

THE THEOSOPHICAL REVIEW

(AMERICAN EDITION)

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EDITED BY ANNIE BESANT AND G. R. S. MEAD

FEBRUARY, 1906

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To investigate unexplained laws of nature and the powers latent in man

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FEBRUARY, 1906

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THE THEOSOPHICAL REVIEW

VOL. XXXVII

FEBRUARY, 1906

No. 222

ON THE WATCH-TOWER

CANADA is congratulating herself on the prospect of the near achievement of union between some of her principal Churches.

Towards the Union
of the Churches

It is truly of its kind a great thing that is contemplated, and the spirit of the attempt is indicative of a potent leaven working for righteousness and rectification. As we learn from an enthusiastic leading article in the *Toronto Globe*, of December 23rd:

Canada led the way in the matter of denominational reunions. Presbyterianism, divided by the secessions and disruptions in Scotland, was reunited in 1875. Methodism, beginning with the divisions in England and the United States, was reunited in 1884. And now it would seem that once again Canada is to be first in the healing of those wider breaches which the controversies of the centuries have made in the Protestantism of the world.

The union of the Presbyterians, the Methodists, and the Congregationalists in one organic Canadian Church is within sight. It may take five years, it may take ten, but a movement is under way which, logically, inevitably, purposefully, will lead those three great and historic branches of Protestantism in Canada into one organised Church with a common creed, a common name, and a common purpose.

The same issue of this journal contains a long account of

,

the proceedings of the Joint Committee on Church Union established by these Churches, containing the reports of the sub-committees on polity, administration, and doctrine. The United Church that is contemplated is to be essentially evangelical and founded on dogma, and that, too, not on dogma indistinctly formulated, as we might have supposed, but on articles of doctrine formally enunciated, without the smallest pretence at apologetic. These articles are more or less just what one might have expected from any conservative evangelical body that is not quite impervious to the modern spirit, but they show no signs of envisaging those wider vistas of belief which alone can provide a manœuvring ground for the gathered hosts of Christendom.

* * *

IT is therefore a most encouraging sign that, in spite of these limitations of dogma, the spirit towards union is so great that it cannot be kept back, and that the fact of God is a Spirit? coming together to strive for union should count for far more than any imperfection in the formulation of dogmatic compacts. These men feel that they ought to be united, and that their differences are contrary to the spirit of the teaching of their Master; but the great difficulty is to make the intellect agree with the feeling, and at the same time to subordinate the natural desire to prove themselves right in the things for which they have striven in the past as matters of principle of such importance that they found in them the *raison d'être* of their separation. To us, however, who are not of their general communion, and who look to a mode of doctrine that should form the basis of union not only of all the Churches of Christendom, but also of all Religions the world over, it is surprising that they can be agreed even on the very first article of their faith as to God, which begins: "We believe in the one only living and true God who is a Spirit." For how can such a doctrine form the basis of real union among men, when, in the first place, the phrase "God is a Spirit" is manifestly an unwarrantable limitation of the Divine Nature, involving the gravest misunderstanding, and in its natural meaning suggesting the idea of God as one of a number of Spirits, and in the second, even if we amend the translation, and interpret the original with greater

accuracy, by rendering it "God is Spirit," we still fall far short of the universality of God, and do violence unto His Love by divorcing Him from His Divine Spouse.

* * *

AND yet what right have we to point to this mote in the eye of our neighbour? Has it not very recently been at any rate

momentarily in our own eye? And here let
 A Mote in our me ask my colleagues to be patient with me for
 own Eye referring to an incident that might otherwise

be buried in oblivion, for it has so far caused no open remark. But when I had written the above, this incident came up before my mind so insistently that I heard as it were the words "Thou hypocrite!" resounding through the fields of space.

At the last Congress of our Federated European Sections that dolorous anthem "God is a Spirit" was sung not once but twice, and at the second singing all the members rose and stood. All this was unpremeditated and formed no part of any reasoned programme of our proceedings; the choice of the anthem was not submitted to the Congress, it could not be in the nature of things, and the idea of standing originated in a spontaneous impulse on the part of a few, which, as is usual in crowds, was automatically joined in by the rest, who doubtless sympathised with the idea of an act of reverence by their colleagues in keeping with what was regarded as a solemn expression of religious aspiration. But, speaking for myself, and I do so with reluctance, I experienced a bad five minutes, and even debated with myself whether it would not be more honest to express my feelings at the moment publicly to the assembly. I refrained from doing so, because the whole intention was evidently a good one, and inspired with the idea of a common expression of unity and sharing in a solemn moment. Even now, months after, when I write, I am aware that I shall be misunderstood by many and held to be a disturber of the peace. But even so, I cannot, strive how I may, still the voice that tells me insistently that this act was, though unintentionally and unconsciously so, the public ceremonious endorsement of a flat contradiction of all that Theosophy in the past and the present has striven to inculcate as to the nature of the Divine

Not a single person in the room, I believe, if faced with it in cold blood, would have subscribed to the dogma "God is a Spirit."

* * *

WHY, then, did we stand in reverent silence when that was enunciated in song which we would have refused to be impressed by in spoken words? The further analysis of that psychological moment I leave to those who were present as a most instructive problem in the evolution of feeling in our Theosophical body; in my opinion, however, it was a psychic impulse first expressed in action by a few and immediately involving the whole body. It was the subordination of the intellect of many to the desire of sharing in a communion of feeling, which had nothing to do with the words sung but had everything to do with the unifying force generated by our coming together for mutual intercourse. It was in brief an unpremeditated act of public worship. It was something happening to us as a body, and doubtless far more good was done on the whole than harm. But what I would suggest is that in future more care should be taken with the choice of words, so that the material offered to the Fashioners may be of a finer texture, and that no regret may be felt by any that what every outsider must have taken to have been the common thought of a great meeting of Theosophists should have been clad in such rags of doctrine.

* * *

THOSE of our colleagues who have made the success of the Central Hindu College at Benares the chief object of their lives are to be heartily congratulated, and must be feeling legitimately happy at the honour that will shortly crown their efforts; for as we learn from the December issue of the *College Magazine* :

An Honour for
the Central
Hindu College

The Prince and Princess of Wales will graciously visit the Central Hindu College on the 19th or 20th February, and will open the new Schools. . . . Great preparations are being made to give them a cordial and loyal reception. The casket, holding the address, will be a model in silver of the Sarasvatî Temple, now building, and an album with views of the College will be presented to H.R.H. the Princess of Wales.

In memory of this auspicious event a Fund will be raised to erect the long-planned Technical Institute, for no better way can be found to com-

memorate the visit of the Prince and Princess than the building of the Institute to train some of their future subjects in knowledge which will enrich both the Empire and themselves.

In the same issue and from other sources we learn that our colleague Mrs. Besant is being bitterly attacked by the native press because she very wisely refused to allow any political demonstration in the College buildings on the part of the students in connection with the partition of Bengal. As she very rightly says: "I hold that students should not be permitted to enter the arena of party politics while pursuing their studies." It is instructive to learn how the fickle public who will at one moment cheer you to the echo, will at the next as cheerfully burn you in effigy, if you do not shout at their dictation; but this is the immemorial way of the crowd, and proves that, as is the case with all popular sayings, *Vox populi vox Dei* is as much lie as truth.

* * *

To pass from grave to gay (at any rate from the spook's point of view). We append a truly remarkable account of Poltergeist phenomena which recently occurred in Trinidad,—that happy hunting-ground of Voodoo necromancy and Obi malpractices, of which our old friend David Ewen wrote so entertainingly years ago in the pages of *The Theosophist*. We are indebted to a colleague, resident in St. George's, Grenada, for a copy of *The Chronicle* of that town, reproducing the original account which appeared in *The Mirror* of Port-of-Spain, Trinidad. What is further remarkable is that the editor of *The Mirror*, though he expresses himself somewhat guardedly, says, in substance, that, in spite of its seeming ridiculous "in this eminently materialistic age," to ascribe these doings to "supernatural agency," nevertheless they have occurred on the testimony of the coolest-headed observers, and every other explanation breaks down; while the editor of *The Chronicle* unequivocally states that he firmly believes the phenomena are so caused. But to the story.

Port-of-Spain in general, and Queen Street in particular, was muchly perturbed yesterday on account of the doings of an alleged "jumbie" in a boarding house kept by Mrs. Lorelhei in Queen Street, between St. Vincent Street and Abercromby Street. The first intimation of abnormalities came

about a week ago, when mysterious assailants started pelting the house with stones. This commenced last Sunday week. After this had gone on for two nights, the house was shut to the street from six o'clock onwards every evening—but still they came. Where from, nobody seemed to know exactly—they just arrived; they dropped on people in bed, and they disturbed the social circle after dinner. What was worse, the missiles increased in size daily. But this has paled into insignificance before the amazing happenings of yesterday. Matters started to get lively at an early hour. At about seven o'clock in the morning there was a sound as of smashing glass from one of the rooms. A young man who lives there got up to see what was the matter, and as he moved an ink-well rose up from the table and whizzed past his face. He turned round to see who threw it, and a bird-cage straightway detached itself from the wall and just dropped—that was all. The former was a bit mysterious, but the latter was easily explainable, and the young man made a mental note as he picked it up that a fresh nail was desirable. Having formulated this opinion, he proceeded to find who had dropped the dishes which he heard smashed. He got to the sitting-room just in time to see a chair heel over and fall. There was no one else in the room, and he was nowhere near it. The consequence was that he began to get rattled; this is not particularly surprising, for it is not the custom for respectable drawing-room furniture to locomote without visible agency of propulsion. That was all just then. A well-known city doctor was in the house tending an invalid, and the affair was mentioned to him. He expressed amazement, and inwardly made extremely sceptical remarks concerning superstition, etc., etc. Then he turned to go. He got halfway downstairs when there was a crash which brought him up with the proverbial round turn. He fetched round, went up again three at a time, and enquired what was happening. The lady of the house explained that just as she was about to drink her *café au lait* the cup had risen up from the saucer, lit out for the ceiling, and hit it in the far corner—witness, the cup and coffee both spilled over the floor. No sooner had the cup dropped than a pan of milk, which was warming over the fire, made tracks across the floor, finished up by falling over itself, and wasting the milk. The doctor didn't quite know what to do; but it was soon settled for him. As they spoke there was another bang, this time from the front gallery; a big flower-pot, containing a plant, and weighing about twenty pounds, had moved off the edge of the balustrading, and distributed itself over the floor. Now, in the first place, it would take a tolerably good shot to hit it with a stone from the street, and in the second place, it is pretty certain that no one shied at it, for they would have been seen. Furthermore, nothing short of a sixteen-pound shot would have moved it. So the doctor simply marvelled—which was about the only thing to be done under the circumstances. Then he looked around the room. Two minutes elapsed. Then matters started humming again. A chair pirouetted around on one leg, and finished by prostrating itself. Now, the doctor says he is prepared to swear that no one was in the gallery near

the chair; there was no thread tied on to it, there were no electric wires, neither were there any pulley blocks visible. He was trying very hard to digest that (the occurrence, not the chair), when a flower-pot, standing on a table, gave a spasmodic heave, shook, progressed hurriedly for about two yards in a horizontal direction, and then it, too, lay down. The doctor marvelled some more, and came to the conclusion that this sort of entertainment was most engrossingly interesting, but just a wee bit beyond his ken. Professional duties prevented his staying there the whole morning, but before he went, a decanter of water found time to roll off a shelf. By this time the residents of the place felt scared, and somebody had hysterics. The news of the affair had spread, and a crowd, filled to the brim with curiosity and fearsome apprehension, but with a balance in favour of the former, had gathered outside. They talked in awesome stage whispers, huddled together, and listened for more music. Someone mentioned that there was a piano inside, and they seemed to expect that too to walk over the gallery. It didn't; but that is by the way. In the course of the morning someone came round, said they knew all about that sort of thing, and would lay it. All that was necessary was for a pen, ink, and paper to be laid on the table, when the jumbie would write its autograph. It didn't; instead the table started to creak, wobbled, failed, fell, and the ink-pot rolled around in a lovely circle, the inky track of which is still visible. Two or three people had by this time gone upstairs to see what was the matter. One of them, a well-known and respected gentleman of the community, was standing in the room; two yards from him, in the middle of the apartment, was a rocking chair; three yards on the far side of it stood a girl. No one was near to it and no one was moving. Suddenly that chair, without any preliminary warning, fetched a double somersault, backwards; it was going in the direction of the gentleman referred to, and as he did not feel at all certain as to the limits of its acrobatic propensities, he started to hurry, and kept on hurrying until he got clear of the house. All this was happening in the drawing-room; but meantime a large mirror had marched across one of the bedrooms, and finished up its procession by dissecting itself into several pieces. In the kitchen was a basket of potatoes, and these, too, caught the infection. It was the same style of thing—inexplicable, unreasonable, and amazing locomotion. They suddenly started to hit upwards. One after another they hit the ceiling, and kept it up till the basket was empty. Then they were content to remain on the floor. During the whole day large crowds stood outside and speculated, and inside vases dropped off tables at intervals of about half-an-hour. But in the evening a tonsorial artist from Frederick Street announced his ability, and intention, of laying the spook. He talked learnedly of severing the connection between the dead and the living, of the possibility of the existence of a spiritualistic medium who was materialising the dead, of magic circles, and magnetism, and other weird and uncanny things galore. He went, he saw, and—he did not exactly conquer. He formed a magic circle of about a dozen people, singled out a

young man, mesmerised him, got him to sleep, and then awaited developments—but they did not develop. The sleeping man spoke not, and the mystery remained unsolved. Up to a late hour last night things seemed to have quieted down somewhat; whether things have been happening overnight this morning will tell.

We have not ventured to improve upon the amazing journalese of the reporter, but have left it in all the iridescence of its pristine “snap.”

* * *

THE following interesting note comes to Mrs. Besant from a French correspondent :

“In *The Secret Doctrine*, vol. i., pp. 309, 310, 3rd edition, in a quotation from an Occult Commentary, these words occur : ‘The real substance of the Concealed [Sun] is a nucleus of Mother-Substance. It is the Heart and Matrix of all the living and existing forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year.’

“If, as is generally the case, we take as an expression of solar activity the number of sunspots, and the return of their maximum as the measure of the periodicity of this activity, we find a cycle of eleven years. The eminent American astronomer, Mr. C. A. Young, of Princeton University, says : ‘The number of spots varies greatly in different years, and shows an approximately regular periodicity of eleven years. . . Prof. Newcomb finds a regular period of 11.13 years (4.62 and 6.51) as a uniform cycle underlying the periodic variations of sunspot activity, just as the regular period of 365 $\frac{1}{4}$ days underlies the more or less variable seasons.’ (*Manual of Astronomy*, Boston, 1902.) This yields an interesting confirmation of ancient occult statements by contemporary science.”

Points of this kind, sent in by students of present-day science, are of great value in establishing, for modern minds, the data of occult writings.

THE MOUNTAINS OF LEBANON

(CONCLUDED FROM p. 410)

THE TWO CROSSES

A DARK grey dome of clouds hung over the Lebanon ; in the east, over the highest peak, the pale sky prayed, and here and there the rugged outlines of the clouds were of a fiery rose, great boulders of light jutting out into the blue repose of the heavens.

And in the west the sun was hidden by the massive grey clouds, which floated motionless, high over the motionless sea.

The sun-rays glided in silence down this cloud-barrier, dwelling in white light on their dark brim before descending onto the waters.

Here they wandered to and fro in mysterious pathways of light upon that sea of luminous greys.

It was as the sound of wonderful music, the melodies of shadows and twilight intermingling and blending into one sweet and awful prayer of purest white light. And the sea kept the secret of that prayer, but my heart heard the strange rustling of its words, and that sound was as the wind rustling in the tall reeds of a lake.

Mysterious, all-powerful God, I hear Thy voice in the prayer of Thy Creation.

Luminous Power, Father of Light, reveal Thy Love and Son to us.

Creator, Almighty Life, purify us, enable us to receive Thy Holy Spirit.

One God, one Love, one Spirit united, and one God, unite us to Thee, O God !

See, the light is for ever changing in form as it wanders over the calm surface of the deep ; now it has multiplied into many pathways, crossing and recrossing each other, roads leading out of and back into infinity.

Now, again, these pathways of lights have flowed back into one simple unity, and I behold that white light on the grey sea, and it is in the shape of two crosses, lying, as it were, hand in hand on the silent, watching ocean, under the stern, calm sky.

