give us the representation of the same wonders; but only as images, like the Akarim of the Hebrews, that is, coming after. I here speak only of man's rights; for his essence being the continual work of the Divinity I dare not attempt to calculate it, which is what made me say that we had some affinity with God in number."

And later on he says: "Numbers are no algebra, my dear brother, but men have sometimes lowered them to it. They are only the sensible expression, whether visible or intellectual, of the different properties of beings, which all proceed from the one only essence." The latter part of this statement is of great interest to students of to-day, for on "numbers" much interesting matter has been given by Madame Blavatsky. We can cite one passage of importance from *The Secret Doctrine*, Vol. III., which runs: "Number underlies form, and number guides sound. Number lies at the root of the Manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature."

The phrasing in these two passages is different, but the sense is essentially the same. Saint-Martin speaks of "the one only essence," and nearly a century later Madame Blavatsky writes of "homogeneous substance."

There is, again, a most interesting letter on the number seven; giving another link between the past and the present (*op. cit.*, 306).

"The number of the universal forms of that spirit being seven, as proved by a thousand reasons, we may follow its course, which I call a vegetative one, because everything in it ought to be living. Now it is only by carrying the roots to their powers that I get an image of the life of properties, and it is by multiplying this root that we find the fruits, forty-nine, the product of 7×7. But, though I thus arrive at this product, the root that engendered it does not, therefore, change its nature; it increases and pullulates without losing its own character. Thus forty-nine is still seven for me, but seven in development; whilst, in its root, it is seven only in concentration. Nevertheless, development is necessary for it to go to eight, which is the temporal mirror of the invisible incalculable denary. Now while it passes from seven to eight by means of the great unity with which it unites, it also passes from forty-nine to fifty by means of the same unity."

These statements are full of interest, but they would have gained in value had our mystic given us the reasons by which he arrived at his opening phrase, and had he added but a few of the "thousand reasons."

There is in his book *Des Nombres* a short chapter on the "septenary," but even here we do not find these many reasons of which he speaks, it would have been deeply interesting to have compared his view with that given on the septenary in *The Secret Doctrine*, and other books of our time.

Saint-Martin evidently looks on numbers as expressing forces, but not as being identical with them; for in the chapter on the nature of numbers (*op. cit.*, p. 88) he says distinctly: "Rien ne peut être sans nombre, et Dieu lui-même a le sien. Mais le nombre de Dieu n'est pas Dieu, distinction qui est applicable à tous les êtres. Aucun d'eux ne peut subsister sans son nombre, puisque le nombre est leur guide, leur pivot et le premier caractère de leur existence. Mais jamais le nombre ne peut passer pour un être."

Hence with our philosopher numbers were a means by which he arrived at a certain expression, or perhaps we should say by which he gave value to a certain expression, which value could not be given so clearly in words, but he does not look on numbers as

powers in themselves, as is evident from his phrase, "they are only the sensible expression . . . of the different properties of beings." The book is well worth reading for those who are interested in numbers and their manipulations; but our present object has been rather to trace very briefly the analogy between the general occult doctrines and "yoga" of Saint-Martin with those of Theosophy in our own day. One point is quite evident in studying Saint-Martin; namely, that he knew far more than he has ever put into words; and his life, like that of all mystics, is very largely unknown and unseen. Here and there we get hints of a development and of powers on another plane, but he makes no direct claim of any sort; he is, indeed, like all great souls, truly humble, and recognizes that he is only beginning to learn. Unknown he was to all his contemporaries—except, it may be said, to Madame de Bœcklin the devoted friend and helper of his literary labours at Strasburg. But of this almost life-long friend of Saint-Martin very little is at present known. Matter promised to write some details about Madame de Bœcklin and her family, but unfortunately for us this has never been accomplished. It is indeed, somewhat surprising to find how very limited are the glimpses we gain into the inner life of this mystic; there is unquestionably a definite veil of delicate reserve drawn round him, which is quite impenetrable. To this silence and reserve, however, Saint-Martin gives us a clue in his *Portrait Historique* in these words: "Pendant les jours d'orage le meilleur conseil à donner á celui qu'on aime, est compris dans ces trois mots qui furent si souvent la règle de ma vie. *Fuge, Late, Tace.*"

Most of his later life, as we have seen, was lived during the stormiest and darkest days of the French Revolution, and without doubt he had to exercise the utmost caution about his teaching; this was but reasonable, but it brings us, nevertheless, to the almost irritating position of being forced to acknowledge that he was on the one hand in possession of very considerable knowledge in some directions—a fact well evidenced in his correspondence with the Baron de Liebistorf, in which students find many definite and important indications, as we have seen, of such knowledge; whereas, on the other hand, in all his books except the one on numbers, there is very little of what we might define as occult teaching—but

a large amount of dreamy, mystical and very beautiful philosophy, delicate moralizings, didactic in tone, but no definite statements about the planes to which he refers; no ordered survey of the developments in that occult world of which he speaks.

The most delicate summing up of this versatile mystic is, perhaps, from the pen of Adolphe Franck (*La Philosophie Mystique en France à la Fin du xviii. Siècle*), who thus sketches him: "The most original part of the work of Saint-Martin is the impression he has left of his own personality; his mysticism was of a peculiar kind, at once metaphysical and sentimental, dogmatic and dreamy, satirical and inspired, traditionary and yet independent."

These seeming contradictions are really the traits which made him so attractive as friend, but made him lose in force as teacher. Few thinkers have had the power, like Louis Claude Saint-Martin, of passing through life holding views in direct opposition to the spirit of the age, and yet having so few enemies. He stands out in the fading past as one of those rare mystics who was more loved than hated.

It may be that the delicate charm of his nature precluded to some extent that rugged force which is characteristic of so many great thinkers of the past and present, and this very delicacy may be the reason why the Unknown Philosopher has left so little definite mark on the pages of his own day. We cannot disguise the fact that although to students of mysticism his life is of deep interest, yet to the world at large, the thinking and literary world, Saint-Martin is not one of those strong forces who have made and moulded history. But for Theosophists his life holds a charm; they see the silver thread, no matter how frail, which links his teaching with the Ancient Wisdom of the far-off past, when the inner world was not veiled from mortal eyes, as veiled it is to-day; and the life of the Unknown Philosopher adds one more testimony to the long list of mystics and occultists, who throughout the ages have striven by voice and life to lead humanity to the study of the unseen life.

ISABEL COOPER-OAKLEY.

THE SÂṄKHYA PHILOSOPHY.

(*Continued from p.* 375.)

The Indriyas.

