

LUCIFER.

ON THE WATCH-TOWER.

HERTZLICHEN GLUCKWUNSCH ZUM NEUEN JAHRE!

GOOD-WILL, they say, has a might of its own. Therefore should good wishes not be mere empty words and soulless phrases, but be united with a right good-will which shall transform them into really protecting thoughts. "Custom doth make cowards of us all," and though LUCIFER is no observer of times and of seasons, where so many different calendars have equal claim, yet he bows to great Custom when the occasion is good, and wishes all his readers from the bottom of his heart all good for the coming year.

Indeed, good-will should be eternal and not a question of time or season, and yet we have all to begin to will rightly at some time. Convention has it that we "turn over a new leaf" with the new year's dawn; it is a pretty and hopeful conception. Surely we have the future ever before us—and the past ever behind us; and the power of turning over a new leaf at every moment of time. But the ordinary mortal is too much a slave to the Time-spirit to realize the fact; he must have his times and his seasons; his days and his weeks; his months and his years, and his cycles. "Now is the accepted time; now is the day of salvation," is true always; but religious fanaticism has persistently endeavoured to narrow, belittle, and stultify this profoundly wise and ever true precept. There are many people who were once, and some who are still, not outside the ranks of the Theosophical Society, who look to 1897—or was it 1896 or is it 1898?—as the "close of the cycle"; nay, who have used this latter-day chiliastic bogie as an inducement to the credulous to embark on the ark of safety of membership in the Theosophical Society; others again, who two years ago terrorized the pusillani-

mous by declaring that the "door would be shut," if they did not hasten to adopt a course based on fraud, forgery and fiction. Let us here, then, instead of turning over a new leaf, turn back a few pages in the record of the centuries, and learn a lesson from the experience of the past.

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"BELATED MILLENNARIANISM."

Renan, in his interesting essay on "Joachim di Flor and the Eternal Gospel" of the thirteenth century (*Studies in Religious History*, p. 211; 1886), writes as follows :

The fundamental idea of Christianity at its birth was faith in the coming inauguration of the kingdom of God, which would renew the world and establish in it the everlasting felicity of saints. On several occasions, Jesus declared that His hearers would not taste of death before having witnessed His second advent ; all the first generation of Christians believed that at any moment they might behold in the sky the great sign, which was to foretell the advent of the Son of Man. The author of the Apocalypse, bolder still, calculated the days. When, as the world still went on, complaisant explanations smoothed away these too precise prophecies, the boundless hopes which lay at the heart of the new religion did not perish. An uninterrupted line of enthusiasts, in one sense very sincere disciples of Jesus, was continued from century to century, and continued to announce the approaching fulfilment of the promise. This grand instinct of the future has been the strength of Christianity, the secret of its ever-renewed youth. What are the congregations of the Latter-day Saints (who find recruits in England and in the United States even now) but in their own way the remnants of the old spirit, the direct fruit of the Apocalypse, a party of belated millennarians cherishing in this nineteenth century the hopes which consoled the first believers ?

The "approaching end of the age," which has been the stock in trade of a certain class of religious emotionalism for so many centuries, seems to be almost an imperishable commodity. Its variants are endless ; it will doubtless persist among us in the out-of-the-way corners of belief for many a long year to come. But in its vulgar form, it should have no place in a movement which has as one of its objects the comparative study of religion and its history. The door of the Light-kingdom can only be shut when the life-wave passes from this planet. "Excellent, excellent is the kali-yuga," exclaims an old Indian sage ; meaning thereby that the very rapidity of its energy can be used for achievements, which less active, though more innocent, ages could not attain to. "What though ye hear of

wars and rumours of wars," of earth-shakings and famine and pestilence, "such things must needs be." We have heard the story of the pious old dame, who, on feeling a shock of earthquake, fortified herself with a glass of port to be ready to "meet her Lord." We smile at the simplicity of her belief, and do not reflect, that should the earth-shock be of a far-reaching nature, there would to-day be hundreds of thousands filled with such expectancy.

Evolution is very, very slow, and common-sense is hard to find in things religious. Only change the names, and once more the "blessed word Mesopotamia" cheerfully reincarnates endowed with perpetual youth. The "end of the cycle" has been for a number of minds attracted to the flame of theosophy, an incarnation of that "blessed word." The "birth of a new race" is another incarnation of the same elemental essence. The new race is unfortunately yet to seek; cycles will elapse perchance ere its nucleus is segregated.

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THE END OF THE ÆON.

More sensibly did the old Gnostic philosopher write, who penned the Pistis Sophia treatise, or whatever it should be called, when treating of the end of the age. This is what he puts into the mouth of Jesus, the living one :

At that time, then, the faith will show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days, and among these shall be some who are now alive and hear me teach concerning the consummation of the number of perfect souls, (and in those days) they shall find the mysteries of light, and shall receive them. They shall mount up to the gates of light, and shall find that the number of perfect souls is complete, which is the consummation of the first mystery and the gnosis of the pleroma; they will find that I have shut the gates of the light, and that from that hour no one can come in or go forth thereby.

These souls then will cry within through the gates of the light, saying, "Master, open unto us." And I will answer unto them, saying, "I know not whence ye are." And they will say unto me, "We have received the mysteries, and we have fulfilled all thy doctrine; thou didst teach us on the highways." And I will answer unto them saying, "I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go (hence) into outer darkness."

Who, then, will be so foolish as to imagine that the nineteenth century will add to, much less complete, the "number of perfect souls"?

Occult tradition says that the fulfilment of this number is expected in the fifth round, when those who do not reach a certain degree of development, will by the very force of evolution be left behind, and have to wait for another wave of development.

It is said that the "fear of the Lord is the beginning of wisdom," but it is very doubtful whether fear can give birth to love. In any case it is certain that to frighten weak-minded folk into an artificial enthusiasm is detrimental to morals. The Gnostic people felt the same with regard to the above-quoted Semitic expression, and some of them humorously (though they were doubtless unconscious of the humour at the time), declared that the "Lord" was simply the "Erd-geist," and that his fear on being told by his mother that there was a God much higher than himself, was the beginning of his learning wisdom!

Let us then hope that those who in turn are frightened at the Earth-spirit, and his times and seasons, may ere long feel the germ of wisdom sprout in them, and thus become "trees" in the "Paradise of Adam."

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THE NAKEDNESS OF THE SCIENTIFIC LAND.

I must apologize to my readers for thus dosing them with Gnosticism, but the passage slipped in so naturally that it was written almost before I had mentally put myself in the reader's position and found myself exclaiming, "More Gnosticism"!

But indeed I cannot afford to cut it out of what is vulgarly termed "The Watch-Tower," for good copy is somewhat short; true it is that mysticism and theosophy are "in the air," but they are rather to be discovered in the valleys of fiction and general literature than on the freezing heights of critical, scientific and theological periodicals. I have laboriously gone through reviews, magazines, and transactions of learned societies, in several languages, and found nothing of general interest for the theosophical reader. Newspaper paragraphs are always risky things to quote; of these I have a quantity, but one does not care to place oneself at the mercy of the ordinary reporter. "Are you saved," said the Salvation

Army lass to an individual who was busily engaged with note-book and pencil at a crowded meeting. "I'm a reporter," replied the man of shorthand. "Oh! I beg your parding!" rejoined the intuitive damsel. Which things are an allegory. May I therefore trespass further on the patience of my readers, and refer once more to things Gnostic.

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"THE GIFT OF TONGUES."

Professor Harnack, in his essay, "Über das gnostische Buch Pistis-Sophia" (*Texte und Untersuchungen*, 1891), promulgates a curious theory with regard to the strange combinations of vowels and consonants which are found in that and other Gnostic treatises. On the one hand he dubs them an "Abra-Kadabra-Schwindelei," on the other he suggests that they are a relic of the "gift of tongues," mentioned in the early writings of Christian authors. This is an interesting speculation, but one that I believe is without any foundation. In connection with the subject of "the gift of tongues," however, it is of interest to turn to the December number of *The Proceedings* of the Society for Psychical Research, which contains a paper communicated by Professor William James of Harvard University, entitled "A Case of Psychic Automatism, including 'Speaking with Tongues.'" This case is too intricate for us to give a summary of it in the short space we have at our disposal, but is well worth the perusal of those who are interested in the question scientifically. An analysis of the complex phenomena pertaining to this phase of psychism has yet to be made. We need only mention the obsession of the communities of the Shakers (prior to the 1848 recrudescence of psychism) by Red Indian shades, and the practice of the Irvingites, to show how easily the uninstructed take "omne ignotum pro mirifico." In the case referred to in the above quoted paper, the "medium" happened to be a man of education, who fortunately endeavoured to diagnose his own case. This he does in the cant technology of modern psychical research, and peppers his paper with such strange terms "a mental state pathognomic of mania," "mystico-deific-modes," "psycho-spontaneity," etc. Nevertheless the writer describes with great acuteness the strong phase of mediumship he passed through, and his difficulty in

correlating the two planes between which his consciousness alternated. Thus he writes :

That a high excitement of the mind inspiring confidence and hope of success is an essential to the induction of such phenomena goes without saying. On any lower plane than ecstasy or transport of soul I was in a constantly distressed condition.

From this arose the temptation to yield—at odd moments—a facility of credulous assent to the re-incarnating and other assertions of the psycho-automatism. [Poor spook, or “black magician,” how insulted it must feel!] If, however, I accepted the mystic conceptions as *bonâ fide*, then I was thrown into violent antagonism to my own common sense, and that of the world. On the other hand, if I withdrew my assent to the holier utterances of the psycho-automatism, then my “spiritual” nature and love of the sublime violently rebelled. Thus I vibrated like a pendulum between the new world of psychic phenomena on the one hand, and the old world of physical phenomena on the other. To my cognition of the foregoing alternative was presented the following perplexing dilemma. If both of these worlds of experience simply implied relation of my consciousness to two totally distinct worlds of *phenomena*, and my consciousness was in any way related to the deific “thing-in-itself”; then, from *what* unknown source emanated these *two distinct worlds of phenomena* to which the laws of the deific consciousness related? This *crux criticorum* still remains the puzzle of my life.

The usual concomitants of mediumship of this kind followed; the possessed was informed that he was to be the great one by whom the light was to be spread; this with much scriptural rhetoric purporting to be of Ancient Egypt, which he unkindly now calls “deific verbiage.” He was sent long journeys; but on being ordered to go to Seville, in Spain, and then to the Emperor of China, he declined the “order.” Many similar cases may be found in the annals of spiritualism, and especially are they to be met with in the United States. People go long journeys in obedience to such voices; people believe themselves the “great one,” the chosen vehicle of light, who is to convert the world. By the by, the gentleman who went through these strange experiences, was told by the “psycho-automatism” that he was Rameses, the Great, and thus also was he greeted by an “occultist” of St. Louis, who was controlled by a “princely priest” of the house of that famous king. We know of yet another incarnation of Rameses, the Great, at San Francisco, another in England, and another on the Continent; we should very much like to see a meeting of the claimants! We,

however, rejoice that the gentleman did not go to Spain, or Egypt, or China, as a "test," but investigated the matter by the light of common sense; and so add our congratulations to those of Mr. F. W. H. Myers who says: Thus "the phenomenon which, if differently treated, might have led on to the delusion of many, and perhaps to the insanity of one, became to the one a harmless experience, and to the world an acquisition of interesting psychological truth." This took place in 1894 and 1895, and then the "psycho-automatism" was baulked of its prey; since then it has been busy elsewhere, as our American mail has from time to time informed us.

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SAVE US FROM OUR FRIENDS.

It is interesting to remark how truth will out in spite of apologists. *The Athenæum*, in its issue of December 26th, thus aids its escape in reviewing *The Causes of the Corruption of the Traditional Text of the Holy Gospels*, by J. W. Burgon, B.D., the late Dean of Chichester. On the one hand the Dean is the embodiment of orthodoxy; thus the reviewer writes:

There are no words more common in the book than these: "It is clear to me"; "Which is obviously the true reading"; "There really exists no manner of doubt"; "It is, indeed, beyond the reach of suspicion"; "Thus whereas St. Mark certainly wrote"; "So that there can be no question." In all such cases those who are deemed the greatest critics of the age differ from the Dean, but that impetuous divine did not care what "Tischendorf, Tregelles, Westcott and Hort, and the Revisers" thought. They might doubt, but he was quite sure. He knew exactly what the Holy Ghost wrote.

On the other hand the book contains the "most damaging attack on the trustworthiness of the New Testament that has, perhaps, ever been penned." The following passage, selected out of a number, exhibits the appalling state of affairs in striking fashion.

It has been shewn with sufficient clearness, I trust, in the course of the foregoing chapters, that the number of distinct causes to which various readings may reasonably be attributed is even extraordinary. But there remains after all an alarmingly large assortment of textual perturbations which absolutely refuse to fall under any of the heads of classification already enumerated. They are not to be accounted for on any ordinary principle. And this residuum of cases it is, which occasions our present embarrassment. They are in truth so exceedingly numerous; they are often so very considerable; they are, as a rule, so very licentious; they transgress to such an extent all regulations; they

usurp so persistently the office of truth and faithfulness, that we really know not what to think about them. Sometimes we are presented with gross interpolations—apocryphal stories; more often with systematic lacerations of the text, or transformations as from an angel of light.

But the good Dean has a theory whereby the sacred text can be rescued from its perilous condition. He imagines that at a later state of Church History “the Holy Ghost interposed to purify His work from the stains of the first centuries”! How pitiable must be the state of affairs, when so feeble an expedient has to be invented to keep the tide from our sand-castle. We have indeed become as “little children”—in intellect!

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A PEAK OF ATLANTIS.

The Prince of Monaco, who is devoted to scientific research, especially the study of marine life, is reported to have discovered the existence of a sand-bank, fifty-six miles to the south of the Azores, and about thirty-five miles in circumference. The depth is from forty-one to one hundred and three fathoms, and all round this bank the ocean runs down to thousands of feet. If this be so, we may well query whether or no we have a peak of ancient Atlantis in the newly discovered fishing ground of the Azores. It is curious that while scientific minds accept Lemuria they should be so scornfully rejectful of Atlantis.

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THE INDIAN FAMINE.

We are glad to inform our readers, that in answer to our appeal upwards of £190 has been collected and sent to Benares; acknowledgments of the amounts subscribed will be found in *The Vâhan*. We are sorry to say that the government reports have been dictated by a stupid optimism, which has delayed the help that public charity is only too eager to afford. The reply to the numerous complaints is that government is anxious to precisely “define the area” of famine, before making an appeal to public charity. Exhausted nature is defining it with a vengeance now—and staking it out with corpses, so that at last we have a Mansion House Fund started.

Our Bombay Branch a month ago opened a subscription list, and at once raised upwards of Rs. 2000.

G, R. S. M.

EVOLUTION AND CATHOLIC DOGMA.

THE Catholic mode of treating modern science is universally judged in America, and very frequently in England, by a sort of rule of three "sum"; or say a syllogism of this kind:

The best Catholic view is, of course, more absurd than the worst Protestant;

The worst Protestant doctrine is

Therefore: though I don't in the least know what the Catholics *do* believe on the subject, it must be *more* horrible than that! Q. E. D.

But the major premiss of this syllogism is quite unfounded. Calvinism was the invention of the man whose name it bears, invented, as was much of the characteristically Protestant doctrine, simply to have a theology which should be different from the ordinary Catholic one, and so seem to justify the reform. If we stop to think of the matter, we can hardly suppose that a doctrine elaborated by the best minds of many centuries, minds devoted to the service of God and of humanity in the best way they knew, could be so transparently absurd as is often assumed. Mistaken it may be; trammelled, dwarfed by voluntary subjection to needless limitations, materialized, if you will; but with all its faults, the best thing the Western world has yet to show for itself.

In the October number of the *Dublin Review*, the official organ, as one may say, of the English Catholics, is an article signed by the Franciscan Father David, one of the best theologians in England and in high favour at Rome, which may give us the authoritative decision as to how a faithful Catholic may hold himself towards the doctrine of Evolution, and will I fancy somewhat startle those of us who still believe that the Church is nothing but "the organized forces of ignorance, bigotry and superstition"; not understanding how deadly a sin against faith in Humanity such a view of the last 2,000 years contains.

The article is in the form of a review of a work by F. Zahm, himself an eminent divine. The important points I will give, as far as possible, in F. David's own words. He says of his author :

"Though one perceives at once that he is a convinced Evolutionist, he blinks none of the difficulties (and they are many) which have to be answered and cleared up before Evolution can be said to have emerged from the twilight of hypothesis into the full light of a perfectly established account of the genesis of the organic beings that exist or have existed on the surface of the globe.* Of course in a restricted sense everyone will admit that Evolution is the law of the creature—especially of the rational creature—made for an end higher than itself, and striving with the concurrence of the First Cause to fit itself for and to attain to that end. . . . Evolution (says F. Zahm) has been the joint achievement of countless thinkers and observers and experimenters of many climes and many centuries. It is the focus towards which many and diverse lines of thought have converged from the earliest periods of speculation and scientific research down to our own. The sages of India and Babylonia, the priests of Egypt and Assyria, the philosophers of Greece and Rome, the Fathers of the early Church and the Schoolmen of the Middle Ages, as well as the scholars and discoverers of subsequent ages contributed towards the establishment of the theory on the basis on which it now reposes."

F. David expresses his conviction that F. Zahm has proved this general statement in a manner quite satisfactory and convincing. Proceeding to details, he takes up first the question of abiogenesis or spontaneous generation. To this every Evolutionist who will not accept the ultimate identity of matter and spirit must come at some point or other in the chain. His statement of the case is as follows :

"F. Zahm is well aware that the Fathers (notably St. Augustine and the Schoolmen) were mistaken as to the *facts*, and thought that some plants and animals *were* generated spontaneously,

* Of course, *we* go farther still and say that science *cannot* give this "perfectly established account" without the aid of the Esoteric Doctrine. Two things are equally certain: one, that creatures *have* evolved; the other, that they are not *now* actually evolving; and only the teaching of the various Round and Globe periods with their definite division of the flora and fauna of each successive period can reconcile the two,

or rather* produced by the activities which God had originally infused into the elements or the heavenly bodies, and not by the ordinary process of generation from another living organism; but he quotes their views to show how little they were afraid of any consequences injurious to the faith by any admission of it; and that it cannot be looked upon as against faith to hold that in the beginning the Creator infused into matter the activity necessary for the origination of organic life to be evolved and differentiated in the course of ages in accordance with the laws which He had laid down: and that, furthermore, should any future researches necessitate the admission of 'abiogenesis' we (Catholics) should be following in the footsteps of great Catholic thinkers and theologians in the past, in loyally accepting it."

Next, as to the development of one species from another, which F. David denominates "derivative creation." On this he remarks: "This point has been developed by Dr. Mivart and others years ago in this country, and is admitted by all Catholic theologians. The point is, that if *the Schoolmen had had all the facts before them which we have*,† they would not have had the slightest hesitation in admitting that all the organic species at present existing are the outcome, not of direct and immediate, but of derivative and mediate creation."

We may pass by F. David's consolation of his fellow-religionists that Evolution is "quite free from, and even incompatible with such errors as . . . Pantheism." Why should we dispute it with him? Let him plant the seed where we cannot reach to do so. It will spring up and bring forth fruit in its season, when we are all passed away; and whether that fruit be figs or thistles time will show, and in either case the world will be the wiser for the knowledge.

Most important is the question (on which, once more, we are entirely with him, *as far as he goes*), What of *man's* body and soul? Here he says:

"Evolution, as applied to organic beings (excluding, as a matter

*I hope the reader will not be misled by the use of the ordinary theological language into missing the complete identity of the writer's *view* with our own. The "activity originally infused by God" is Fohat, Daiviprakṛiti, the Light of the Logos, and many a name more in other systems, but all one.

† Italics mine.—A, A, W,

of course the human soul) cannot be dismissed as an absurd or impossible theory. We may reject various theories concerning it put forth by Lamarck, Darwin or others, as false or inadequate, as the case may be, but we cannot reject Evolution itself as contrary to reason or faith. On the other hand, we are not warranted in concluding from the *possible* to the actual, and consequently we must try to ascertain whether the Creator, in point of fact, did make the species immutable from the beginning; or whether the facts warrant, if they do not require us to hold that the actual species have been brought about in the course of long ages under the divine administration *by the influence of secondary or creative activities* in accordance with the Divine Purpose.* There is no doubt that the evidences go to make a good case for this, although there are various objections of a most serious kind to which, up to the present, no satisfactory answer is forthcoming. Further research may, however, as in the case of the objections urged against the Copernican theory, clear up the difficulties by which the Evolutionist is now beset. It seems to us that, as matters stand at present, the theory of Evolution has passed from the state of being *merely possible* to the state of *probability*. . . . Thus we come to the consideration of the question whether the *body* of Adam† can be said to have been evolved, like the bodies of other animals, according to evolutionistic principles and ultimately animated by a spiritual soul, the creation and infusion of which into the organic body would be attributable to the direct and immediate action of God."