And the crosses are a gentle glory, and it seems to me that one cross is the cross of the Saviour, and the other our cross, and the cross of the whole creation : man, and all beasts, earth and all life, sea, mountains, and valleys, all, all life of this our world as here seen, suffering on one cross.

But close to our cross, hand in hand with it, lies the cross of the Saviour.

All creation united in suffering to Christ ; all creation united to the victory and glory of Christ, and in Him triumphant.

The crosses of light ebb, ebb away into the silence of the approaching night ; the heavens have drawn them back, up, into mysterious heights, and a deep silence sinks on to the mountains and sea, and in that silence God's peace dwells.

THE CEDARS OF BARUK

The cedars of the Lebanon are shaped as great lyres, and through their branches the cool wind sweeps in sonorous majesty.

The needles of the cedars are a deep green, and the sunshine dwelling on them speaks to them in voices of tender green and golden light.

The winds of the distant sea, which stretches across the west in luminous azure, yea, these winds arise and sing songs of joy, and their melodies are murmurs of vast, whispering shadows.

The winds of the mountains strike the branches of the cedars, and their melodies are deep and calm, they sing of God's light.

And in the vaulted heavens the sun sails enthroned in tender forget-me-not hues ; its light falls heavily upon the earth encircling it, consuming it with its zeal.

Parched, grey rocks, red soil, glow and shimmer under its dominion. The cedars of the Lord grow on the highest summits of the Lebanon, where the sky and the clouds speak unto them in the silence of a great solitude.

Deep down, below them, the valley slumbers in the heat of the day, the voices of its small river are lost in the murmurs of the wind.

Green peace lies down along its banks and slumbers.

Further westwards three bold ridges arise, each higher than the last; the heat of the sun devours them. Burnt grass and hot earth are blended in mellow glory.

Here and there fields of pine trees and vineyards lean in sombre hues against the precipitous sides.

Beyond the third mountain, surging up against the sky, lies the calm sea.

A vulture sails over the valley and its small river; it floats with the rhythm of a dream through the slumbering air.

A small grey wren flits to and fro amongst the branches of a cedar tree.

In my heart there is anguish and disquiet, I behold my pain and wonder.

Down in the deep valley a dog howls, a long-drawn wail of pain.

Then that dread question: "Why?" sobs in my heart, brain, and soul.

Ah, yes, my God, why, why?

And as that question is wrung from suffering life, I behold of a sudden a spirit standing on either side of the cedar tree which is shaped as a lyre.

These spirits shine in iridescent radiance, and their gentle glory sunders the heat and light of midday, and I see into the inner world of light.

Our Lord stands close to me, on my right side; He is passing me, walking southwards, down to Jerusalem.

On His right shoulder lies the heavy cross, bowing Him earthwards.

He is crowned with the cruel thorns.

I see His face, and its noble strength gives me strength.

I see His deep, deep eyes fixed on me in love, and the sight of that love is unspeakable, for its depth, width, and height are love, patience, and sympathy.

I know then that when I fear to uplift my cross because of

the pain it brings, His cross lies heavier upon His loving shoulders.

No complaint breaks through the peace of His face, for God dwells there.

Long suffering for all life He awaits our coming and draws us to Him.

In patience, tender love and sympathy, He, our God, walks with us, close to us.

Beholding this, I kneel, and my heart and my life adore Jesus.

The spirits of iridescent radiance adore Him, they kneel also in front of Him and worship Light.

Then the vision vanishes, and I hear the wind singing in the cedars the song of unutterable peace.

Rejoice, oh, my heart, rejoice, the mountains of the wild honeysuckle hues are glad and rejoice in the sunshine.

The sunlight is upon the cedars of the Lebanon, its rays lie down upon the branches with their dark green needles, and lying thus they stretch out their many arms of love, and nestling joyous and golden upon the whispering boughs, smile; rejoice rejoice!

The sun's caresses glide under the needles, and see the dazzling whiteness of that gladness, glistening in an ardent heat of passionate ardour.

The sun-tipped needles sing: Rejoice, rejoice!

The winds are fragrant with warm life, the scent of the cedar wood and pine needles is a joy borne aloft on deep melodies.

The breezes glide in and out of the sun-gloried cedars, it is as the sound of the waves of the sea breaking over the soft luxuriance of green mosses.

There is a whisper and a murmur, and all is of joy.

Sunshine and wind, mountains and trees, all are glad and praise with their life the God of Life.

Small oak trees glimmer and shimmer in the sun; the voices of winds wander amongst them and they are surpassingly beautiful; they are fraught with the melodies of the cedars of Lebanon.

Oh, my heart, rejoice, rejoice!

Beauty calls unto its God, with glad, strong life.

Music worships Christ with the melodies of its Christ-given life.

All beauty, all gladness, all melodies, all life glimmer, and shimmer in purest ardour of joy, for Christ is their King.

Rejoice, rejoice !

AMADA.

THE STRANGE STORY OF A HIDDEN BOOK

I.

A STORY

A GREAT land, and a great race living its large life thereon.

Majestic mountains crowned with silent snows ; encircling seas ; vast gorges in which torrents lost themselves ; forests of stately trees and flowering plants and creepers in festoons ; broad-rolling rivers ; awesome cataracts, dazzling cascades and sprayful waterfalls ; incessant-brawling brooks and limpid rills and rivulets ; all teeming with wild life, gentle and innocent or mighty and compelling, gorgeous insects, flashing fish, and birds and beasts of high and low degree ;—all the poetry of living nature.

Great temples ; beautiful homes, full-spaced ; broad paths ; fair market-places ; Udyânas, pleasure-parks and bathing Tîrthas ; Raṅgas, places of plays and poems, palaces of art, Kalâ-grihas ; chariots and cars ; bulls and dromedaries of the finest breeds, and elephants and horses trained and beautified with utmost skill ;—all the poetry of life—enhancing art.

Peace and contentment ; mutual help and love and service ; stately courtesies and ways of gracefulness ; well-balanced, well-divided industry and ease ; all-rounded knowledge ; scripture chant and high and holy hymn—all the poetry of human life was there.

Strong and fair and youthful were the bodies of the race. But the Jîvas were very old, and long experience in their many

previous births had taught them well how sin was ever hunted down and torn in pieces by sure misery. And sinless therefore was the race. And, therefore, too, the Earth's benignity flowed forth to it in unchecked plenty. As the men were just and gentle to each other and to all beings, so the elemental gods that ever give to men what they desire and deserve, shaping their ways to men's deserts and wishes, were also clement unto them. And Mother Earth took pleasure in her children, and, in her vast and joyful dance around the sun, bore her rounded body so that all physical circumstances of wind and wave and sunshine were adjusted to their comfort, and they were happy even as yearling babes rolling and leaping in their mother's lap.

And so that happy elder race lived its large life. But a day came when they should pass away to other worlds and new experiences.

A deep and solemn forest of gigantic pines on a great mountain slope within the land. A hermitage of peace and calm and quiet. A hoary sage and students young and old in a large number.

"My children," said the sage, "the time has come when our race, having lived its appointed round of experiences here, must pass further onwards. You, who are the youngest of the race, are not yet fit to pass on with it. Your studies are not yet complete, and more experience has to be gathered by you all. Your faculties are not all evenly developed and well balanced. Some have grown in power and action greatly; others have grown in feeling of emotion; still others are working for a newer and a larger life of subtler senses for acquiring knowledge, and of finer instruments for doing action. But not until there is a union and a perfect balance of all the three constituents of the Jiva's life on one plane, may it progress into another plane efficiently.

"This balance and perfection are not gained till Jívas do attain the middle point of the life of that plane and pass through a Vairâgya and a surfeit that includes all the selfish pleasures of that plane, into an All-Self consciousness, and thereby learn to live for others than their own particular selves. Therefore your

future destiny is that you shall work as pioneers of a still younger race of Jīvas, that shall gradually be born within the land, heralding its arrival by great wars and times of much disquiet and unrest, and shall take possession of the flesh-houses left by the present race for their benefit. You too shall take birth again and again amongst them, and in the teaching and serving of them shall you yourselves learn and advance. And older ones from us shall not be absent. They shall remain behind as may be necessary, and watch and help and guide as may be fit.

“The great store of knowledge gathered by this older race for the profit of humanity shall lie hidden for long ages in such manner that it shall not be gained easily by those that would misuse it. But yet shall true and earnest seekers never fail to find it. Public spread thereof will be only when, and be only to the degree that, the elements of unity and harmony in the new race predominate over the elements of separation and discord, and a fair number of that race find conditions favourable enough for searching publicly for it, and give the guarantee, by their good life, that they shall use the knowledge well.

“Ye shall know the arrival of that time when the older and younger among you, born in different physical races, shall recognise your common spiritual ancestry and come together and work together openly, making no distinction of outer caste or creed or colour or race or sex; and some shall bring to that inner commonwealth an independent rediscovery of some of these large truths of physical science that now are known to you, and some of metaphysic and psychology and ethic, and others of knowledge through the superphysical senses of the superphysical planes, and some shall be taught directly by the elders staying behind, and others shall carry away entire and by sheer force of strong memory, whole works in Sacred Samskr̥it lying hidden purposely in families selected for the keeping of them thus. And so, with spread of knowledge, spread of love, and spread of mutual help, a happier time shall come over the suffering lands and men shall join to form a new race in imitation of the present and haply rise to greater heights even than this! So, fare ye well!”

II.

A HISTORY—PAṆḌIT DHANRAJ

In the winter of 1896-1897, being then posted as a Government servant, with judicial and revenue duties, at the town of Bârábanki (near Lucknow, the famous capital of the Indian province of Oudh), I came across Paṇḍit Dhanrâj, at the house of Paṇḍit Parmeshri Dâs, a practising lawyer and pleader for Government in the Court of Wards Department, a grey-haired fellow-member of the Theosophical Society, and a friend who has become ever dearer to me since. The impressions that I then received as to Paṇḍit Dhanrâj were described by me at the time in letters to my elder brother, Bâbu Govinda Dâs (an Honorary Magistrate and Municipal Commissioner in Benares), a great hunter after and collector of rare Saṃskṛit manuscripts. Extracts from these letters were published by him in the *Prashnottara* (now called *Theosophy in India*), the monthly organ of the Indian Section of the Theosophical Society, for the months of March, April, and May, 1897. Portions of these extracts were copied in *Lucifer* (now called THE THEOSOPHICAL REVIEW) of London, for May, 1897. I think it best, on the whole, for the purposes of this narrative, to reprint the extracts here, though they are scarcely written in a style suitable for publication.

EXTRACTS FROM THE PRASHNOTTARA

(Extracts from some Private Letters)

[NOTE.—The following three extracts from private letters are printed in the hope that members situated favourably and having local facilities may try their hands and fortune at MS.-hunting in the districts of Gorakhpur and Basti. Many members have had the opportunity of making the acquaintance of Paṇḍit Dhanrâj, referred to in these extracts, at the last Annual Convention of the Indian Section held at Benares in October, 1896, and will probably remember him.—SUB-ED.]

AN OLD-WORLD PAṆḌIT

. . . . Paṇḍit Dhanrâj is blind of both eyes; he is

scarcely twenty years old ; yet it is calculated that he carries in his memory a mass of Saṃskṛit literature equal to about thirty *Mahābhāratas* in bulk. The statement is not easily believable, especially when we are told that this mass comprises writings on all subjects,—the “original” works on Grammar by Maheshvara (Shiva), on Kosha (Lexicography) by Gaṇesha, on Chhandah (Metre) by Viṣṇu, on Cosmogony by Kṛiṣṇa, etc., etc. And yet I am convincing myself gradually that the statement represents nothing but the bare truth. I say I am convincing myself gradually, for I freely confess that I am not quite convinced yet.

Paṇḍit Dhanrāj says that from the age of about five upwards he has been doing nothing else than “committing to memory” at an average rate of about 1,000 shlokas every day. His work ceased about a year or so ago ; and he is now setting about to digest and assimilate his vast mental meal. He studied at the house of a family of Paṇḍits in his native village, where the “Paramparā” (Succession) has come down, and where the books are yet found the very names of which have been long forgotten by, and are now unknown to, the modern generation of “much-talkers” called Paṇḍits.

From glimpses afforded by Dhanrāj, the older books, put side by side with the vast waste and desert of words called the modern Saṃskṛit literature known to us—Vyākaraṇa and Nyāya, and even the greater portion of Vedānta and Sāṅkhya and Veda-commentary and Mīmāṃsā and Dharma-Shāstra, etc., etc., including books plagiarised, books bodily stolen, books written in pure spite and intolerance, and books written for mere display of learning—appear to be as well-cultivated gardens full of healthy flowers and fruit and fragrance beside the desert sands of Sahara.

I do not mean to say that what is now available to the general public does not contain even the “highest and the best,” that which will bring peace to the mind of the man tossed with doubts, philosophy proper. This has been left by a kind destiny, though it is enveloped in and surrounded by an immense mass of verbiage on other subjects. But the next degree of literature, on “Artha Shāstra,” on the so-called secret sciences, on Physiology, Chem-

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istry, Astronomy, etc., etc., has disappeared and carried off with it all the "Rahasya" (secret) of them.

The modern disciple of Pāṇini, with much waste of ingenuity and endeavour to "touch the nose round the back of the head," as the Hindī proverb says, will explain at some pages' length why the "i" sound followed by the "u" sound amalgamates with the latter into the "yu" sound. Paṇḍit Dhanrāj says that the older Grammar gives the *physiological* reason why.

The magnificent hymn, in the *Durgā-Saptashatī*, by the rescued Devas to the victorious Goddess, is in the Vasantatilakā metre. The modern metrist has nothing more to say as to why that particular metre was used, than that such was the whim of the author, or at most that the rules of propriety required it. Paṇḍit Dhanrāj explains that the old books say that in the 'Ārta" (painful and refuge-seeking) state of mind, the Devas were then in, the Madhyamā and Saṁdhavī (nerves belonging to the apparatus of articulation apparently) are affected and come into play, with the consequence that the sounds uttered can take no other metrical arrangement than the "Vasanta-tilakā." Possibly the full explanation is based deep down on the physics and mathematics of sound, but even this much sounds very useful.

The promises held out, then, are great. It would be well indeed if they were realised. But the difficulties are many. The MSS. out of which Paṇḍit Dhanrāj was taught are unavailable. They are kept away with jealous care from the reach of the inquisitive public. And Paṇḍit Dhanrāj, though willing to dictate all he has in his memory, cannot be provided with a writer sufficiently fast to reduce any tolerable portion of his stores into writing. Paṇḍit Parmeshri Dās of Bārābanki, Oudh, who has been recently contributing to the *Theosophist* some articles on the older Grammar, etc., with the help of this marvellous Paṇḍit, is doing all he can in the matter, but however thankful we may be for what he has done we cannot but feel that it is not enough by far. If some system of short-hand Devanāgarī could be devised by a Theosophical brother sufficiently ingenious, it would be a great help indeed—though we must always be prepared for disappointment even after all these old books have become "Lipi" (writing)

from "Smṛiti" (memory). Such disappointment is by no means the unfrequent lot of Theosophical students. The first view has often aroused surging hopes of the promised land of milk and honey; while a nearer view has often dissipated the illusion and shown that the first spectacle was a mere mirage indeed. . .

AN OLD-WORLD PAṆḌIT'S LIST OF OLD-WORLD BOOKS

. . . I asked Paṇḍit Dhanrāj to give me a list of the "real, original" works (Mûla-Granthas) on every subject treated of in the Samskr̥it tongue—a list that should form a complete Encyclopædia of Samskr̥it learning in all departments into which such learning had extended (which, according to Paṇḍit Dhanrāj, means all departments whatsoever of possible human knowledge, of course!). I added, as a condition, that the list should be self-complete, such that the fortunate possessor of the books mentioned therein should be independent of other help for intelligence of them. And the Paṇḍit readily gave me such a list out of a work, by Gobhila, called *Shâstrânubhava*, wherein, he said, such a list had already been framed and put away. I reproduce the list below :—

I.—*Shabda-Shâstra* (the Science of Sounds)

			<i>Grantha-sâhkhya</i> (Shloka-measures or numbers)
1. <i>Vyākaraṇa</i> (Grammar)			
	Sûtras, by Maheshvara }	-	
	Bhâshya, by Nârada }	-	100,000
2. <i>Kosha</i> (Etymology and Dictionary)			
	Nirukta, by Ganesha }	-	
	Bhâshya, by Sheṣha }	-	55,000
3. <i>Chhanda</i> (Metre)			
	Chhandârṇava, by Viṣṇu	-	172,000
4. <i>Jyotiṣha</i> (Astronomy and Astrology)			
	Bṛihadânka-pradîpta, by Sûrya	-	100,000
5. <i>Shikshâ</i> (Philology, etc.)			
	Shikshâ, by Maheshvara }		
	Bhâshya, by Nârada }	-	90,000
6. <i>Kalpa</i> (the Science of "Constructions")			
	Vyavasthânubheda, by Devi	-	248,000

(*Jyotiṣha* forms part of *Shabda-Shâstra* for some mysterious reasons, which Paṇḍit Dhanrāj promises to explain at future leisure.)