From the ahaṅkâra proceed also, under the impulse of the energy poured out from Prakṛiti, the ten indriyas or organs of perception and action, as well as the five tanmâtras or subtle elements. The former, the ten indriyas, are produced when the guṇa rajas predominates in the ahaṅkâra, which then is termed taijasa or luminous. The word indriya, etymologically speaking, means simply power or capacity, and is very properly applied in this connection, for these ten indriyas are not the "organs" of perception and action in the ordinary sense; that is, they are not the eyes, nose, etc., nor the hands or feet. The indriyas are really the powers or capacities of which the physical organs are simply the manifestations, or materializations, and seem to denote something more subtle even than the centres in the astral body which are usually considered as the real seats of sense perception. And it is also noteworthy that they do not arise from the manas or inner sense, although the manas is always spoken of as their ruler, and though the indriyas are dependent upon the manas for their activity and functional life. On the contrary they arise directly from the ahaṅkâra, *i.e.*, from the same source as manas itself, and thus in order of emanation are parallel rather than subordinate to the manas.

The ten indriyas fall into two classes—five powers of perception, five of action; the powers of perception being those of sight, hearing, smell, taste and feeling or touch; and those of action, speech, grasping, walking, disassimilation and generation. All of them are in themselves *supersensuous*, and their existence can only be inferred from their respective functions. And just as the existence of the senses is inferred from their functions, so are these functions themselves proved to exist through the knowledge of their respective

objects being attained, for only those objects with which the senses come into relation through their functions, are brought to our knowledge, while otherwise *all things*, whether shut off by intervening objects or lying at an infinite distance, ought to be equally perceptible. As a general rule the senses function in succession, but according to the Sâṅkhya a single affection of the internal organ may be brought about by the *simultaneous* action of several of the senses.

Since manas, or the "inner sense," does not differ in essence from the indriyas or external senses, and also occupies a co-ordinate position with them, in the Sâṅkhya scheme of development it is frequently taken together with them, and thus "eleven" senses are very often spoken of in the texts; indeed eleven and not ten is the characteristic number of the senses in the Sâṅkhya texts, except when manas is taken together with ahaṅkâra and buddhi as the "internal organ," where we find the "ten" indriyas alluded to.

The difference between the powers of perception and those of action is explained thus. Although both alike proceed from the taijasa ahaṅkâra, or ahaṅkâra dominated by rajas, yet in the emanation of the perceptive powers more sattva is held to be present than in the putting forth of those of action, wherein rajas rules almost pure and untempered by the influence of the other guṇas.

The Thirteen Organs as a Whole.

Between the outer senses and the internal organ there is this characteristic difference: the activity of the outer senses is confined to the present, while that of the internal organ (manas, ahaṅkâra, buddhi) extends over past and future as well as the present. Thus—to illustrate this in reference to a single power of perception and one of action only—while the sense of hearing perceives only present sounds, and the voice articulates words only in the present, not only does the internal organ infer from the presence of smoke that at that same moment the brushwood on the hill is burning, but also from the swelling of the river that it *has* rained, and from the running about of the ants with their eggs that it *will* rain.

A further difference between the outer senses and the internal organs is often expressed in their comparison with doors and door keepers. The outer senses are like doors, which as such let in

everything that seeks admission; the inner organs are like the door-keepers, who not only open and shut the doors, but also control and order the perceptions and feelings which find admission.

To work out this comparison as a Hindu follower of the Sâṅkhya would do, we must think of the body as a palace and of the soul as the lord dwelling within it, and like an Eastern ruler remaining personally inactive, and taking no direct part in the administration of affairs. And this comparison will then lead us to the point of view from which the three internal organs and the ten outer senses are taken together in a single concept, *viz.*, as the tool (karaṇa) of the soul, represented in the above comparison by the well ordered staff of servants and officials within the king's palace. Or, as it is worked out in one of the texts: "As the headmen of a village collect the revenue from the heads of the households and make it over to the governor of the district, who in turn makes it over to the minister of the finances, who hands it to the king, so the outer senses, when they have made their observations, hand them on to the inner sense; the inner sense having determined them, passes them on to the ahaṅkâra, and the ahaṅkâra having related them to its own personality, hands them on to the buddhi, which plays the part of the highest minister."

All the thirteen organs resemble each other in the fact that they enter into activity owing to one and the same cause and for one and the same purpose. The cause of their activity is the unfolding of the unseen power of past actions, which indeed lies not in the soul but in the buddhi, though it is regarded as something pertaining to the soul; the purpose of their activity is simply and solely to help the soul to the attainment of its goal, *viz.*, the enjoyment (or suffering) of the fruit of action, and ultimately to liberation. To this end all the organs work spontaneously; there is no ruler (according to the nirîshvara Sâṅkhya) who knows the nature, powers and purpose of the organs, and regulates their activity. But in spite of this the thirteen organs do not come into collision in the performance of their respective functions, but on the contrary mutually assist and supplement each other, just as if they acted by agreement and with understanding of their mutual intentions. "True, the organs are modifications of the three guṇas whose nature is to oppose each other, but they are rendered harmonious by the demands of the soul

(which are to be fulfilled by them in common), just like wick, oil and fire which, combined in order to illuminate the colours by banishing darkness, together form a lamp." *

Not only are the thirteen organs bound together into a unity by their common purpose; but there exists a further and important agreement between them in respect of their nature. All the organs alike are maintained and strengthened by physical nourishment; when weakened by fasting or other causes, they can be strengthened again by food and drink, because food and drink contain parts which are homogeneous with the substances composing these thirteen organs.

THE SUBTLE OR INNER BODY.

These thirteen organs are not transitory and do not perish like the gross body, but accompany the soul on its pilgrimage through all its changing existences. For this they need, according to the Sâṅkhya teaching, a basis, since without such a basis they would merely be an incoherent complex of powers, "like a picture without a foundation, or a shadow without the shadow-casting object." This basis which gives to the organs coherence and reality, the Sâṅkhya finds in the five subtle elements or tanmâtras; and in combination with these subtle elements the organs form the inner body or liṅga. This inner body or liṅga thus consists of eighteen components, *viz.*, the five subtle elements, plus the thirteen organs. The word liṅga denotes, etymologically, the characteristic mark or distinguishing feature of anything; *i.e.*, in the Sâṅkhya, that which constitutes the special nature and character of the individual. For since the Sâṅkhya does not recognize the smallest qualitative difference between the individual souls, it follows that it is the inner body or liṅga which forms the principle of the personality in this life and the principle of individual identity throughout the innumerable existences of the soul's pilgrimage.