Here I must break into the argument of F. David to ask the Theosophical reader to pass, for the moment, the obviously unfounded assumption that the soul must be "created," and this "by the direct action of God" (an assumption of which I shall have to speak hereafter), and only to recognize that we have in it a statement (correct as far as it goes) of the manner in which the Divine Spark *was* communicated to the human animal from without; needing only the details given us in the Esoteric Doctrine to make it complete.

* Here again, I must draw my reader's special attention to F. David's words. All we need to get our own doctrine is to put the *names* in: for "Divine Purpose" to understand that of the Logos, itself Divine enough; and to name the "created activities" the Dhyān Chohans. Mutual explanation would soon show that much (I do not say *all*) of our difference is merely a matter of nomenclature.

† Not a word in this argument need be changed if we read "Adam" as meaning the whole race of mankind, as is *our* view of Genesis.

He states that F. Zahm certainly leans very remarkably to this opinion. Into the scholastic question of how to make their view fit in with theological definitions we need not follow him. What is meant by the "substantial change in the body," which St. Thomas Aquinas held to be made by the "substantial union of the spiritual substance," and which the Franciscan doctor, Scotus, thought not necessary, would require a treatise to explain. We may content ourselves with F. David's conclusion. St. Thomas, he says, teaches with Aristotle, that man passes, during his embryonic life through various stages; the embryo is first animated by a vegetative soul which, being expelled is succeeded by a sensitive soul, and this is in due course expelled and succeeded by the spiritual soul. It does not matter whether in this he was right or wrong in point of fact; the important consideration is that he saw nothing in this evolution of the embryonic life of man conflicting with Theism and Spiritualism or any Catholic truth. It appears, he says, quite evident to us that no objection can be made to this theory on the ground that it is metaphysically or physically impossible.

Is it then against Scripture? F. David says that St. Augustine establishes that the text of Genesis cannot be taken to *prove* the immediate formation of the body of Adam. The view held by St. Augustine and St. Bonaventure that Adam was created in the natural state and subsequently raised to the supernatural only needs translation into our language substantially to agree with our own. With the objection from the account of the formation of Eve, F. David deals summarily enough. He says: "In our humble opinion we are not compelled by any *principle* of theology or exegesis to insist upon the strictly historical and scientific nature of the account of the creation and formation of Eve. The opinion taught by Origen, favoured by St. Augustine (*De Gen.*, Lib. II. cap. 17), 'Whether then these things were spoken figuratively or even done figuratively, they were not spoken or done without meaning,' and subsequently put forward by Card. Cajetan and others, without any censure on the part of the Church, seems to us of sufficient probability, based upon scientific and exegetical reasons to deter us from categorically asserting in the name of divine truth that the principles of evolution cannot be applied to the body of Adam."

More than this we could hardly expect from a Church which treats every word of the Old and New Testament as in some sense divinely inspired. There is to me no flavour of "superstition" about it. Where F. David agrees with Evolution, we agree also; when he says, not proven, we go still further, and dissent; only every statement, every view requires to be widened and deepened to bring it up to the light which the Esoteric Doctrine throws upon the whole history.

I should not, however, be quite honest with my readers if I did not mention that many Catholic theologians, not unnaturally frightened at the crass materialism which many of the earlier defenders of Evolution allied with it and sought to find proof of from it, have spoken otherwise. Those who remember an article in Vol. XIV of this magazine, headed "Eastern Doctrines in the Middle Ages," will know that the Franciscan theologians even then distinguished themselves by their freedom from prejudice and their readiness to learn from the Arabian philosophy, notwithstanding its condemnation by more severely orthodox divines. But this consideration only brings into stronger relief the importance of the admission of an essay so liberal in its tone, coming from one who may be described as a leader of the more advanced school, into so strictly correct a periodical as the *Dublin Review*. And from this point of view it is easily seen that there are advantages as well as disadvantages for a thinker in the strictly defined limitations of the Catholic theology. Within those wide bounds he may disport himself as he pleases, free from the fear, which always haunts the Protestant thinker, of running unintentionally against prejudices in society around him for which he cannot account and against which it is useless to argue, but which, if once set moving may have consequences quite as serious as any form of "excommunication."

The defects of Catholic theology arise mainly from ignorance of any way of looking at the origin of things but its own; the result of which is that the young student is allowed to pass, in the first few pages of his lecture books, over abysses of pure assumption which neither he nor his teachers even so much as suspect. F. David, in the paper before us, has, quite unconsciously, summed up for us the deep gulf of *principle* which lies between his view and ours, so nearly related as they seem in details. He says in conclu-

sion that "he should like to draw F. Zahm's attention to some minor slips" and continues:

"The second remark is in reference to what F. Zahm says concerning our knowledge of the essence of God and of matter. On p. 276 he says, 'Of the essence of God we can know nothing.' F. Zahm means, of course, *directly* and *intuitively*, but analogically and indirectly we surely can, and do, know something of the Divine essence. F. Zahm goes on to say, 'Even of matter we are ignorant as to its essence.' Not entirely. We have no *intuitive* perception of the essence of matter, nor a complete and adequate knowledge of it, but we have a *sufficient* knowledge of the essence of matter and of the essence of the spiritual substance to enable us to prove to demonstration that one is not the other, and that one cannot possibly even by omnipotence, be transformed into the other!" "*Minor slips,*" indeed! How poor F. Zahm (who seems from these specimens to have the misfortune of being something of a metaphysician) must have opened his eyes when he came upon this paragraph! F. David's first statement is a rough and broad expression of the confusion made in all Christian theology between the Unmanifested Infinite and the Manifested Logos; and amounts practically to a declaration that the qualities we may seem to trace in the second, as goodness, wisdom and the like, give us some kind of *knowledge* of the essence of the Absolute Existence which is no existence—of whom we may not predicate even that It is First Cause! The second is, as we like to take it, either a denial of matter or an assertion of its eternity; for his God is pure Spirit, and there is no magic in the word "creation." Where nothing but Spirit exists, matter cannot come into existence (even, as he says, by omnipotence) except as emanation, modification, transformation or whatever you like to call it. No words can *explain* it, but neither can words hide the simple fact that, somehow, out of pure spirit has come—matter *and* spirit, and what has been done once can always be done again.

How refreshing it is to turn from this confused thought to the deep, but clear metaphysic of the Indian books, and what a matter for regret it is that the early writers of Christianity, when they "conveyed" the Indian and Persian *ethics* so completely, had no one to advise them in the words of the old jest, addressed to an author who had stolen *half* a play:

“Take courage, man, and steal the rest!”

Had they done so, it might have still been possible for Christian theologians to continue to lead religious thought. As it is, the best we can say even of so learned and intelligent a man as our author is, that he has displayed marvellous skill in adapting the new cloth to the old garment. And this is not such faint praise as it seems at first sight. The “old garment” is still the needful vesture for most of the souls now in manifestation in the Western world; and to make it fit to last for further use is a far greater service to the present humanity than any attempt to tear it up as outworn, tempting as that process is to many of us.

A. A. WELLS.



THE SÂNKHYA PHILOSOPHY.

(Continued from page 323.)

IN the present paper I propose in a measure to retrace the steps we followed up in the last article but one. That is, I intend to follow downwards the sequence, or order of emanation of the twenty-four tattvas or principles of the Sânkhya on the Prakṛiti side of manifestation, to add some additional details with regard to them, and to endeavour to suggest some points where it seems to me that there is a parallelism between this system and our own Theosophical classifications.

We begin then with Prakṛiti, the root-substance of the cosmos, composed of the three guṇas, sattva, rajas and tamas in a state of perfect equilibrium, for it is still pralaya, and the dawn of manvantaric activity, or manifestation, has not yet begun. Still it is not absolute “rest,” as we conceive of “rest”; it is rather absolute “motion,” for each of the three guṇas is in ceaseless, constant change and motion *within itself*. Only within itself, for the peculiarity of this state of motion or change is that each guṇa changes within itself only and in no way acts upon or affects the other two. Then comes the kshobha, the thrill of returning life, the shudder, as it were, which passes through the field of Prakṛiti, the first breath of the returning dawn.

The Sâṅkhya system as such attempts no explanation of the whence of this thrill of life ; its why, is explained as the effect of time and the unexhausted karma of the preceding universe. The system of Patanjali, however, the so-called theistic Sâṅkhya, offers the same explanation as we Theosophists should give, of the commencement of the building of a universe, *viz.*, that this "thrill" is the effect of the outpoured life of the Logos, the Lord, Īshvara, sent forth by His will, the result of the primal sacrifice, of His voluntary self-limitation, in order that a universe may be called into being.

To return, however, to the pure Sâṅkhya. The effect of this kshobha, or shuddering thrill coursing through Prakṛiti is that the guṇas now begin to act and re-act *upon one another*. At the same time the souls, the puruṣhas, who have not yet attained liberation come into relation with Prakṛiti, the activity of which, it must be remembered, occurs according to the Sâṅkhya entirely for the sake of the puruṣhas. Indeed the awakening of the manifesting activity in Prakṛiti is usually ascribed to a mechanical stimulus, like that of a magnet on iron, which the puruṣhas exert upon Prakṛiti, or to the reflection of their light upon it. And this is said to cause the kshobha already spoken of ; but as the puruṣhas are always there and are themselves always inactive by their very nature, it is not easy to escape from the inference—even from the purely Sâṅkhya standpoint—that there must be some cause other than the mere presence of the puruṣhas, which sets in motion the manifesting activity of Prakṛiti after pralaya.

THE BUDDHI.

However that may be, the first outcome of this interaction of the guṇas is the production of buddhi. Now buddhi, as we saw in the former article, is what we should call a distinctly individual principle, *i.e.*, it is the primary sheathing of one individual puruṣha. But the process we are now following is a cosmic one, and unfortunately in the older texts of the pure Sâṅkhya, the two views, the cosmic and the individual, are nowhere worked out as distinct or correlated with one another.

But a hint is given in Sâṅkhya Sûtras III. 10, which will I think enable us to safely describe what is meant. It is there said that originally the liṅga (*i.e.*, the subtle body of the soul, consisting

of buddhi, ahankâra, manas, the ten indriyas and the five tanmâtras) was one and the same only, and that subsequently owing to the differences of karma, differentiation or division into individual lîngas took place. Following this hint, and also some later commentators and Paurânic elaborators, we may conceive that the first step in manifestation is the formation of the *cosmic* buddhi, *i.e.*, what the theistic Sânkhya would call the buddhi of Īshvara, and which we should term the "buddhi" of the Logos; not, however, the Theosophical buddhi—we shall see later on what the Sânkhya buddhi stands for in our classification. In this cosmic buddhi are implicitly contained all the individual buddhis of the puruṣhas to be concerned with that universe. As manifestation proceeds and the various stages are reached at which the unexhausted karma of the various puruṣhas becomes operative, the respective buddhis become separated off from the cosmic buddhi, and the life of that soul in that universe begins.

Passing now to consider the individual buddhi, we find that besides its pre-eminent function of presenting to the puruṣha all impressions received from without as well as of guiding, directing and determining all thought and all action, the buddhi is also the seat of memory, all former impressions, resolves, thoughts, in short the whole content of conscious life, being stored up within it. The buddhi thus is the embodiment of all that the man (the embodied puruṣha) has gathered throughout all his previous existences. It is his essential nature and character; the source whence proceed all the tendencies, capacities, faculties, powers and inner characteristics which he manifests in his various births. And lastly, as it is the buddhi which, through its activity, brings to the puruṣha the experience of pain and of pleasure, and thus becomes the immediate cause of the soul's bondage in the ever-whirling wheel of birth and death, so also is it the buddhi which ultimately brings to the soul, the puruṣha, the cognition, or realization of the difference between spirit and matter, as we should say, between the puruṣha itself and Prakṛiti as the Sânkhya phrases it, and thus accomplishes the soul's liberation.

Seeing, therefore, that buddhi is thus the storehouse of true, permanent memory, of character, the actual essential nature of the man, it seems to me that it may well be identified, at any rate roughly, with the body of the true ego—sometimes termed in our literature

the causal body—upon the arûpa levels of the mânasic plane. But I hope to deal more fully with these parallelisms hereafter.

In respect of its constitution, the buddhi is composed in the main of sattva, though both rajas and tamas also enter into its structure. But of all the productions of Prakṛiti, there is none in which sattva so largely predominates over the others, as in the buddhi. There is, of course, an infinite variety of buddhis, each built according to the karma of the individual, and differing in the relative proportions in which each of the three guṇas enters into its composition. But in the Sâñkhya texts we find a very broad two-fold classification frequently alluded to, according to the relative proportion of tamas which is present. Thus when in a man's buddhi, sattva has been as far as possible purified from the admixture of tamas, then this condition exhibits itself in the man's life in virtue, knowledge (*real* knowledge), indifference to the sense-world, (*vairâgya*) and the possession of "supernatural" powers, the *siddhis* of yoga. For these *siddhis* are the inherent characteristics of the pure or sâttvic buddhi and are only "veiled" and hidden through the admixture of too large a proportion of the other two guṇas. On the other hand, when tamas exercises a too great influence in a man's buddhi, its results are vice and the lack of knowledge, the lack of indifference to the sense-world, and the absence of the *siddhis*.

THE AHAÑKÂRA.

From buddhi proceeds ahañkâra, but its production is not due to the spontaneous activity of the buddhi, for if it were, then the latter would at all times be producing ahañkâra since buddhi is productive by its very nature. But this obviously is not the case, as the production of each ahañkâra from its respective buddhi is a single act of emanation. Hence the inherent productiveness of the buddhi requires to be stimulated into actualization of its capacity by having the necessary energy poured into it from Prakṛiti.

And indeed we may as well note here, once for all, that this applies not only in the case of the buddhi, but equally in that of all those subsequent products which are in their turn again productive, *viz.*, ahañkâra itself, and the five tanmâtras. In each case a fresh outpouring of energy from Prakṛiti, the primal root-substance, is required in order to provoke the production from the ahañkâra of

manas, the ten indriyas, and the five tanmâtras, and again to cause the five tanmâtras to produce the five gross elements or mahâbhûtas.

To return, the special and characteristic functions of the ahankâra is, as already pointed out, the production of "illusive conceptions," and more specifically of such illusive conceptions as transport the idea of "I" into purely material things and processes, such thoughts for instance as: "I am the actor, enjoyer, sufferer"; "I hear, see, smell, taste"; "I possess, I am rich, powerful, virtuous"; "I am slain, I slay my enemies." These conceptions are illusive because they involve a confusion between the real "I," the puruṣha, and the body, its organs, etc. These two—puruṣha and body—being according to the Sâṅkhya eternally, radically, fundamentally distinct and opposed, it is obvious that to predicate of the one, the puruṣha, what can only be true of the other, the body, implies an "illusion" or "deceptive appearance"; and this illusion it is the special function of the ahankâra to evoke.

We have already seen that the ahankâra assumes three distinct aspects, according as one or other of the guṇas predominates in it. Thus when sattva predominates over the other two, we have the vaikṛita ahankâra, when rajas, the taijasa, and when tamas, the bhûtâdi form. But these three forms or conditions of the ahankâra manifest their respective special peculiarities not only in that from each there goes forth a different product, but also in the mode of action and life of the individual being. Thus the sâttvic or vaikṛita ahankâra is the doer of good deeds; the râjasic or taijasa ahankâra is the doer of evil deeds, while tâmasic or bhûtâdi ahankâra is the doer of "secret" deeds which may be either good or evil, but shun the light of day.

All this makes it abundantly clear that we must see in the Sâṅkhya ahankâra not only the mere cause of the passive, separated egoistic consciousness, but also the actual *actor* and *doer* in all action. Thus if we consider the buddhi as essentially the organ of thinking—using the word in its widest sense—then we must see in ahankâra the organ of acting and doing. And just as—apart from all differences in detail and in individuals—the buddhi owes its special character to the general predominance in it of the illuminative sattva, so the ahankâra in its turn owes its special character to the

predominating influence in it of *rajas*, the active, impelling, impulsive *guṇa*.

Such, then, are the characteristics of the *ahañkâra* in itself; but before passing on to consider the products which go forth from it, it will be interesting to quote some suggestive remarks from the pen of Dr. Richard Garbe, to whose work I have been much indebted in the working out of these articles. He observes (p. 251) :

“When we consider that, according to the teaching of the Sâñkhya philosophy, the moral quality of the action of all beings depends upon the admixture, for the time being, of the three *guṇas* in the *ahañkâra*, and that willing and resolving are in themselves not spiritual, but physical (material) functions, we should naturally be led to think that we had here (in the Sâñkhya) a purely mechanical determinism. For action which is impelled in this direction or in that by the predominance of a definite substance in the internal organ, is surely purely instinctual. This view, however, is contradicted by the fact that the Sâñkhya, like every other Hindu system, holds the individual to be responsible for his actions; and further makes upon him, for the attainment of liberation, a series of demands, the fulfilment of which is only possible on the assumption that *the will is free!* We have here,” Dr. Garbe goes on, “an obvious contradiction between a characteristically Sâñkhya doctrine and those general Hindu doctrines which have been absorbed into the system—a contradiction which is nowhere solved in our texts and perhaps even never came clearly home to the consciousness of the representatives of the system.”

In view of the exceeding thoroughness with which every philosophical point has been threshed out in the course of the intellectual history of India; in view of the exceeding acuteness and thoroughness with which each system in turn has been attacked and defended; and lastly, in view of the fact—of which abundant traces are to be found in Sanskrit literature—that the Sâñkhya in particular has been the centre of perhaps the most ardent and prolonged controversies of all—in view of all this, might not the thought have occurred to Dr. Garbe, in presence of so apparently flagrant and obvious a contradiction, that “our texts” do *not* give us the entire and complete teaching of even the Sâñkhya system, and that we must recognize the existence of an oral and “esoteric” teaching accompanying the written

works, which gave the real clue to the solution of this and similar difficulties? Surely had this not been so, and had not the upholders of other systems been cognizant of the fact and recognized that such a point was no fit subject for the arena of mere intellectual discussion, how is it at all conceivable that one or other among the many brilliant controversialists, some even of actual genius, whose works are still extant, should not have seen and pressed home so obvious and telling a point, which, if unanswerable, must have secured to him the victory?

THE MANAS.

From the sâttvic or vaikṛitic ahaṅkāra, impelled to production by the energy outpoured from Prakṛiti, there proceeds the manas. The name manas is very often paraphrased by the commentators into "antaram indriyam" or "inner sense," which very well expresses one of its most characteristic functions, *viz.*, that of receiving, centralizing and combining the impressions reaching it through the five indriyas or outer senses of perception. In doing this it assimilates itself to, and takes the form of, each and all of these the moment they enter into activity. And indeed, apart from their connection with the manas, neither the five senses nor the five organs of action could function effectively at all, as we see illustrated in the fact that when the manas is turned inwards, *i.e.*, when it is wholly occupied with internal images, the stimuli from the outer world, coming through the physical organs of sense, fail to reach the consciousness at all. This power of manas to adapt itself to the senses is often compared to the behaviour of a man who shows himself full of love in his intercourse with his beloved, indifferent as regards an indifferent person and quite different again with someone else.

If this were all, manas would be simply a sort of central telephone-exchange in which the wires leading to the senses and organs of action were centralized and combined. But it has two further characteristics which, especially in relation to the doctrine of liberation, are of even greater importance than this. To manas also belong desiring and wishing in all their forms, as well as dubitative reflection. Indeed, though desire is often said to have its seat in the senses, yet its real root lies in the manas; while doubt and uncertainty belong wholly to it. And these two, desire and doubt,

constitute two of the greatest obstacles which, according to the SâŅkhya, the seeker after liberation has to overcome.

THE INNER ORGAN AS A WHOLE.