II.—*Darshana* (Philosophy)

1. <i>Vedānta</i> .			
Prāhikṣha-Pradīpa, by Brahmā	-	-	436,000
2. <i>Sāṅkhya</i> .			
Anubhava, by Marīchi	-	-	308,000
3. <i>Nyāya</i> .			
Prabhāntarikṣha, by Svayambhū	-	-	215,000
4. <i>Mīmāṃsā</i> .			
Arthaprakāśha, by Āṅgirā	-	-	205,000
5. <i>Vaiśeṣika</i> .			
Darshanānubhava, by Kratu	-	-	275,000
6. <i>Yoga</i> .			
Vṛittyājītārṇava, by Chyamana	-	-	150,000

III.—*Smṛiti* (Law)

Manusmṛiti	-	-	-	24,000
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IV.—*Veda*

1. Rik-Samhitā	-	-	-	432,000	Ṛichā
28 Brāhmaṇas	-	-	-	75,000	Shlokas
42 Upaniṣhads	-	-	-	200,000	„
2. Yajus-Samhitā	-	-	-	250,000	Ṛichā
22 Brāhmaṇas	-	-	-	100,000	Shlokas
60 Upaniṣhads	-	-	-	105,000	„
3. Sāma-Samhitā	-	-	-	600,000	Ṛichā
21 Brāhmaṇas	-	-	-	150,000	Shlokas
90 Upaniṣhads	-	-	-	200,000	„
4. Atharva-Samhitā	-	-	-	300,000	Ṛichā
11 Brāhmaṇas	-	-	-	80,000	Shlokas
52 Upaniṣhads	-	-	-	100,000	„

UPAVEDA

V.—*Āyurveda* (Medicine)

Chakrānuvesha, by Sanaka	-	-	392,000
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VI.—*Dhanurveda* (Archery)

Praveshāstra-Prakāśha, by Prachetā	-	300,000
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VII.—*Ghāndharva-veda* (Music)

Svarānuvāda, by Nārada	-	136,000
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VIII.—*Kāraṇyopaveda*

Siddhāntopanyasta, by Ashvinī-Kumāra	-	432,000
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(This, the Fourth Upaveda, is said to comprise the sciences of commerce, agriculture, cattle, architecture, law, etc., i.e., briefly all things relating to man's social life.)

IX.—*Kāma Shāstra* (The Science of Love)

Dehitānubhava, by Pulastya - - 150,000

The above list exhausts all the four “ objects of human life,” “ Dharma,” “ Artha,” “ Kāma,” and “ Mokṣha.”

Printed in royal 8vo volumes of 800 pages each, every page containing fifteen shlokas on an average—this total of 6,380,700 shlokas would form a compact little library of 500 volumes, roughly; nothing surprising, by any means, seeing that twenty times that number of volumes is disgorged annually by the press of England alone. But what *is* surprising is that Paṇḍit Dhanrāj, while modestly denying that he has the whole by heart, yet admits that he carries in his memory at least a good two-thirds of it, besides another ten lakhs or so in miscellaneous literature, novels and histories (yes, *novels* and *histories*) and Purāṇas and modern works.

Let us see if Paṇḍit Dhanrāj can justify his statements, and make good his promise to a wondering and grateful humanity, or whether we are forced to content ourselves in the end with saying that the Paṇḍit said things that were not true, and that his were mere words. . . .

THE LAST OF THE OLD-WORLD PAṆḌIT?

. . . Old MS.-hunter as you are, did you not look with longing eyes at the list I sent you last? In the faint “ odour ” of the quality of the possible contents conveyed in my letter preceding, what hopes of lengthened chases through the mazes of Saṃskṛit literature it must have aroused! What ideas of revolutionising Oriental scholarship, of giving an irresistible impulse to the study of Saṃskṛit all over the world, of helping the young and growing races of the West! To a child of India it must seem that a discovery of such records would be pregnant with much more profit and use than the treasures of literature which King Menelik of Abyssinia has recently promised to throw open to the research of Western scholars within his dominions. Alas! the profit and the use that there may be will be for Europe, juvenescent and vigorous, not for our superannuated race now in the senility and dotage that precede death. Her scientists would make

each hint the starting point of a new science, the counterpart of which we had, perhaps, but have no more. This is but as it should be. Every fact is its own best justification. The facts that arts and sciences have been lost, and the books that described and taught them gone out of sight, in itself shows clearly that the race has deteriorated and grown weak and unfit to possess them. What is left to do is to help as far as may be to transfer the spirit of the dying giant to the thriving babe.

The old order changeth, yielding place to new,
And God fulfils Himself in many ways.

And we ought loyally to help on the new ways. . . . So I have been digressing and building castles in the air which, as in others so in this case, have to end in disillusionment (for which I have already prepared you) and vanish like the fabric of a vision, but not exactly without leaving a wrack behind. Circumstances have occurred which have given rise to grave doubts as to the ability of Paṇḍit Dhanrāj to "justify the ways" of himself "to men." Alas! for the old, old perversity of the human mind that made Dhṛitarāṣhtra cry out: "I know the right and yet cannot abide therein; I know the wrong and yet cannot refrain therefrom." While talking so profusely of the wondrous hidden store of lore on every matter of interest to humanity, he seems to be very chary of giving the clue to where it may be found. To take down whole works to his dictation seems a very long and desolatingly laborious task. But even that has been attempted by Paṇḍit Parmeshri Dās, for nothing is too difficult for the labour of love; and many works have been so begun, amongst them a marvellous Bhāṣhya on the *Bhagavad Gītā*, professing to explain much of the esoteric meaning thereof, by the same Gobhila as has been mentioned before as the author of "The Survey of Saṃskṛit Literature," out of which the list has been given to you, but somehow or other none of them has been finished, with the single exception of a *Sāmayāyana Kosha*, which has been completed in 8,000 and odd shlokas taken down by dictation from the lips of the Paṇḍit. This last work is a sort of lexicon and book of rules as to how works and words are to be interpreted, with reference to the special subject they treat of, the time and place and other circumstances

they appertain to, the persons they are addressed by and to, etc., etc. But the misfortune as regards this single work that *is said* by the Paṇḍit to have been completed, as well as with regard to the many other works which have been begun but never finished, is that the style is more often than not so entirely "archaic" (to put the matter most mildly), that it is impossible for an ordinary layman, whose scholarship extendeth not beyond the range of modern Saṃskṛit, to say whether the collocation of letters carries any sense at all in it or is mere "abracadabra."

But whatever the value of this particular man and his statements may be, there is little doubt—as I have learnt from independent sources also—that old and valuable MSS. and great learning do exist in the country "beyond the Sharayû," forming the districts of Gorakhpur and Basti, and that there is a race of Paṇḍits dwelling scattered over that tract, who, unlike the Paṇḍits of most of our cities, are not forced to make of their knowledge their sole means of livelihood, but, possessing independent means, as small landowners or large cultivators, prosecute their studies amongst themselves in that right spirit of love and reverence of learning for the sake of learning which is its best and tenderest fosterer, though most unfortunately under the vow, it seems, that they will not impart their knowledge to any other than a Sharayûpâri Brâhmaṇa. We may and do regret the vow in the interests of the world at large, but I cannot but admire the principle that prompts it.

With your MS.-hunting instincts you might try to end the quest otherwise than with the exclamation :

His figure changed, like form in dream
And fled, and shouted Lost ! Lost ! Lost !

These extracts show amply the indecisiveness of the impressions then produced on me by the personality and the conversation of Paṇḍit Dhanrâj. To these I now add an account of the troubles and tentalisations undergone by Paṇḍit Parmeshri Dâs on account of this phenomenal person, whom he was the first to discover for practical purposes. Of course I had had many talks with him about the matter previously, but I took down from

his mouth, systematically, for this introduction, a complete account of his experiences from the very beginning up to date, on the 25th October, 1903, when he was in Benares on a short visit.

BHAGAVÂN DÂS.

(TO BE CONTINUED)

THE BIRTH OF A LITTLE LIGHT-SHIP

A STORY FOR LITTLE ONES

ONCE upon a time there was a great storm in heaven which stirred the sea to its uttermost depths, right down to where the great sea-serpent dwells; and as the serpent felt the motion of the waters against its body, it too began to move; and as it moved it stirred the ground beneath the waters, till the little shells beneath were nearly all of them crushed to pieces.

But one little shell, which was not underneath the serpent—nor fixed to any rock—was not so crushed, for it happened that as the great sea monster rolled over and lashed its tail in its fury at being aroused from its slumbers it hit this little shell. And the little shell, being unattached, was at once set in motion by the power of the serpent's tail, and thrown right up to the surface of the waters, where it floated safe from the power of the great angry monster.

When the storm was over and the sun began to shine once more, it shone on to this little shell. Now this was the first time the little shell had ever seen the sun, though it had heard that there was a great God in heaven who breathed forth hot air, and that on the surface of the mighty ocean everything was exactly the reverse of what they experienced at the bottom of the sea.

But he had never imagined that sunshine could be so delightful, or he would long ago have prayed to the Gods in heaven to send a great storm to disturb the serpent, so that by the motion of the serpent he might have power to rise.

And as he lay in the sunshine he began to experience all sorts of new sensations. He felt the power of the sun vivifying him in a new way ; he felt a new and mighty power being born within him—a power greater than he had ever heard of when dwelling at the bottom of the sea. And the power seemed to be taking upon itself the form of a God, and the shell waited, unable to understand further.

And there arose in the shell the form of a beautiful woman, perfect in every way ; and as time went on it was observed that the beautiful woman did not grow old, for the Power within knew not the meaning of age. But she changed her form, and while retaining the power and beauty of womanhood, she took upon herself the form of a baby boy. And the woman and the boy were the same. They were Two, yet they were One. The boy was within the woman and the woman enwrapped the boy, but they both lived and lived equally. But this was a secret, for those who could see the boy saw only the boy, and those who could see the woman saw only the woman. And only the Gods knew that they both lived, and were one ; for this was a great mystery beyond the minds of men ; a secret which could only be unlocked by the power of the sun, which had given birth to the two.

And the child, who had been the size of a speck of sand, grew. He danced on his shell in the sunshine all day long, and it was this that made him grow.

And while the child was a baby two little dolphins had been harnessed to the shell by the great Sun-God to draw it about on the sea.

But when the little one had grown up a little, he discovered that there were some reins lying beside him with which he could guide the two little fish. He took up the reins and began to guide the dolphins ; and they, as soon as they felt the reins had been picked up, began to move, to the child's great delight. And he drove his fish and his shell all about, and was supremely happy.

Then the great Sun-God from out of the storm up in heaven shone down upon the child so brilliantly, that he made the child look up to heaven, and he began to teach the child.

He taught him first that there was a sun in heaven who

warmed him and gave him life, who had given unto his mother, Venus, the power to recreate or rejuvenate herself, to bring herself to birth again without dying. He put new heavenly ideas into the child's mind, and taught him things outside the sea, the shell, and the two dolphins; but the child only listened with the back of his head, and very seldom really looked up or attended.

Then the Sun-God told him that he must not spend his whole life in a shell, only watching and driving his two fish; he had a great work to perform,—namely, the transformation of two fish and one shell (three objects) into a proper ship which could be useful, and not only exist on one plane in faeryland.

And when the child was told this he only clung tighter to his reins, and vowed he would never, all his life, do anything but drive the dolphins.

Then the Sun-God went back to heaven. And there was another great storm in heaven.

Now, when there is a great storm, dolphins prefer to be at the bottom of the sea; so the two dolphins, who had been quite pleased to be harnessed to a shell while it was beautiful weather, began to plunge about, and wanted to go to the bottom of the sea. The child told them that if they did they would drag him and his shell there too, and it would kill him. But the dolphins, though they were very fond of the child, did not seem to mind that in the least, because life and death have no meaning in their land, and they did not understand that it would really make any difference to the child whether he were alive or dead; so they said they were going, because it was the natural and proper thing to go to the bottom of the sea when there was a storm, and they were quite sure they would be doing right if they obeyed nature.

Then the child unharnessed the dolphins from his shell to let them go; but he found that his shell without the dolphins had no proper centre of gravity; it turned upside down or any way, and no longer remained a happy sunny home for him sailing on the sea. And the child realised that he would be *certain* to be killed by the storm if he unharnessed his fish; so he decided to harness them again and try to make them obey him and his reins.

But the dolphins were each of them three times the size of the child, and of Great Power; and they said they were going to the bottom of the sea. They would take the child to the bottom of the sea and show him their home and bring him back to the *surface of things* when the storm was over. They did not realise that the child would meantime be killed, because to them a child is a child, alive or dead. They thought their proposal was quite fair; that they would obey his guidance on the waves in fine weather, but during a storm they must be allowed to go to the bottom of the sea.

So they were making ready to go and the child began to realise that death was the only road open to him, when he suddenly thought of the Sun-God, whom he knew had taught him many strange things, many other possibilities concerning the driving [of dolphins, also concerning other elements. So he prayed to the Sun-God to appear to him and teach him what would be best to be done.

Now the Sun-God could not come because there was no ray of sun shining on which he could descend to the shell on the sea, but he heard the prayer of the child and sent an answer by one of his messengers in a flash of lightning.

And the flash of lightning told the child—burnt the idea into his brain—that he must pray to the God of Thunder, who was the ruler of all the dolphins in the sea, and ask him to send him a thunder-bolt.

This the child did, and the thunder-bolt was dropped into the shell. The child picked it up and was told to tap the heads of the two dolphins [with it. This was to create in the two dolphins two new eyes on top of their heads. And these two eyes were two new centres upon which the lightning could play. And so the dolphins were controlled by the lightning in a new way, and they were so pleased at being given each a third eye that they forgot to want to go to the bottom of the sea and swam proudly up and down the billows.

Now when the storm was over and the sun began to shine once more, the child began to think and to wonder, as he gazed at the thunder-bolt which Jove had sent him, and as he watched the two new eyes of the dolphins.

And he remembered that the flash of lightning had flashed into his mind, instead of only externally, in answer to a prayer of his to the Sun-God. So he began to think once more of the Sun-God, and wondered whether the Sun-God really knew what had happened, and whether the Sun-God had really sent the lightning, and whether the sun which shone so beneficently and the lightning which was so frightening and cruel, could possibly be connected, for the child had always before been frightened of lightning. And as he thought all these things, the day seemed to become more and more beautiful and more and more hot, until it was so hot he had to recline backwards on his shell and relax hold of the reins; and as he did this, he opened his eyes and saw before him shining and even more glorified than ever his Sun-God.

And they talked together, the child and the Sun-God, and this time the child listened more attentively.

And the Sun-God taught him how the lightning was his messenger; how he could hear the prayers of men at all times, and when he could not come himself if the sun was not shining, he had many messengers of all classes and kinds, so that though he was not always *visible* he was never apart from his children. Then the Sun-God taught the child again that he must not always all his life spend his time dancing on the shell, or driving his two fish; that there was another Great Work for him to do: a work specially set apart for him by the Gods in heaven. And this time the child was interested and listened.

And the Sun-God taught him about a Great Light-Ship, which sailed on the Sea of Manifestation,—and how this Ship could be seen by all men at all times; and how it was a great blessing to them and saved them in times of trouble and in great storms, just as the child had been rescued during the last storm. And the Sun-God said that he must try to join the Great Light-Ship, in order that he might be a help to Humanity, and not spend his life sailing about on the sea, happy during the sunshine, but needing assistance from the Gods in every storm. And the child listened and was interested this time and pleased at the idea of having new and different work to do.

So he inquired more about the Light-Ship, and the Master

taught him concerning the Light-Ship, taught him about it in all its details, till the child was delighted, and his only desire was to sail away in his shell drawn by the dolphins to where the Light-Ship was, that he might join the band of Workers for Humanity.

Then the Master had to teach him that he could not sail to the Ship because the Ship was not anywhere, but everywhere, and that the only way to get to the Light-Ship was to make his own little boat like unto the Light-Ship in all its details. And the child understood.

And the Master began to teach him how this could be done, and the child obeyed.