We have here one of the most difficult points of the Sâṅkhya as represented in the existing texts. For if there be no qualitative difference whatsoever between the various individual souls or puruṣhas—and it must be admitted that this seems a logically inevitable application of all the statements made in regard to the

* Sâṅkhya Tattva Kaumudi. Kârikâ 36.

puruṣha—then what possible meaning can we attach to the conception of individuality as applied to such non-different puruṣhas? This is another of the numerous instances which we find in the study of Hindu thought which inevitably suggests the existence of an oral and esoteric teaching supplementing the texts which is now lost to us. But to return to the exposition of the system as it has come down to us.

We find several synonyms used in the various texts to denote this subtle body, and one among them was adopted into our own early Theosophical nomenclature, though unfortunately in quite another application. Thus we find instead of liṅga-deha the term liṅga-sharîra often used in the texts, both meaning "the characterizing body"; then again sûkshma-deha or sûkshma-sharîra, meaning simply "subtle" body, used in the same sense, and also not infrequently the term âtivâhika-sharîra or "body that accompanies (the soul in its passage) over." The fullest description of the liṅga-deha is found in Sâṅkhya-Kârikâ 40, where after defining it as composed of the material principles or tattvas from buddhi down to the five tanmâtras inclusive, it is further described as "having arisen in the beginning unbounded (in respect of the gross bodies, into which it enters) and constant"; that is, the subtle body is formed at the beginning of the world period and lasts until either the liberating knowledge arises or the dissolution of the system takes place. But it is only in the former alternative that it is absorbed for ever into Prakṛiti; for all such souls as have not yet obtained liberation on the occurrence of pralaya, the liṅga-deha is formed anew at the beginning of the following world period. The cause of this re-formation of the subtle body lies in non-discrimination (between Puruṣha and Prakṛiti), in the power of merit and demerit (karma), and in the tendencies (or vâsanâs) stored up in the buddhi, these factors continuing to exist in a latent condition in Prakṛiti during the pralaya. The kârikâ closes with the words: "The inner body wanders (from one gross body into another), because (otherwise) it cannot feel affected by the states." This implies that transmigration as well as feeling are effected by means of the inner body. But since feeling depends upon the union of the inner body with a gross body, it follows that during the moment of passage, *i.e.*, in the short time during which, after death has

occurred, the inner body is on its way to another gross body, no feeling whatever can arise. To prevent misconception among students of Theosophy, it may be as well to remark here that in the Sâṅkhya the term "gross body" or "body composed of the gross elements" is by no means confined to our physical body only, but includes a far wider range than we usually include under our conception of "gross" matter. For example, the gods themselves, Indra, Agni, Vâyu, the various orders of Devas, Ṛishis, etc., etc., have "gross bodies" in the Sâṅkhya sense, *i.e.*, bodies composed of the "gross" elements, in the Sâṅkhya sense of the term. Later on we shall attempt to co-ordinate this classification with our own; but the difficulties are many and great and the attempt may not succeed. At present we are only concerned with the teachings of the Sâṅkhya as presented in the texts which have come down to us.

The last words of the kârikâ quoted above, "affected by the states," are explained as follows: "The states are merit and demerit, discrimination and non-discrimination, indifference and absence of indifference (towards the sense-world), supernatural powers and lack thereof. With these the buddhi is affected, and as the subtle body embraces the latter within it, therefore the subtle body is permeated by them, just as a dress, provided with sweet-smelling champaka-blossoms, is permeated with their odour."

These "states" or "conditions" then and the inner body mutually determine each other; without the inner body the "states" are not possible, and without these "states" the inner body would not endure beyond the present life. The two thus stand to each other in the relation of a beginningless continuity comparable to that of seed and plant.

Thus according to the Sâṅkhya it is not the puruṣha, or soul proper, but the inner body which is good or evil, wise or foolish, self-denying or passionate, strong or weak; and moral responsibility upon which rebirth depends, pertains therefore not to the puruṣha but to the inner body. This inner body is often compared to an actor changing the parts he plays, because in virtue of a special natural capacity he assumes the most different forms, "impelled by the goal of the puruṣha," in other words in order that the latter may receive the reward of the deeds ascribed to it. "Just as an actor playing various parts becomes either Parashurâma or Ajâtashatru

or the King of the Vatsa, so the subtle body, when it assumes this or the other gross body, becomes a god or a man, or an animal or a tree."* And it is really this inner body which is meant when in Kârikâ 62 it is said of Prakṛiti: "Verily none transmigrates, is bound or liberated; the Prakṛiti (alone) dependent on the various (Puruṣhas) transmigrates, is bound and is liberated." So long as the inner body pursues its pilgrimage, so long does pain endure, since it is the very nature of the inner body to produce pain. Only when the inner body finally dissolves in Prakṛiti and conditioned life ceases for all time, is liberation from pain achieved.

BERTRAM KEIGHTLEY.

(To be concluded.)

CORRESPONDENCE.

"EGYPTIAN MAGIC."

To the Editor of LUCIFER.

DEAR SIR,—May I be allowed to justify my attitude as author of the book on *Egyptian Magic* reviewed by you in the January number of LUCIFER? In the first place I frankly admit I am a student. Seven years is a very short time to have devoted to such subjects as these. It is only because, as a student, I felt so acutely the need of a small and convenient guide book freed as far as possible from the absurd phrases in which translators from the Egyptian seem to delight (such as "Ye two divine hawks upon your gables!"), that I made the collection just printed by the Theosophical Publishing Society. At the same time I must assert that by a series of strange accidents I have had peculiar facilities for gaining knowledge from those who know most about the subject in hand, and if at times I seem to speak with authority, I must plead that it is because I have, at such times, good cause for doing so.

You hope the Egyptians were not "so silly" as to believe a mere ceremony could prevent the reincarnation of an initiate. I can only ask you to exert the faculty which it is the object of occult training to cultivate in order to study the real object of the burial rites of ancient Egypt, and even if you only use the material to be found in our own

* Kârikâ 42.

national museums, I think you will find reason to change your opinion.

I cannot thank you enough for the great help you are giving all occult students by publishing your interesting studies of Gnosticism, but at the same time I must protest that I had not space to do more than barely indicate the origin of any one of the numerous papyri I have quoted; my object was to show that the study of the Bruce Papyrus may be a great help to the study of more ancient Egyptian Magic. The papyrus is undoubtedly Gnostic, and whether it was originally written in Greek or Coptic was quite irrelevant to my purpose. Many of the magical names used certainly have no trace of Greek in them. May I be allowed to state that it has just come to my knowledge that an English version of this Gnostic book has already appeared in one of the earlier volumes of the Apocrypha issued by the Pitt Press.

I remain, dear sir,
Yours faithfully,
S. S. D. D.