Although buddhi, ahaŅkâra and maŅas are each specifically different from the rest, and in reckoning up the tattvas or principles of the SâŅkhya, are without exception counted as separate, because successively emanated entities, yet as was remarked in a former article, the three together are very often treated as forming a whole, a single "inner organ" termed the antaḥkaraᅇa. This is most often the case when the difference of each and all the three from the puruᅣha is to be emphasized. But there are one or two special functions which are ascribed to the action of the antaḥkaraᅇa as a whole—such as breathing, for instance—which suggest that there may be more behind this taking of the three, buddhi, ahaŅkâra, maŅas, together as one whole, than appears on the surface of our texts. At any rate it seemed worth while to allude to this view here, both because this term and antaḥkaraᅇa has been sometimes used by Theosophical writers, and because it occurs very frequently in the Vedântic system with a somewhat different signification to that which it bears in the SâŅkhya philosophy.

BERTRAM KEIGHTLEY.

(To be continued.)



FROM THE BOOK OF THE GREAT LOGOS ACCORDING TO THE MYSTERY OF IEOU.

JESUS, the living one, answered and said: "Blessed is the man who . . . hath brought down the heaven to the earth, and hath lifted the earth and wafted it to the heaven; and it hath become the midst, for it is a thing non-existent." The Apostles answered, and said: "Lord Jesus, thou living one, unfold unto us how the heaven is brought down, for we have followed thee, that thou mightest instruct us in the true light." Jesus, the living one, answered and said: "The Word which was in the heaven, existed before the earth which is called the world. But ye, if ye know my Word, will bring down the heaven, and the Word will dwell in you; the heaven is the invisible Word of the Father. . . . The raising of the earth to the heaven is he who receiveth the Word of this gnosis and hath ceased to be an earthly mind, and hath become a heaven-dweller. His mind hath ceased to be earthly, and hath become heavenly. So will ye be saved from the ruler of this æon, and it will become the midst [between heaven and earth], for it [the ruler—Kâma], is [really] a thing non-existent,"

AMONG THE Gnostics OF THE FIRST TWO CENTURIES.

(Continued from p. 303.)

THE ORIGINS OF CHRISTIANITY.

THE origins of Christianity are hidden in impenetrable obscurity. Of the actual history of the first half of the first century we have absolutely no knowledge. Of the history of the next hundred years also we have for the most part to rely on conjecture. It is only in the second half of the second century that the Canon of the New Testament *suddenly* appears, and is rapidly adopted by the powerful Church of Rome and the Western Fathers. The early Alexandrian doctors, such as Clement, however, are still ignorant of the Canon. Following on the lines of the earliest apologists and using this Canon, Irenæus, Tertullian and Hippolytus, supported by the Roman Church, lay the foundations of "catholicity," and begin to raise the first courses of that enormous edifice of dogma which is to-day regarded as the *only* authentic view of the Church of Christ.

The first two centuries, therefore, instead of confirming the boast of the later orthodox, "one church, one faith, always and everywhere," on the contrary present us with the picture of many lines of evolution of belief, practice, and organization. The struggle for life was being fiercely waged, and though the survival of the strongest resulted as usual, there were frequent crises in which the final "strongest" is hardly discernible and at times disappears from view.

The strongest, or subsequently orthodox, view finally traced itself traditionally to what was at first an exclusively Jewish movement. About the middle of the first century, however, this original impulse began to be gradually diverted from its Jewish bed into Gentile channels, the earliest traces of which are discoverable in the Pauline literature of the New Testament compilation. The cen-

ture which followed this gentilization (50-150) is, according to Harnack, characterized by the following features:

(i) The rapid disappearance of Jewish (that is to say, primitive and original) Christianity.

(ii) Every member of the community was supposed to have received the "Spirit of God"; the teaching was "charismatic," that is to say, of the nature of "spiritual gifts."

(iii) The expectation of the approaching end of the age, and the reign of Christ on earth for a thousand years—"chiliasm"—was in universal favour.

(iv) Christianity was a mode of life, not a dogma.

(v) There were no fixed doctrinal forms, and accordingly the greatest freedom in Christian preaching.

(vi) The Sayings of the Lord and the Old Testament were not as yet absolute authorities; the "Spirit" could set them aside.

(vii) There was no fixed political union of the Churches; each community was independent.

(viii) This period gave rise to "a quite unique literature in which were manufactured facts for the past and for the future, and which did not submit to the usual literary rules and forms, but came forward with the loftiest pretensions."

(ix) Particular sayings and arguments of assumed "Apostolic Teachers" were brought forward as being of great authority.

At the same time, besides the gentilizing tendency which was always really subservient to the Jewish original impulse, though flattering itself that it had entirely shaken off the fetters of the "circumcision," there was a truly universalizing tendency at work; and it is this endeavour to universalize Christianity which is the grand inspiration underlying the best of the Gnostic efforts we have to review.

But before doing so, we will endeavour to throw some light on the origins of primitive Jewish Christianity. The teacher Jesus, whatever he may have been historically, was, according to the teachings ascribed to him, a member of, or intimately acquainted with, the doctrines and discipline of the great community of the Essenes or Healers.

THE ESSENES.

Who then were these Healers? For centuries before the

Christian era Essene communities had dwelt on the shores of the Dead Sea. These Essenes or Essæans were Hebrews of the Hebrews, imbued with the utmost reverence for Moses and the Law. They believed in God, the creator, in the immortality of the soul, and in a future state of retribution. They were in fact the strictest school of the Pharisees, who finding it impossible to carry out in ordinary life the minute regulations of the Levitical laws of purity, had adopted the life of ascetic communism. Their chief characteristic was the doctrine of love—love to God, love of virtue, and love of mankind—and the practical way in which they carried out their precepts aroused the admiration of all.

Their strict observance of the purificatory discipline enacted by the Levitical institutions thus compelled them to become a self-supporting community; all worked at a trade, they cultivated their own fields, manufactured all the articles of food and dress which they used, and thus in every way avoided contact with those who did not observe the same rules. They also appear to have been strict celibates.

Their manner of life was as follows: they rose before the sun, and no word was uttered until they had assembled together and, with faces turned towards the dawn, offered up prayers for the renewal of the light. Each then went to his appointed task under the supervision of stewards or overseers ("bishops") elected by universal suffrage. At 11 o'clock they again assembled and, putting off their working clothes, performed the daily rite of baptism in cold water; then clothing themselves in white linen robes, they proceeded to the common meal which they regarded as a sacrament; the refectory was a "holy temple." They ate in silence, and the food was of the plainest—bread and vegetables. Before the meal a blessing was invoked, and at the end thanks were rendered. The members took their seats according to age. They then went forth to work again until the evening, when they again assembled for the common meal. Certain hours of the day, however, were devoted to the study of the mysteries of nature and of revelation, as well as of the powers of the celestial hierarchy, the names of the angels, &c.; for they had an inner instruction which was guarded with the utmost secrecy.

This was the rule for the week days, while the Sabbath was

kept with extreme rigour. They had, however, no priests, and any one who was "moved" to do so took up the reading of the Law, and the exposition of the mysteries connected with the Tetragrammaton or four-lettered mystery-name of the Creative Power, and the angelic worlds. The Essenes, therefore, were evidently "Kabalists"; logic and metaphysics, however, were eschewed as injurious to a devotional life.

There were four degrees in the community: (i) novices; (ii) approachers; (iii) new full members, or associates; (iv) old members, or elders.

(i) After the first year the novice gave all his possessions to the common treasury, and received a copy of the regulations, a spade (for the purpose described in Moses' camp regulations), and a white robe, the symbol of purity; but the novice was still excluded from the lustral rites and common meal.

(ii) After two years more, the novice shared in the lustral rites, but was still excluded from the common meal.

(iii) The associates were bound by the most solemn assurances, and in case of any delinquency could only be judged by the "assembly," consisting of one hundred members.

As stated above, Essenism was simply an exaggerated form of Pharisaism; and it may be a matter of surprise to those whose only knowledge of the Pharisees is derived from canonical documents, to learn that the highest aim of this most enlightened school of Judaism, was to attain such a state of holiness as to be able to perform miraculous cures and prophesy. The "degrees of holiness" practised by the Pharisees are said to have been: (i) the study of the Law and circumspection; (ii) the noviciate, in which the apron was the symbol of purity; (iii) external purity, by means of lustrations or baptisms; (iv) celibacy; (v) inward purity, purity of thought; (vi) a higher stage still which is not further defined; (vii) meekness and holiness; (viii) dread of every sin; (ix) the highest stage of holiness; (x) the stage which enabled the adept to heal the sick and raise the dead.

We should, however, remember that the Healers absolutely refused to have anything to do with the blood-sacrifices of the Temple worship, and refused to believe in the resurrection of the physical body which the rest of the Pharisees held as a cardinal doctrine.

In this brief sketch it is of course impossible to point out the striking similarities between the discipline of the Essenes and that of the Therapeutæ or Healers of Egypt, of the Pythagorean school, of the Buddhist saṅgha, and also of the early Christian churches. Every subject referred to in this essay requires a volume or several volumes for its proper treatment ; we can only set up a few finger-posts and leave the reader to make his own investigations.

But before leaving this most interesting theme, it will be necessary to point out the identity of doctrine between many of the Essene regulations and the Gospel teachings and traditions.

Converts were required to sell their possessions and give to the poor, for the laying up of treasure was regarded as injurious to a spiritual life. Not only did the Essenes despise riches, but they lived a life of self-imposed poverty. Love of the brotherhood and of one's neighbour was the soul of Essene life, and the basis of all action ; and this characteristic of their discipline called forth universal admiration. The members lived together as in a family, had all things in common, and appointed a steward to manage the common bag. When travelling they would lodge with brethren whom they had never seen before, as though with the oldest and most intimate friends ; and thus they took nothing with them when they went on a journey. All members were set on the same level, and the authority of one over another was forbidden ; nevertheless mutual service was strictly enjoined. They were also great lovers of peace, and so refused to take arms or manufacture warlike weapons ; moreover they prescribed slavery. Finally, the end of the Essenes was to be meek and lowly in spirit, to mortify all sinful lusts, to be pure in heart, to hate evil, but reclaim the evil doer, and to be merciful to all men. Moreover, their yea was to be yea, and their nay, nay. They were devoted to the curing of the sick, the healing of both body and soul, and regarded the power to perform miraculous cures and cast out evil spirits as the highest state of discipline. In brief, they strove to be so pure as to become temples of the Holy Spirit, and thus seers and prophets.

The corresponding peculiarities of the Gospel tradition will at once occur to the reader ; I have only to add that my chief authority for the above statements is the Rev. Dr. Ginsburg, whose *Essenes, their History and Doctrines* (1864) and whose admirable article in

Smith and Wace's Dictionary are the highest authorities to which the English reader can be referred.

THE EBIONITES.

Epiphanius tells us that the Christians were first called Jessæi, and says they are mentioned under this name in the writings of Philo on the Therapeutæ. The followers of the earliest converts of Jesus were also called Nazoræi. Even towards the end of the fourth century the Nazoræans were still found scattered throughout Coele-Syria, Decapolis, Pella (whither they fled at the destruction of Jerusalem), the region beyond Jordan, and far away to Mesopotamia. Their final collection of the Logia was called the Gospel according to the Hebrews, and differed enormously from the synoptic account of the later Canon. Even to this day a remnant of the Nazoræans survives in the marshes of Southern Babylonia, but their strange scripture, the Codex Nasaræus, bears no resemblance whatever to the known fragments of the Gospel according to the Hebrews.

Who the original Jessæans or Nazoræans were, is wrapped in the greatest obscurity; under another of their designations, however, the Ebionites or "poor men," we can obtain some further information. These original followers of Jesus were subsequently ostracized from the orthodox fold, and so completely were their origin and history obscured by the subsequent industry of allegorizing and dogmatizing tendencies, that we finally find their "heresy" fathered on a certain Ebion, who is as non-existent as several other heretics, such as Epiphanes, Kolarbasus and Elkesai, who were invented by the zeal and ignorance of fourth-century hæresiologists and "historians." Epiphanes is the later personification of an unnamed "distinguished" (epiphanes) teacher; Kolarbasus is the personification of the "sacred four" (kol-arba), and Elkesai the personification of the "hidden power" (elkesai). So eager were the later refutators to add to their list of heretics, that they invented the names of persons from epithets and doctrines. So with Ebion.

The Ebionites, or "poor men," were so called simply because they were "poor"; the orthodox subsequently added "in intelligence" or "in their ideas about Christ"—but this was only when history had become sufficiently obscured by legend to make the gibe

safe. It should, however, never be forgotten that one of the main factors to be taken into account in reviewing the subsequent rapid progress of the new religion, is the social revolution. In the minds of the earliest followers the greatest hope aroused was the near approach of the day when the "masses" should be elevated above the "classes," owing to the greater spirituality of the former.

As an earnest of this good time, they transformed the regular common meal of the Essene communities into an irregular supper to which they all contributed as they best could, and this was the germ of what afterwards became the love feasts or agapæ of the Christian communities. The original sacramental character of the "common meal" was thus gradually transformed into the highly mystical eucharistic rite of catholicism.

To these "poor men" belonged the original "apostles," whoever these apostles may have been historically. And it was against these original followers of Jesus that Paul had to contend in his efforts to gentilize Christianity. For many a long year this Petro-Pauline controversy was waged with great bitterness, and the Canon of the New Testament was the first means adopted to form the basis of a future reconciliation; the documents were carefully edited, and between the Gospel portion and the Pauline letters, the new-forged link of the Acts of the Apostles was inserted. This was, however, in reality the death-knell of primitive Ebionism, the new Paul, "Luke" and "John" being all distinctly anti-ebionistic.

How then did the original Ebionites view the person and teaching of Jesus? They regarded their leader as a wise man, a prophet, a Jonas, nay even a Solomon. Moreover, he was a manifestation of the Messiah, the anointed who was to come, but he had not yet appeared as the Messiah; that would only be at his second coming. In his birth as Jesus, he was a prophet simply. The New Dispensation was simply the continuation of the Old Law, all was essentially Jewish. They therefore expected the coming of the Messiah as literally prophesied by their men of old. He was to come as king, and then all the nations would be subjected to the power of the Chosen People, and for a thousand years there would be peace and prosperity and plenty on earth.

Jesus was a man, born as all men, the human son of Joseph

and Mary. It was only at his baptism, at thirty years of age, that the Spirit descended upon him and he became a prophet. They, therefore, guarded the Oracles, or Sayings of the Lord, as a precious deposit, handing them down by word of mouth. The Ebionites knew nothing of the pre-existence or divinity of their revered leader. It is true that Jesus was "christ," but so also would all be who fulfilled the Law. Thus they naturally repudiated Paul and his new doctrine entirely; for them Paul was a deceiver and an apostate from the Law, they even denied that he was a Jew.

It was only later that they used the Gospel according to the Hebrews, which Jerome says was the same as the Gospel of the Twelve Apostles and the Gospel of the Nazarenes, that is to say, of the Nazoræans. It should be remembered that these Nazoræans knew nothing of the Nazareth legend, which was subsequently developed by the "in order that it might be fulfilled" school of pseudo-history.

The Ebionites did not return to Jerusalem when the emperor permitted the new colony of Ælia Colonia to be established in 138, for no Jew was allowed to return. The new town was Gentile. Therefore, when we read of "the re-constitution of the mother Church" at Ælia Colonia, in Church historians, we know how much reliance to place on such assertions. The "mother Church" was Ebionite and remained Ebionite, the community at Ælia Colonia was Gentile and therefore Pauline.

Original Christianity, *as understood by the "apostles,"* being an essentially national doctrine, Paulinism was a necessity if any attempt at universality was to be made; therefore it was that the true historical side (the original, the Ebionite tradition), became more and more obscured, until finally it had so completely disappeared from the area of sure tradition, that a new "history" could with safety be invented to suit the dogmatic evolution inaugurated by Paul.

The later forms of Ebionism which survived for several centuries, and which obscured the original tradition almost as completely as the Catholic recensions and innovations, were of a Gnostic nature, and therefore the subject will have to be referred to again briefly later on. So much for one wing of Christian tradition, let us now turn our attention to the other.

THE TENDENCIES OF GNOSTICISM.

Here again accurate historical data are out of the question; we can only deal with tendencies. Harnack speaks of the tendency, which by long convention is generally called Gnostic, as the "acute hellenizing of Christianity." What then is the meaning of this phrase? Catholic dogma was the outcome of the *gradual* hellenizing of Christianity, that is to say, the modification of tradition by the philosophical and theological method. All evolution of popular beliefs takes time, and the results arrived at by the general mind only after centuries, are invariably anticipated by minds of greater instruction many generations before. The Galileos of the world are invariably condemned by their contemporaries. The Gnostic mind on the one hand rapidly arrived at many conclusions which the Catholics gradually adopted only after generations of hesitation, and on the other, at a number of conclusions which even to our present generation seem too premature. All theosophical students are, in matters of religion, many centuries before their time, for the simple reason that they are endeavouring by every means in their power to shorten the time of normal evolution and reach the mystic goal which at every moment of time is near at hand *within*, but which for the majority is far distant along the normal path of external evolution. Therefore is Gnosticism very aptly characterized as the "acute hellenizing of Christianity"; not but that a more appropriate and more universal expression could be found to designate this mystic law.

Moreover, these Gnostics were the first Christian theologians, and if it is a cause for reprehension that the real historical side of the new movement was abandoned in order to suit the necessities of a religion which aspired to universalism, then the Gnostics are the chief culprits.

Catholicism finally adopted the beliefs of popular Judaism and the Yave-cult, by accepting the Old Testament Canon in its literal interpretation, but in the earlier centuries it had sought for an allegorical interpretation. Gnosticism, on the contrary, whenever it did not entirely reject the Old Testament, invariably adopted not only the allegorical method, but also a canon of criticism which minutely classified the "inspiration" and sifted out most of the objectionable passages from the Jewish Canon.

Thus in pursuit of a universal ideal, the tribal God—or rather, the crude views of the uninstructed Jewish populace as to Yave—was, when not entirely rejected, placed in a very subordinate position. In brief, the Yave of the Elohim was not the Father of Jesus; the Demiurgos, or creative power of the world, was not the mystery God over all.

And just as the true God differed from the popular notions of deity, so did the true teaching of the Gnosis differ from the enigmatical sayings or parables of Jesus. The ethical teachings, or “Words of the Lord,” and the parables, required interpretation; the literal meaning was sufficient for the people, but for the truly spiritual minded there was an infinite vista of inner meaning which could be revealed to the eye of the true Gnostic. Thus the plain ethical teaching and the unintelligible dark sayings were for the uninstructed; but there was a further instruction, an esoteric or inner doctrine, which was imparted to the worthy alone. Many gospels and apocalypses were thus compiled under the inspiration of the “Spirit,” as it was claimed; all purporting to be the instruction vouchsafed by Jesus to his disciples after the “resurrection from the dead,” which mystical phrase they mostly represented as meaning the new birth or gnostic illumination, the coming to life of the soul from its previous dead state. But even these Gnostic treatises did not reveal the whole matter; true they explained many things in terms of internal states and spiritual processes, but they still left much unexplained, and the final revelation was only communicated by word of mouth in the body, and by vision out of the body.

Thus it was a custom with them to divide mankind into three classes: (*a*) the lowest, or “hylics,” were those who were so entirely dead to spiritual things, that they were as the hyle, or unperceptive matter of the world; (*b*) the intermediate class were called “psychics,” for though believers in things spiritual, they were believers simply, and required miracles and signs to strengthen their faith; (*c*) whereas the “pneumatics,” or spiritual, the highest class, were those capable of knowledge of spiritual matters, those who could receive the Gnosis.

It is somewhat the custom in our days in extreme circles to claim that all men are “equal.” The modern theologian wisely qualifies this claim by the adverb “morally.” Thus stated the idea is by no

means a peculiarly Christian view, for the doctrine is common to all the great religions, seeing that it simply asserts the great principle of justice as one of the manifestations of Deity. The Gnostic view, however, is far clearer and more in accord with the facts of evolution; it admits the "morally equal," but it further asserts difference of degree, not only in body and soul, but also in the spirit, in order to make the morality proportional, and so to carry out the inner meaning of the parable of the talents.

This classification obtained not only among men, but also among powers; and the prophets of the Old Testament as instruments of such powers were, as stated above, thus sorted out into an order of dignity.

The personality of Jesus, the prophet of the new tidings, however, proved a very difficult problem for the Gnostic doctors, and we can find examples of every shade of opinion among them, from the Ebionite original view that he was simply a good and holy man, to the very antipodes of belief that he was not only a descent of the Logos of God—a familiar idea to antiquity—but in deed and in his person very God of very God, a necessity forced upon faith by the boastful spirit of an enthusiasm which sought to transcend the claims of every existing religion.