The first thing to do was to turn the two dolphins into one Great Fish.

This was not very hard to do because the dolphins were already mated, and it was their ambition to become one; so they were delighted when the child told them he was going by the power of his wand to change them into one big fish. And the shape of the fish was this.



And the next thing the Sun-God taught the child was that he must no longer guide his fish with reins; his fish must no longer be harnessed to his shell, but his shell and his fish must become one, and he must guide his fish by the motions of his feet.

So the child unharnessed his shell from the fish, threw away the reins, and placed his shell on the back of the Great Fish. And he stood in the centre of his shell, and guided the mind of the Great Fish by the motions of his feet.

And when he had done this, Great Things happened. The child was amazed, for now, instead of seeing only the sea, and having only his reins to look after and think about, a whole new world appeared before him,—the Heaven-World, which lives just above our world of water, but which we cannot see.

And the first thing he saw in the Heaven-World was the Powers of the Air. He saw the storms which used to frighten him so, which stir up our seas, and do such great harm. He saw these storms before they were storms, and after they had been storms, and he wondered ; he wondered why people thought that they did great harm, for to him now it seemed that they did great good.

And after the Powers of the Air, the next thing he saw was the Powers of Light.

And he gazed, almost blinded, at Light, Pure Light. He gazed till he could see nothing ; the Light was so strong. And he shielded his eyes with his hands. And as he did this, the light was tempered, and he saw glorious harmonies of colour which spoke to him in living words.

And these Powers of Light again spoke to him, through their messengers, the harmonies of colour, concerning the Light-Ship, the Great Light-Ship which was their vehicle, which sailed on the sea of matter for all men to see,—which was to tell men of the Power of Light above too great for them to contact, but which reflected its power into the Ship. And they could all see the Ship, and the Ship would carry them all home to the Light again as soon as they wished.

Then the child knew that the next step for him was to learn more about the Ship, that he might unite himself to the Ship, which was the vehicle of the Gods amongst men.

And the first thing he was taught concerning the meaning of the Ship, was that it had the same meaning as the Plough ; that as the Plough ploughed up the dry elements preparatory to the sowing of seed in the soil, so the Ship ploughed through the watery elements, the forerunner of the Divine Fire of the Gods being sown into the Sea of Manifestation. And he was told to watch the keel of the Ship as it ploughed through the waves, making furrows in the Great Deep, tearing the watery elements asunder, and leaving a trail of surging foam behind.

And after the Master had talked about the Ship to the child for a long time, until he had a clear picture of it in his mind, He went and left the child, telling him to meditate upon what he had been taught. And as the child meditated half dreamily, half

wearily,—for he was tired and fatigued with the birth of so many new ideas,—strange misty visions began to appear before his eyes. The Great Ship was no longer the Great Ship to him ; it seemed to divide itself while he gazed upon it, till it became more and more ships, till it became a countless number of small ships. Wherever the child turned his attention, he saw a little ship no bigger than his own little shell, but made in the exact likeness of the Great Light-Ship. And all these myriads of little ships, each an exact image of the Great Light-Ship, seemed to his vision to be held together by a Veil of Light, which at times was of a pale greyish hue, and at other times was of dazzling brightness.

And he realised and understood that the Great Light-Ship was not one but many ; it was one in Power, but many in Place. And he prayed that he might be able to make his little shell into a ship so like the Great Ship, that the Veil of Light-Power which surrounded, blessed, and protected all the others, would descend upon his vessel, and surround and protect him, and that in attaining safety for himself, he would become a further vehicle for the Power of Light sailing on the Sea of Manifestation.

And the Sun-God came again and taught him further as to the exact measurements of the Ship, and as to the meaning of all its parts. He first taught him exactly how his shell should be placed upon the back of the Great Fish, that it might be fixed in all storms.

Then he taught him how every little ship, if it was to be of the pattern of the Great Ship, must have a mast in the centre, and this mast must be a living man.

So the child knew that he must himself be the mast of his boat, and he placed himself in the centre of the shell looking out towards the Head of the Great Fish.

And the Sun-God next taught the child that every little ship must bear two little lights upon it, and these lights must never be quenched either by night or by day, that they might be a signal to all who saw them. And further these two lights must be formed by the eyes of a man.

And the child understood the teaching how he himself must be the vehicle of Light for his little ship, and how he must always

keep his eyes open both by day and by night, and must always look in the appointed direction,—namely, towards the Head of the Great Fish; then would his eyes be illumined by the Light from his Teacher, and would shine through darkness as a signal to the world.

And the next thing the Sun-God taught the child was concerning the proper balance and equilibrium for all ships sailing on the Sea of Matter.

He taught him first how to plant his feet firmly and far apart, that he himself might be able to preserve his balance, standing in the centre of his ship, however the billows might break over and around the Great Fish.

And this was all the teaching which the Master gave the child concerning the building of his little light-ship, for it was a sufficient plan, upon which the child would be able to construct his ship. But before leaving him again, the Master of Light taught him further concerning another and still deeper mystery,—the mystery as to what it would be well for him to do next, after he had completed the task of building his light-ship.

And the child listened attentively, for he remembered how in the past, long, long ago, so long ago that it now seemed to him as if it must have been some previous existence, he had not listened to the Great Master of Light when he had descended to teach him what it would be well for him to do besides driving his two fish.

And the Master of Light said the next great mystery was how to act in the Great Storm which came at the end of every great world-period, when even the Light-Ship sank and went down; when there was no longer need for a Vehicle of Light to sail on the Sea of Manifestation for men to see, when the Storm from Heaven was so great that the Sea of Manifestation surged so high that men were all swept off that Plane of Being to sleep in the Arms of the Almighty, safe from all harm.

And the child wondered if he would so sleep.

And the Master answered: No.

The Almighty watches over mortal men; He does not recall to Himself those who have dared to rise above the Sea of Matter, who have dared to build their own little vehicle by the direct

guidance of the Powers on High. These He leaves to the Mercy of the Waves, or to the Protection and Direction of the Light-Powers whom they have served for so long.

And the Master taught the child the next mystery: how during the Great Storm which would soon come at the end of the next great world-period, he must step out from his shell, and deliver that over to the Waves, and himself creep within the Great Fish, and lie there in the belly of the Fish, until the storm should cease. And he taught him how the Fish would then dive down to the bottom of the Great Deep, and lie there safely with the child until Light should once more shine on the Waters.

ERINYS.

ORIGEN ON REINCARNATION

THE enquiry that is proposed is to discover (1) what were the opinions of the Church Fathers concerning reincarnation; (2) what were the views of the Gnostic Christians, who preceded the Fathers, touching this doctrine; (3) and finally what, if any, passages in the Old and New Testaments may be legitimately held to contain traces of what is and has been a fundamental belief in so many schools of Theosophy?

The preliminary stage of the inquiry is the collection of material; no attempt at methodising and systematising the evidence can be made until this material has been brought together. We do not therefore propose any order of enquiry at this beginning.

From the ranks of the Fathers then, let us first select the most learned and philosophical of them all, Origenes Adamantius (185-254 A.D.); for here, if anywhere, we should expect to find something to our purpose. Origen, who bravely maintained the doctrine of the spiritual pre-existence of the soul¹ in the teeth of

¹ The doctrine of pre-existence postulates a series of states of the soul prior to the earth-state; it does not, however, in itself require a repetition of the earth-state, but regards this state as one in a series of states, there being no return to it.

the bitterest opposition, must have pondered deeply over what seems to so many of us to be its natural complement in doctrine, and therefore what he has to say on reincarnation should be of the greatest interest.

The most important passages setting forth Origen's opinion are, as far as I can ascertain at present,¹ those treated in this paper.

I.—*Commentary on John*, vi. 10 (7);² B., pp. 122 ff.³

[Text: Brooke (A. E.), *The Commentary of Origen on S. John's Gospel* (Cambridge; 1896).]

Origen is commenting on *John*, i. 21: "And they⁴ asked him: What then? Art thou Elijah? And he saith: I am not."

How is it, then, that John emphatically denies that he is Elijah, when in *Matth.*, xi. 4, Jesus is made to declare as emphatically:⁵ "And if ye will receive [it], he is Elijah who is to come." This declaration is based on the words of *Malachi*, iv. 5, 6: "And behold I send unto you Elijah the Tishbite, before the great and manifest day of the Lord come,—who shall restore the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly."

With this also compare the words of the angel who appeared to Zacharias, in *Luke*, i. 13, 17:⁶ "And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . . He shall go before His face in [the] spirit and power of Elijah, to turn the hearts of fathers to children,⁷ yea [hearts] that are disobedient in the wisdom of the Righteous, to make ready a people prepared for the Lord."

¹ For the writings of Origen are exceedingly voluminous, and few are as yet translated.

² The ordinary numbering is § 7.

³ Menzies' (A.) Translation, pp. 355 ff.—in the additional volume of the Ante-Nicene Christian Library (Edinburgh; 1897). The date of composition of Books vi. ff. is 232-238 (Eusebius, *H. E.*, vi. 28). See Salmon's art. "Origenes" in Smith and Wace's *Dict. of Christ. Biog.* (London; 1887), iv. 103.

⁴ The priests and levites sent by the Jews from Jerusalem to question John.

⁵ In summarising Origen I use his material but not always his exact phrasing. This saying is found in *Matthew* only.

⁶ This is related by *Luke* only.

This looks back to the passage of *Malachi* just cited.

We should be inclined ourselves to say that the writers of the *Matthew* and *Luke* documents seem to be entirely dominated by the passage in *Malachi*, in keeping with the "in order that it might be fulfilled as it is written" tendency of their accounts; whereas the writer of the Fourth Gospel seems emphatically to repudiate this view,—thus showing apparently that strong controversy on the subject existed already in his day. But to return to Origen who, like the rest of the Fathers, believed in the inerrant inspiration of every passage of holy scripture, and never dreamed of questioning the evangelists themselves. Origen proceeds to tackle the dilemma as follows:

"With regard to the first point one man (ὁ μὲν τις) will answer that John was not conscious that he was Elijah. This will probably be the explanation of those of them who take their stand by the doctrine of transcorporation (μετενσωμάτωσις)—as though the soul changes bodies like clothes yet without at all remembering its former lives. These same [thinkers] will say that certain of the Jews also in agreement with this doctrine said concerning the Saviour that he was one of the prophets, risen¹ not from the grave but through birth; yet how,—when his mother Mary was clearly known, and his father supposed to be Joseph the carpenter—could they have thought that he could be one of the prophets risen from the dead?"

Origen then proceeds to refer to an argument based on *Gen.*, vii. 4: "I will utterly destroy the whole resurrection"²—which text he says "the same [thinkers] use,"—apparently to prove that the resurrection from the dead, in the orthodox sense, was denied in the chief document of the Old Testament; but I am not certain of the exact meaning of Origen in this passage as the text is very confused. Origen then proceeds:

"Another, however, a churchman (ἕτερος δέ τις ἐκκλησιαστικός) repudiating³ the doctrine of transcorporation as false, not admitting that the soul of John had ever been Elijah, will make use of the saying of the angel quoted above, who did not make men-

¹ Cf. *Lk.*, ix. 19 = *Matth.*, xvi. 14 = *Mk.*, viii. 28.

² ἐξανάστασιν,—LXX. reading ἀνάστημα and A.V. translating "every living substance"; the translation cited by Origen thus seems to be a word-play on the LXX. version, and to have no warrant in the original Hebrew.

³ Lit., spitting out,—a strong expression.

tion of the soul of Elijah at the birth of John, but of '[the] spirit and power' [of Elijah] . . . ;¹ being able to show from innumerable passages of scripture that the spirit is other than the soul, and what is called the power [other] than [both] the spirit and the soul."

Origen excuses himself on the score of length from going into the former and most necessary distinction, though he refers to it in his *Commentary on Matthew*, and with regard to the latter most interesting trichotomy contents himself with referring to *Lk.*, i. 35: "Holy Spirit shall come upon thee and Power of Highest shall overshadow thee,"—a text in great favour with Gnostic commentators, who found in it a striking confirmation of their Christ-psychology.

Moreover, "the spirit of a prophet" was a familiar term. Compare, for instance, the Pauline use of the phrase in *I. Cor.*, xiv. 32: "The spirits of the prophets are subject to the prophets." Origen would interpret this as though such spirits were given by God to the prophets so that they might be termed their "possessions"; and instances from the Old Testament *II. Kings*, ii. 15: "The spirit of Elijah doth rest on Elisha."

The ecclesiastic or churchman, then,—with whom, however, Origen does not here seem to identify himself, for he uses the written quotation-marks "he says,"—can urge that there is nothing absurd in speaking of John "in [the] spirit and power of Elijah turning the hearts of fathers to children," and that it was because of this spirit that he was said to be "Elijah who is for to come." Moreover, if God could be spoken of as the God of Abraham, the God of Isaac and the God of Jacob, so could the Holy Spirit be spoken of as the Spirit of Elijah or the Spirit of Isaiah.

But this latter point we should say is not only pure casuistry but also that it contradicts flatly the passage of Paul on which the main argument has been built up.

The same ecclesiastic will argue that those who supposed that Jesus was one of the prophets risen from the dead, were wrong not only in their belief in the doctrine of reincarnation but also in thinking him one of the prophets at all; and not

¹ According to *Lk.*, i. 17.

only were they in error on this point, but it was simply owing to their not knowing his so-called father and actual mother, that they were led into thinking John was risen from the grave as Jesus.

As to *Genesis* denying the resurrection, he will quote *Gen.*, iv. 25: "God hath raised up (ἐξανέστησε) unto me another seed in place of Abel whom Cain slew."

But the emphatic denial of John, "I am not," is the *crux* of the whole problem. This the churchman will attempt to solve by saying that it is true in a certain sense that John was "Elijah who is for to come," but that he answered the direct question of the priests and levites in the negative because he divined the meaning of their question; the issue laid by them before John was not to learn whether the same spirit was in both Elijah and John, but whether John himself was the actual Elijah that had been of old taken up, and had now returned into manifestation according to the expectation of the Jews, without being reborn as an infant,—for the emissaries from Jerusalem probably did not know of John's birth. Such being the question in their minds, John answered "I am not"; for Elijah, who was taken up into heaven, had not returned with a changed body called John.

12. To this the believer in reincarnation, who bases himself on the saying of Jesus about John, will reply, after a close scrutiny of the text, that it is impossible to believe that priests and levites sent from Jerusalem should have been ignorant of the birth of the son of so distinguished a parent as Zacharias, especially as John was the son of his mother's old age contrary to all expectation, and the matter had been "noised abroad" (*Lk.*, i. 65).

If, then, this was a matter of common knowledge, the priests and levites must have known, and they put the question to John in the belief that the doctrine of reincarnation was true, "as being a teaching of their fathers and not foreign to the doctrine taught in their mysteries (τῆς ἐν ἀπορρήτοις διδασκλίας αὐτῶν). John, therefore, says: 'I am not Elijah,' since he does not know his own former life."

13. Since, then, "these [thinkers] possess a persuasiveness of argument that is by no means to be despised," the churchman will reply with a new dilemma, as to whether it is in keeping with

the character of a prophet illuminated with the Spirit, predicted by Isaiah, whose birth was foretold before it took place by so great an angel, namely Gabriel, who received of the fullness of Christ, and knew that the truth had come through Him,—that he should lie, and, if he really did not know who he was, should not have hesitated in his reply? For with regard to matters of such obscurity he ought to have refrained from allowing the question, and answered neither yea nor nay to the proposition. And if many entertained this doctrine, how would it not have been a reasonable thing for John to have hesitated about himself, as to whether his soul had ever been in Elijah.

Here the churchman will appeal to history, and challenge the believer in reincarnation to enquire of those who profess to know the secret teachings among the Hebrews, as to whether such a doctrine is taught among them. For if it be shown that it is not, then the argument of the reincarnationist is scattered to the winds.

The churchman, however, will, none the less, make use of the solution before mentioned, and insist on establishing the intention of John's questioners. If not only the senders knew that John was son of Zacharias, but also those sent, as being of priestly race, still more were aware of the remarkable birth of the son of their kinsman, Zacharias, what could have been the meaning of their question: "Art thou Elijah?"—except that of men who had read that Elijah had been taken up, as it were, into heaven, and who expected his return? Probably then, as at the end they expected Elijah before Messiah (Christ) and Messiah after him, they appeared to ask in a somewhat figurative way: "Art thou he who fore-announceth the word (*logos*) that shall come at the end before Messiah?" To this question he answers knowingly, "I am not."