[I am afraid that even supposing it could be demonstrated that the Egyptians really held such a belief (it certainly has not been so demonstrated as yet), I should, instead of withdrawing my present expression of opinion, proceed to qualify the adjective with an adverb. It is not only one of the silliest but also one of the most immoral doctrines I have heard of, substituting as it does "magical ceremonies" for moral endeavour and spiritual purification; this was one of the main errors of some of the minor Gnostic schools. I am sorry to say that "S. S. D. D." has been misinformed as to an English translation of the Bruce Papyrus.—G. R. S. M.]

THE SOURCE OF EVIL.

WHAT end then will there be of evil? For if he who is injured returns the injury, evil will always pass and leap from one to another, and injury will receive injury. . . . Do you not see that you excite an ever-flowing fountain of depravity; and that you are introducing a law which is the source of evil to all the earth?—MAXIMUS TYRIUS.

THEOSOPHICAL ACTIVITIES.

Anniversary Meeting at Adyar.

On Dec. 27th, 28th, 29th and 30th the Anniversary Meeting of the Theosophical Society was held at Adyar. The meeting was probably the most successful that has yet been held, in spite of the fact that the Indian Section Convention now takes place at Benares. The hall was crowded on each occasion, and Mrs. Besant's course of lectures was a marked success. Upwards of six hundred members are said to have slept at Headquarters, and Mrs. Besant's audience must have averaged one thousand five hundred each day.

At the first meeting the President-Founder read his annual address, which consisted mainly of a historical retrospect, sketching the growth of the Society from its foundation, twenty-one years before. The general outline is of course familiar to most members, but Colonel Olcott supplies many fresh details, and is careful to refer for almost every point to documents in his possession. He divided the history of the Society into several periods marked by some specific change in the arrangements, such as the departure of Madame Blavatsky and himself for India, and the formation of the American Section. The documents quoted show that the Society, in spite of difficulties, proceeded unbroken through the various periods. This "Historical Retrospect" is published as a separate pamphlet.

The reports of the various sections followed the presidential address, and showed most satisfactory progress in every direction.

The report of the Buddhist Schools in Ceylon was also of much interest, nineteen new schools having been opened during the past year, bringing the total to eighty-eight, with an attendance of over eleven thousand children. As these schools are practically due to the efforts of Colonel Olcott their remarkable success is most encouraging to him.

The subjects for Mrs. Besant's course of four lectures delivered in the intervals of the official meetings were the four great religions, Hinduism, Buddhism, Mohammedanism and Christianity. These lectures will be published as usual in book form. The Subba Row

Medal was awarded to Mr. A. P. Sinnett for his work entitled *The Growth of the Soul.*

Mrs. Besant's Indian Work.

In our last issue we left Mrs. Besant just entering the new unbroken ground of Sindh, and we must take up our thread from this point.

From Hyderabad our colleague writes: "This letter is penned under difficulties; a crowd of women are gazing through the windows and flowing over the threshold; a number of aged men are seated round the room; a pundit is eagerly arguing in Sindhi with a priest of Guru Nanak, and I have refused to answer questions on Paramâtman and Âtman on the ground that I have closed my reception and must do my English mail. This is a curious place, the people good-hearted and gentle-natured, very ignorant and very eager to learn . . . quite untrained in thought, not even conversant with the teachings of their own religion—but to take up my story. We left Mooltan city on Dec. 1st, morning, having formed there a branch of people who had been studying some time. We travelled till the next morning when we reached Shikarpur, our first place in Sindh. Here we found three members, an Englishman, a Hindu, and a Parsi—cosmopolitan enough. . . . The conversations here were rather poor, the people being very uninstructed, and the only hopeful sign was that the books went pretty well, and some interest was aroused. On the fourth we left for Hyderabad, travelling all day through the arid tract that lies beyond the fertilizing influence of the Indus. There is no famine here, for the country is supplied by its great river and has no rains. In consequence of this, mud is largely used for the good houses, as plaster might be in England, and they have a curious clean-cut flat massive appearance, with very thick walls and flat roofs. Houses, forts are all this smooth mud, and last for hundreds of years uninjured.

"The first day's lecture at Hyderabad was attended by a crowd that swept away all the arrangements made to receive about a fiftieth of their number. I had to stand on a table and address a densely packed standing audience, that remained quiet as mice, but must have been very uncomfortable. On the three following days we had a big awning spread, and I spoke from a verandah a little way above the ground, and all was convenient. Every morning's conversation has been crowded, and the people very earnest, but, oh! so ignorant. I got some of the more hopeful together and formed them into a centre for study, but advised them *not* to join the T. S. till they knew

a little more. They have bought quantities of books, clearing our whole stock of manuals, *Gîtâs*, *Upanishads* and *Outer Court*, and a number of the *Voice of the Silence*. Some good will come from this, I hope. . . I have had one large meeting of women also, they being as eager as the men."

Mrs. Besant went from Hyderabad to Karachi, where after a number of lectures and private conversations a Branch was formed which gave good promise. An interesting feature of the work was the beginning of a plan for educating the women, who are deplorably ignorant. At Mysore the Society is in excellent condition, and large meetings were held besides much other work being done. A lecture on "Theosophy, the Science of the Soul," was delivered at Bangalore, at which the Prime Minister presided. He was so much impressed that he requested an abstract to be printed and circulated by the Government, the lecture dealing mainly with education. At the palace of the Maharani Mrs. Besant lectured to the leading ministers and court officials, her visit producing some important results.

New Zealand Section.

The following report has been received:

The New Zealand Section is preparing for its first Convention, and it has been decided to hold it in the first week of the new year. The City of Wellington has been chosen as the place of Convention on account of its central position, which makes it most convenient in every respect for the meeting of delegates from both north and south.

The Auckland Branch held its annual meeting on November 27th. Mr. C. W. Sanders is again President, and Mr. W. H. Draffin is Secretary and Treasurer. A satisfactory report was read by the Secretary. Financially the Branch is in a good condition, and good work has been done during the year.

The Waitemata (Auckland) Branch held its annual meeting on December 2nd. Mrs. Draffin was re-elected President, and Mr. J. Dinsdale, Secretary.

The Secretary of the Christchurch Branch (Mr. J. McCombs) has resigned, and his place has been taken by Miss Rogers.

The General Secretary is now lecturing in various country towns in the Province of Wellington, with very satisfactory results in Wanganui and Palmerston, though in some cases the audiences are unsympathetic or merely curious. Pahiatua and Woodville Branches have been visited. The general election interfered to some extent

with the lecturing arrangements, and also with attendance; the lectures in some cases having to be put off.

Apart from the public lectures it is satisfactory to learn from Branch Secretaries' reports, that Miss Edger's visit to the Branches has led to increased effort in various ways. She reaches Wellington again in time for the Convention, then returning to Auckland, after a short rest will probably visit Australia, lecturing in Brisbane, Sydney, Melbourne and other places.