The person of Jesus was thus made to bear the burden of every possibility of the occult world and every hidden power of human nature. Finding it impossible to reconcile the ideas of a suffering God and of a triumphant initiator and king of the universe (both sensible and intellectual) on the pseudo-historical data of Pauline christology, they had recourse to the expedient of docetism, a theory which could cover every phase of contradiction in the sharp juxtaposition of the divine and human natures of their ideal. The docetic theory is the theory of "appearance" or, to use a Sanskrit term, *mâyâ*. A sharp distinction was made between Christ, the divine æon or perfected "man," and Jesus the personality. The God, or rather God in Christ, did not suffer, but appeared to suffer; the lower man, Jesus, alone suffered. Or again, Christ was not really incarnated in a man Jesus, but took to himself a phantasmal body called Jesus. Back of all these ideas lie the suppositions: (a) that a phantasmal or *mâyâvic* body can be used by a high initiate, be made to appear and disappear at will, and become dense or materialized, so as to be

felt physically; and (*b*) that the physical body of another, usually a pupil, can be used by a master of wisdom as a medium for instruction. Such underlying ideas are of frequent occurrence in Gnostic treatises and form an important part of their christology, especially with regard to the period of instruction after the "resurrection."

In fact no problem appeared too lofty for the intuition of the Gnostic philosopher; the whence, whither, why and how of things were searched into with amazing daring. Not only was their cosmogony of the most sublime and complex character, but the limits of the sensible world were too narrow to contain it, so that they sought for its origins in the intellectual and spiritual regions of the immanent mind of deity, in which they postulated a transcendent æonology which portrayed the energizings of the divine ideation. Equally complex was their anthropogony and equally sublime the potentialities which they postulated of the human soul and spirit.

As to their soteriology, or theory of the salvation or regeneration of mankind, they did not confine the idea to the crude and limited notion of a physical passion by a single individual, but expanded it into a stupendous cosmical process, wrought by the volition of the Logos in his own nature.

Their eschatology again painted a future for mankind at the end of the world-cycle which gave nirvâna to the "spiritual" and æonian bliss to the "psychic," while the "hylic" remained in the obscuration of matter until the end of the great peace; a picture somewhat different to the crude expectation of the good feasting time on earth of the "poor men," which Harnack technically refers to as a "sensuous endæmonistic eschatology"!

Finally, the whole of their doctrine revolved round the conception of cyclic law for both the universal and individual soul. Thus we find the Gnostics invariably teaching the doctrine not only of the pre-existence but also of the rebirth of human souls; and though a chief feature of their dogmas was the main doctrine of forgiveness of sins, they nevertheless held rigidly to the infallible working out of the great law of cause and effect. It is somewhat curious that these two main doctrines which explain so much in Gnosticism and throw light on so many dark places, have been either entirely overlooked by previous writers or, when not unintelligently slurred over, dispatched with a few hurried remarks in which the critic is more at

pains to apologize for touching on such ridiculous superstitions as "metempsychosis" and "fate" than to elucidate tenets which are a key to the whole position.

NO CLASSIFICATION POSSIBLE.

Enough, however, has now been said to give the reader an idea of the general tendencies of Gnostic theosophy; the subject will be resumed later on when a review of the main doctrines of the Gnosis is attempted, but meantime it will be necessary to introduce the reader to the chief teachers and schools of Gnosticism. Unfortunately we are not in a position to present the student with a satisfactory classification of the Gnostic schools; every classification previously attempted has completely broken down, and in the present state of our knowledge we must be content to sift the different phases of development out of the heap as best we can. Clement of Alexandria, at the end of the second century, tried the rough expedient of dividing these schools of Christendom into ascetic and licentious sects; Neander at the beginning of the present century endeavoured to classify them by their friendly or unfriendly relations to Judaism; Baur followed with an attempt which took into consideration not only how they regarded Judaism, but also their attitude to Heathenism; Matter adopted a geographical distribution into the schools of Syria, Asia Minor and Egypt; and Lipsius followed with a more general division into the Gnosticism of Syria and of Alexandria.

All these classifications break down on many important points; and we are thus compelled to follow the imperfect indications of the patristic hæresiologists who vaguely and uncritically ascribed the origin of Gnosticism to Simon Magus, and thence generally traced it from teacher to pupil up to their own times. It is, however, certain that the origin of Gnostic ideas so far from being simple and traceable to an individual, was of a most complex nature; it has to be sought for along the line of so-called "Ophitism," which is a general term among the Fathers and later hæresiologists for everything they cannot ascribe to a particular teacher. The medley of schools and tendencies which the hæresiologists indiscriminately jumble together as Ophite, contains the most heterogeneous elements, good and bad. The name Ophite, or "serpent-worshipper," is simply a

term of abuse used solely by the refutators, while the adherents of these schools called themselves generally "Gnostics," and were apparently the first to use the term.

We shall, therefore, first of all trace the "Simonian" line of descent until the first quarter of the second century; then the indefinite line of the "Gnostics"; next pick up again the Gnostic phase of the Ebionite tradition; and finally treat of the most brilliant epoch of Gnosticism, when Basilides, Valentinus and Bardesanes lived and worked and thought, and Marcion amazed historical romancers with a "higher criticism" which for boldness has perhaps not yet been equalled even in our own day. It was an epoch which gave birth to works of such excellence that, in the words of Dr. Carl Schmidt (in the Introduction to his edition of the Codex Brucianus), "we stand amazed, marvelling at the boldness of the speculations, dazzled by the richness of thought, touched by the depth of soul of the author"—"a period when Gnostic genius like a mighty eagle left the world behind it, and soared in wide and ever wider circles towards pure light, towards pure knowledge in which it lost itself in ecstasy."

We should, however, in studying the lives and teachings of these Gnostics bear in mind that our only sources of information have hitherto been the caricatures of the hæresiologists, remembering that only the points which seemed fantastic to the refutators were selected, and then exaggerated by every art of hostile criticism; the ethical and general teachings which provided no such points, were almost invariably passed over. It is, therefore, impossible to obtain anything but a most distorted portrait of men whose greatest sin was that they were centuries before their time. It should further be remembered, that the term "heresy" in the first two centuries, did not connote the narrow meaning assigned to it later on. It was simply the usual term for a school of philosophy; thus we read of the heresy of Plato, of Zeno, of Aristotle. The Gnostics, and the rest of Christendom also, were thus divided into a number of schools or "heresies," which in these early times were more or less of equal dignity and authenticity. Let us then turn our attention to the earliest "heretics" of the new development of whom we have traditional record.

G. R. S. MEAD,

(To be continued.)

THE UNKNOWN PHILOSOPHER.

(Continued from p. 330.)

MARTINEZ PASQUALES.

THIS mysterious personage arrived somewhat suddenly at Bordeaux, from Paris, in 1767. On the way he had visited various large towns in order to establish friendly relations with the Masons. In 1754 Martinez had founded a lodge in Paris, a centre of Illuminism, and we hear of lodges founded at Marseilles, Toulouse, Poitiers and various other towns, but we can find no details of his work between 1754 and the period 1767, when he appeared at Bordeaux.

He is said to have been an initiate of the Rosicrucians, but he speaks of his mysterious "predecessors" once and only once in the whole course of his correspondence. The letter is quoted by Papus in the very careful study which he has made of the subject; the following is the important passage: "Je n'ai jamais cherché à induire personne en erreur, ni tromper les personnes qui sont venues à moi de bonne foi pour prendre quelques connaissances *que mes prédécesseurs m'ont transmis*" (*op. cit.*, p. 122).

Martinez Pasquales is supposed by some to have been a Portuguese Jew, and a Christian Jew by others; according to Ragon (*op. cit.*, p. 149), his system is Kabalistic, based on Swedenborg (!), and his members were called the Elected Cohens, or Le Rite des Élus Cohens (Priests, in Hebrew). The order had eight grades:

Apprentice	Apprentice Cohen
Companion	Companion Cohen
Master	Master Cohen
Elected Grand Master	Grand Master Architect Cohen.

To these eight grades Ragon adds another, which he calls Chevalier Commandeur. The reason for this, it appears, is that Martinez Pasquales in his letters speaks of a grade which he terms Rose Croix, at which members could only arrive after having pro-

duced certain phenomena by the force of their own will-power, such as materializations before the whole lodge; these magical works had to be repeated several times before the members were permitted to enter this highest grade.

The aim of Martinez was to have a group of "Elected Priests" always in communication with the inner world, always seeing on the higher planes; this was to be the true priesthood, the veritable link between God and man, the translators of things unseen into the terms of our material life.

But, alas, Martinez Pasquales himself passed over to the unseen majority ere his dream was realized; like many others, he knew of this Promised Land and had tasted the fruit thereof, but it was not his work to take the elected Cohens into that ideal band.

Many of his teachings and ideas are consanguineous with our own, others again have too much of the ceremonial magical stamp to fall in with the Theosophy of our day. The details of his ceremonial magic are minute, and even drearily wearisome to those who are not attracted to this especial form of study.

The evocation of spirits was also practised, and some of the "operations" took days in their performance.

He also gives instructions about the perfumes that are to be used during the evocation processes. His code of ethics, however, was high and pure, and demanded the complete subjugation of the passions and lower nature. Pasquales seems to have gained much influence over his disciples, who were in truth devoted students.

It is also clearly evident from his letters that he and his followers were entirely opposed to the political projects of the Rite Templar Brothers.

A contemporary writer, quoted by Papus, says, "On remarquait un grand changement dans la conduite de ceux qui, avant d'adopter les opinions des Martinistes, avaient vécu dans la dissipation et la recherche des plaisirs" (*op. cit.*, p. 154); and the writer proceeds to contradict the atrocious calumnies of the Abbé Barruel. Unfortunately the evil speaker is usually believed, and the Martinists suffered in consequence.

The ideal of Martinez was theurgic and moral, but never political; again, he was never a proselytizer, but on the contrary was most careful and particular as to who should be admitted into

his order; and in his letters it is reiterated that only those persons should be allowed to come in who were truly zealous. "C'est le seul moyen de mettre à l'abri les sciences sublimes qui sont renfermées dans notre ordre, caché sous la voile de la maçonnerie," says Martinez Pasquales in a letter, 1767 (*ibid.*, p. 161).

He appears to have attached deep importance to the minute carrying out of the ceremonial details, for we find him speaking of "le cœur navré des horribles irrégularités," which happened at some ceremony. A threefold training was inculcated, in order to develop the higher faculties: for the physical body, diet and habits had to be regulated; for the subtle body, respiratory exercises; and for the spiritual, a musical and psychical training. We have unfortunately no details as to the methods adopted, though we shall see more of this when we come to the studies of Saint-Martin.

The "force" which manifested at their meetings was termed "La Chose"; and there must have been manifestations of great power, for at some of the earlier séances some members appear to have been frightened, and others rendered ambitious by the possibilities their imaginations painted for their own future. We hear also of apparitions, or entities of various kinds which spoke and gave instructions; this is testified to by various disciples, and each student was called upon to reproduce by his own unaided powers the same phenomena. Some, however, grew weary, and we find their master exhorting them to be patient. One disciple, and a very ardent one also, Willermoz by name, plodded patiently on for thirteen years through the most wearisome ceremonial details; finally his labours were crowned with success.

One passage from the above cited book (p. 74) may be here quoted as giving some of the internal workings of the school:

"Les expériences commencent; mais on veut aller trop vite, on veut éviter les entraînements fatigants, et tout échoue. Alors on accuse le maître, on s'en prend à Martinès des insuccès et des déboires, et Martinès répond très sincèrement: 'Mais, cher Maître, si c'était moi qui dirigeais le monde invisible, ma plus grande ambition aurait été de vous satisfaire. Mais que puis-je vous dire? "La Chose" demande des preuves sûres et très sérieuses d'un dévouement sans borne. Le jour où vous en serez digne, les phénomènes viendront.' C'est en effet ce qui se produit, et nous devons

louer sans réserve l'opiniâtreté de Willermoz, qui mit plus de dix années à obtenir des faits probants, alors qu'au bout de deux ou trois années d'études, la plupart des autres disciples étaient satisfaits.

“Les pratiques enseignées par Martinès dérivent uniquement de la magie cérémonielle, ainsi que nous le verrons par la suite. Signalons toutefois l'importance considérable attribuée par le maître aux ‘Luminaires,’ aux cierges disposés dans le cercle. C'est là en effet un caractère très original de la tradition martiniste.”

About the year 1773 Martinez was obliged unexpectedly to go to the West Indies on private family affairs; from there several letters were received from him by his pupils, when suddenly his death was announced in 1774, and his work passed into the hands of his disciples, of whom the chief was Louis Claude de Saint-Martin, to whose life we must now turn our attention.

THE LIFE OF SAINT-MARTIN.

Louis Claude de Saint-Martin was born at Amboise in 1743. He was at first intended for the bar, but appears to have been suddenly appointed to the army through the interest of the Duc de Choiseul.

This strangely enough pleased young Saint-Martin. Already deeply interested in philosophical studies, he appears to have preferred the army, for the somewhat uncommon reason that during times of peace he would have more leisure for meditation and thought, than if he became a magistrate, as originally intended.

As soldier Saint-Martin appears to have performed his duties carefully and well; he served in the Garde Nationale during the Revolution, and had been selected as one of the teachers of the unhappy little Dauphin, but instead of teacher he became, through pressure of circumstances, one of the child's gaolers, for we are told that he was on guard in 1794 at the Temple, where the little Dauphin was imprisoned.

In philosophy Saint-Martin searched for truth alone; we thus find him passing through many phases of thought, describing indeed almost a complete mental circle; impressed strongly by many minds, dominated entirely by none—yet on the whole, perhaps too receptive to outside influences. Notwithstanding these influences our Unknown Philosopher preserved his originality of mind, some-

what of a mosaic be it said, in which we can trace the different patterns formed by the changing influences.

Unlike other mystics he seems to have been highly appreciated by many contemporary writers, such as Chateaubriand, Madame de Staël, Mons. de Maistre, and others who have eulogized him in their various works.

The most comprehensive and detailed study of our mystic that we have, is a work entitled *Saint-Martin, le "Philosophe Inconnu," sa Vie et ses Écrits* (d'après des Documents Inédits), by Mons. Matter, Conseiller Honoraire de l'Université de France.

Then we have a *Portrait Historique et Philosophique de Saint-Martin, Fait par lui-même*, which was begun in 1789 as a species of diary, a charming compilation of reflections and comments on himself in particular, and on passing events in general. The delicacy of his character is here to be found in a marked degree, while the purity of his aspirations shows plainly the quality of his soul. He does not hesitate to condemn his faults, nor does he condone his mistakes. Philosopher Saint-Martin shows himself to be in his treatment of both.

One charming passage from this memoir (ii. 66) may here be cited to show how carefully his introspection was made :

“Un de mes torts les plus graves et auquel cependant je ne fais attention que bien tard, c'est de m'être trop livré dans ma vie à la gayeté et à la plaisanterie. Ce frivole usage de l'esprit est pernicieux à ceux qui veulent marcher dans la carrière de la sagesse. Non-seulement cela donne à leur esprit une teinte de légèreté qui l'empêche de prendre la partie la plus substantielle des vérités dont il doit se nourrir ; mais cela fait encore que son cœur, à la longue, passe aussi dans ce même esprit, et finit par s'évaporer. Malheur à celui qui ne fonde pas son édifice spirituel sur la base solide de son cœur en perpétuelle purification et immolation par le feu sacré.”

Wise words, wisely spoken, a re-echo of the admonition given by the Christian Master, “Ye cannot serve God and Mammon,” worthy to be pondered over by mystic students of the nineteenth century ; for the outward and the inward life can never be equal, one must be subordinate.

Next we have a selection of charming letters (*Theosophic Correspondence*, Penny, 1863) a portion of his long correspondence with

Kirchberger, Baron de Liebisdorf, with which we shall have to deal more fully when we follow his mystical studies in detail. These letters show how single-hearted Saint-Martin was in his investigations, but nowhere do we find any account of his meeting with Martinez Pasquales, his first teacher. In a letter from the latter to a student dated September, 1768, Pasquales announces the arrival at Bordeaux of Saint-Martin on "personal affairs"; from this time onward Saint-Martin appears to have been an earnest student and disciple of Martinez, and later we find him acting as secretary to his teacher. The initiation of Saint-Martin into the Order of Elected Cohens is mentioned in a quaint old letter, dated April 17th, 1772, written by Martinez Pasquales to one of his members, shortly before starting for St. Domingo (*cf. L'Illuminisme en France*, p. 57). It is thus that we learn of the link between these two men, but no account is to be found of their correspondence after the teacher left his pupil.

Saint-Martin quitted the army about this period (1771). Probably he found that his duties as a soldier interfered with his studies as philosopher; he seems to have become one of the chief disciples of Martinez, for we find him in Paris surrounded by a group of students who belonged to the same school, such as the Comte d'Hauterive, l'Abbé Fournié, Cazotte the unfortunate, and the Marquise de Lacroix. These were among the most advanced disciples of Pasquales, and they now attached themselves to Saint-Martin. There is much of mystic interest attached to many of these persons; their experiences in some cases were curious, but it is not possible to follow each separate life at present. Besides these occult students, Saint-Martin soon gathered many other aspirants round himself.

From 1774 to 1776 we find him at Lyons with the Comte d'Hauterive carrying on various experiments both mesmeric and theurgic; for the subject of mesmerism was then agitating the scientific world, and indeed it seems to have been a question of public interest.

M. Matter in the work above cited notices a curious point, which may give rise to much speculation; from the time of the departure of Pasquales from Bordeaux, there is no trace of any communication having taken place between Saint-Martin and his

teacher. On the death of the latter the Paris Lodge of the Elected Cohens broke up, and the members were absorbed into two other lodges, that of the Grands Profés, and the Philaletheans. But Saint-Martin joined neither of these lodges; he was at this time a member of the fashionable circles in Paris, and had his own methods and wished to teach in his own way.

It was in the year 1775 that his first work appeared, *Des Erreurs et de la Vérité, par un Philosophe Inconnu*. In it he endeavours to refute the materialism of the day, and to show that the great power manifesting in the universe, the active cause, is the Logos. He held that the Logos was an emanation of the unknown, unseen Father; he believed also that the intermediate spheres were peopled by what he called "Agents," also emanations of that Unknown. M. Matter speaks of Saint-Martin as essentially Gnostic in his views, and says he is more a disciple of the East than he knows himself to be (*op. cit.*, p. 70).

Our philosopher's work was attacked by Voltaire and his party, while the friends of Saint-Martin gathered round him, regarding him as the fearless champion of spiritual truths in a century essentially materialistic.

After 1775 we find our mystic taking a short tour in Italy, which, however, had nothing of importance; on his return he went to Toulouse about 1778, where he became engaged to an English lady; but nothing came of it, and he returned to Paris, or rather Versailles, which was at this period a centre of theurgy and theosophy. The Elected Cohens having separated, as we have seen, into two organizations, were both at Versailles, and the Grands Profés, or Martinèzistes, were studying not only the manifestations of the spirit-world, but were searching also for the Philosopher's Stone, their aims and methods separating them entirely from Saint-Martin and his followers. The latter declared that the former had only been initiated by outside ceremonies (*op. cit.*, p. 94), and Saint-Martin himself, as we have seen, makes the pertinent remark, "Mes intelligences étaient loin d'eux."

Among his intimate women friends we find the Marquise de Chabanais, Madame la Maréchale de Noailles, Madame de Lusignan, the Duchesse de Bourbon, and many other well-known names of the period; and it was under the inspiration of some of these

friends that we find his second work appearing, under the title *Tableau Naturel des Rapports qui existent entre Dieu, l'Homme et l'Univers* (1782).

In this book he gives, in guarded phraseology, many of the doctrines which Pasquales had received by tradition, especially dealing with man's place in nature, the source of his faculties, the reason for his "fall," and the consummation of his regeneration.

In 1784 the Philalethean Society, looking on Saint-Martin as the natural successor of Pasquales, invited him to join them in their endeavour to reconcile the ceremonial system of their founder, Martinez Pasquales, with the idealistic spiritualism of Swedenborg. The former produced his results by means of ceremonial forms, the latter obtained his information through vision, apparently unsought and without practices. But Saint-Martin did not accept this proposition; he was already taking up an independent line of his own, and seems to have had a decided repugnance to alchemical researches and all "active operations."

We next find Saint-Martin in England, his interest having been aroused by the mystic writings of Jane Lead. Curiously enough we find him mixing more with the Russian colony gathered round the Russian Embassy than with English society. From England he went with Prince Galitzin to Rome, where he found much sympathy with his ideas and work. That he was actively propagandizing we can gather from some words addressed by the Prince to the Comte de Fortia: "Je ne suis veritablement un homme que depuis que j'ai connu M. de Saint-Martin."