I am afraid I do not see the point of this elaborate "solution" of the riddle. Perhaps the last "before Messiah" is a "double" from the one above, and the original text stopped short at "end"; but even so, John would still seem to be flagrantly contradicting his own most famous utterance in the Gospel-narrative.

However, says Origen, the ecclesiastic will still urge that they did not know John's birth, for a similar mistake was made by

many about the Saviour Himself, seeing that in *Matth.*, xvi. 13, 14, it is written that : "Some said He was John the Baptist, others Elijah, others Jeremiah or one of the prophets." And Herod also said of Jesus, *Mk.*, vi. 16 : "John whom I beheaded is risen from the dead,"—so that Herod seems not to have known what was said of Jesus by many, *Matth.*, xiii. 55 : "Is not this the son of the carpenter, is not His mother called Mary, and His brothers James, and Joseph, and Simon, and Judas ? And His sisters, are they not all with us ?" Thus in the case of the Saviour, even while many knew of His birth from Mary, Herod and others did not know ; so also in the case of John, they did not know the story of His birth, and so were in doubt whether he were the expected Elijah or not.

Nor would it have mattered to the Jews that the appearance of John was different to that of Elijah, whose description was given in Scripture, any more than that the outward appearance of Jesus was different from that of John, who was well known ; nor would the change of name have troubled them, for in connection with their mysteries the Hebrews had a tradition that Phinehas the son of Eleazar, who admittedly prolonged his life to the times of many judges, as we read in the *Book of Judges* (xx. 28), was Elijah, because immortality had been promised him in *Numbers* (xxv. 12).

I can, however, find no trace of this in the text, as it now stands ; nevertheless it is an important point that the Rabbis in their "traditions"—that is the Talmud Mishna—handed on this belief. It is quite evident that some such doctrine—whether frankly reincarnationist or not—was widely current among the Jews at the time of Christ, or otherwise the repeated speculations of the people as to the reappearance of an ancient prophet in the cases of both Jesus and John would not have been put on record.

After setting forth impartially the two views,—that of the reincarnationist and that of the ecclesiastic,¹—thus clearly showing how widely spread and how important ("by no means to be despised," as he says) was the former, Origen himself seems

¹ "Ecclesiastic" was doubtless the antithesis of "gnostic." Both views were clearly Christian views, for the reincarnationists appealed to the same scriptures as the churchmen.

to suspend his judgment, on the ground that the matter requires still more careful treatment, for he continues :

“ But the matter must be chiefly enquired into on other grounds with greater care, and the problem still further investigated, as to the essence of the soul, the principle of its composition, and its insinuation into its earthy body ; also as to the distributions¹ of the life of each soul, and of its departure from this life ; and whether it is possible for it to be insinuated into a body a second time, or not ; and whether this occurs in the same time-period and in the same world-state,² or not ; and whether with the same body or a different one ; and if in the same, whether it remains the same as to substrate but changes as to quality, or will be the same as to both substrate and quality ; and whether the soul will always use the same body, or will change it.

“ Along with these considerations it will be necessary to enquire what transcorporation (μετενσωμάτωσις) exactly is ; and how this differs from incorporation (ένσωμάτωσις) ; and whether he who holds the doctrine of transcorporation must necessarily regard the cosmos as indestructible. And therewith also it will be necessary to set forth the arguments of those who will have it that the soul is sown together with the body and the consequences of such a view.”

A most excellent enquiry indeed, and most admirably stated ; one seems at last to breathe the free air of philosophy after the stuffy atmosphere of text-wrangling and casuistic attempts to reconcile the irreconcilable contradictions of scripture. If Origen ever addressed himself to the enquiry on these lines, we have, as far as I am aware, no longer any record of it. *The Commentary on John* was one of his earliest writings, and Book vi. was written, in every probability, in the year 232 A.D. ; whether or not Origen at this time was favourably inclined to the doctrine of reincarnation it is impossible to be certain ; when, however, the great exegete returns to the subject in his *Commentary on Matthew*, which was written subsequently to 244 A.D., he distinctly shows himself averse to the doctrine. As the general argument of

¹ ἐπιμερισμῶν,—a rare word. Perhaps this refers to the “ lots ” or “ samples ” of life spoken of by Plato in the famous Vision of Er.

² διακοσμήσει.

Origen is more or less of the same nature as that already set forth at length, I shall proceed to summarise it much more briefly.

II.—*Commentary on Matthew*, x. 20 ; Lom., pp. 54 ff.¹

[Text : Lommatzsch (C. H. E.), *Origenis in Evangelium Matthæi Commentariorum Pars I.* (Berlin ; 1834).]

Origen is commenting on *Matth.*, xiv. 1 : “ At that season Herod the tetrarch heard the report concerning Jesus and said unto his own servants : This is John the Baptist.”²

After repeating some of the arguments already elaborated in his *Commentary on John*, Origen continues :

“ But someone might say that the false doctrine (*ψευδοδοξίαν*) of transcorporation was held by Herod and some of the people, according to which they thought that the one-time John was come into birth, and had returned from the dead into life as Jesus.”

But this false opinion is unworthy of belief, seeing that the difference in the ages of John and Jesus was only six months. It is more probable that the idea in the mind of Herod was that “ the powers that wrought ” in John had passed over to Jesus. Just as it was said of John, “ This is Elijah who is for to come ” —“ with regard to the spirit and power of Elijah and not with regard to his soul,” so Herod thought the powers that had wrought in John the gifts of baptism and teaching, had appeared in Jesus as powers of wonder-working. “ False then is this view about Jesus either whether it be Herod’s according to what is written, or when stated by others.”

III.—*Commentary on Matthew*, xi. 17 ; Lom., pp. 117 ff.³

Origen is commenting on the dark saying of the Master in answer to the Canaanitish woman (*Matth.*, xv. 26=*Mk.*, vii. 27) : “ It is not possible to take the children’s bread and cast it to the little dogs.”

And here, though it does not directly bear on our enquiry, we would append from Menzies’ version Origen’s instructive exegesis which precedes the passage that immediately concerns us. Thus he writes :

¹ Menzies’ Trans., *op. sup. cit.*, pp. 427 ff.

² Cf. *Mk.*, vi. 14 ; *Lk.*, ix. 7.

³ Menzies’ Trans., p. 446.

"Consider, then, whether perhaps with reference to the saying, 'It is not possible to take the bread of children,' we ought to say that, 'He who emptied Himself and took upon Him the form of a servant,' brought a measure of power such as the world was capable of receiving, of which power also He was conscious that a certain quantity went forth from Him, as is plain from the words, 'Some one did touch Me, for I perceived that power had gone forth from Me.' From this measure of power, then, He dispensed, giving a larger portion to those who were pre-eminent and who were called sons, but a smaller portion to those who were not such, as to the little dogs. But though these things were so, nevertheless where there was great faith, to her, who because of her base birth in Canaanitish land was a little dog, He gave as to a child the bread of the children. And perhaps, also, of the words of Jesus there are some loaves which it is possible to give to the more rational, as to children only; and other words, as it were, crumbs from the great house and table of the well-born and the masters, which may be used by some souls, like the dogs."

Hereupon,—though it is difficult to see the connection, unless this passage was interpreted by some of the Gnostics in the sense of transmigration,—Origen continues according to our own rendering of him:

"Let others then, strangers to the ecclesiastic doctrine, suppose that souls pass from the bodies of men to dogs' bodies according to their degree of vice; but we, who do not find this at all in the sacred scripture, say that a more rational condition changes into a more irrational, suffering such an experience as the consequence of too great indifference and negligence. But in like fashion also an irrational predisposition, owing to its no longer neglecting reason, sometimes turns into being rational, so that what was once a little dog, that loved to eat of the crumbs that fell from the table of its masters, comes into the condition of a child. For virtue contributes greatly to the making of a child of God, but vice and fury in wanton words, and shamelessness, to making one have dealings with—to use the word of scripture—a dog.¹ Similarly also will you understand it with

¹ *Phil.*, ii. 7. This is the main Gnostic tradition.

² *Cf. Lk.*, viii. 46. ³ *Cf. II. Sam.*, xvi. 9; *Ps.*, xxii. 16,

regard to the rest of the names given [in the scriptures] to irrational animals."

It might of course be said that in this passage Origen objects to transmigration and not necessarily to reincarnation; but this cannot be maintained in the face of the following passages, with which we conclude our extracts from Origen's commentaries.

IV.—*Commentary on Matthew*, xiii. 1 ff.; Lom., pp. 205 ff.¹

Origen is commenting on *Matthew*, xvii. 10 (= *Mk.*, ix. 11): "The disciples asked Him, saying: Why then say the scribes that Elijah must first come?"

The question is asked on the return from the Mount of Transfiguration, where Elijah and Moses had appeared. The disciples, says Origen, thought that the scribes had, therefore, lied, for Elijah had come after Jesus and not before Him. The disciples, however, seem to have forgotten all that had previously been said about John, as recorded in the earlier part of the Life of Christ set forth by the evangelists, and we can only stand amazed at the contradictory traditions woven into one and the same narrative.

Referring then to the answer: "Elijah hath already come" as relating to John the Baptist, Origen continues:

"In this by 'Elijah' it does not seem to me that his soul is meant, that I may not fall into the doctrine of transcorporation, which is foreign to the Church of God, and not handed down by the apostles, or anywhere set forth in the scriptures."

Origen then proceeds to argue that the doctrine of transcorporation is opposed to the eschatology of scripture, which teaches a final destruction of the world; but this is beyond my understanding, seeing that the impermanency of the *world*, analogous with the impermanency of the body, is a fundamental doctrine with reincarnationists, while, at the same time, they as necessarily believe in the permanency of the *ideal* universe.

Origen develops his argument as follows: If you say the soul can be twice in a body in the state of affairs from the beginning to the end of the world,—why can this be so? If you say because

¹ Menzies' Trans., pp. 474 ff.

of its sins in its former body,—then if twice reincarnated why not three times, and many times,—if it suffers punishment for this one life and the sins in it by the sole method of transcorporation? And if this follows, then presumably there will never be a time when the soul will not be in transcorporation; for always because of its former sins will it dwell in the body, and so the destruction of the world will not take place.

This last surmise is hardly worthy of Origen; even the most crack-brained reincarnationist could hardly be expected to be impressed by such an argument.

And, indeed, our generally clear-headed Father seems to see this himself, for he continues: But if you argue, according to the reincarnationist theory, that one who is absolutely free from sin¹ no longer comes into a body by means of genesis, how long do you think it will take for one soul to be found quite pure and needing no more transcorporation?

But even so, if a single soul even is always being removed from the definite number of souls, and returns no longer to body, at some time or other after incalculable ages as it were, genesis will come to an end, the world being reduced to one, or two, or a few more; and after they also are perfected the world itself will come to an end, there be no more souls to come into body.

Supposing even that this were the scheme of things, it does not seem so terrible a dilemma. But, says Origen, it does not agree with scripture, which tells of a multitude of “sinners” at the time of the destruction of the world,—which also we may add, is the theory of modern reincarnationists and also of Basilides, who makes the then still unperfected “the object of the Great Mercy,” as he marvellously expresses and describes it.²

So, says Origen, there will be two general forms of punishment, one by means of transcorporation and another outside of such a body. But surely that is precisely the teaching of all schools of reincarnationists, that there are intermediate states, both of correction and of bliss, between incarnations! This view of the matter Origen seems entirely to disregard. He dwells

¹ Origen has surely the doctrine of Basilides in mind in this phrase (*Cf. F.F.F.*, 274, 275). We should, however, have thought that the reincarnationist if he knew anything of Egypt would have taught the doctrine of the balance, as sufficient to satisfy the Divine Judgment. Equilibrium being reached, freedom is gained.

² See *F.F.F.*, p. 270.

entirely on the "punishment" side, whereas the philosophical reincarnationist regards this as only one scale of the balance.

But, he continues, the Greeks who introduce the doctrine of reincarnation, do not believe that the world will come to an end, and so he leaves them to look the scriptures, which declare that it will do so, straight in the face, and try to find a way out of it. But the Greeks could very well reply that Cosmos was the glorious world-order, the Son of God *par excellence*, that would never come to an end, and not the "world" as a phase of manifestation of that stupendous reality.

But, says Origen, if any have the hardihood to aver that the world will never come to an end, but will be for ever, then he (Origen) will rejoin, then there will be no God knowing all things before they come into existence; nor can there be prophecies about all and every thing since all are infinite.

But we really cannot see the force of the argument, for God is all things and self-conscious of all, and knows the births and deaths of all worlds, and also their infinitude, and every minute detail of every one of them.

After this Origen returns to a consideration of the saying concerning Elijah and John, and argues that the words of Gabriel, in *Lk.*, i. 16, 17, suggest that "a certain same substance" or essence (*οὐσία*) was in Elijah and John; for Gabriel did not say "soul" of Elijah, in which case the doctrine of transcorporation might have a standing, but "in [the] spirit and power" of Elijah.

But this by no means excludes the doctrine of reincarnation according to modern notions; it all depends what you mean by "soul" and "spirit" and "power" or "same substance." It is the "ground of being" that is the self; this self does not reincarnate in the vulgar sense of being inside the body, but it "overshadows"; nor does the "personality" once called Elijah reincarnate as the "personality" called John, but both are emanations from one source.

Origen then proceeds to draw a distinction between spirit and soul from passages of scripture, which in idea seems on all fours with what we have said above, as to the "same substance," and which, he adds, "in no way conflicts with the doctrine of the Church."

But, he continues, we ought further to enquire whether the spirit of Elijah is the same as the Spirit of God in Elijah, or whether they are different from each other, and whether the spirit of Elijah that was in him was superlatively distinguished from the spirit of every man that is in him.

With regard to the first point, the Apostle clearly indicates that the Spirit of God, even though it may be in us, is different from the spirit of every man that is in him;¹ and with regard to the second, the spirit of Elijah was some thing of great excellence, beyond that of other saints, seeing that he was caught up into heaven. It was, however, not the same as the Holy Spirit with which John was also filled from his mother's womb. Origen's theory is that several spirits, not only evil, but good and most excellent, can be in a man, and so he quotes from scripture a list of them, such as: a free spirit, a right spirit, the spirit of counsel and might, the spirit of knowledge and reverence, and the spirit of the fear of the Lord.²

The meaning of Origen, however, is seen most clearly when he says: "But if also Elijah be in some fashion a word (*logos*) inferior to 'the Word (*Logos*) who was in the beginning with God, God the Word,'—this word also might come as a preparatory discipline to the people prepared by it that they might be trained for the reception of the perfect Word."

Here, I think, is the key to the whole problem. It is precisely this *logos* that is the higher self of a man, the true Son of the Father (the *Logos*).³ When this *logos* is conscious in a man, or, if it is preferred, when man is conscious in his *logos*, he is a true prophet. It was the power of this higher self of Elijah that reappeared in John. All this is part and parcel of Hellenistic Theosophy, which dominated the inner circle of the day, as it had for centuries previously.

Perhaps, however, Origen had never heard reincarnation explained from this standpoint, or he would have seen that his own explanation was really on all fours with the higher philo-

¹ *I. Cor.*, ii. 11.

² *Cf. Ps.*, li. 10, 12; *Isa.*, xi. 2.

³ The Angel that perpetually beholds the Face of the Father in Heaven; the Face meaning Presence or Shekinah. This Angel is what in modern Theosophical nomenclature is called the Monad.

sophy of the doctrine, as, for instance, set forth in Buddhist metaphysic, or in that of a Basilides, both of which schools would have repudiated the vulgar views of the subject equally with himself.

But this is quite beyond the subject of our enquiry. What is clear is that Origen rejects the doctrine of transcorporation, or of incarnation into a series of earth-bodies; he is precise on the subject, if not in his earlier work, at any rate in his later commentary.

It therefore follows that those who have claimed Origen as a believer in reincarnation—and many have done so, confounding reincarnation with pre-existence—have been mistaken. Origen himself answers in no uncertain tones, and stigmatises the belief as a false doctrine, utterly opposed to scripture and the teaching of the Church.

It is to be hoped, therefore, that members of the Theosophical Society at any rate will in future be on their guard against making loose statements on this subject. And if Origen, the most likely of the Fathers, both from his knowledge of philosophy and general impartiality, turns his back on this most illuminating of doctrines, what hope is there that any greater consideration for it will be shown by the lesser lights of Patristic learning! In fact, the Church Fathers as a body were as hopelessly wrong on this subject as they were on so many others.