European Section.

The drawing-room meetings which had been temporarily discontinued towards Christmas time, began again shortly after the new year, and are now in full swing. Four of these are now being held regularly, Messrs. Mead, Leadbeater and Keightley conducting them.

Mrs. Cooper-Oakley completed a tour in the North of England at the beginning of this month, the tour extending for nearly three weeks, The centres and branches at Hull, Middlesbrough, Harrogate and Bradford were visited, numerous lectures being given and branch meetings held. Mrs. Cooper-Oakley in the course of her tour spoke on "Death and its After-states," "Mystics of the Eighteenth Century," "The Book of Life," and "Brotherhood." The work of the various branches visited is going on in a satisfactory manner.

The fifth Annual Meeting of the Theosophical Society in Holland was held at the Dutch Headquarters, 76, Amsteldijk, Amsterdam, on Dec. 30th, 1896. The report was of the most encouraging nature, three of the centres having been constituted as recognized Branches of the Society during the year.

The report from France is also excellent, Dr. Pascal stating that the interest in Toulon is rapidly spreading, the numbers of enquirers and persons reading Theosophical literature increasing in a remarkable manner. The new French works by Dr. Pascal and Mon. D. A. Courmes no doubt have a good deal of influence in this.

REVIEWS.

The Apocalypse of Baruch.

Translated from the Syriac, with Introduction, etc., by R. H. Charles. [London: Black, 1896. Price 7*s.* 6*d.*]

The Revelation of Baruch belongs to that cycle of apocalyptic literature for which the book now inscribed Revelations was selected by the compilers of the canon of the New Testament in the middle of the second century. Written originally in Hebrew, it was translated into Greek, and then again further translated into Syriac. But even the original Hebrew was not the work of a single author; on the contrary, it was a compilation from five or six independent writings. In addition to the Apocalypse a considerable body of literature circulated under the name of Baruch before and after the Christian era; in fact, the Apocalypse itself seems to have been in circulation in Christian communities as late as the sixth century.

Thomson, in his *Books which influenced our Lord and His Apostles* (1891), gives the date of the Semitic recension as 59 B.C., but Charles makes it a century later. In either case the book is of immense value to the New Testament student, "as it furnishes him with the historical setting and background of many of the New Testament problems."

The Apocalypse of Baruch presents us with the primitive setting of the hopes and fears of the original followers of Jesus; it is of the same nature as primitive Ebionism and the prophetical side of Essenism. It is "opposed" to Pauline gentilism, if indeed we can say that a prior is opposed to a later—a difficulty, however, which most theologians gaily over-ride when treating of the Petrine and Pauline controversy, the outcome of which converted the original impulse from a national and materialistic to a general and idealistic tendency.

Among the doctrinal points in Baruch perhaps the most striking is its mode of dealing with "original sin." Adam's "sin" affects only man's *physical* existence, and not his spiritual life, for "every man is the Adam of his own soul."

Needless to say that Mr. Charles has done his work with that painstaking industry which has characterized him in the past, and has produced a volume that will command the respect of all scholars.

G. R. S. M.

STUDIES IN JUDAISM.

By S. Shechter, M.A., Reader in Talmudic in the University of Cambridge. [London : Adam & Charles Black, 1896.]

THE essays published under this title are well worth the attention of all who are interested in the study of comparative religion. In the introduction the author tells us that these studies were "written on various occasions and at long intervals," consequently it is only in the first three that there is any unity of purpose, where the object in view is "to bring under the notice of the English public a type of men produced by the Synagogue of the Eastern Jews." A short description is given of the more prominent points of difference between the Eastern and Western Synagogues, differences which obviously arise from the characteristics of the nations they represent; the members of the former being given to wild enthusiasm and excess, "though at times producing noble souls," such as Baalshem, the founder of the Chassidim, Nachman Krochmal, whose important work, entitled *The Guide of the Perplexed of the Time*, justifies his being called by a great historian the Father of Jewish Science, and Elijah Wilma, the "great one in Lithuania"; while the latter owing to its more practical tendency, has little room in it for the play "of those forces which produce either saint or learned heretic."

The six succeeding essays deal with the various dogmas of Judaism, its traditions and its theology, while the last five "touch on certain social and familiar aspects of Judaism." Admitting the great interval which lies between the teachings of Jewish antiquity, the Bible and Talmud, and those of Maimonides, Nachmanides, and their successors, the author devotes the sixth essay to presenting an outline of the history of Jewish dogmas, incidentally mentioning that the influence of the Judæo-Alexandrian school was only a passing one, the doctrines never having become authoritative in the Synagogue. The rise of the "historical school" is described, and it is interesting to note the attitude taken by the leaders towards their religion, "an enlightened scepticism combined with a staunch conservatism which is not even wholly devoid of a certain mystical touch."

The theological position is thus defined: "It is not the mere revealed Bible that is of first importance to the Jew, but the Bible as it repeats itself in history; in other words, as it is interpreted by tradition." Authority is removed from the Bible and is placed in "some living body." This "living body" is described as the "collective conscience of Catholic Israel as embodied in the Universal Synagogue," and it is

further claimed that "liberty was always given to the great teachers of every generation to make modifications and innovations in harmony with the spirit of existing institutions."

The mystical side of Judaism, in the Middle Ages and modern times, is treated in the essays on "The Chassidim and Nachmanides." The Chassidim were a pious sect founded by Israel Baalshem, who was born about 1700 in Roumania; the keynote of his teaching was the "Universality of Divinity," that "all created things and every product of human intelligence owe their being to God," and "if the Vitalizing Word were to cease, chaos would come again." He considered the world as governed in each age by a "different attribute of God—one age by the attribute of Love, another by that of Power, a third by Beauty, and so on," and further that the law should be interpreted in "accordance with the Attribute of the Age." Great stress is laid on the power of prayer, by which true greatness is to be achieved rather than by study. Prayer was essentially to be used as a means of bringing a man nearer to his God; he "must lay aside his own individuality, and not even be conscious of his existence. Indeed it is only through God's grace that after true prayer man is yet alive; to such a point has the annihilation of self proceeded." This conception of the true meaning and end of prayer exceeds the usual definition of the term, and is nearer the act of concentration which, if successful, would take the consciousness on to other and higher planes.