M. Matter hints that the Russians in England were all members of what was termed the "Northern School," a vast affiliation of lodges and centres which were attached to Cagliostro, and of which the centres were at Copenhagen. We meet with a remark on Cagliostro in this connection which is interesting. Matter writes (*op. cit.*, p. 142): "Il (Saint-Martin) l'avait rencontré à Lyon, et la manière dont il signale ses hauts faits dans cette ville nous prouve que les antipathies pour lui étaient très-profondes."

From Rome Saint-Martin went to Strasburg which he afterwards termed his "Paradise," for he there met his most spiritual friends. He gives no reason for going there, and we can only guess at his object. Strasburg had been the centre of many mystic experi-

ences; here had Cagliostro made many of his extraordinary cures, and drawn to him a large body of disciples. Young Russians, Germans and Scandinavians gathered here to study under the celebrated Koch.

Two ladies of the city are mentioned as having clairvoyant powers of different kinds. Mademoiselle Schwing appears to have had the power of following people in the "after death" state of progress. The other, a Madame Westermann, had the power of seeing events which happened at a distance. It was in Strasburg that Saint-Martin was first influenced by the ideas of Swedenborg; here again a flood-tide was reached and his studies culminated in a new phase of thought which took form in *Le Nouvel Homme* (1796). Much of this book was written in conjunction with the Chevalier Silberheim, a nephew of Swedenborg, deeply imbued with his uncle's views. In this work Saint-Martin speaks of man as the "thought of God," but man, he says, is still in his infancy. Matter (*op. cit.*, p. 176) speaks of Saint-Martin as being a "mystic pantheist of the type of the middle ages."

Almost immediately after the publication of this work, our philosopher wrote another called *Ecce Homo*; it was written especially for the Duchesse de Bourbon, who was much attracted by the marvel-makers of the period. Saint-Martin wrote rather to warn people against what he considered the false missions and the false manifestations of which Strasburg had been the centre, during the visits of Cagliostro and M. de Puysegur. The latter two books did not appear until later although they were written during the three years' sojourn at Strasburg. Immediately after writing them he became profoundly absorbed in Böhme's philosophy, and so ardent a student did he become that he learned the German language in order to be able to study the original, which he proceeded to translate. From his mystic researches and literary work he was suddenly called, in July, 1791, to Amboise, owing to the dangerous illness of his father. On the recovery of the latter, Saint-Martin went direct to Paris. It was from this city in the following spring that his charming correspondence with Baron de Liebistorf began, in which, speaking of Böhme, Saint-Martin writes: "I frankly acknowledge, sir, that I am not worthy to untie the shoe-strings of that wonderful man, whom I look upon as the greatest light that has appeared on the earth since

Him who is the Light himself." Strong words, which show clearly the domination that this phase of thought exercised over Saint-Martin.

During the darkest days of the Revolution we find him in Paris at the Hôtel of the Duchesse de Bourbon, profoundly sympathetic, but not mentally disturbed; he pursued his philosophical studies. While so many other philosophers, authors and statesmen were paralyzed with horror at the ghastly spectacle, Saint-Martin went steadily on with his work. Two letters, written to his friend Liebistorf, refer briefly to the state of affairs. On August 11th, 1792. he says:

"I can write you only one word, sir, under the present circumstances, which will not fail to reach your ears. I am shut up in Paris, where I came to attend to a sister of mine, and I know not when I shall, or whether I shall, get out again."

Again on August 25th of the same year, he writes:

"At the date of my last few lines it was impossible, sir, for me to write more fully. The streets, near the house I was in, were a field of battle; the house itself was an hospital where the wounded were brought, and, moreover, was every moment threatened with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling."

In both of these letters the end deals with philosophical matters, as if no Revolution were taking place. Indeed we find only a brief allusion to the sad execution of Louis XVI. in the guarded style of the day, and in his journal the murder of the King is referred to as "*le supplice de Capet*"; and later we have the short note on the death of the Queen, "J'étais à Petit-Bourg lors de l'exécution d'Antoinette le 16 octobre, 1793."

Saint-Martin was more fortunate than his fellow mystic Cazotte, who was guillotined about this time, for though he was called before the Revolutionary Committee of his district, he was allowed to go free. Much of his correspondence, however, had to be stopped, and thus though a Royalist himself he was forced to adopt the manners of the times and the mode of writing.

In 1794 we find Saint-Martin taking up the study of Gichtel in conjunction with some of his friends at Petit-Bourg; we find them

also immersed in works of Jane Lead, and Doctor Pardage. These studies solaced him during his exile from Paris, under the decree of banishment against the nobles issued in 1794. Notwithstanding his numerous correspondents and sympathetic friends we see him suffering much under these conditions. Greatly impoverished in his income, and having only one servant, he found Amboise almost as intolerable as his gentle nature could well support. A sudden change, however, came; Saint-Martin was elected by his district to be representative in the École Normale at Paris of the new educational scheme.

He accepted the election as a means given to him by God, whereby he could combat the growing materialism of the day. It was to Saint-Martin a spiritual mission, and he hoped to use his professorship as a means to such an end.

Matter (*op. cit.*, p. 228) says he looked on himself as a François Xavier going forth to conquer the enemies of the spiritual life; in this frame of mind we find him installed, shortly after his arrival in Paris, at the Maison de la Fraternité, Rue de Tournon. The educational scheme of the École Normale was however a failure in its general aim, and a still worse failure from the standpoint of Saint-Martin, who found his spiritual and ideal philosophy entirely opposed by the materialism of the Encyclopædists.

This was to him a sore disappointment, and he embodied his views in a pamphlet called *Lettre à un Ami sur la Revolution Française*.

His politics, like his mysticism, were *sui generis*, he followed the methods and ideas of no single individual, but thought out his own system. Saint-Martin held that the politics of earthly kingdoms should be guided by Divine Law, and ardently desired a reign on earth of Christ-like principles.

Baron Liebig seemed anxious at this period to arrange a meeting between von Eckartshausen, one of the leading German mystics of the time, and Saint-Martin. The former was at this period engaged in the study of "numbers," upon which science Saint-Martin later wrote a book, called *Le Livre des Nombres*, which was not published until after his death. In spite of the efforts of the good Baron the meeting between the two mystic teachers did not take place.

And now, in 1795, at the age of fifty-three, we find Saint-Martin making a most remarkable statement about his early master, Pasquales, which shows that the later influences of Swedenborg and Böhme have not changed, but only modified, his early views. This letter was written to Baron Liebistorf, July 11th, 1796 (*Theosophic Correspondence*, p. 318) :

“There were precious things in our first school. I am even inclined to think that M. Pasquales, whom you name (and who, since it must be said, was our master), had the active key to all that our dear Böhme exposes in his theories, but that he did not think we were able to bear those high truths. He had some points which our friend B. [Böhme] either did not know, or would not state As for *Sophia* and the *King of this World* he revealed nothing about them to us, and left us under the ordinary notions of Mary and the Devil. But I will not, therefore, affirm that he had no knowledge of them ; and I am persuaded that we should have arrived at them at last, if we had kept him longer ; but we were only beginning to march together when death took him from us.”

Saint-Martin then goes on to say he is taking the two systems, that of Martinez Pasquales and that of Jacob Böhme, and is blending them together, and that this unity of thought forms an “excellent marriage.”

On the 18th of January, 1798, Saint-Martin reached the age of fifty-five, and heard that his book *Des Erreurs et de la Vérité* had been condemned by the “Holy” Inquisition ; this affected him a good deal, and from this time onwards his life seems to have taken a more shadowed hue. He worked on steadily, however, corresponding with many well-known people, writing various works, translating his beloved Böhme, but the brightness seems to have gone from the spirit of our mystic, especially after the very sudden death of his friend, Baron Liebistorf, which left a blank that nothing else could fill. He realized that he was nearing the end of his life ; yet he was not troubled, but faced with perfect serenity the coming change. Saint-Martin was not tired of life ; he guarded his equanimity to the end, his only desire being to write something advanced on “numbers” before that end came. With this object in view his friend, Mons. de Rossal, came to help him, arriving the day before his death,

which happened on October 13th, 1803, when an apoplectic stroke put a "gentle end to this gentle life."

M. de Maistre (*Soirées de St. Petersbourg*) calls Saint-Martin "the wisest, most instructed, and most elegant of philosophers." Yet, as a mystic, we seem to feel that his life opened with brighter promise than the later years fulfilled. It is said that much of his correspondence has not yet been published, and it is possible that when the new life of Louis Claude de Saint-Martin is published we may gain more knowledge of his inner life. Let us now pass on to the doctrines taught and held by him, and trace how the Theosophy of the eighteenth century was connected with the Theosophy of our own day.

ISABEL COOPER-OAKLEY.

(*To be concluded.*)

INVISIBLE HELPERS.

(*Concluded from p. 316.*)

SOMETIMES it is possible for members of the band of helpers to avert impending catastrophes of a somewhat larger order. In more than one case when the captain of a vessel has been carried unsuspecting far out of his course by some unknown current or through some mistaken reckoning, and has thereby run into serious danger, it has been possible to prevent shipwreck by repeatedly impressing upon his mind a feeling that something was wrong; and although this would come through into the captain's mind merely as a vaguely warning intuition, yet if it occurs again and again he is almost certain to give it some attention and take such precautions as suggest themselves to him. In one case, for example, in which the master of a barque was much nearer in to the land than he supposed, he was again and again pressed to heave the lead, and though he resisted this suggestion for some time as being unnecessary and absurd, he at last gave the order in a somewhat hesitating way. The result astounded him, and he at once put his vessel about and stood off from the coast, though it was not until morning came that he realized how very close he had been to an appalling disaster.

Often however a catastrophe is karmic in its nature, and consequently cannot be averted; but it must not therefore be supposed that in such cases no help can be given. It may be that the people concerned are destined to die, and therefore cannot be saved from death; but in many cases they may still be to some extent prepared for it, and may certainly be helped upon the other side after it is over. Indeed, it may be definitely stated that wherever a great catastrophe of any kind takes place, there there is also a special sending of help. Two recent cases in which such help was given were the sinking of *The Drummond Castle* off Cape Ushant, and the terrible cyclone which devastated the city of St. Louis in America. On both these occasions a few minutes' notice was given, and the helpers did their best to calm and raise men's minds, so that when the shock came upon them it would be less disturbing than it might otherwise have been. Naturally, however, the greater part of the work done with the victims in both these calamities was done upon the astral plane after they had left their physical bodies; but of this we shall speak later.

It is sad to relate how often when some catastrophe is impending the helpers are hindered in their kindly offices by wild panic among those whom the danger threatens—or sometimes, worse still, by a mad outburst of drunkenness among those whom they are trying to assist. Many a ship has gone to her doom with almost every soul on board mad with drink, and therefore utterly incapable of profiting by any assistance offered either before death or for a very long time afterwards. If it should ever happen to any of us to find ourselves in a position of imminent danger which we can do nothing to avert, we should try to remember that help is certainly near us, and that it rests entirely with ourselves to make the helper's work easy or difficult. If we face the danger calmly and bravely, recognizing that the true ego can in no way be affected by it, our minds will then be open to receive the guidance which the helpers are trying to give, and this cannot but be best for us, whether its object be to save us from death or, if that be impossible, to conduct us safely through it.

Assistance of this latter kind has not infrequently been given in cases of accidents to individuals, as well as of more general catastrophes. It will be sufficient to mention one example as an illustration of what is meant. In one of the great storms which did

so much damage around our coasts during last winter it happened that a fishing boat was capsized far out at sea; the only people on board were an old fisherman and a boy, and the former contrived to cling for a few minutes to the overturned boat. There was no physical help at hand, and even if there had been in such a raging storm it would have been impossible for anything to be done, so that the fisherman knew well enough that there was no hope of escape, and that death could only be a question of a few moments. He felt great terror at the prospect, being especially impressed by the awful loneliness of that vast waste of waters. He was also much troubled with thoughts of his wife and family, and the difficulties in which they would be left by his sudden decease. A passing helper seeing all this endeavoured to comfort him, but finding his mind too much disturbed to be impressionable, she thought it advisable to show herself to him in order to assist him the better. In relating the story afterwards she said that the change which came over the fisherman's face at sight of her was wonderful and beautiful to see; with the shining form standing upon the boat above him he could not but think that an angel had been sent to comfort him in his trouble, and that therefore not only would he himself be carried safely through the gates of death, but his family would assuredly be looked after also, and so, when death came to him a few moments later, he was in a frame of mind very different from the terror and perplexity which had previously overcome him; and naturally when he recovered consciousness upon the astral plane and found the "angel" still beside him he felt himself at home with her, and was prepared to accept her advice as regards the new life upon which he had entered.

And this brings us to the consideration of one of the largest and most important departments of the work of the invisible helpers—the guidance and assistance which they are able to give to the dead. It is one of the many evils resulting from the absurdly erroneous teaching as to conditions after death which is unfortunately current in our western world, that those who have recently shaken off this mortal coil are usually much puzzled and often very seriously frightened at finding everything so different from what their religion had led them to expect. The mental attitude of a large number of such people was pithily voiced the other day by an English general

who three days after his death met one of the band of helpers whom he had known in physical life. After expressing his great relief that he had at last found someone with whom he was able to communicate, his first remark was: "But if I am dead, where am I? For if this is heaven I don't think much of it; and if it is hell, it is better than I expected!"

But unfortunately a far greater number take things less philosophically; and since they have been taught that all men are destined to eternal flames except a favoured few who are superhumanly good, and since a very small amount of self-examination convinces them that they do not belong to *that* category, they are but too often in a condition of panic terror, dreading every moment that the new world in which they find themselves may dissolve and drop them into the clutches of the devil in whom they have been so sedulously taught to believe. In many cases they spend long periods of acute mental suffering before they can free themselves from the fatal influence of this blasphemous doctrine of everlasting punishment and realize that the world is governed, not according to the caprice of a hideous demon who gloats over human anguish, but according to a benevolent and wonderfully patient law of evolution, which is absolutely just indeed, but yet again and again offers to man opportunities of progress, if he will but take them, at every stage of his career.

It ought in fairness to be mentioned that it is only among Protestant communities that this terrible evil assumes its most aggravated form. The great Roman Catholic Church, with its doctrine of purgatory, approaches much more nearly to a conception of the astral plane, and its devout members at any rate realize that the state in which they find themselves shortly after death is merely a temporary one, and that it is their business to endeavour to raise themselves out of it as soon as may be by intense spiritual aspiration, while they accept any suffering which may come to them as necessary for the wearing away of the imperfections in their character before they can pass to higher and brighter regions.

It will thus be seen that there is plenty of work for the helpers to do among the newly dead, for they need in the vast majority of cases to be calmed and reassured, to be comforted and instructed. In the astral, just as in the physical world, there are many who are

but little disposed to take advice from those who know better than they ; yet the very strangeness of the conditions surrounding them renders many of the dead willing to accept the guidance of those to whom these conditions are obviously familiar ; and many a man's stay in Kâmaloka has been considerably shortened by the earnest efforts of this band of energetic workers.

Not, be it understood, that the karma of the dead man can in any way be interfered with ; he has built for himself during life an astral body of a certain degree of density, and until that body is sufficiently dissolved he cannot pass on into Devachan. But many of the dead very considerably retard that process of dissolution by clinging passionately to the earth which they have left ; they turn the whole current of their thoughts and desires backwards instead of forwards, downwards instead of upwards, and so prolong their stay in astral regions to an almost indefinite extent. In convincing them that this is contrary to the laws of nature and persuading them to adopt an attitude of mind which is the exact reversal of it lies a great part of the work of those who are trying to help.

It happens occasionally that the dead are earth-bound by anxiety—anxiety sometimes about duties unperformed or debts undischarged, but more often on account of wife or children left unprovided for. In such cases as this it has more than once been necessary, before the dead man was satisfied to pursue his upward path in peace, that the helper should to some extent act as his representative upon the physical plane, and attend on his behalf to the settlement of the business which was troubling him. An illustration taken from the experience of the past year will perhaps make this clearer.

One of the band of pupils was trying to assist a poor man who had died in one of our western cities, but found it impossible to withdraw his mind from earthly things because of his anxiety about two young children whom his death had left without means of support. He had been a working man, and had been unable to lay by any money for them ; his wife had died some two years previously, and his landlady, though exceedingly kind-hearted and very willing to do anything in her power for them, was herself far too poor to be able to adopt them, and very reluctantly came to the conclusion that she would be obliged to hand them over to the

parish authorities. This was a great grief to the dead father, though he could not blame the landlady, and was himself unable to suggest any other course.

Our friend asked him whether he had no relative to whom he could entrust them, but the father knew of none. He had a younger brother, he said, who would certainly have done something for him in this extremity, but he had lost sight of him for fifteen years, and did not even know whether he was living or dead. When last heard of he had been apprenticed to a carpenter in the north, and he was described then as a steady young fellow who, if he lived, would be sure to get on. The clues at hand were certainly very slight, but since there seemed no other prospect of help for the children, our friend thought it worth while to make a special effort to follow them up. Taking the dead man with him he commenced a patient search after the brother in the town indicated; and after a great deal of trouble they were actually successful in finding him. He was now a master carpenter in a fairly flourishing way of business—married, but without children though earnestly desiring them, and therefore apparently just the man for the emergency.

The question now was how the information could best be conveyed to this brother. Fortunately he was found to be so far impressionable that the circumstances of his brother's death and the destitution of his children could be put vividly before him in a dream, and this was repeated three times, the place and even the name of the landlady being clearly indicated to him. He was immensely impressed by this recurring vision, and discussed it earnestly with his wife, who advised him to write to the address given. This he did not like to do, but was strongly inclined to travel down into the west country, find out whether there was such a house as that which he had seen, and if so make some excuse to call there. He was a busy man, however, and he finally decided that he could not afford to lose a day's work for what after all might well prove to be nothing but the baseless fabric of a dream.

The attempt along these lines having apparently failed it was determined to try another method, so one of the helpers wrote a letter to the man detailing the circumstances of his brother's death and the position of the children, exactly as he had seen them in his

dream. On receipt of this confirmation he no longer hesitated, but set off the very next day for the town indicated, and was received with open arms by the kind-hearted landlady. It had been easy enough for the helpers to persuade her, good soul that she was, to keep the children with her for a few days on the chance that something or other would turn up for them, and she has ever since congratulated herself that she did so. The carpenter of course took the children back with him and provided them with a happy home, and the dead father, now no longer anxious, passed rejoicing on his upward way.

Another very frequent case is that of the man who cannot believe that he is dead at all. Indeed, most people consider the very fact that they are still conscious to be an absolute proof that they have not passed through the portals of death—somewhat of a satire this, if one thinks of it, on the practical value of our much-vaunted belief in the immortality of the soul! However they may have labelled themselves during life, the great majority of those who die, in this country at any rate, show themselves by their subsequent attitude to have been to all intents and purposes materialists at heart; and those who have honestly called themselves so are often no more difficult to deal with than others who would have been shocked at the very name.

A very recent instance was that of a scientific man who, finding himself fully conscious, and yet under conditions differing radically from any that he had ever experienced before, had persuaded himself that he was still alive, and merely the victim of a prolonged and unpleasant dream. Fortunately for him there happened to be among the band of those able to function upon the astral plane a son of an old friend of his, who had been commissioned by his father to search for him and endeavour to render him some assistance. When after some trouble the young man found and accosted him, he frankly admitted that he was in a condition of great bewilderment and discomfort, but still clung desperately to his dream hypothesis as on the whole the most probable explanation of what he saw, and even went so far as to suggest that his visitor was nothing but a dream-figure himself!

At last, however, he so far gave way as to propose a kind of test, and said to the young man, "If you are, as you assert, a living

person, and the son of my old friend, bring me from him some message that shall prove to me your objective reality." Now although under all ordinary conditions of the physical plane the giving of any kind of phenomenal proof is strictly forbidden to the pupils of the Masters, it seemed as though a case of this kind hardly came under the rules; and therefore, when it had been ascertained that there was no objection, an application was made to the father, who at once sent a message referring to a series of events which had occurred before the son's birth. This convinced the dead man of the real existence of the young man, and therefore of the plane upon which they were both functioning; and as soon as he felt this established, his scientific training at once reasserted itself, and he became exceedingly eager to acquire all possible information about this new region.