Finally we may point out that the crucial passage of the New Testament in this connection, in which Jesus is made to declare that John is Elijah, cannot be legitimately used by those who at the same time argue that Jesus lived 100 years before the received date. John is a historical character, mentioned by Josephus, and his date is contemporary with the received date of Jesus. If, then, the 100 B.C. date of Jesus is asserted to be correct, those who make this assertion cannot at the same time appeal to the "saying" about John as a proof of reincarnation from the mouth of the greatest authority in Christendom, for according to their own hypothesis Jesus was dead a century before John preached his Baptism of Repentance.

G. R. S. MEAD.

JESUS THE MESSIAH AND ENOCH THE NAZARENE

It was love, not hatred, that made Him choose the form of a Rākshasa, rather than the form of a Ṛishi. There is the first note of explanation. . . . He knew his duty. . . . To gather round Him all the forces that were opposing evolution; . . . then the mighty battle—that the law might be obeyed to the uttermost.—ANNIE BESANT, *Avatāras*, p. 60.

Who His own self bare our sins in his body upon the tree; . . . by whose stripes ye were healed.—1 *Peter*, ii. 24.

OF Christ, the Gnosis-of-Life, and of the Christ-Message, the Gnosis, we have a whole tractate and more in the Mandæan writings; but of Jesus "the Roman," who called himself "Messiah of Jerusalem," we have only a few disjointed paragraphs, consistent in their assertions that Jesus was a "deceiver."

John the Baptist meets both the Christ and Jesus, but apparently on two different and distinct occasions. There is not a word to suggest that they are one and the same Person. He baptises Jesus the Messiah unwillingly, after asking him a species of riddle, rhythmically worded and evidently a means of recognition between initiates of the same secret school. Jesus, by his answers, appears to satisfy the Baptist that he is at any rate a member of some mystical society. But when the "Gnosis-of-Life" reveals Himself and asks for baptism, John exclaims: "Thou art the Man."

The following extracts are further examples of this contrasting of the two workers, both of whom were recognised by this school as energising at the same epoch although *in opposition* to each other.

Now supposing that there were, in actual fact, two forces at work at this world-crisis, then, what other theory than that of Rākshasa-and-Ṛishi will justify the exalted position and character assigned to Jesus, "who was called the Christ," by both the occult records, as far as we have them, and the whole of Christendom?

EXTRACT FROM THE SECOND TRACTATE OF THE RIGHT-HAND GENZÂ

(From Brandt's *Schriften*, p. 86; see also Extracts from First Tractate given in THE THEOSOPHICAL REVIEW, October, 1903.)

"I instruct you, O my disciples, concerning the lying Messiah, when he appears for the first time; he will shew you miracles in fire, clothed in fire and adorned with fire.

"Amuniël is his name; he will call himself Jesus the Redeemer. . . .

"Further, I say unto you, O my faithful, when Nebu [Mercury—the Messiah] comes from the midst of the angels of want, they will anoint him with oil and clothe him with fire.

"And then the Messiah, the traitor, will come in another form and appear before you and say: 'I walk upon the waters; come unto me and ye shall not sink!' But do not do this, and believe him not. . . .

"Further I say unto you, O my disciples, that during nine months, Nebu Messiah will be hidden in the womb of his mother, the virgin, and then he will be born in flesh."

(Here follow details to impress the hearer with the carnal impurity of the man born of woman, and the consequent folly of giving divine honours to mortal flesh. This Messiah is accompanied by demons, one of which he sends into the body of a dead man. The dead man speaks and the Messiah gathers the Jews together and says to them: "Come and behold! I am he who awakens the dead; and I bring resurrection and redemption; I am Enoch the Nazarene!" But he nevertheless "entrap the children of men with glamour and magic," and his "magic" is based on uncleanness and abominations of all kinds.)

PART OF THE TENTH TRACTATE OF THE CODEX NAZARÆUS

(From French and German Translations)

A Soul's Passage through Eight Mattartás (Purgatories?)

"And I came to the prison (purgatory) of Jesus the Messiah

4

and I asked of him : ' Whose prison is this ? Who dwells in this darkness ? '

" I was answered thus : All those are here imprisoned who have denied the Life, and who put their trust in the Messiah.

" I questioned again in these words : ' How do the souls suffer here for the evil they have done in that world ? '

" I was answered : The souls resemble an exceeding great flock of sheep which the Messiah led to the waters that they might drink ; but because the shores were steep and because the waters were low, he could not with all his strength cause them to quench their thirst, which was great.

" Therefore these souls said unto the Messiah : ' O Messiah, our Lord ! have we not clothed the naked and paid ransom for prisoners and lavished good things upon all men in alms ; why then may we not drink of the living water when we are athirst ? '

" And the Messiah answered them and said : ' In whose Name did ye clothe the naked ; in whose Name did ye ransom the prisoners for a price of silver ; and in whose Name did ye lavish favours upon men ? '

" They answered to this Messiah thus : ' In the Name of the Highest Being [the Supreme Nature], in the Name of the Lowest Being, in the Name of Jesu-Messiah and in the Name of the Holy Spirit and in the name of the Virgin, the daughter of her father.'

(The mother of Jesus is so described, perhaps to distinguish her from Nitufta, the " Great Hidden Mother " of the Gnosis-of-Life.)

" The Messiah answered : ' The Highest Nature is the Heaven ; the Lowest Being is the Earth ; I am Jesu-Messiah, the Holy Spirit is here [with me]. '

" Then I, the Merciful One, will enter this domain, the abode of the Messiah, the abode of the souls, his companions. And the Messiah will say : ' Tell me, O Merciful One, thy Name and thy Character, and the indelible Sign that thou hast received from the Shining Waters, and the Treasures of the Splendour and the Great Baptism in the Light ! '

" And when I had told him my name and my character the Messiah adored me four times.

"And the souls said unto the Messiah: 'O Messiah, our Lord! when we were in the world, didst thou not say unto us: "There is none greater than I am; I am the God of gods, the Lord of lords, I am the King over all things living, the Head of all beings"? Yet this Man came unto thee and thou hast four times worshipped him. Who then is he?'

"The Messiah answered: 'The Man who came towards me and whom I worshipped four times, came not in the Name of the Highest Being nor in the Name of the Lowest Being, nor in the Name of the Holy Spirit, nor in the Name of the Messiah, nor in the name of the Nazarenes nor in the name of the Virgin, the daughter of her father.'

"And the souls said to the Messiah: 'Lord! give unto us again for the space of three days, give unto us again our garments of flesh, and we will sell all that we have and we will go down into the Jordan to be baptised in the Name of this Man!'

"And the Messiah answered and said unto them: 'O weak ones that ye are, and that a breath of wind overthrows! When ye were in the world, saw ye ever a child enter again into its mother's womb after it has been born? How then will ye that I shall send you again into your bodies and that I shall baptise you in the Jordan in the Name of this one who came unto me?'

"The Messiah said again unto them: 'O weak ones that ye are, and that a breath of wind overthrows! Know ye not that I am a false Messiah, skilled in tormenting, subtile in evil, and breaking to pieces in my fury all those senseless doors,¹ which opposed me; perverting the works of the Spirit and throwing trouble and perplexity into the hearts of just men and plunging them into terrible darkness? Do ye remember no more what I have done for you? I indeed have given you gold and silver in order that ye should remain with me in this place of shades!'

"Then I (the Merciful One) left this prison that my heart might not be filled with anguish. . . .

"And the Merciful One passed on, and he beheld the ethereal abodes, and the wondrous places of sojourn.

¹ The Mandæan is *bdb*; literally a door, allegorically a teacher; as: "I am the door of the sheep" (*John*, x. 7).

“And the Life said to him: ‘What do those worlds resemble from whence thou comest? And the Spirit [Venus] and the Messiah and the Seven Planets in their chariots, what do they resemble?’

“And the Man answered: ‘The Spirit and the Messiah and the Seven Planets resemble flies which upon the edge of a brimming vessel of boiling water flutter their wings to escape from the suffocating vapour that arises, and in the end they fall into the midst of it.’

“The Life was pleased at this answer, and He clothed the Man with Splendour and robed him in Glory.” . . .

THE CREATION OF ENOCH THE ONLY SON, THE INCOMPARABLE ÆON

(Chapter XVIII.—from the French)

“Behold the mystery! Behold the secret of the Splendour, the creation of the Æon, the creator of the luminous flames and of the streams.

“Among all these streams there is one who is the lord of all the others, and who, in conjunction with a mysterious power, gave birth to Nitufta, the divine queen, the eternal.¹

“And Nitufta in her turn called into existence the Lord Most High, the master of all the Æons; he is the Father of all the messengers sent to announce the glad tidings. His Son is Lehdaia,² . . . the Only Son . . . formed upon an imperishable mould, . . . clothed in a stole of Splendour and crowned with a crown of Light and Life.”

(Chapter XX.)

“Behold the mysterious teaching concerning Enoch, the Son of the Æons and of the Splendour.

“‘I am the Child of the abode of the Light, I am the Child of a perfect Dwelling-place of the City of Joy. The Æons, Abel and Schetel, in their wisdom have called me Lehdaia the Highest

¹ The Gnostic original of the doctrine of the Immaculate Conception of the Virgin Mary, the “Queen of Heaven.”

² The Just One, Lord of Mercy, known as Enoch, the Greatest of the Utras or Avatāras. The meaning of “Lehdaia” is obscure.

Æon, the Prince incomparable. But I have called myself the Well-beloved Æon. Others have called me the pioneer Son.'"

. . .

(Tractate XXII.)

"I am Enoch bar [Schetel [*i.e.*, Son of the Æon] bar Adam [*i.e.*, Son of Man], issue of the blood-royal, dweller in the abode of Glory and of Light! First among my Brothers, and free with a freedom which is absolute." . . .

(Enoch is led by an Angel of Light up to the heights of the Mountain of Solitude. He is shown the earth and the stars, and the wonders of the whole universe. A good translation of these vivid yet mystical descriptions of the inner world is much wanted.)

THE LIGHT-MESSENGER REVEALS HIMSELF

(Chapter IV.—from the German)

"In the Name of the Great Life.

"When I came, the Messenger of the Light, the King, for I am come out from the Light, I came with Wisdom and Glory in my hands, Light and Praise with me, Splendour with me, the Doctrine and a Call and the Voice with me, the Sign with me and the Baptism.

"And I lighten the darkened hearts with my Call and with my Voice.

"I have raised through the world a cry. A cry have I raised in the world. To all the ends of the world have I raised a cry in the world.

"Let each one take heed to himself!

"Each one who gives heed to himself will be safe from the consuming fire!

"Blessed are the servants of Truth, the Perfect ones, the Faithful! Be it well with the Perfect who have kept themselves apart from those who are evil!

"I am the Messenger of the Light, whom the Master has sent into this world. I am the faithful Messenger in whom is no lie, and in whom is no want nor lack.

"I am the Messenger of Light. Every man who has breathed His aroma [*essence or perfume?*] is revived. Every man

who receives His teaching, his eyes shall be filled with Light, with Light shall his eyes be filled ; and his lips shall be full of praises, with praises shall his lips be filled ; and his heart, shall, be filled with Wisdom. . . .

“ When the adulterers received it they forsook their adulterous dealings, and they came and, pervaded by My essence, they said : ‘ When we had not received it we lived in adultery, but now that we have received, we live no longer in adultery.’

(The same verses for liars, murderers, and those who work magic. The original is full of repetitions.)

“ I am the Vine, the Vine of Life, the Tree in which is no lie, the Tree of Praise the scent of which restores life. Every man who hears this doctrine his eyes shall be filled with Light, with Light shall his eyes be filled. . . .

“ Thou hast conquered, O Gnosis of Life, and given the victory to all thy friends.

“ And the Life conquers over all works.”

The above extracts seem all to point to the theory which is put forward in Mrs. Besant's *Avatâras*.

For is it not so that, to anyone not knowing the mission of a Râkshasa, the life of this Divine Victim, or Scape-goat, would appear, as the life of Jesus the Roman appeared to the Gnostic author of the *Codex Nazaræus* and the *Book of John*, i.e., as the life of a deceiver, of one who desires vain-glory for himself ?

Do we not see in our so-called canonical Gospels, if we could read them with a fresh eye and an unprejudiced mind, the life of a man of primitive force of character, of devout intentions, but who becomes a fanatic of the deepest dye ; haughty, irritable and pretentious, abusing his entire generation, evasive and obscure when clear explanations are most needed ?

Then we are also shewn that the relations between Enoch-Avatâr and Jesus the Roman were those of a terrible struggle, ending in the surrender of the mortal Jesus, and his death-agony.

The Râkshasa is pledged by the nature of his mission to struggle with his dying breath ; he has to drink to its very dregs the bitter cup of disgrace, failure, humiliation, and even ridicule—that ridicule from inferiors which is worse than many deaths.

Now this mysterious being Enoch-Avatâr is inexplicable except as the opposite face of the medal, the Avatâr of Good, whose "*shadow-self*," the Râkshasa, walks the earth in a physical body—a body "born in the shadow." After the great moral crisis, called by the Church the "Passion," and the "Agony in the Garden," and so forth, and in the description of which Christian mystics have exhausted the resources of every European language for two thousand years, it is Enoch-Avatâr who *remains*, not Jesus who *returns*, to teach his followers in certain inner schools, which met (possibly not on the physical plane at all) to receive the highest occult instructions that the human race was then capable of receiving. These followers were in number 360, and they were sent in every direction to sow the seed in the vast new civilisations which were to appear in the West.

It is expressly stated that the body of this Enoch-Avatâr was "docetic," a *cloud-body*, or body of light; whereas, as I have shown above, words are not spared to prove that the body of Jesus the Roman was indeed of the earth, earthy.

The two sides of the medal are thus vividly put before us by this Gnostic writer, or writers; but the link necessary to complete the theory of the double-faced nature of a great Avatâr or World-Saviour is wanting. This link is the possibility of the mystery of soul-union between the Râkshasa and the Rîshi; of the merging of two wills into one Perfect Will.

There is not the faintest indication of this link in the Mandæan writings as far as we know them at present. But if this Râkshasa-theory has any claim to be considered a suggestion towards the actual state of things during that profound crisis, then, both the accounts, whether written by one writer or by two, would be priceless relics of vivid impressions related by perfectly honest and earnest men.

The will of the Râkshasa was to do the Will of Him who sent him into the world; and so Jesus *was* "the Will" made flesh, "very man"; and when in the Codex we learn that Jesus actually said: "*I am Enoch the Nazarene!*"—may we not have lighted on a valuable and highly suggestive fact, in spite of the rancorous and prejudiced character of the context of that saying?

A. L. B. HARDCASTLE.

THE GOLIARDI OR JONGLEURS: THEIR ORIGIN AND CONNECTION WITH FREEMASONRY

NOTHING, in the history of secret societies, has played a more mysterious, and hitherto unknown, part than the great secret association known, partly, by the name of the Goliardi, or Gouliards, which first appeared, in that form, in the XIth century, and, lasting through the darkness of the Middle Ages, was only finally dissolved as such, in the middle of the XIXth century.

Known under the name of Gouliards in France, as Goliardi in Italy, as Jongleurs, or the "Children of Golia" in England, this extraordinary association, many-armed as the giants of yore, many-sided and ubiquitous, handed on its doctrines from century to century, from group to group, until its aim was accomplished.

This aim was to educate the peoples of every country in order to substitute liberty for slavery, and by raising them to release them from the bondage of despotic Kings, and free them from mental slavery to an equally despotic and ignorant Priesthood.

For this ideal, the above-named association, and its allied secret societies, laboured and lived for over a thousand years. The downfall of Royalty was not in its programme; but in order to attain the necessary liberty for the education of the human race, it appeared to have been forced—at certain periods—to aid extreme measures; that is to say, that no royal position, as such, was allowed to impede that progress which was regarded as essential for the future well-being of the human race in any nation.

A most interesting series of articles on this mysterious society was written by the Comte d'Orcet,¹ who enters into minute details wherewith to prove the hypothesis he is presenting.

¹ See *Revue Britannique* (Paris), Dec. 1880; Ap., May 1884.

But into these details we cannot for the moment enter, for it is necessary first to weave together his basic facts, and also facts drawn from many other sources of historical tradition. When the web is woven we can place the details in far more striking juxtaposition.

It is necessary also to trace back this association, under its many names, to its first appearance in Rome, 700 B.C., and to see how it is linked with,—nay, is the same as,—modern Freemasonry, holding, jointly, with it a wealth of well-founded tradition; and then to bring into a regularised position many of the apparently disconnected secret societies, such as the Rosicrucians, Knights-Templars, the Baukorporationen and many religious bodies who aided in the great work of mental freedom.