The later history of Chassidism shows a rapid falling away from the lofty ideal with which it started; the mystical conception of "Union with God" was far beyond the ordinary man, who required something more tangible to worship; the result was that the "honour due to the divine in man" became distorted into an idolatrous worship of the leader, or Zaddik, to whom unquestioning obedience was rendered. As time went on the Zaddiks became more self-seeking, and each strove to have a sect of his own in order that he might reap the material benefits of the position. In the rise and fall of Chassidism are once more illustrated the difficulties that meet all religious teachers who endeavour to convey to the ignorant majority a metaphysical conception of the Divine, for we are told that "among the Chassidim of to-day there is not one in ten thousand who has the faintest conception of the sublime ideas which inspired Baalshem and his disciples"—a comment that applies equally to most of the creeds of the present age.

In the essay on "Nachmanides" we have the description of a most interesting character. Born in 1195, his soul is said to have sprung from the "right curl of the head of Adam," which typifies mercy

and tenderness; he represents Judaism "from the side of emotion and feeling." According to his teaching the human soul was a "direct emanation from God," which became manifest at the creation of man, and he distinguishes it from the "moving soul," or Nephesh Chayah, common to all men and creatures, considering that the special soul of man, or rather the over-soul, was pre-existent to the creation of the world; "in God, the soul abides in its ideal existence" before entering into the body of man. He believed in the transmigration of souls, basing it on the "commandment of the Levirate marriage, where the child born of the deceased brother's wife inherits not only the name of the brother of his father, but also soul, thus perpetuating his existence on earth." By teaching "that the very generation which passes away" returns immediately, Nachmanides tried to explain away the difficulty of God's visiting the iniquity of the fathers upon their children; the latter being "the very fathers who committed the sins." Truly a groping after justice, as embodied in the great laws of karma and reincarnation, but a very crude conception of their application.

In the essay on the "Child in Jewish Literature" further evidence is given of the belief in the pre-existence of the soul. In the Jewish legends the embryo-period plays an important part; man receives a warning before his birth that he will be held responsible for his actions. "He is regularly sworn in, the oath has the double purpose of impressing upon him the consciousness of his duty to lead a holy life and of arming him against the danger of allowing a holy life making him vain; the unborn hero is provided with two angels, who take him every morning through paradise and show him the glory of the just ones who dwell there. In the evening he is taken to hell to witness the sufferings of the reprobate."

In another legend God creates man "who will be a combination of angel and beast—his evil deeds will place him beneath the level of animals, whilst his noble aspirations will enable him to obtain a higher place than the angels." "Care is therefore taken to make the child forget all it has seen and heard in these upper regions. Before it enters the world, an angel strikes it on the upper lip, and all his knowledge and wisdom disappear at once." There are many other points of interest in this book which might be dwelt on with advantage did space permit, but it is hoped sufficient has been said to induce others to read it for themselves. The author's aim is to attract fellow students into a field of research, Jewish Mysticism and Rabbinic Theology, at present utterly neglected. He pleads, "That no creed or theological system which has come down to us from antiquity can afford to be

judged by any other standard than by its spiritual and poetic *possibilities;* this indulgence Judaism is as justly entitled to claim as any other religion." This is true, and it is a curious revelation that, while they show a peculiar tenacity on many other points, the Jews are at the present time comparatively indifferent about their religion and the sources from which it is derived.

As far as the general reader is concerned it is to be regretted that the most important work of all, *The History of Jewish Tradition*, by Weiss, which is reckoned as a standard work, is written in Hebrew and has not been translated. There are, however, a number of other books mentioned by our author, which will help any reader sufficiently interested to learn more of the history and traditions of a most remarkable people.

L. M. C.

The Human Aura.

By A. Marques. [Office of *Mercury*, Native Sons' Building, 414, Mason Street, San Francisco. Price 2*s.*]

No reader will be able to complain of lack of definiteness as regards the statements made in this book. Vagueness is certainly not a fault of the writer, and he is to be congratulated on the clear and business-like manner in which he has presented his ideas, or rather the observations of the psychic or psychics which form the basis of the work.

The psychic whose visions are thus recorded is clearly a good deal in advance of the usual untrained seer with whose vagaries all students of spiritualism are familiar. A coloured plate at the beginning illustrates the aura as seen by the psychic, but no mention is made as to the general state of development of the aura so given, and one can hardly think that everybody has such methodically arranged layers of colours, even supposing that the auras and colours are placed in the manner shown.

It may be mentioned here that a series of illustrations of the various auras at different stages of development has been prepared in London and will be used by Mrs. Besant in her lectures, so that quite independently attention has been turned to the subject in the two hemispheres at the same time, and with the same intention as to pictorial illustration.

There are one or two points which must be noted even in the brief review possible in these pages. One of these points is the arrangement

of colours given to the different "principles" or auras. The buddhic, for instance, has special colours and the mânasic others quite different. This does not appear to be borne out by trained vision, nor to the ordinary person does it seem quite reasonable to suppose that a certain plane has a special colour or a limited range of two or three colours.

Again, the psychic does not stop at anything lower than Âtman, but proceeds right up to the âtmic aura!—two clear stages in advance of the more humble observers whose records have been embodied in recent Theosophical literature. The most original part of the book deals with the "tâttvic aura," a narrow strip of five layers close to the skin. It will be a surprise to many readers of that interesting but peculiar book, *Nature's Finer Forces*, to discover the extraordinary shapes given to the vibrations of the ethers treated as real things in the aura. If the observations on this matter are correct, a new field of psychic research has been discovered. The bibliography at the end of the book is an excellent idea.

A. M. G.

HYMNS OF THE ATHARVA-VEDA.

Translated by Maurice Bloomfield. [Sacred Books of the East, Vol. XLII. Oxford: 1897. Price 21*s*.]

WE live in quaint times. In an article in the December number of *The Classical Review* ("Notes Critical and Explanatory on the Magical Papyri"), Mr. Ernst Riess is emboldened by the report that "the remnants of ancient superstitions are to be edited," to put forward certain philological criticisms on some of these fragmentary texts. What must be the feelings of the "magicians" of antiquity! Their wonderful "words of power," their marvellous word-recipes whereby the moon could be "brought down," whereby diseases could be expelled and recalcitrant humanity compelled to minister to their will, are degraded to an uncatalogued heap of literary bric à brac which at best can only serve to elucidate a few obscure philological points! Sic transit, etc.! as Macaulay's "every school-boy" would remark.

We do not mean to suggest that the Saṁhitâ of the fourth Veda is a "Sword of Moses," or "Barrett's Magus," or that Mr. Bloomfield is a mere philologist; but there is the shadow of analogy between the two matters.

This collection of prayers, invocations, incantations, charms and spells, is right and left handed, it is used "to appease, to bless, and to curse"; and Mr. Bloomfield is critical rather than explanatory in his commentaries.