Of course the message which he so readily accepted as evidence was in reality no proof at all, since the facts to which it referred might have been read from his own mind or from the âkâshic records by any creature possessed of astral senses; but his ignorance of these possibilities enabled this definite impression to be made upon him, and the Theosophical instruction which his young friend is now nightly giving to him will undoubtedly have a stupendous effect upon his future, for it cannot but greatly modify not only the Devachan which lies immediately before him, but also his next incarnation upon earth.

The main work, then, done for the newly dead by our helpers is that of soothing and comforting them—of delivering them when possible from the terrible though unreasoning fear which but too often seizes them, and not only causes them much unnecessary suffering, but retards their progress to higher spheres—and of enabling them as far as may be to comprehend the future that lies before them. Others who have been longer on the astral plane may receive much help, if they will but accept it, from explanations and advice as to their course through its different stages. They may, for example, be warned of the danger and delay caused by attempting to communicate with the living through a medium, and sometimes (though rarely) an entity already drawn into a spiritualistic circle may be guided into higher and healthier life. Teaching thus given to persons on this plane is by no means lost, for though the

memory of it cannot of course be directly carried over to the next incarnation, there always remains a certain predisposition to accept it immediately when heard again in the new life.

But turning back again now from the all-important work among the dead to the consideration of the work among the living, we must briefly indicate a great branch of it, without a notice of which our account of the labours of our invisible helpers would indeed be incomplete; and that is the immense amount which is done by suggestion—by simply putting good thoughts into the minds of those who are ready to receive them. But let there be no mistake as to what is meant here. It would be perfectly easy—easy to a degree which would be quite incredible to those who do not understand the subject practically—for a helper to dominate the mind of any average man, and make him think just as he pleased, and that without arousing the faintest suspicion of any outside influence in the mind of the subject. But however admirable the result might be, such a proceeding would be entirely inadmissible. All that may be done is to throw the good thought into the person's mind as one among the hundreds that are constantly sweeping through it; whether the man takes it up, makes it his own, and acts upon it, depends upon himself entirely. Were it otherwise, it is obvious that all the good Karma of the action would accrue to the helper only, for the subject would have been a mere tool, and not an actor—which is not what is desired.

The assistance given in this way is of an exceedingly varied character. The consolation of those who are in suffering or in sorrow at once suggests itself, as does also the endeavour to guide towards the truth those who are earnestly seeking it. When a person is spending much anxious thought upon some spiritual or metaphysical problem, it is often possible to put the solution into his mind without his being at all aware that it comes from external agency. A pupil may often be employed as an agent in what can hardly be described otherwise than as the answering of prayer; for though it is true that any earnest spiritual desire, such as might be supposed to find its expression in prayer, is itself a force which automatically brings about certain results, it is also a fact that such a spiritual effort offers an opportunity of influence to the Powers of Good, of which they are not slow to take advantage, and it is some-

times the privilege of a willing helper to be made the channel through which their energy is poured forth. What is said of prayer is true to an even greater extent of meditation, for those to whom this exercise is a possibility.

Besides these more general methods of help there are also special lines open only to the few. Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians; but obviously it is not every helper who is capable of being used in this way. Sometimes, though more rarely, it is possible to warn persons of the danger to their moral development of some course which they are pursuing, to clear away evil influences from about some person or place, or to counteract the machinations of black magicians. It is not often that direct instruction in the great truths of nature can be given to people outside the circle of occult students, but occasionally a little is done in that way by putting before the minds of preachers and teachers a wider range of thought or a more liberal view of some question than they would otherwise have taken.

Naturally as an occult student progresses on the Path he attains a wider sphere of usefulness. Instead of assisting individuals only he learns how classes, nations and races are dealt with, and he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves. As he acquires the requisite power and knowledge he begins to wield the greater forces of the âkâsha and the astral light, and is shown how to make the utmost possible use of each favourable cyclic influence. He is brought into relation with those great Nirmânakâyas who are sometimes symbolized as the Stones of the Guardian Wall, and he becomes—at first of course in the very humblest capacity—one of the band of their almoners, and learns how those forces are dispersed which are the fruit of their sublime self-sacrifice. Thus he rises gradually higher and higher, until blossoming at length into Adeptship, he is able to take his full share of the responsibility which lies upon the Masters of Wisdom, and to help others along the road which he has trodden.

On the devachanic plane the work differs somewhat, since teaching can be both given and received in a much more direct, rapid and perfect manner, while the influences set in motion

are infinitely more powerful, because acting on so much higher a level. But (though it is useless to speak of it in detail at present, since so few of us are yet able to function consciously upon this plane during life) here also—and even higher still—there is always plenty of work to be done, as soon as ever we can make ourselves capable of doing it; and there is certainly no fear that for countless æons we shall ever find ourselves without a career of unselfish usefulness open before us.

Let no one sadden himself with the thought that he can have no part nor lot in this glorious work. Such a feeling would be entirely untrue, for everyone who can think can help. If you know (and who does not?) of some one who is in sorrow or suffering, though you may not be able consciously to stand in astral form by their bedside, you can nevertheless send them loving thoughts and earnest good wishes; and be well assured that such thoughts and wishes are real, and living, and strong—that when you so send them they do actually go and work your will in proportion to the strength which you have put into them. Thoughts are things, intensely real things, visible enough to those whose eyes have been opened to see, and by their means the poorest man may bear his part in the good work of the world as fully as the richest. In this way at least, whether we can yet function consciously upon the astral plane or not, we can all join, and we must all join, the army of “Invisible Helpers.”

C. W. LEADBEATER.

A SŪFĪ FABLE.

ONE knocked at the Beloved's door, and a voice from within cried, “Who is there?” Then the soul answered, “It is I.” And the voice of God said, “This house will not hold me and thee.” So the door remained shut. Then the soul went away into a wilderness, and after long fasting and prayer it returned, and knocked once again at the door. And again the voice demanded, “Who is there?” Then he said, “It is THOU,” and at once the door opened to him.

THEOSOPHY AND SCIENCE.

THE claims of Theosophy are so vast that to thoroughly discuss them we should have to discuss the whole universe. It claims to be the great universal philosophy of nature and man.

We must remember that science also makes universal claims. The word "science" to-day is a word to conjure with. The magic wand of science is rapidly transforming the face of nature, consolidating the whole human race into one vast commonwealth by the application of steam and electricity, and establishing the material basis for the realization of the dream of the ages—the universal brotherhood of man.

Under the doctrine of evolution we are beginning to realize that society is not like a crystal, fixed and incapable of change, but that it is an organism subject to the laws of growth and development like any other living thing.

The history of modern science since its birth in the sixteenth century has been one long series of conquests in all departments of nature and of human thought. Under her searching investigation nature has yielded her secrets one by one, and has been made subservient to man's social welfare. The victories and accomplishments of science have been so numerous and great in the realm of nature, or in the materialistic field, that in the hands of many of her present high priests, she now threatens to take possession of the more elevated regions of philosophy and religion. Having explored the universe of matter, she now proposes to explore the universe of spirit, and on this in many quarters to-day she even proposes to say the final word. The philosophy of Monism in the hands of Haeckel postulates the identity of matter and spirit, and represents the most advanced form of materialism. The philosophy of modern science for the last half century has been the philosophy of materialism. Indeed, materialism under one form or another has always been the

philosophy of science, but in the period mentioned, it has flourished particularly rank and luxuriant.

The method of modern science is the method of induction, or of reasoning from particulars to generals. The inductive method is based upon observation, experiment and mathematical demonstration, and nothing whatever is allowed to become a part of science, or to be dignified with the name of science unless it has first passed the test of observation, experiment or mathematical demonstration. This method of modern science has also been called the positive method. Now, there is a large class of phenomena in the universe, belonging mainly to the psychical nature of man—to the intuitions and aspirations of his soul—that has never been brought, and cannot be brought, under the materialistic tests of modern science; they cannot be experimented upon, or mathematically demonstrated. In this materialistic philosophy thought is merely the result of the molecular motion of brain particles. "My soul!" the materialist cries, "I mean that bit of phosphorus that takes its place." This materialistic philosophy denies everything which the senses cannot grasp. The scepticism which doubts has in many quarters given place to the dogmatism which denies. According to this philosophy, the five senses of man are the only faculties which he possesses by which he can attain knowledge. All knowledge is therefore sensual in its origin, and the external world of matter is the only reality. Beyond the boundaries of the senses nothing can be known; everything beyond these boundaries it relegates to the region of the unknown. The unknown is the great lumber room into which science hurls everything it cannot explain by its positive method. The universe may exist beyond those boundaries, but it is not a subject for investigation. In the terminology of Spencer and Huxley this philosophy goes by the name of agnosticism. To the agnostic, religious thoughts and aspirations are but the vagaries of an unbridled imagination. In the infinite universe in which we have our existence nothing exists but matter and force. Matter and force are the fundamental postulates of this philosophy. They are the only ultimate realities. From the mechanics of atoms, from the action and reaction of matter and force, the universe has been evolved. In the words of Spencer, "dissipation of motion proceeds concomitantly with the aggregation of mass, in which the matter

passes from what is called a homogeneous to a heterogeneous state, giving rise to all the products of evolution." This is the old theory of the Latin philosopher, Lucretius, that the universe has been evolved through the fortuitous concourse of atoms. Like a vast machine, nature operates with fearful uniformity, stern as fate, absolute as tyranny, merciless as death, too vast to praise, too inexorable to propitiate; it has no ear for prayer, no heart for sympathy, no arm to save. From this concourse of atoms comes forth the brain of a Shakespeare and a piece of chalk. The atomic wheels grind out both alike.

The agnostic does not deny that there may be a higher universe than the universe of matter and force. Indeed, his philosophy postulates the existence of such a universe. What he denies is that the human mind can know anything of that universe. When at the end of his investigations he comes to the point where sensible phenomena cease he stops there, and passes into a state of neuroscience. Beyond that point he says, "I do not know." Beyond this region of sensible phenomena lies the great ocean of the unknown; but dwelling as he does in the region of the senses, and being without a chart, sail or compass, he cannot explore it. All he is able to do is to feel the ripples as they undulate from that great ocean and break upon his senses, generating a spark of consciousness in the nerve centres of his brain. To him the universe is an unfathomable abyss; as he looks out into that unknown ocean all is dark and silent; no ray of light penetrates the gloom, no sound penetrates the silence; no message of love comes to cheer him onward, no message of hope comes to fill his soul with inspiration. All is dark and silent as the tomb.

Such is the goal to which materialistic philosophy would lead us; such is the hope which it holds out to humanity; such has been the philosophy of science for the last half century in the hands of its most representative thinkers.

Now the great enemy of materialism is Theosophy; this is the dragon which Theosophy desires to slay; materialism is the deadly upas tree, which brings death to every soul coming under its influence. Materialism desires to formulate a philosophy and religion which will sound the funeral knell to all spiritual realities, hopes and aspirations; it desires to obliterate every trace of the

divine in man and to place him on exactly the same level as the brute.

While I am the first to admit the vast service which science has rendered to man's material welfare, and her glorious achievements in the realm of nature, I am not disposed to admit that positive science is competent to formulate a philosophy for man's moral and spiritual guidance. I will show you by indisputable examples that this materialistic philosophy of science is not competent to feed the aspirations of even its most ardent disciples; and that science herself is now beginning to see this, and is reaching forward for a more spiritual interpretation of the universe. One of the greatest scientists of France was M. Papillon. He was young and enthusiastic, and his life was full of great promise. He was an ardent disciple of Comte, the founder of the Positive Philosophy, but he was unfortunately cut off in the midst of his scientific labours at a time when his scientific career was opening up most brilliantly. M. Lévêque, in his introduction to Papillon's posthumous work on the history of modern philosophy, gives the intellectual and spiritual history of this young scholar. He had felt the full fascination of the splendid advance of contemporary science, and he started with the most absolute exclusivism, and the elimination of everything which was not positive science. His road to Damascus was this very pursuit of free scientific enquiry. He felt as he went on, that man has other faculties than pure reason which demand to be fed. He came to recognize that even knowledge itself catches as it ascends a glory from heights above those of scientific observation. "Let the empirics and utilitarians say what they will," he writes shortly before his death, "there are certainties outside the experimental method, and paths of progress that outlie its most brilliant and beneficent applications. The human mind can employ its energies, work in accord with reason, and discover real truth in a sphere as much higher than that of laboratories and workshops as this is higher than the region of the commonest acts of life, the doors of which are not opened to the soul either by mathematical or natural science, and into which nevertheless the soul which has not lost the consciousness of its ancient prerogatives may safely and rightly look." This, reader, is the experience of one of the greatest scholars in France, of a master in science.

There are evidences on every hand to-day that the reign of materialistic philosophy is rapidly passing away. In September last year Professor Wilhelm Ostwald, professor of chemistry in the University of Leipsic, delivered a lecture before the Society of German Naturalists and Physicians at Lübeck on "The Failure of Scientific Materialism," in which, after pointing out that the basis of scientific materialism was the "mechanics of atoms," and that to it matter and motion are the ultimate concepts to which the diversity of natural phenomena must be referred, he says :

"I propose to express my conviction that this so generally accepted conception is untenable ; that this mechanical view of the world does not serve the purpose for which it has been formed, and that it is contradictory of indubitable and generally known and recognized truths. There can be no doubt of the conclusion to be drawn from this proposition ; this scientifically untenable conception must be given up and replaced if possible by another and better one."

He proves his position at considerable length, and asserts that the materialistic theory must be replaced by the energistic theory, which regards all the phenomena of the natural world as but the expression of a transcendental power above the region of the senses.

Let us hear what one of our American scientists has to say on this matter. In the latest work of Nathaniel Southgate Shaler, called *The Interpretation of Nature*, he says :

"There is abundant room for spiritual truths in the universe. In fact our modern physical science is ever tending away from the crude conceptions of nature held by the ancients. It seems now as if the end of a long dispute between the materialists and the spiritualists may soon come about through the growing conviction of the physicists that all matter is but a mode of action of energy ; that the physical universe is not a congeries of atoms which are inert except when stirred by dynamic powers, that all phenomena whatever are but manifestations of power. In other words, the students of nature are now nearer to those who have trusted for guidance to the divine sense than ever before !" He further says: "I am myself convinced that in the next century there will be a state of science in which the unknown will be conceived as peopled with powers

whose existence is justly and necessarily inferred from the knowledge which has been obtained from their manifestations.”

The teachings of Theosophy in regard to the existence and reality of the unseen universe are corroborated by physical science. The existence and reality of unseen forces is one of the most certain facts of physical science. Indeed, the greater part of physical science concerns itself with the operation of these forces. The doctrine of energy is the most cardinal doctrine in physical science to-day. The forces of heat, light, electricity, etc., are now regarded as different forms of the one universal energy, whose transformations give rise to all the changes which are constantly taking place in the world of matter. The law of the Conservation of Energy is the most fundamental law of the universe. We cannot see energy; we become aware of its existence by its transformations and operations in the world of matter. Energy is the reality of our reason, while matter is the reality of the senses. In physical science the supreme test of the reality of anything—that is the objective reality—is that it cannot be created or destroyed. No effort of the will can create or destroy the smallest quantity of matter or energy. You may change a piece of matter into any form you wish, from a solid to a liquid or to a gas, and you will find that the amount of matter at the end of any chemical process is precisely the same as at the beginning. This law is termed the Conservation of Matter. Now, the more we put energy to this test, the more convinced we become that not the smallest amount of energy can be created or destroyed, and as all energy resides in the unseen universe, it follows that the supreme reality of that universe is energy, and that this visible material universe is merely the theatre of its effects. Indeed, according to Lord Kelvin's Vortex Atomic Theory, the atoms of which matter is built up are now regarded as so many centres of energy. In fact, as I before stated, the whole tendency of modern science to-day is away from the materialistic conception which has prevailed for the last half century, and is tending to a more spiritual conception, in which the unseen universe is regarded as the supreme reality, and the world of matter as the stage or theatre of the manifestations of the unseen. You ask for a proof of the manifestation of the unseen; everything which we see before us is a proof of its manifestation. We

are now in a region of mystery ; everything comes from a region of mystery ; we are ourselves in our own bodies a proof of its manifestation. The transformations of energy give rise to all the changes of nature. Its ceaseless operations give rise to the successions of day and night, of the seasons, of the movement of our rivers, the ebbing and flowing of the tides and the waves of the ocean, and the winds which blow over the surface of the earth, as well as the subterranean forces of heat ; air, earth and water are continually moulding themselves to its influence. No life could exist but for energy ; the universe would be a vast sepulchre, in which matter would be motionless, cold and inert. Were it not for energy

Human time would fold its eyelids, and the human sky
Be gathered like a scroll within the tomb, unread for ever.

As I have previously said, materialistic science in the philosophy of Herbert Spencer has overleaped its own boundaries, and has been compelled to postulate the existence of a power in which we live and move and have our being, which comprehends us and encloses us on every hand. In the view of Mr. Spencer, the physical manifestations of nature are all in an equal degree impotent to produce themselves, and all in an equal degree demand the existence of a power behind them. To him there is no distinction in nature between great and small ; nature is a united organism, a connected whole, to which every part contributes, and in which every part is equally essential. "For every moment of its being, for every breath of its life, for every manifestation of its movement there is needed the presence and the action of a force, which in itself is perfectly inscrutable and perfectly transcendent—a force of which the changes in the physical universe are the phases and embodiments, but which yet in itself in its deepest essence is incapable of change. Every movement of the existing universe is as much an expression of it as if for the first time it were forming that universe. In each tremor of a leaf, in each weaving of a tissue, in each motion of a limb, in each perception of an organ, we find ourselves perpetually in the presence of a Power which we do not comprehend, but which yet comprehends us and encloses our entire being." Everything which we see, hear, taste and handle, comes to us from a region of mystery, nay, they are now in a region of mystery. What they are

in themselves we know not; we only know what they seem to be, their reality lies beyond us, all that we know is their manifestation.

Such then is the goal to which science leads us in the hands of its most advanced thinkers. Theosophy therefore finds a basis in science for the existence and reality of the unseen universe. Theosophy asserts that the material universe is but the representation of the invisible or the immaterial. This philosophy is also worked out very fully in Swedenborg's *Science of Correspondences*. His science of correspondences is based on the fact that the material universe and all the things therein are but the incarnation, if we might so speak, of invisible realities, of realities unperceivable by the senses; that the material universe hangs from the spiritual, and is the crystallization, so to speak, of the spiritual; and that there is a vital, organic connection between the two. This connection is deeper than mere analogy or symbolism; it is organic, so that the material absolutely depends on the spiritual, and could no more exist without it than could our bodies without that vital principle which is contained in them. The material universe is built on a spiritual plan, just as our bodies are built into their forms under the influence and moulding power of the subtle ethereal vital principle.

Now consider the law of vibrations upon which Theosophy lays so much stress. Theosophy maintains that the universe is filled with vibrations. I will now show you that this law of vibrations is in absolute accord with the findings of modern science. We know that the ether vibrations which constitute light vibrate with rapidities ranging from 400 million million to 800 million million per second, and are from 1-30,000th to 1-70,000th of an inch in length. These ether vibrations travel through the ether at a velocity of 186,000 miles per second, and vibrate in a direction at right angles to the direction of propagation. Now, while the human eye can only perceive as light those vibrations which come between 400 million million and 800 million million per second, it does not follow that these are the only vibrations existing in the ether. Indeed it is now absolutely certain that there exist vibrations much more rapid and also much slower than these, from the infinitely great to the infinitely little. The eye and ear perceive only a very limited range of vibrations; the senses which man possesses reveal to him but a very small portion of the universe by which he is

surrounded, and man would be a very limited mortal indeed if he had to depend for his knowledge only upon what his senses tell him. Were it not that civilized man possesses instruments to aid his senses, his range of knowledge of the universe would be very limited; he would know no more than the savage. The telescope reveals other worlds in the depth of infinite space, which remain hidden to the unaided eye; the microscope reveals to him the universe of the infinitely small, of which he could not become conscious without its aid. The same is more or less true of the thousand and one scientific instruments now in use by man. Each instrument, we may say, adds a special sense to man, with which he can explore the universe around him, or it increases the power of his existing senses.