This general sketch will serve to show how, underlying some of our apparently most ordinary history, there may be hidden facts, and unknown forces at work guiding the affairs of nations;—facts and forces which, when brought to light and clearly demonstrated, will give a totally different aspect and a new meaning to ordinary history.

First we must see who are the “Children of Golia,” and above all who was this mysterious “Golia” whose work lasted for a thousand years for the benefit of the human race; and how his work was added on to a yet more ancient tradition. And herewith a curious interlacing of legendary history meets us at once, which is of deep interest to any student who follows the traditions of history with care.

“Golia” is no other than Walter Mapes, who lived between 1135 and 1208; and who was the composer (*sic*) of a portion of the “Holy Grail” Legend. Thus the reorganising of the Goliardi and the knowledge of the Grail history belong to the same epoch.

Says Mr. Wright¹ (a well-known authority on the Grail History): “Goliath was the *pater*, and the *magister Goliadarum*; while the latter (the followers) were *pueri*, and *discipuli Goliæ*.”

One of the objects of their satires was an attack on the debased clerical orders of the period, and hence later on the

¹ Wright (Thomas), *The Latin Poems of Walter Mapes* (Camden Soc.; 1841), pp. viii., xxiv.

Goliardi were regarded as merely satirists, and towards the end of the thirteenth century the name Goliardus was used in a general sense, and was applied to members of the Jongleur craft. But, says the author just mentioned, "how much the later literature of different countries owed to the playful wit of the English scholars of the thirteenth century! After the great Reformation had been brought about, the Reformers were astonished and delighted to find that, between three and four centuries before, their ancestors had protested so strongly against the abuses which they had now succeeded in arresting, and they were eager to publish and translate the biting satires by which their sentiments had been bequeathed to posterity."

Now the *Apocalypsis Goliae* is the reputed work of Walter Mapes, and we must necessarily trace, briefly, his place in that period, in order to understand the importance of this common origin of two interesting lines of tradition.

Gualterius Mape, or Walter Mapes, was, at the time of his death (about 1210 A.D.) Archdeacon of Oxford, and as Mr. Wright¹ tells us (quoting from various Latin documents of the period) "was a great favourite of King Henry II., who esteemed him equally for his extensive learning and for his courtly manners." He was one of the ornaments of the court of that monarch, and obtained, by this high favour, various ecclesiastical dignities, being Canon of the Churches of Salisbury, and of St. Paul's in London, Precentor of Lincoln, Incumbent of Westbury in Gloucestershire, etc. It was in the year 1197 he became Archdeacon of Oxford; he visited Rome, and was very hostile to the vices of the monks, and to the degraded condition of the Priesthood of that period.

The name "Golia" was a pseudonym adopted by him to form, and carry on, the association which, under the mask of satire, was to wage war against a demoralising clergy and, at the same time, to hand on a secret system of teaching, which has to be demonstrated by the facts which will be dealt with later on. Walter Mapes, moreover, seems to have had the power of "bringing information through from higher planes"; this can be clearly seen by reading the *Apocalypsis Goliae*.

¹ *Op. cit.*, p. 272.

His description of Pythagoras is interesting, as is also the way that he speaks of being caught up into a higher region, of which he is not allowed to speak; this reminds us of the statement made by St. Paul, when he, too, was caught up to the "third heaven," and of much else of a similar nature.

As Walter Mapes had this power it is probable that some of the Goliardi had direct instructions through these conditions from their leader.

The poem, which follows, is long, but well worth careful reading.¹

THE APOCALYPSIS GOLIÆ

ENGLISH TRANSLATION OF THE REIGN OF ELIZABETH, OR BEGINNING
OF THAT OF JAMES I.

(*From MS. Harl., No. 846, fol. 36.*)

THE REVELATION OF GOLIAS THE BISSHOPPE

When that the shyninge sonne from Taurus downe had sent
His fieri burninge dartes, and beames so whot by kynde,
Into the woodes anon and shadowes darke I went,
There for to take the ayr, and pleasaunt westerne wynde.

And as I laye me downe under an oken tree,
About the midtyme just, even of the somers daie,
Pithagoras his shape me thought that I did see,
But that it was his corpse, God wott, I cannot saie.

Pithagoras his shape in deede I did behold,
Withe divers kindes of art i-painted well about;
But yet this sight, God wotte, by me canot be told
Whether it were in deede, in bodie, or without.

Upon his foreheade faire Astrologie did shine,
And Gramer stode alonge upon his teethe arowe,
And Retherick did springe within his hollowe eyen,
And in his tremblinge lippes did art of Logick flowe

¹ An extensive account of it and also of other poems, with which we have in this sketch no direct interest, are given by Mr. Wright, *op. cit.*

And in his fingers eke did Arithemetick lie,
Within his hollowe pulse did Musick finelie plaie,
And then in bothe his eien stode pale Geometrie;
Thus eche one of these artes in his owne place did staie.

In reason is conteynd morall philosophie,
And then upon his backe all handie craftes were writ;
At lengthe muche like a booke unfolded his bodie,
And did disclose his hand, and badd me looke in it.

And then he did shewe fourthe his right handes secrets cleare,
Whiche I beheld right well, and after ganne to reade;
Withe letters blacke as incke, thus found I written there,
“ I will the leade the waie, to followe me make speede.”

And fourthe he passed then, and after followed I,
Into another world anon bothe we twoo fell,
Where manie wonderous thinges and straunge I did behold,
And people mo therto then anie man can tell.

And whiles I stode in doubt what all this folke might be,
Upon their foreheades all I cast myne eyen anon,
And there I found their names, which I might clearlie se
As it had bene in leade, or els in hard flint stone.

Then sawe I Priscian first, beatinge his scolers hand;
And Aristotle eke against the aire did fight,
But Tullius his wordes with conninge smoothelie scand,
And Ptolemie upon the sterres did set his sight.

Boetius was there, and did his nomber tell,
And Euclid measured the space of place hard by,
Pithagoras likewise his hamer handeled well,
By sound whereof the notes of musick he did trye.

There sawe I Lucane eke, of warlicke writers chiefe,
And Virgill then did shape the small bees of the aire,
And Ovid with his tales to many was reliefe,
Perseus his tauntes and satyres did not spare.

Whiles I of all this rowte the gesture did espie,
An angell cam to me, with countenance full cleare,

And said to me, "Behold, and looke into the skie,
And thowe shalt se therein what shortlie shall appeare."

Upon the skie anon my sight I quicklie bent,
And by and by I fell into a suddaine traunce,
And all alonge the aire was marvailouslie hent,
But yet at lengthe I was set in the heaven's entraunce.

But suche a suddaine flashe of lighteninge did appeare,
That it bereft from me the sight of bothe myne eyen,
Then did the anngell saie, that stode fast by me there,
"Stand still and thowe shalt se what John before hathe sene."

And as I stode thus still, all in a doubt and feare,
One thundered in the aire, and air me thought it was,
Like to a thundringe wheele right terrible to heare,
Or like a trumpet shrill, of horne or els of brasse.

And aftir that this sound had peirst the aire saw I
A goodlie personage, that held in his right hande
Seven candlestickes by tale, and eke seven sterres therebie ;
And then this anngell said, "Mark well and undirstand."

"Theis candelstickes thowe seest are Churches vij," said he,
"And Bisshoppes bene the sterres ; but all these same this daie
The shyninge light of grace, wherebie all men should se
Under a busshel hidd, and kepe out of the waie."

And when he had thus done he did bringe out a booke,
Whiche booke had titles seven, and seven sealles sealed well,
And withe a stedfast eye badde me therein to looke
And se therbie what I to all the world should tell.

Of bisshopes' life and trade this booke hathe right good skill,
As by the sealles thereof more plainlie dothe appeare,
For in the inner part is hidd all that is ill,
But to the outward shewe all godlie thinges appeare.

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(Seventy-five verses are here omitted.)

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And aftir this my guyde fast with his hands me hent,
When I had all perusde and seene thinges at full,
And with his fingers foure my head in sunder rent,
Dissolvinge in foure partes the compasse of my skull.

And then he tooke a strawe that was bothe hard and drye,
Because I should not se those misteries in vaine,
And in my noddle fast he set it tendirlye,
And all that I had seene he wrote it in my braine.

And then I was caught uppe even to the third skie,
Advaunced in the toppes of clowdes above man's sight,
Where I a secrete saw, and wonderous misterie,
The which may not be told to any living wight.

Before the highest judge in counsaile brought was I,
Where many hundred were, and many thowsands eke,
And there the secrets deepe of God I did espie,
The which no mynde of man is hable out to seeke.

When these sightes seene had I, I waxt hungrie anon,
The nobles then that were come to that counsaile great
Brought me of poppie bread a loffe to feede uppon,
And drincke of Lethe's floude, my bread therewith to eate.

And when I had myself well fedd with poppie bread,
And with my wretched lippes this drinck had tasted well,
The counsaile of the Goddes was quite out of my head,
And of this secret sight not one whit cold I tell.

Then like a Catoe third down from the skie I fell,
No newes to bringe from thence, nor secrets to declare ;
But I can shewe you all, and certainlie can tell
What my fellowe did write upon my noddle bare.

Oh ! what tales cold I tell, how strange to heare or se,
Of things that bene above, and heavenle state and trade,
If that subtile supper of poppie made to me
The printinges of my head had not so slippie made.

With the further history of Golia, or Walter Mapes, we are
not at present concerned ; it is sufficient to state clearly who he

was, and what his work was in this particular phase of the period, and so to lift him out of the condition of a "myth," to which he has been relegated by Larousse in his *Encyclopædia*; it is possible that other writers also have cast him into that vague category, so easy a way of covering ignorance.

As time goes on, however, many "mythical" personages will be found to have played a by no means unimportant rôle in the world's history; and we may yet see King Arthur¹ and his Knights taking their places as historical personages, as the light of knowledge sheds its rays upon the up-to-now dust-covered pages of the past. But we are digressing, and must follow on the tracks of the Goliardi, under all their different names and phases.

In that most interesting series of articles already alluded to, in the *Revue Britannique*, the author gives a detailed study of the hieroglyphs, signs, and symbols, by which the Goliardi, Jongleurs, and Troubadours recognised each other, and through which they can be traced. He connects them with that most ancient Bardic² line of tradition which has been already worked at by Mrs. Hooper in the pages of this REVIEW, showing clearly the secret tradition of the Bards, and that the same tradition may be found underlying the exoteric forms of all these varied and changing associations; thus demonstrating how such a line of esoteric teaching was preserved as a living force, until with the dawning of the XIXth century the methods were changed, and in the last years of that eventful century the Theosophical Society entered the arena of public opinion, declaring openly that there does exist an unbroken line of inner teaching; challenging investigation on every point, so that its declaration may be verified. But before taking up some of the most interesting aspects of the hypothesis presented by Comte d'Orcet, it is necessary to

¹ There is a statue of King Arthur of England in the Hof Kirche at Innsbruck; it dates from the XVth century. Why it was placed there no one knows. The statue is seven feet high.

² The Bards are constantly referred to by various authorities as identical with the Jongleurs, and it would seem that that name fell into disuse after the change of method adopted by "Golia"; the serious didactic style of the early period changing into the apparently lighter satirical style to suit the times when the lighter French and Italian modes were adopted all over Europe. But the under-current never changed, and the same teaching can be traced in the Troubadours and Jongleurs who taught the "*Gaie Saber*."

gather together some intermediate links in order to see clearly how the secret tradition of the Bards is essentially the same as that of the Goliardi, and also identical with that of the Mystic Masons of the present day.

It must be remembered that the Jongleurs and Gouliards (or Goliardi in Italy) are the same association ; the name only varying with the nation. This identity is pointed out by the Abbé de la Rue¹ in his scholarly book ; in speaking of them he says :

“The word Jongleur was applied to a special order of poetic musicians, whose compositions were often accompanied by action to demonstrate their thought ; thus they are called variously Jougleurs, Juglesurs, Juglers, and Jongleurs, from the Latin word *joculatores*, itself derived from *jocus*. And so they had the same office, and did the same work as the Bards, though the character of their work was changed ; the Bards were profoundly serious in style, and nothing like satire ever entered their poems. This change in style and setting took place in the VIIIth and IXth centuries, and the name Jongleur, instead of Bard, denotes this change.”²

Again the same writer says : “If we compare the functions of the Bards with those of the Jongleurs, from the 1st century B.C. up to the XVIth century of our era, we shall find a most striking identity.”

One of the important links that the learned Abbé gives us, is that : “The Legend of the Holy Grail and all the history of King Arthur comes from great antiquity” ; and he adds : “The Welsh Bards in their poems speak of all these personages in the VIth and VIIth centuries.”

Another author who has frequently been cited as an authority on the Grail Legend, namely San Marte (A. Schulz), says : “Did I not fear to become too lengthy, and importunate, I would briefly venture to recite the leading ideas in Wolfram’s *Parzifal* relative to the Graal and its Dominion, or Empire ; which would lead to the observation—not without importance,

¹ De la Rue, *Essais historiques sur les Bardes et Jongleurs* (Caen ; 1834), i. 103, 115, 116, 117 ; ii. 219.

² Raynouard, the great authority on the ancient French dialect and language used by the Troubadours, or Trouvères, says that it goes back to the end of the Vth century (*Choix des Poésies des Troubadours*, vol. i., p. 6).

even for theology—that Guiot of Provence (or Provins), as well as Wolfram, belonged no less to the precursors of the Reformation than Huss and Wycliffe, and previous to them the Waldenses and other heretical sects did, until persecution had driven them to extremes. . . . By intimately entering into the theology and history of the dogmas of the XIIth century, we have been led to a deeper understanding of the significance of the Holy Graal and its cultus, as they are represented more especially in the *Parzifal* of Wolfram von Eschenbach, and Wilhelm Wacher-nagel; and it has completely confirmed my opinion that most probably Wolfram's pre-poet Kyot of Provence is no other than Guiot von Provins, who for twelve years was a Cluniac¹ monk, and before that a wandering Clerc and Minstrel at many great and small courts of France and the neighbouring countries, and who wrote between 1204 and 1208 his celebrated Bible, and his sharp satirical poem against the Pope, the spiritual and temporal princes, and the sins of the clerical orders.”²

It must not be forgotten that this Guiot of Provence is none other than Meister Guiot le Provençal, who found at Toledo an Arabian book compiled by an Astrologer, and Philosopher, named Flegetanis,³ containing the story of the Holy Graal, and this is one of the direct currents from the eastern sources of these traditions.

It is quite probable that this lost Bible contained many of the esoteric traditions which were the secret instructions of the Bards, Jongleurs or Goliardi; and the learned Abbé tells us that in it was a list of the courts of Europe to which these Bards were admitted; they had sacred rights and privileges and were allowed to pass where others were stopped. Most important of all is the statement that they had Corporations protected and recognised by the laws of the country.

Now with regard to the Ancient Bards, it can be seen in the laws of Howel Dha (who reigned in Wales in 900 A.D.), that

¹ Guiot had been a monk at Clairvaux, about 1184; and so was a contemporary of “Golia.”

² San Marte (A. Schulz), *Seynt Graal or the Sank Ryal: The History of the Holy Graal*, edited by Furnivall (F. J.), I., xx.

³ Cooper-Oakley (I.), *Traces of a Hidden Tradition in Masonry and Mediaval Mysticism* (London; 1900), p. 148.

they had Establishments regularly constituted, fixing their different ranks, their various duties, etc. The Prince names the Chief, and he who was placed at the head of the Bards was generally the son or the nephew of the King.

It is still more interesting to know that the Jongleurs, also, had Corporations in the principal towns of France; the Kings gave them their titles and their Chief was usually called the King of the Jongleurs. As we shall see later on, the whole system of Corporations with all its arrangements can be traced back to the time of Numa Pompilius 700 B.C.; but this is anticipating the end of the series of interesting links that we must try to follow.

The learned Abbé also remarks that in time abuses crept into these institutions, and that "the Jongleurs, who had been originally the singers of virtue, the censurers of vice, and our first historians, forgot these noble offices."¹ This may be so in some cases, but we must remember that (with few exceptions) the Priests of the Roman Church naturally try to undermine any work that is being carried on in any form that is unorthodox, and the Jongleurs and Goliardi moreover were generally satirising the abuses that had grown up in the Roman Church.

Speaking of the Goliardi in Italy, Straccarli says:²

"Their semi-pagan instincts brought them into closer union with the freer spirits of the Roman Empire than with the authorities of the Church; they, therefore, contributed materially to accelerate the Renaissance considered as a secular movement of pure humanism."