The present translation includes about one-third of the collection of the Atharva-veda as found in the text of the Shaunaka school, but sufficient is given to form a very fair estimate of the general content. The ancient collectors of this mass of heterogeneous mantras seem to have no sense of the incompatibility of the material, and they cheerfully include in the same collection charms against vermin, etc., with cosmogonic and theosophic hymns!

The painstaking industry of Mr. Bloomfield of the Johns Hopkins University is beyond all praise; the endeavour to define the position of the Atharva-veda in Hindu literature in general is characterized by much thoroughness and is especially commendable in such pioneer work. The ordinary reader, however, will not be able to make much of this learned Introduction; he will indubitably lose his way in the forest of technical terms.

One thing, however, is brought home to the mind of the observant student of religion, and that is the similarity of features which every ancient scripture possesses. The Veda must be treated like the Old Testament; it is a collection of many traditions of many different epochs, and so far from all being Shruti or Revelation as the faithful believe, many passages are its direct antipodes; just as are many of the passages of the Old Testament. That this was the fact in the case of the A-V., was admitted by the ancient Hindu theologians of the pre-mahâbhâratan period; that such was the case with regard to the O. T. compilation was admitted by the early Christian theologians (the Gnostics). To-day in the West a new theory of revelation is being evolved to meet the requirements of truth and a scientific investigation of the documents of the Bible; may we hope that learned Hindus will do the same for the traditional text of the Veda. Bibliolatry and Veda-fetishism are fast passing into the "summer-land" of exploded superstitions.

G. R. S. M.

LES APOCRYPHES ÉTHIOPIENS, VOL. VII.

Translated by René Basset. [Paris: 1896. Price 1 fr. 50.]

VOLUME VII. of this interesting and scholarly series is entitled by M. Basset "Enseignements de Jésus-Christ à ses Disciples et Prières Magiques." These fragments are translated from two MSS., in the Bibliothèque Nationale, respectively of the 15th and 16th century.

The Teachings of Jesus to his Disciples and the specimens of magical prayers, or as Harnack would call them "glossolalical word-formations," are of no value in themselves, but they are of great

interest from the following considerations. They point to the persistence of a magical tradition in Abyssinia, which even in the 16th century retained the impress of Judæo-Gnostic origin; they, therefore, arouse the hope that if the libraries of Abyssinia are thrown open to a scientific mission, as Menelik has promised, MSS. of the greatest importance may be discovered, which will throw light not only on the magical offshoots of Gnostic theurgy, but also on the more comprehensible doctrines of the Gnostic doctors.

Invocations of the sort familiar to students of the Magic Papyri are poor stuff at best; and the invocation of names especially gave rise to the grossest superstitions. As Maspero tells us (*Études de Mythologie et d'Archéologie*, ii. 298, 299), the ancient Egyptians had an idea that the "name" of an individual was his real being, and if they could get possession of this they would obtain entire power over him. All this is the superstition of the fact that not only every individual, but also every thing in the universe, has its "keynote." The whole universe consists of "form" resulting from "sound"; hence the "speaking forth" of the universe by the "Word," etc., the "Name of Jesus," *i.e.*, the "name" or "word" which Jesus used for his wonder-workings, etc.

But such "names" and such "words" have nothing to do with the "Abra-Kadabra-Schwindelei" of ordinary invocatory and evocatory magic, or the spells of sorcery. By "calling the name" of anyone on the "astral plane," he appears before one, but that "name" is no name; it is an effort of the will and the striking of a certain "keynote," which is a clumsy expression for the knowledge of the make-up of a person's "aura." The true initiate has no need of magical formulæ.

G. R. S. M.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

Colonel Olcott varies his "Old Diary Leaves" this month by the translation of a delightfully Oriental address read to him in the course of his wanderings. It is given as a sample of the kind of thing he "had to face, with unblushing cheek and an assumption of great interest." Probably in the original language the extravagances would sound merely poetical, but it must be trying for a Western with a sense of humour to listen to a description of himself which would be more suited to an incarnation of the deity. The Colonel is still occupied in his account with mesmeric cures which were always much in demand. The article on "Folk-lore of the Mysore Mulnaad" is concluded and gives numerous particulars of the superstitions, medicine-men, etc., of the people of this state. The picture of their condition is a most unattractive one. Miss Ward contributes a paper on Tennyson, the other articles being of a technical nature,

It is a pleasure to notice so excellent an article in our little Bombay magazine, *The Theosophic Gleaner*, as that on "Celibacy and Marriage." Such a title is generally the signal for a series of remarks in very doubtful taste and of a flavour not altogether agreeable, but the writer not only avoids all dangers but conveys his ideas in most excellent English. With many well-chosen illustrations he emphasizes his point, that neither celibacy nor marriage are in themselves either a help or a hindrance to spiritual life. *The Journal of the Mahâ Bodhi Society* maintains its recent and somewhat improved standard, but a little more care should be taken to distinguish original from reprinted articles. Dr. Paul Carus' *Dharma, or Religion of Enlightenment*, an excellent epitome of Buddhism, is reprinted, but in the issue before us there is no sign of the source from which the article comes. *The Buddhist* contains a translation of the *Anguttara Nikâya*, a Buddhistic ethical scripture, and among other papers, one on Buddhism and pessimism. Why should such vulgar nonsense as the article on Noah, "the eminent sanitary sharp," be reprinted from *The Truth Seeker?* Surely it is as well to let such things lie where they are buried. *The Prasnottara*, besides containing an account of Mrs. Besant's tour and some judiciously chosen reprints, deals with Indian ceremonies and symbols in its "Questions and Answers." I. H. instils some sensible ideas into the minds of his readers in his last answer. He points out the danger of the two extremes of entirely rejecting the shâstras, and of believing that everything contained in them must be of value. The idea that there is a good deal of useless and interpolated material in the sacred scriptures of any religion is one that can hardly be too widely spread among "the faithful." *The Ârya Bâla Bodhini* continues in its usual manner with articles suited for the younger generation, but of a much more serious and philosophical nature than the youth of this country would pay much attention to. The questions submitted by the readers are of an interesting nature. We have also to acknowledge from India and Ceylon the receipt of *The Thinker*, *Rays of Light* and *The Hindu*, the latter containing a report of the anniversary meeting of the Society.

The Vâhan is rather above its usual standard of interest this month, the "Enquirer" occupying a large portion of the journal, and consisting mainly of answers by C. W. L. The puzzling chhâyâ, the etheric double, were-wolves, the kâmarûpa, and the globes of the planetary chain are dealt with, but perhaps the subject of greatest interest for this time is that of the "close of the cycle" about which so many statements have been made and so many fears aroused. C. W. L. treats the matter with but little respect, and emphatically opposes the strange idea that at the end of this year or of this century there will be some great occult change so that the opportunities of definite spiritual progress will cease or be lessened for ordinary humanity. The requirements for entrance to the "Path," he tells us, are not arbitrary, but based on nature, and therefore not subject to any sudden change according to the date—or the weather. G. R. S. M. contributes a note on the Jehoshua ben Pandiva legend, and an interesting quotation from a recent theological writer.