You have probably heard of Prof. Langley's bolometer. This is an instrument for testing the smallest possible degree of heat where it exists. Some very wonderful results have been obtained with this instrument in the last two or three years. You probably know that each portion of the visible spectrum has its own characteristic properties; the red end of the spectrum, for instance, is noted for its thermal or heat properties, while the distinguishing property of the violet end is its intense chemical activity. The red end contains no chemical activity, however, and the violet end contains no thermal properties. Now, when the red end of the spectrum is tested with the bolometer it is found that the hottest part of the spectrum is below the red, where the eye sees nothing; the greatest heat is found some distance below the red. Within the last few years Prof. Langley has very elaborately mapped out the properties of the infra-red end, and he finds it is even more complicated in its character than the visible spectrum. It extends below the red a distance about thirteen times longer than the visible spectrum itself. It has also been found that the most intense chemical activity is not in the visible part of the spectrum called the violet, but some distance beyond the violet, in what is called the ultra-violet part of the spectrum, where the eye sees nothing, and this ultra-violet part of the spectrum has also been mapped out to a considerable distance beyond the visible spectrum. We can therefore understand that that portion of the spectrum which is visible to the eye is but a very small portion of the entire spectrum, and we

can therefore see how very limited our optical organ is, and how very little it reveals to us of the true condition of affairs. It has been suggested by many scientists that the X Rays, recently discovered by Prof. Röntgen take their origin from the invisible infra-red end of the spectrum.

This shows us then that the universe of ether vibrations exists far beyond the limits of our senses, that the universe is constantly filled with ether vibrations of all sizes, and that it is only our limited faculties which prevent us from becoming cognizant of these vibrations. The honest daylight thus becomes an incomprehensible ocean, trembling with infinitesimal vibrations which shake the universe by their ethereal tremors.

Electricity is now known to consist of ether vibrations; the electro-magnetic theory of light tells us that light and electricity are both undulatory disturbances in the ether, the only difference between the two being that the vibrations which produce the phenomena of electricity are longer than those which produce light. The identity of light and electricity is one of the greatest discoveries of this century.

We have heard of what is called the Kinetic Theory of gases. This theory establishes the fact that the atoms or molecules of all gases are in a very rapid state of vibration, and travel at a very high velocity among themselves. In this molecular motion they suffer innumerable collisions with each other, the number of collisions and the rapidity of their motion depending upon what is called the temperature and the pressure of the particular gas. It has been demonstrated that in the case of hydrogen gas at zero centigrade and at atmospheric pressure, each atom of the gas travels at a velocity of seventy miles per minute, and comes into collision with its neighbouring particles 17,700,000,000 times per second. And so on with the other gases. Each gas has its own periodic time of vibration under a certain temperature and pressure. This example gives an idea of the vibrations among the particles of ordinary matter. The kinetic theory has also been carried into the realm of astronomy by Prof. Geo. H. Darwin, and he has proved that the nebulae in the heavens, which are in reality suns or stars in the process of formation, may behave very much like an ordinary gas. These nebulae appear to consist of vast swarms of meteorites,

moving about among one another, just like the particles of a gas. Their collisions produce heat and light, which renders the nebulae visible to us. We therefore see that in the infinitely great, as well as in the infinitely little, throughout the universe of ether as well as throughout the universe of matter, the law of vibrations holds good. The law of vibrations is universal.

Matter, we therefore see, is not dead and inert as has been generally supposed. It is full of motion. According to the researches of Pasteur matter would also seem to be full of life, and there is no longer any dividing line between the organic and the inorganic. These researches of Pasteur throw a new light upon the whole universe of matter. The principles of fermentation carry home to us upon the basis of science the very truth which Theosophy teaches, namely, that the universe is full of life. The universe is not dead, it is alive; and, not only so, but the recent researches of the great French scientist, Binet, go to prove that the minutest microscopic organisms possess psychic faculties similar to those of animals higher up in the scale of life. These microscopic organisms also have their loves and hatreds, likes and dislikes, jealousies and envies, much the same as the higher animals; they also found colonies, propagate their species and obtain their food in much the same manner. One of the most interesting little books of recent years is one entitled *The Psychic Life of Micro-Organisms*, by the eminent scientist I have mentioned.

JOHN MACKENZIE.

(*To be continued.*)



CORRESPONDENCE.

“ANIMAL REINCARNATION.”

WITH reference to the above subject, I regret that I must repudiate most emphatically any claim to such “first-hand” knowledge as Mr. Knox gives me credit for. I believed that in the article on “Animal Reincarnation” itself I had made my own very minute share in the matter sufficiently clear. That, however, does not seem to have been the case, and I therefore desire to repeat now, what I said then, that

my share in that article was solely the putting upon paper in the form of an article for LUCIFER of the results arrived at by the investigations of others.

The intertwined problem of animal suffering and the law of karma in the lower kingdoms of nature is one that had engaged my attention very often, with the result that I had reached the conviction that no solution thereof could be hoped for without a far wider and deeper knowledge of the facts and processes of inner evolution in those kingdoms. When Mr. Knox's original letter again brought the problem prominently forward, it fortunately happened that some of those among us who *can* get first-hand knowledge on such matters became sufficiently interested to undertake some investigations into the subject. It was an outline of the results so far arrived at which I ventured to put forward under the heading of "Animal Reincarnation," and there my share in the matter ended.

At the time of writing I cherished the hope that this investigation would lead to a complete solution of the problem, and looked upon that article as merely a preliminary survey of the ground. Such however has not been the case; and so far as I am concerned, I can only say that the problem of animal suffering in relation to the law of karma seems to me as far from being completely solved as ever. That there *is* a full and adequate solution, which would equally satisfy our sense of justice, our intellects and our hearts, I feel convinced; but I am also satisfied in my own mind that the facts necessary for its comprehension and formulation are at present not within our knowledge.

Under these circumstances it does not seem to me profitable to engage in simply intellectual speculation upon the subject: its possibilities are too vast, our knowledge of facts far too minute. Still less does controversy seem to me likely to throw light upon the subject, and I shall therefore, with Mr. Knox's kind permission, say nothing whatever upon the various points he raises, several of which, I may add, seem to me exceedingly pointed, acute, and well taken. For, as far as I know, I have myself no further light to throw upon the subject, and I must conclude by apologizing to Mr. Knox for the misconception into which the tone of my previous article has led him, as to my own capacities in that respect; though I think that if he will read the article itself again, he will see that I described in the opening paragraph quite plainly the part I had taken in the matter.

BERTRAM KEIGHTLEY.

BENARES.

THEOSOPHICAL ACTIVITIES.

NEW ZEALAND SECTION.

THE following letter has been received from Auckland :

Since last report Miss Edger has reached Invercargill, the most southerly point of her journey, and she is now on her way north again. Her visit to Dunedin was quite as satisfactory as the others, three lectures being given to appreciative audiences; and in the smaller towns sufficient interest was shown to justify return visits on the northward journey. During the rest of this month, and in December, Miss Edger will be lecturing at different places in the North Island, reaching headquarters in Auckland probably about Christmas.

An interesting lecture was given in Dunedin in October by Mr. A. W. Maurais on "Spiritual Evolution." In Auckland, Mr. Baly, formerly of the Blavatsky Lodge, read a paper on "Buddhism, or the Teachings of the Buddha," which evoked considerable discussion on the respective merits of Buddhism and Christianity; in the same city Mrs. Draffin, on November 8th, gave a lecture entitled "God and Man," the first of a series of lectures on the teachings of Theosophy, and on November 15th Mr. W. H. Draffin lectured on "The Bible." The lecture was followed by a good deal of discussion.

EUROPEAN SECTION.

There is little unusual to announce this month in connection with this Section, the holiday season as usual being a somewhat quiet one.

With the new year, however, Branch lecture lists are again in full swing.

The hall at Headquarters has been entirely re-seated by a generous donor who wishes to remain anonymous. The chairs are now most comfortable, almost too much so in fact to secure the best attention for the lecturer, and they can be folded up and stored in a small compass when not required, rendering the library much neater than it has hitherto been.

The fund started by Mr. Mead in November for the relief of those affected by the Indian famine has been most generously responded to, about £190 having been contributed up to the present time. The money is placed in Mrs. Besant's hands, and the arrangements to meet

the famine are controlled by a committee formed at the recent convention of the Indian Section, comprising some of the best known of our Indian members.

The North London Branch has begun a new series of meetings at Myddelton Hall, Islington, on Sunday evenings, with alternate lectures and short addresses, the latter giving more time and opportunity for questions from the audience. The first meeting was most successful, the room being crowded and a few going away owing to the lack of accommodation.

CEYLON LETTER.

Readers of LUCIFER are already aware that on the 14th of August last we laid the foundation stone of the main wing of the Musæus School and Orphanage. I am now glad to report that a considerable portion of it has been built, and we hope it will be ready by January 15th. In the new wing there are on the ground floor a spacious hall and library, and also a guest room, to accommodate friends who pass Colombo and who are desirous to break their journey here.

The trustees of our institution are Mrs. Higgins, Colonel Olcott, Mr. Wilton Hack, Dr. English and Mr. de Abrew.

The Hope Lodge has elected Mrs. Higgins as its President, and Mr. R. Faber as Secretary.

Last month we had a visit from Mons. Coulomb (Amaravella), who was *en route* to New Caledonia. S. P.

MRS. BESANT'S INDIAN WORK.

"Fresh fields and pastures new" have been trodden by Mrs. Besant during this visit to India. She arrived in Bombay at the end of September, and after a crowded lecture and many interviews went straight on to Benares for the Convention of the Indian Section.

"The week before the Convention," our colleague says, "was the 'Durgâ Pûjâ,' a family religious festival, something like Christmas, only that Hindus fast instead of feasting at their religious ceremonies. A good deal of money is generally spent over it, but Babu Upendranath and his family this year set the example of using the money for the relief of the suffering caused by the high prices of food, brought about by the coming famine. They bought many waggon loads of wheat, and opened a shop in their courtyard, where it was sold considerably below the market price, thus aiding the industrious who are on the verge of starvation from the raised prices. The Convention met on October 19th, and went on during the 20th and 21st. It went very well, and much useful work was done, one thing being the utilizing of

the Theosophical Society's organization to aid in the relief of the starving. The rains have failed over the whole of India, and the harvest is lost. Such a famine has never been before, as a universal drought has never taken place; the food supply cannot last over the winter, and how three hundred millions of people can be fed by imported supplies is the problem to be faced. A catastrophe on a huge scale is feared."

During the Convention Mrs. Besant gave the following lectures: (1) "The Path of Action," (2) "The Path of Wisdom," (3) "The Path of Devotion."

From Benares, early in November, Mrs. Besant and Babu Upen-dranath Basu started for a lecturing tour in the Punjab and Sindh; our colleague wrote from Delhi, Nov. 10th, 1896: "I lectured at Lucknow on the 6th to a very big audience, about 2,000 people, on 'Theosophy, the Science of the Soul.' They were wonderfully intent all the time." From here onwards to Peshawur, Rawul Pindi, Lahore, and Mooltan lecturing and holding meetings for conversation at every place. From the last named city Mrs. Besant writes: "Since my last letter from Lahore the work has been very heavy. . . . My first lecture on November 25th, was on 'The Work of the Theosophical Society,' and there was a very big crowd. The arrangement was rather merciless for my poor throat, as it was after sunset, and the air was misty, and the only shelter was a large shed under which I spoke to an audience in the open air. On the 26th and 27th we had also public lectures. Each morning there was conversation from 8 to 10, and a Branch meeting, a Hindu Boys' Association meeting, and many interviews kept us busy. . . . On the 28th, before leaving, we had a small invitation meeting at Mr. Justice Chatterji's, one of our members, of the chief and wealthiest men of the town to consider our scheme of a Hindu School and College, and formed a committee to collect funds and generally help."

The next place was Mooltan, and from here Mrs. Besant writes: "Mooltan has only once been visited by a Theosophist, when Colonel Olcott came here sixteen years ago. We had a big meeting last evening, and I explained to the people how Theosophy gave them the key to their own teachings, showing them how it illuminated many passages and symbols of whose meaning they knew nothing. A few men have been studying Theosophical books for some time, and we shall have enough, I think, to form a branch. To-morrow we go on into Sindh, quite unbroken ground." The details of this last tour we must leave for next month.

REVIEWS.

A HISTORY OF EGYPT FROM THE EARLIEST TIMES.

By W. M. Flinders Petrie, D.C.L. [London: Methuen and Co. Vols. i. and ii., 1894 and 1896. Price 6s. each.]

THESE are the first two volumes of a History of Egypt, to be completed in six volumes, of which the third, Dynasties XVIII.—XXX., running into vol. iv., are to be by the author of vols. i. and ii. Vols. iv. Ptolemaic, v. Roman, and vi. Arabic Egypt, are to be by other hands.

In vol. i. (Dynasties I.—XVI.) we are presented with the list of Kings in chronological order, with as much information as is accessible, and finally the facts relating to each Dynasty as a whole, its characteristics and so on, are dealt with as fully as present information allows.

Very little appears to be known of the first three Dynasties (4777 to 3998 B.C.) as wood was used instead of stone in the buildings. "Sacred animals are not supposed to have been worshipped in the first Dynasty."

Prof. Petrie assures us that in the early period his dates may be relied upon to within about a century, and in the more recent periods to within a generation.

About the IVth, Vth, and VIth Dynasties much more seems to be known than about all the others up to the XVIth. Dynasty IV. (3998 to 3721 B.C.) comprises eight kings, who appear to have been pyramid builders; the second of them, Khufu or Kheops was the builder of the Great Pyramid. Our author takes it for granted that the pyramids are monuments. The date of this king is given as 3969 to 3908 B.C. The work of a portion of his pyramid is eulogistically spoken of as being "equal to opticians' work of the present day, but on a scale of acres instead of feet or yards of material. The squareness and level of the base is brilliantly true, the average error being less than a ten-thousandth of the side in equality, in squareness, and in level." Of the painted limestone statues of Rahotep and Nefert, the former being a royal son of the reign of Sneferu, first king of Dynasty IV., the latter, Nefert, being Rahotep's wife, our author says: "These (incomparable)

statues are most expressive, and stand in their vitality superior to the works of any later age in Egypt."

Especially valuable is the table of Dynasties which is here reproduced :

Dynasty.	Years.	B.C.	Dynasty.	Years.	B.C.
I.	263	4777	X.	185	3006
II.	302	4514	XI.	43	2821
III.	214	4212	XII.	213	2778
IV.	277	3998	XIII.	453	2565
V.	218	3721	XIV.	184	2112
VI.	181	3503	XV.	190	1928
VII.	70	3322	XVI.	151	1738
VIII.	146	3252	XVII.	260	1587
IX.	100	3106	XVIII.		1327
		3006	XIX.		

Vol. ii. (Dynasties XVII.—XVIII) deals with the XVIIth Dynasty (B.C. 1738-1587), of which very little seems to be known contemporaneously, owing to the supremacy of the foreign Hyksos,—“Shepherd Kings.” The expulsion of the Hyksos was apparently not a very easy matter, as it took several generations to complete. The Egyptians had taken refuge in Nubia and other Southern portions of the Empire, whence they gradually re-established their sway over the whole of Egypt, the Northern being the last to be recovered.

The XVIIIth Dynasty (B.C. 1587-1327) is of interest by reason of the fairly full accounts of its three chief rulers, of whom a good deal seems to be known, and of the rise and fall of the worship of the Aten. The three great members were the great Queen Maat Ka ra or Hat Shepsut, who was co-regent with Tahutmes I., Tahutmes II., and Tahutmes III.; she was daughter of Tahutmes I., surviving him, and named successor, she married her half-brother Tahutmes II.; on his death, after a reign of thirteen years, she continued to reign with her youthful nephew Tahutmes III., then a youth of about nine years of age, but after her death the greatest Expander of Empire that Egypt ever saw. Her whole period was devoted to the peaceful development of the country, and she was responsible for the execution of many admirable works; notably the Temple of Deir el Bahri. “. . . This

temple is now being fully explored," says our author, so that we must perforce wait awhile before learning what it has to reveal. It was a "vast and unique" structure. Some of the sculptures commemorate a certain expedition to Punt, and the following is of interest: "The great variety of fishes in the sea beneath the ships is no mere fancy; the species have been identified with the Red Sea fishes, and show close observation."

This great queen erected a huge obelisk at Karnak; it is nearly 100 feet high, and its inscription states that it was quarried and erected in seven months! This obelisk is still *in situ*, and is the second heaviest known (the heaviest of all being unremoved from its quarry at Assuan) having an estimated weight of 742,000 lbs., as compared with 1,020,000 lbs., credited to the Lateran obelisk in Rome. Prof. Flinders Petrie says of this: "The very brief time of seven months for the whole work of this obelisk, of nearly a hundred feet high, in hard red granite, has been a stumbling-block and wonder to all who have considered it. If we exclude the preliminaries, and date from the actual cleaving of it from the bed, we can scarcely write off less than two months for extracting the block and bringing it to Thebes. If it were erected in the rough, and then worked by men on a scaffolding around it, so as to get the greatest number employed at once, we must set off at least a month for erecting it and placing the scaffold. Thus four months is left for men, working by relays, to dress down, polish and engrave, at least three or four square yards of surface for each man. This would be the probable distribution of time; and nothing impresses us more with the magnificent organization of the Egyptians than this power of launching hundreds of highly trained and competent workmen on a single scheme in perfect co-ordination. It is no question of a tyranny of brute force and mere numbers; but, on the contrary, a brilliant organization and foresight dealing with a carefully prepared staff."

Tahutmes III. (B.C. 1503-1449) was a great warrior who extended and consolidated the empire very considerably, beginning his work in this direction as soon as his more peaceful aunt died. He made conquest of the whole of Syria, and the "reconquest of the Sudan" appears to have been a great cry during the XVIIIth Dynasty, even as it is unto this day! The whole story of this King is of great interest.

The third intensely interesting personage of this Dynasty is Nefer Khepru Ra, Amen Hotep IV., later known as Akhen Aten. Through the influence of his mother Tyi and his wife Nefertiti, he adopted the Aten worship, which seems to have been purer and more

exalted than any other system ever known to have been followed in Egypt. Unfortunately it collapsed entirely after Akhenaten's death, though doubtless it left its influences. Speaking of the Aten worship, Prof. Petrie says: "No one—sun-worshipper or philosopher—seems to have realized until within this century the truth which was the basis of Akhenaten's worship, that the rays of the sun are the means of the sun's action, the source of all life, power, and force in the universe. This abstraction of regarding the radiant energy as all-important was quite disregarded, until recent views of the conservation of force, of heat as a mode of motion, and the identity of heat, light, and electricity, have made us familiar with the scientific conception which was the characteristic feature of Akhenaten's new worship. In every sculpture he is shown adoring the Aten, which radiates above him; an utterly new type in Egypt, distinct from all previous sculptures. Each ray ends in a hand, and these hands lay hold of the king and queen, and support their bodies and limbs, sustain their crowns, give the power symbolized by the royal uræus, and the life symbolized by the *ankh* pressed to their lips. If this were a new religion, invented to satisfy our modern scientific conceptions, we could not find a flaw in the correctness of this view of the energy of the solar system. How much Akhenaten understood we cannot say, but he had certainly bounded forward in his views and symbolism to a position which we cannot logically improve upon at the present day. Not a rag of superstition or of falsity can be found clinging to this new worship evolved out of the old Aten of Heliopolis, the sole lord or Adon of the universe" (p. 214). After translating a beautiful Hymn to the Aten, he continues: "In this hymn all trace of polytheism, and of anthropomorphism, or theriomorphism, has entirely vanished. . . . It would tax anyone in our days to recount better than this the power and action of the rays of the sun. And no conception that can be compared with this for scientific accuracy was reached for at least three thousand years after it. . . . In ethics a great change also marks this age. The customary glorying in war has almost disappeared. . . . The motto 'Living in Truth' is constantly put forward as the keynote of the king's character, and to his changes in various lines."

Readers must judge for themselves whether all this is more complimentary to Akhenaten than to modern science, or the reverse. One is led to reflect that it is quite possible for the scientists of the twentieth century to discover that the ancient Egyptians knew a few things which *we* have not yet discovered, or found that they knew. More and more is the Ancient Wisdom justified, and more and more

clearly is the truth of H. P. B.'s statements confirmed by passages like the above.

O. F.

L'ÈVE NOUVELLE.

By Jules Bois. [Paris: Chailley, 1896. Price 3fr. 50.]

THE Woman's Congress at Paris last year has prepared the way for M. Bois' new work, *L'Eve Nouvelle*. France is far behind England and America in matters concerning woman as an independent entity, and the view it takes of the movement is sufficiently indicated by the new-coined term "le féminisme." M. Bois sallies forth to battle against the sensual view of woman, which he cleverly sums up in the phrase, "l'éternelle poupée," the title of one of his earlier novels. Woman as courtesan and woman as simple housewife are both to be excluded from the composition of the woman that is to be, free, natural, restored to the destiny originally assigned to her until man, robbed her of her liberty. M. Bois thus appears to preach the gospel of "salvation by woman," and as a first step in this direction he urges that the education of "la jeune fille" in France should be modelled on that of American, Russian and English girls; as his publisher phrases it, "à notre jeune fille *mal innocente*, M. Bois oppose l'éducation plus intellectuelle et au fond plus pure de la Slave, de l'Américaine, de l'Anglo-Saxonne."

On turning over the pages of *L'Eve Nouvelle* the reader has ever before his eyes, in the very style and manner of the book even, the crying necessity of reform in this direction in France; it appears that in the capital of that great nation books must be written in a certain way to reach "tout Paris"; M. Bois is still persuaded that "tout Paris" is worth appealing to, and therefore dresses his book in the prevailing fashion. But an iron hand without a glove is wanted here; and it may still be that such a hand is being forged by fate and that it will be the hand of a woman which will choke the life out of the glorification of adultery, on whose throat M. Bois has already laid his fingers.

G. R. S. M.

EGYPTIAN MAGIC.

Being Vol. VIII. of *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [London: Theosophical Publishing Society, 1896. Price 3s. 6d. net.]

NEARLY the whole of the book is taken up with translations, of great interest it is true, but without notes or explanation. Thus we have selections from a number of papyri, including: the Sixty-fourth

Chapter of the so-called "Book of the Dead," from Le Page Renouf's version; Chabas' version of the Harris Magical Papyrus; the Legend of Ra and Isis; Flinders Petrie's Egyptian Tales; and the Gnostic Bruce Papyrus.

The authoress has used Amélineau's text of the Codex Brucianus, but seems to doubt that the originals of the Coptic translation were written in Greek. In this hesitation she stands alone and will continue to do so; the matter has long been placed beyond all doubt. It is regrettable also that the faulty transcript of Woide which Amélineau has reproduced without any collation with the original, has been followed, and not the critical text of Schmidt. Amélineau's text is a chaos. Schmidt has sorted this chaos out and demonstrated that the Codex Brucianus consists of two distinct MSS. of different dates, containing two distinct treatises and also fragments of a Hymn to the Gnosis. The two treatises are respectively the two Books of Ieou, and an older treatise which is said to be the most precious relic of the Gnosis we possess.

But, indeed, *Egyptian Magic* is not a work of a critical, but rather of a suggestive nature. It is regrettable that in modern times occultism and scholarship have not as yet joined hands, and therefore we must be content with the day of small things.

The introductory pages are interesting, and attempt a brief exposition of Egyptian views as to the different "principles" in man and the rationale of Egyptian magic. Our old friends the Sahu, Hati, Ab, Kab, Bai, Ka, etc., smile once more upon us in their old provoking fashion, and we can only say that *if* the Egyptians made such an apportionment of the various "parts" of man as we are presented with in the frontispiece, then their ideas were exceedingly cloudy. We, however, warmly welcome every attempt to solve the puzzle. Then again we are asked to believe that "in the eyes of the Egyptians, mummification effectually prevented reincarnation." But in that case what becomes of the "wisdom" of the Egyptians? Surely they were not so silly as that! Statements again as to what "high initiates . . . knew" are open to unfriendly criticism, for no one but a high initiate can know how far the knowledge of such an adept extended, and the book itself is manifestly the work of a student. The writer belongs to the ceremonial school and the views put forward as to the nature of ceremonies are interesting.

Undoubtedly the field of Egyptian magic should prove one of the most fertile in the whole range of occult literature; but the subject is obscure and difficult, and so far inaccessible to all but the very best

equipped, not only psychically but also philologically. Even 4,000 years B.C. the Egyptians had forgotten most of their real wisdom; the extant papyri for the most part deal with recensions of recensions, commentaries on commentaries, superstitions of a wisdom which once was. Pioneers are thus ever welcome to clear a path through the jungle.

G. R. S. M.

QUESTIONNAIRE THÉOSOPHIQUE ÉLÉMENTAIRE.

By D. A. Courmes. [Paris: Direction du *Lotus Bleu*, 1897. Price 1 fr.]

OUR old colleague, Mons. D. A. Courmes, has not let the grass grow under his feet at Paris. The first output of his redoubled energy is the useful little manual before us. In it one hundred and three pertinent questions meet with as many answers in which the latest information, derived from our best writers, is summarized. It is well known that a summary, epitome, or manual, of Theosophical ideas is the most difficult thing which any one can attempt. The more information one acquires the less is one inclined to make general statements; the more extended one's investigations and reading, the more intense is the realization of one's absolute ignorance before the endless immensities of wisdom which open before the mind's eye. We are thus ever on the horns of a dilemma, either we must keep silence, or do that which we would not—*viz.*, write and speak imperfectly on that which requires the most perfect treatment. The old rule was to keep silence, or write so obscurely that no one but those who had greater knowledge than ourselves could understand—such books were for the most part rather a cry for help than a giving of assistance. Far more mysteries have been created by man than by nature.

The new conditions—the temper of the times which in its best mood demands accuracy and straightforwardness—force upon us the necessity of clear exposition at all risks. In this, however, there is great danger; and frequently in things theosophical the clearest exposition is the furthest from the truth, seeing that it is generally the reflection of a mind which is ignorant of the thought “I do not know.”

Mons. Courmes has tried to steer between this Scylla and Charybdis, which ever threaten to engulf him, and has mostly succeeded. His book undoubtedly supplies a want in France and will serve as an introduction to the endless subject of Theosophy. If it does not escape here and there the appearance of dogmatism—which is unavoidable in such a work—we need not be anxious, for the moment

the reader begins to study modern Theosophical literature for himself, he will have to bid a long farewell to even such a semblance of dogma.

G. R. S. M.

OZMAR, THE MYSTIC.

By Emeric Hulme-Beaman. [London: Bliss, Sands & Co., 1896. Price 6s.]

It is to be regretted that the writers of shilling or six shilling shockers should persist in endeavouring to excite interest in their productions by an infusion of what they consider mysticism. The blend of pseudo-occultism and cheap sensationalism is not the most agreeable mixture in the world; the materials so seldom amalgamate.

The specimen before us, considered apart from its seasoning of magic and mystery, is a typical example of ordinary melodramatic fiction, and as such will doubtless appeal to its appropriate audience. The story moves with a certain briskness; the colours are laid on thickly enough to satisfy the requirements of the most exacting devourer of what their admirers call "thrilling" tales. But why interperse the incidents with fragmentary metaphysical speculation and distorted reminiscence of Theosophical doctrine? Why not allow the heroine—as beautiful and as persecuted as usual—the princely lover, the hardened villain, the heavy father, the *deus ex machinâ*, and the rest of the stereotyped characters to follow their beaten paths to the expected end unharassed by such incongruous grotesques as immovable wine-glasses, anthropomorphic rays of light, "life-waves" and "Asras of the Sixth Cycle"?

The term "adept" is certainly one of considerable elasticity; the author stretches it to cover a personage somewhat lacking in the dignity, knowledge and power we are accustomed to associate with such a title. Ozmar is apparently not much more than a dilettante in the secret science.

It is a pity that authors who desire to throw over their works the glamour of occultism do not equip themselves with an understanding of at least its terminology.

L. Ll.

A PSYCHIC VIGIL.

By "X Rays." [London: Allen & Co., 1896. Price 3s. 6d.]

THIS not particularly interesting work is a discourse on spiritualism by an unknown author. It is introduced by the Rev. H. R. Haweis, who states that he is only the editor of a MS. which came into his hands, and which he publishes in the belief that it will explain the

meaning of "supernaturalism," the difference between so-called supernaturalism and naturalism being only that between law known and law unknown.

The author regards spiritualism as having fulfilled its mission in testifying to the existence of other planes than the material. He gives a warning as to the dangers that may be encountered in investigating and experimenting on these planes, and recommends people to refrain from such investigations once they have convinced themselves as to the fact of the existence of the "spirit-world," because no real advancement can be gained thereby.

He rejects the theory of reincarnation (as do most Spiritualists), considering return to earth unnecessary, for he believes that the spirit-world affords all that is required for further development.

The book concludes with the following opinion and advice: "Man's eyes should be turned outward. . . . He is better employed under the full light of day in seeking to acquire and diffuse knowledge in striving to be of some service to man, than in groping about . . . in the dark mysterious caverns of his soul. . . . Man is an animal and should take satisfaction in all the pleasures of animal life. . . . Take full satisfaction in all the joys of refined intelligence and cultivated tastes. . . . But do not forget the spirit, for that alone is real."

The author does not seem to perceive that to "take satisfaction in all the pleasures of animal life" is not at all compatible with progress in intellectual, still less in spiritual life, that it is not possible to serve two masters or three.

M. L.

THE CHARIOT OF THE FLESH.

By Henry Peek. [London: Lawrence and Bullen, Ltd. Price 6s.]

SUCH is the somewhat unpleasant title of a novel professing to deal with things occult, the most uninteresting book we have read for some time. The question which arises in the mind after perusing the story is, What can have induced the author to attempt to deal with a subject so entirely beyond his powers?—for, quite apart from the endeavour to write a story in which mysticism is the main feature, it is painfully evident that he has not yet learned his craft. The plot is weak, the characters portrayed have no semblance to human beings, and the action is continually interrupted by wearisome explanations of unnecessary and uninteresting details.

Our readers will have no difficulty in judging of the author's knowledge of things occult when we state that reincarnation until the spirit

has learned its earth lesson and found a feminine soul with whom it can unite, is the doctrine in which the principal character of the story is made to believe, and this he professes to have learned in the "spirit-world." We have looked in vain for some redeeming feature in the story, therefore it can serve no useful purpose to notice it at greater length. Possibly the book may have a certain sphere of usefulness as an example of all that the "occult" novel should not be. C. H.

THE WIZARD.

By H. Rider Haggard. [London: Arrowsmith, 1896. Price 1s.]

A STORY of missionary enterprise is somewhat a novel line for Rider Haggard, and such narratives are, we fancy, less popular than they were, say, twenty years ago, but with the help of an earnest and mystically inclined young rector, visions in the night, a dash of black magic and the glamour of savage life and warfare thrown by a past-master in his particular style of fiction, we were compelled to be in at the finish, despite the fact that we felt that the author was cribbed, cabined and confined by the exigencies of his "mission." There is not quite the true ring about some of his characters. We miss the hot devilish savagery to which we have been accustomed. It is there, but it is toned down, and the gentleman who gives the title to the work is quite a stranger to us—we have never before met him in Rider Haggard's company. The Sons of Fire, though excellent subjects for conversion, are not quite the same breed as The People of the Rock and others we know so well; still the tale is well told and our chief regret is that the author should plague his Pegasus with a bearing rein. B. H.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

The December number of *The Theosophist* contains two interesting contributions from Colonel Olcott, the usual chapter of "Old Diary Leaves," and an account of "A French Seeress." The latter article includes a translation of a report in *Le Gaulois*, a Parisian newspaper, of an interview Colonel Olcott and a reporter had with Mme. Mongruel, one of the best known *somnambules* of Paris, The account forms quite an interesting story, the object of the visit being to obtain information as to the reported assassination of the Marquis de Morès, an explorer in Africa. The particulars thus procured were afterwards corroborated in the most satisfactory manner, the case proving a valuable public testimony to the fact of clairvoyance. Mr. Fullerton writes well on "The Consola-

tions of Theosophy," enumerating some of the ideas which may be expected to comfort the complaining.

[In the names of my colleague, Mr. J. C. Chaṭṭopādhyāya, and myself, I do most vigorously protest against the writer of the article on the Kenopanishad. If he had simply quoted our translation without acknowledgment, nothing need have been said, although such a procedure is a sufficient departure from literary morality; but to alter the construction, while retaining the phraseology, into that of a strange tongue which may be understood in India, but is certainly incapable of comprehension in England, is more than even theosophical patience can put up with. Had I the personal acquaintance of the delinquent, I would request him to "flash like a lightning as the eye winketh" out of the horizon of theosophical literature.—G. R. S. M.]

The Thinker in one of the issues before us, has a most sensible article on contemplation, written evidently by one who has followed the progress of the Theosophical movement carefully and has seen many of its peculiar offshoots in the direction of psychical and "Yoga" practices. The different methods employed and their dangers are described and form quite an interesting epitome of the eccentricities of people struggling after "powers." The ordinary unintelligent practising of mantras and use of drugs, religious ceremonies and idol worship are treated with a scant respect, which speaks well for the common-sense of the writer. The articles on "The Ruined Cities of Ceylon," in *The Buddhist*, while somewhat dry reading, provide abundant information for those interested in ancient remains. There appear to be more difficulties arising in connection with Buddhist worship, the Government making some fresh rules with regard to pilgrimages in Ceylon which have raised protests from the Buddhists. *The Journal of the Mahā-Bodhi Society* has greatly improved during the past few months, although reprints and short notes still form a large

part of its contents. Among other papers, a Chinese description of Ceylon in the thirteenth century, "The Buddhist Council under Asoka" and an article on Buddhism by Dr. Paul Carus may be noticed. *The Ārya Bāla Bodhini* continues its excellent work of presenting to the youthful Indian ideas of wider scope than he would probably meet with in ordinary life, and reprints an interesting account of a marvellous boy at Libpore, who is stated to possess abnormal mental and other powers. The story reads, however, more like a case of youthful mediumship than a healthy development. From India we have also to acknowledge the receipt of *The Theosophic Gleaner*, *The Sanmārga Bodhini*, and from Ceylon *Rays of Light* and *The Sarasāvi Sandaresa*.

The Vāhan for January contains a somewhat unusually long section of literary notes, which always contain valuable information. Christianity, Judaism and Egyptian lore form the bulk of the notes this month. An exceedingly interesting answer is contributed by C. W. L. on the colours of the aura and the qualities found in connection with them. The colours are somewhat minutely divided, and with a little further information it may be possible to study emotions and mental qualities with relation to the relative position of the corresponding colours in their natural order. This would probably open up quite a new field in psychology. G. R. S. M. gives some Pythagorean moral precepts, some of which are excellent, but one at least—"Use lying as (thou wouldst) poison"—of doubtful morality, if it is intended to inculcate the idea that small doses may sometimes be good. The subject of materialists in Devachan also receives an interesting exposition.

A new pamphlet, consisting of a lecture by Mrs. Besant, entitled *Man's Place and Functions in Nature*, has just been issued by the Humanitarian League, the lecture dealing mainly with the duty of man to animals,

Our excellent French journal, *Le Lotus Bleu*, opens with a somewhat wild and delirious vision, having the peculiar title, "Lui-les-Deux," the meaning of which is discovered only at the end of the story. The subject is the union of two spectral forms, male and female, evidently "spiritual counterparts," who combine apparently by a sort of psycho-chemical action to form one being, "la monade bipolaire." As the author says: "Ce n'est plus elle, ce n'est plus lui, mais *lui-les-deux*." Luxâme discusses Theosophy and Theosophists, and makes an ingenious distinction, scarcely possible in English, between *Théosophe* and *Théosophie* on the one hand, and *Théosophiste* and *Théosophisme* on the other. Dr. Pascal writes on thought-forms, and translations of a lecture on "Vegetarianism" by Mrs. Besant, and Mr. Leadbeater's paper on "Dreams" are given. *L'Isis Moderne* opens with a mystical Christmas story, which serves to lighten its pages, the subjects of most of the articles being a little technical. A useful series of quotations from the Kurân gives all the passages dealing with heaven or Paradise in that book. We have now added to our list of forces, according to one contributor, Dr. Maurice Adam, "Z-rays," this being the title of an article describing experiments with sensitive plates and the alleged luminous emanations of blood. It will be interesting to see how much of all the reported discoveries by French experimenters will stand the test of the further scientific investigation which is required to raise them out of their present somewhat dubious position.

The main part of *Mercury* for December is made up from two reports of lectures, one, on "Devachan," delivered by Mrs. Besant in Queen's Hall in the summer of last year, and the other by Mr. Mead, forming one of his series of lectures on "The Later Platonists." These both make useful reading, but, especially in the last case, it would hardly be fair to regard the lecturer as responsible for *all* the statements, as here and there some peculiar slips are noticeable. Those who

wish to get the actual statements of the author, can of course do so in some of the recent issues of LUCIFER. In an answer to a question based on the old Scripture text, "By their fruits ye shall know them," A. F. writes very sensibly on Theosophy and Christianity as exhibited in the lives of their followers.

Our Australian sectional journal, *Theosophy in Australasia*, continues in its usual manner to give a selection of useful material, drawn from various sources, and one article of moderate length, dealing in this number with the twenty-first anniversary of the Theosophical Society.

Sophia for December consists almost entirely of translation work, the original article being on Astrology by "Helios," who deals with the signs of the Zodiac, dividing them up into the classifications familiar to the student of that art, and assigning their qualities to them. Among the translations, one of Madame Blavatsky's stories from *The Modern Panarion* is given. The third number of *La Unión Espiritista*, the new Spanish spiritualistic journal, is now before us, and contains articles of much the same quality and nature as the previous issues. The teachings of Allan Kardec of course form the basis of the beliefs expounded in this magazine, and are indeed quite sufficient to form the creed of the new religion, which it is clearly the intention of many spiritualists to attempt to found. One of the articles in this number is on spiritualism as a religion.

The opening article in *Theosophia*, our excellent Dutch magazine, is on the appropriate subject of Christmas, connecting the Christian festival with those of other nations and of more remote founders of religious faith. Some incidents in the real or mythical lives of Christ, Mithras, Krishna, and other "saviours" are compared. The Swedish sectional journal, the *Teosofisk Tidskrift*, opens with a long paper on Universal Brotherhood by Mr. Sven-Nilsson, and among the original matter contains a poem by Anker Larsen, the remainder of

the issue consisting of translations, questions and answers, and activities. *Theosophia* has also been received from Sweden.

The *Lotus Blüten* for December is made up almost entirely of translated matter, which, seeing that the remaining portion consists of eccentric scraps of Christian mystical interpretation and answers to correspondents, is a matter for congratulation. Besides the useful work of reproducing the *Tao-Teh-King* in German, a translation of an English article on Buddhist ideas is given. *Die Uebersinnliche Welt* opens with a letter from the well-known Dr. Carl du Prel on the psychological congress at Munich, the same writer contributing an article on odic force as the vehicle of vitality. The remainder of the number deals mainly with spiritualistic and similar matters.

Probably there does not exist, even in America, a more curious publication than the little *Notes and Queries*, which begins its fifteenth volume with the January issue. It is a receptacle for eccentric theories of the cosmos, mathematical curiosities, and all kinds of odd information, heaped together without observable plan. A study on the decimals of pi is devoted to a research into the relative frequency of various numbers in the decimal, and some occult connection is sought between the fraction $3\frac{1}{7}$, which is the nearest simple approximation to pi, and the fact that 7 occurs less frequently than any other number! Another mathematical curiosity is a magic square of forty-nine consecutive numbers adding up to 1897, forming the magic square for the year. What a field for prediction and "mystical" research this idea opens up! Not the least curious part of the journal is the occasional record of new

societies, the gem of the present issue being "The Concatenated Order of Hoo Hoo." "The Snark of the Universe," we are informed, "is William Eddy Barns, of St. Louis, Mo." The number nine enters into everything in connection with this organization, from the days of meeting to the annual subscription, but, in spite of its eccentricity it appears to have nothing occult about it, but is to promote the "health, happiness and long life of its members." *The Metaphysical Magazine* for December is somewhat duller than usual, the subjects of "Inspiration," "Mystery in Man," "Intuitional Development" and "The Rationale of Prophecy," not being likely to arouse much enthusiasm in the readers. From America a new children's magazine comes to us entitled *Child-Life*, neatly printed, but without much of interest in its contents. It is rather unfair to Socrates to make him responsible for such nonsense as the alleged quotation in "Children of the Gods." *Theosophy* contains among other articles, papers on "The Children of Theosophists," "Theosophy in the Apocrypha," dealing with *The Wisdom of Solomon*, and Wagner's *Meistersinger*. In the *American Oriental Department Paper* some interesting translations are given, consisting of selections from the Mahābhārata, and the Upanishads.

We have also to acknowledge the receipt of *The Hansei Zasshi* from Japan, the Christmas number of *The Vegetarian*, *The Literary Digest*, *Current Literature*, *The Forum*, *The Lamp*, *The Irish Theosophist*, *Ourselves*, *The Mystical World*, *Magic*, a new Australian journal with a startling cover, *The Theosophical News*, *Light*, *The Agnostic Journal*, and *The English Mechanic*.

A. M. G.