Le Lotus Bleu gives an excellent series of translations which will serve to keep the latest Theosophical investigations before the attention of French readers, the January number comprising Mr. Leadbeater's *Dreams* and Mrs. Besant's vegetarian lecture. Dr. Pascal writes on thought-forms and embodies in his article the recent accounts of these interesting shapes and of the super-physical planes. Amo contributes a short paper on the Path. The energetic Dr. Pascal has contributed a new and most useful pamphlet to French Theosophical literature. It is based on the English *A B C of Theosophy*, but is practically a novel production, embodying in a simple exposition

the later development of Theosophical teachings. As an introductory work for the enquirer it is excellent. *L'Hyperchimie* contains, as usual, articles on alchemical experiments in which the most up-to-date scientific phrases and chemical symbols are employed to elucidate—or otherwise—the subject.

In *L'Isis Moderne*, the most interesting article is one on Initiation among the Gnostics, by M. Matter. It is not, however, stated whether it is a reprint or an unpublished paper. The first part only of the paper appears in this issue, and shows by a number of quotations from Irenæus and Origen that the Gnostics claimed to have a secret doctrine, superior to the ordinary public one, that only a few among themselves were permitted to know the higher mysteries, and that they used symbols and rites in their initations. The other contributions are up to the usual standard. *Les Origines de la Philosophie Réelle* is a pamphlet containing an address in honour of the approaching sixtieth anniversary of the discovery of this "true science" or philosophy, which is termed "l'athéisme spiritualiste," and is based on the idea of two eternal existences, the soul (uncreated—therefore there is no God!) and matter. It is curious that what is almost a religious body should be held together by such ideas. The address consists mainly of a eulogy of the "discoverer," Hippolyte Colins. We have also to acknowledge the receipt of a French catalogue from M. Bodin, Paris, of works relating to the occult sciences.

From Spain come *Sophia* and *La Unión Espiritista*, the former comprising the usual excellent series of translations and one or two original articles. Among the latter, that on astrology has reached an exposition of the signs according to their division into the four elements and the various aspects. The issue opens with an editorial on the beginning of the fifth year of the journal. The Spiritualistic magazine contains as usual extensive quotations from the "Master," Allen Kardec, and a number of articles of varying interest and mainly of an ethical nature.

Mercury for January opens with an editorial retrospect of the past year, followed by a short paper on the Mahâyâna, treating briefly of Japanese Buddhism. Dr. Marques writes on Theosophy and Science and two interesting questions are answered in "The Forum Department." The children's section is well supplied. *The Metaphysical Magazine* for January contains a series of articles which make somewhat heavy reading, the subjects including "Mysticism and its Witnesses," "Celts, Druids, and 'Being,'" "Analysis of Anger" and others of similar type. The department of psychic experiences contains two interesting stories. *Notes and Queries* is as varied and as catholic in its choice of subjects as usual. Especially curious are the properties of numbers which form so prominent a feature in most of its issues. We can always obtain something out of the way in these pages, for the properties illustrated are by no means those simple ones familiar to the schoolboy, but must have required immense patience and ingenuity for their discovery.

From Holland we have *Theosophia* for January with a New Year's greeting from the editor. The translations contained in this issue are all continued ones, including the *Bhagavad Gîtâ* and *Karma*. The *Teosofisk Tidskrift* and *Teosophia* arrive as usual from Sweden, but the language prevents further notice.

Die Uebersinnliche Welt entered on its fifth year in January. The first article is a short one on dematerialization and rematerialization, written from a purely metaphysical point of view, one that is not likely to be very fruitful in what must belong to the scientific realm and not to the metaphysical. The ideas of Schopenhauer and Mainländer on the nature of matter are explained. This is followed by articles on the origin and nature of the mediumistic "power," the projection of thought-forms and other

psychic matters, on the whole distinctly interesting.

The *Metaphysische Rundschau* opens with a piously ethical paper divided somewhat artificially into parts corresponding to the movements of a musical composition, with prelude, intermediate movement and "finale grandioso." Several translations from the English are given. *Lotus Blüthen* for January begins with an article on the flower from which its name is taken and expounds its symbology. The best part of the contents is a selection from the poems of an old German mystic, which possess the none too common merit of simplicity of diction along with clearness of idea.

We have received the prospectus of a new Italian journal, which judging from the excellent manner in which the prospectus is produced, should be well managed. The journal, *Il Mondo Secreto*, is to appear this month and will deal with Theosophy, the Kabala, occultism, spiritualism, hypnotism and general psychic subjects.

Theosophy in Australia has an article on "Theosophy and the Book of Genesis," in which the verses at the beginning of the Bible are interpreted in a kabalistic manner. The questions, in the section devoted to solving the difficulties of students, include the subjects of temporary possession of another person's body, the higher manas, and our familiar friend, the reason for manifestation.

The Vegetarian has just entered on a new period with altered management, and its style shows a marked improvement. In the issue before us the articles are of real interest and much less "cranky" than the unsympathetic reader might expect. The new cookery column ought to prove of service to beginners in vegetarian cookery.

Cosme, the first English number of which has just been published, is a curious production. It is the organ of a small colony in Paraguay, of about one hundred persons, forming a new social scheme. The journal is produced in a very business-like manner, and it is to be hoped that the colony is as well conducted.

We have also to acknowledge the receipt of *Book-Notes*, *Modern Astrology*, *The New Spiritualism*, a reprint from *Light* of an article by Richard Harte, *Light*, *The Agnostic Journal*, *The Mystical World*, *Ourselves*, *Theosophy*, *The Irish Theosophist*, *Child-Life*, *The Theosophical Forum*, *The Lamp*, and *The Awakening to the Self*, and a reprint of Mr. Charles Johnston's translation of Shankarâchârya's beautiful work.

The Theosophical Publishing Society have just issued a new and much extended catalogue which should be procured by all students as it contains an excellently chosen list of works on theosophical and other subjects. We have also received the monthly book-list published at the Literary Bureau, Bloomsbury Street, London, W.C., an admirable guide to new literature. The January number contains a very fair bibliography of modern Theosophy.

We are pleased to announce that a new Transaction of the London Lodge, by Mr. Sinnett is in the press. It is entitled "The Beginnings of the Fifth Race," and is said to be of great interest.

A.

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