They are regarded by some writers as a Clerical Association averse to the Church, but yet allied to it. The Comte d'Orcet³ says that they formed a part of the wandering clergy (*clerici vagantes*) who formed themselves into all sorts of companies; the Church seemed to be *au courant* with all they did, and knew, but never interfered with them, as it did with other sects—a curious fact, since they denied the Decalogue and the Divinity of Jesus Christ. The only condition attached to their liberty seems to

¹ *Op. cit.*, i. 243.

² Straccarli (Alfredo), *I Goliardi ovvero Clerici Vagantes delle Università Medievale* (Florence; 1880), pp. 54-79.

³ *La Revue Britannique* (1880); art. "Les Gouliards," p. 424.

have been that they should conceal their teaching under hieroglyphic forms.

The Princes were less tolerant of this freedom, and outside the Templars' Society (who were Gouliards), one finds much persecution of secret societies, but the latter revenged themselves in their turn.

The Grand "Mother Lodge"¹ of the Gouliards, at a very ancient period, was composed of one member from each Association, or Guild; and to this belonged the highest members of the aristocracy; among these were notably Diana de Poitiers, and Madame de Pompadour, who were both "Purple Mistresses" of the "Mother Lodge" of the "Children of Golia."

This "Mother Lodge," in which were united the heads of all Corporate Bodies, and also many clergy, formed a sort of "Occult Parliament," which was very often under the patronage of the King, and which he tried to consult on all important matters—the questions and answers being always given by hieroglyphic plates.

It was affiliated to Freemasonry, and has, sometimes, been confounded with it; to be a Gouliard in those days, it was necessary to hold the degree of Master in some Corporation (or Guild),² and Madame de Pompadour entered it in the quality of "*Maître Graveur*." It was probable that the celebrated Diana de Poitiers was a member of the "Corporation of Architects," and it was known that Charles X., King of France, belonged to the Armourers' Guild.

ISABEL COOPER-OAKLEY.

(TO BE CONCLUDED)

¹ To go to the "Mother" in their language meant to go to the Lodge.

² As will be seen later on, all these Corporations or Guilds were Masonic bodies; hence a person had to be Master-Mason before becoming a Gouliard. Heraldry also appears to be based on an ancient secret system.

THE ADVANCE OF SCIENCE TOWARDS OCCULT TEACHINGS

DAILY in our reading of the gatherings of this learned Society or of that, we cannot fail to be struck by the immense strides that Science is making towards the long-guarded areas of occult knowledge. So that when we follow the trend of mind freely indulged in by those Scientists whom the world truly looks upon as its most renowned thinkers, we are wonder-struck that they have not as yet thrown down the barriers of limitation, and advanced straight ahead along the path which alone justifies their researches and their ceaseless toil. We are all just a little too much inclined to take all we read as an absolute fact, whether read in a Scientific or a Theosophic journal. We do not, as a rule, trouble to check off and work out for ourselves the mass of detail given in Theosophic literature, by those who have not only specialised the occult side whereof they write, but have also by patient toil made themselves cognisant with at least the general outlines of scientific thought, so that, on acquiring further occult facts, they are able to adjust and tabulate them, with an initial basis of general knowledge. Now this training is of incalculable value to the student of occult lore. He has to sift and weigh the researches of chemists, physicists, electricians and other scientific explorers into the realm of Nature. He has to co-relate the world-thought and make it fit in, as far as it goes, with what has been presented, in far more abstruse detail, from occult sources. If, then, we set ourselves to blend this world-thought with the hints and fragments supplementing it in Theosophic literature, we shall probably have cause to marvel at the harmony that does to a very large extent exist between the advanced thinkers of our day and what the students of occultism have already drafted out as the postulates of Spirit and its shadow Matter. There is a well-received fact amongst those who go to the "other side of

things," that just as much occult knowledge as the world is ready for is permitted to filter through the minds of the greatest thinkers, and so be brought to the minds of the masses in such a form as they can assimilate.

This fact does not of course allow for faults in the receptivity of the minds of even the most advanced scientific calibre. Facts, or hints of those facts, may be impressed on such minds by unseen forces, but the brain consciousness does not necessarily grasp in their entirety the whole procession of cause and effect. They willingly rush to the more material postulation of causes by the effects they consider to be produced, and in so doing, not too unfrequently give priority to the effect, instead of to the cause.

Now at this particular time, when the press of circumstance in the presence of the great world-forces beats upon the individual life and fashions man's destiny as they have already classified his family and nation, it seems to me that much misconstruction would be avoided if we were more willing to recollect the immense difficulties those Unseen Powers have to contend against in transmitting even a fraction of Their limitless knowledge through such media as even crest-brains present for Their manipulation.

The most evolved of the species have not as yet attuned their cerebral vibrations to anything like a condition that could promise a responsive thrill to the vast processes of Universal Law, and its manifold out-workings. So that all which comes to the man of science, of the foremost rank even, cannot be said to be in any way the real and ultimate cause of those mysterious laws. But I am inclined to suggest that if we, as students of occult lore, really set ourselves to know more of what has already been discovered and wrought out by patient, persevering effort on the part of the many earnest students who have given up their whole lives to the pursuit of Truth, for it really amounts to that, the studies we ourselves pursue would be made not only more illuminative but would offer us a far greater chance of transmuting a very great deal of what we have had given to us, into a more potent force in the laboratory of Mind. This, all of us are not of course in a position to do, as we ourselves have not assimilated very clearly even the rudiments of science; but we can and

should, as far as in us lies, try to grasp the postulates that science has so lavishly scattered broadcast in the thought and literature of to-day. The man, it is said, will be what Nature ordains, but narrow indeed will be his outlook if he does not determine the range to suit his highest, not his lowest capacities.

In August, 1904, when Mr. Balfour challenged the British Association to re-examine the very foundations upon which their claims to structural science were builded, he was acting as the champion of all new thought. It was iconoclasm pure and simple, and served to hurl their long-cherished gods from the exalted pedestals upon which they had been so ostensibly raised and worshipped.

In every section of modern thought this process had but brought to light the misconceptions and inaccuracies which, if science were to progress at all in that great molecular scheme of things, had to be readjusted and corrected in the light of later discoveries and developments. To take radio-activity alone, was there not already a reconstructive force appealing against the Physicist's concept of the fundamental constitution of Matter? Perhaps there is no discovery of modern times which has so disorganised the fertile but by no means plastic brain and imagination of the workers in physical science as this bomb which overthrew with a mighty force all current and reputable theories of the constitution of Matter and its inherent qualities. It was the assumption that Matter existed alone in the dense ponderable condition, which we have been told by generations of scientists is its main characteristic, that caused them to fabricate the Mechanical Theory of Nature. But such mechanism was constructed on the foundation of shifting sands, though age after age philosophers and scientists have one and all added brick after brick to the house-walls; now while they stand gleefully rubbing their hands at the edifice they have wrought, behold, a few of their most cherished workers stretch out their hands and sweep the whole mass off its very foundations and proclaim a new order for the juster workings of the law.

It is here that hints and fragments of knowledge of the

Higher Laws step in and readjust the true principle of mechanical order.

Modern Science has based the existence of real material particles on insubstantial premises and not on the truer knowledge of the real Ultimates of Force and Matter, as functioning on all the planes that Nature elects to energise.

Imagine the shock of seeing the "indivisible and indestructible atom" exploding like a bomb into myriads of particles hurled hither and thither, this way, that way, ever revolving, but in no way lessening the central vortex from which they sprang. Nor is there the satisfaction of scoffing at some idealist of unknown reputation for springing this iconoclasm upon the world; nay, rather, the foes are the headmen of the scientific household! The electrical theory of Matter has ever been part of the teaching given to students in the Secret Schools wherein the true Laws of Nature were expounded. But the whispered echoes have reached the finer senses of some of the wiser world-students and they give it out to their fellows in such garb as is most likely to appeal to the general mass who could in no other way as yet receive its more complex phases.

To radium we owe much, for it paved the way for patient investigations which absolutely revolutionised the world's ideas as regards the working of subtle forces, hitherto postulated but by a few brave pioneers in Nature's workshop and unacceptable to the rest.

We find such renowned men as Professor Thomson and Professor Larmor discussing corpuscles as flying off from radium and bombarding the air particles and atmosphere all around them. This affects the temperature of the air by reason of the immense velocity of these "electrons," as they are called, for they assert that these do not behave as matter at all, but appear to be, or at least to act, as the ultimate units of electricity, of which as yet they know so little. But a few steps further on will take them into the realms of the occultist. Another property which matter was always said to possess was "mass," the most constant of all its properties in fact; yet that too fluctuates in the presence of the rapid electric charges, and with this are also swept away the most basic acceptations and assumptions of modern science.

But we travel as rapidly by thought as wellnigh the electric charges themselves. For we find Mr. W. C. D. Whetham, F.R.S., in his *Recent Development of Physical Science*, stating: "Matter is a persistent strain-form flitting through a universal sea of ether." A very true and beautiful way of putting the statement that all occultists know to be quite reliable as far as it goes. So at last science has widened its area of investigation, and not only postulates in uncertain whispers a vague theory of etheric waves, but definitely gives "the universal sea of ether" a recognised place in the legitimate scheme of things material. A weird, ghostly wraith it may be to many a scientist, for many a day; for to attempt the materialisation of ether to accord with all practical workings of the laws of Matter, does, to the ordinary scientist, seem to contravene from the very outset all the theories of molecular mechanics that have ever been framed. How can ether, he argues, prove to be the medium wherein the ultimate parts consist of perfect elasticity along with perfect hardness, plasticity and mobility without the slightest friction? We must have those constituents, or else how can we account for light, heat, cold and other variants which come into the scheme of natural law. Here Mr. Whetham has come to the aid of both the scientist and the occultist, for he postulates what he calls a "sub-material medium," which he says (page 278) "is not necessarily described by the experimental laws to which the facts of ordinary mechanics conform." He tells us that: "In dealing with the ether we are on an entirely different plane, and have no right to assume that a mechanical model of its properties is possible. . . . We describe the ether in terms of semi-mechanical models." On page 282 he says: "The medium (ether) is prior to matter and therefore not necessarily expressible in terms of matter. It is sub-natural if not supernatural."

Of course this is no new postulate for the occult student, who, at any rate, has heard much about the subject from such ably qualified writers as Mrs. Besant, Mr. Leadbeater, Mr. Sinnett, and others, but it all comes as a strange new tale to those who have not had the advantage of such teaching. We should not be surprised to hear from such sources the terms "sub-material," "sub-natural," or "supernatural," for those are

the terms many writers would use to describe a medium "pronounced as an ultimate reality, existing prior to matter, and through which agency many of the properties of matter express themselves." But more remarkable is the continuation of Mr. Whetham's theory, for again he joins hands with the occultist; on page 294 he questions: "But what of the grains of which the ether is composed? . . . Has a new ether more subtle than the first to be evoked to explain their properties and a third ether to explain the second?"

If we turn to another branch of science we see what has been one of the latest thrillings over a wider field, that of consciousness itself. Without matter we could not define consciousness, you say, and so without consciousness we could not conceive of Spirit, for that is the essence of Spirit itself. After many years of earnest patient investigation we find Germany's great philosopher, Haeckel, has now evolved another of the thought-germs which have been stored in the granary of the occultist. He reviews the whole genesis and natural history of Spirit, and sees consciousness acting, as it were, sub-consciously under the definite scheme of law up to a certain stage of evolution, for he declares that "consciousness is itself nothing more or less than the moving force of particles." "Whatever that consciousness may be," he teaches, "it only emerges into being at the evolutionary point where there appear on earth those higher animals that have a centralised nervous system," and he assures his readers, in one of his chapters relating to "The Law of Substance," that there is nothing mysterious about this fact, as it is simply a process whereby Spirit takes conscious control of the workings-out through matter, or, as he also puts it, "a natural phenomenon."

Now Haeckel is a watchword in the ranks of scientific philosophers. Yet in the face of the world he dares to build up his universe from elemental atoms, securing as a sequential product the phenomena of sensation and will at the end of his process, yet placing them both as latent potentialities in embryo from the very beginning. With startling clearness he puts his views at once in line with those any occult student would be inclined to ratify.

He says: "The two fundamental forms of substance, ponderable matter and ether, are not dead, and only moved by extrinsic force, but they are endowed with sensation and will (though naturally of the lowest grade); they experience an inclination for concentration, a dislike of strain; they strive after the one and struggle against the other." Later he avows his "conviction that even the atom is not without a rudimentary form of sensation and will, or, as it is better expressed, of feeling and inclination, that is, a universal 'soul' of the simplest character." Again, it must be fully noted that, in spite of these assertions, which taken by themselves might suggest to the reader that he postulated consciousness from the rudimentary beginnings, he very clearly states, elsewhere, that it is only at a special point of evolution that the consciousness, and by that we may presume that he means, as do all occultists, the Higher Consciousness comes into active force.

Thus linked, the students of Matter and the students of Spirit, by training and by observing a trifle more closely than the world around them, come finally to stand upon a common platform, and though "Spirit and Matter can never meet," we are told, yet, by that inexorable Law, those who seek the realm of Truth earnestly, faithfully, in single-heartedness and willingness "to know," will ever be helped, on whatever road they travel, to reach that goal wherein the true Oneness of Life Invisible is made manifest to them.

FIO HARA.

EVERY rightly constituted mind ought to rejoice, not so much in knowing anything clearly, as in feeling that there is infinitely more which it cannot know.—RUSKIN, *Modern Painters*.

It is only the young that can receive much reward from men's praise: the old, when they are great, get too far beyond and above you to care what you think of them.—RUSKIN, *A Joy for Ever*.

WILLIAM SHARP

A BRIEF note upon my friend William Sharp may interest the readers of this REVIEW, as he had latterly taken a deep interest in genuine theosophical work. He was also one of the many who felt the strong personality of the Editress, whom he described to me in a letter as "a woman of high and beautiful nature, a woman of true and noble influences, a woman of Joy."

This estimate of Mrs. Besant came from a *man*, who above all men whom I have known had set himself to know the thought of *woman*; not that he might destroy her, but that he might be a peacemaker in the endless and cruel battle of the sexes. His ambition was to be what William Blake calls "the God subservient to a Woman." How far he succeeded none but himself can say,—but the record of Fiona Macleod remains. Others may measure and price it; to myself it is priceless.

Soon after the first volumes had appeared under this signature, Grant Allen said to me: "There is a woman who is writing for her sex what no woman has yet written, and what no man could write." I did not at once see the force of his remark, though he called George Meredith to the aid of his opinion, and illustrated it with the graphic wealth of argument which he had always at command. Later, when I read the poems *From a Woman's Heart*, the knowledge of the truth of Grant Allen's words came home to me. It never dawned upon me that these poems were written by a man. In fact, it never entered my mind that the author with whom I had entered into correspondence could be other than a woman, though the thought was often that of a man, and of no ordinary man. It was not until after close and intimate, if unluckily very intermittent companionship, that William Sharp himself revealed the secret, and my correspondence with Fiona Macleod was continued at intervals up to the very end. In fact, I sent her a note of sympathy upon learn-

ing the news of his end, couched exactly in the terms which I should have used had the secret not been already revealed to me, a revelation at the time not a little humiliating to my fancied knowledge of mankind.

There is a couplet in *The Flight of the Duchess* in which Browning sums up his teaching upon the hidden mysteries of sex—he who had studied them under outwardly the most favourable circumstances :

If any two creatures might grow into one,
They should do more than the world has done.

This law of creation William Sharp had deliberately set himself to study. The battle was arduous and prolonged. Hard fought upon this side, it must be fought to a finish upon the other.

Upon Lammas Day last year (August 1st—that day upon which the Irish for more than two thousand years celebrated the memory of their first Queen, at Teltown, Co. Westmeath) William Sharp and I made a pilgrimage to Bride's Hill, Glastonbury. Our pilgrimage over, we rested in the charmed precinct of the Abbey (that exquisite ruined successor of the *Old Church*, by which was long into Norman times the most sacred oath of the West Britons), when Sharp suddenly extemporised the following Triad :

From the Silence of Time, Time's Silence borrow !
In the Heart of To-day is the Word of To-morrow,
The Builders of Joy are the Children of Sorrow.

More than most men have the power to do, did he know and feel that word of the Master : “ No man cometh unto Me but by pain and sorrow.” Lying there upon velvet turf he was gazing upon the crumbled work of the builders of old time, when that rhyme jingled through his head, like the sudden bell after the noonday meal ; and that evening after our return to Bath he elaborated it into a Triad of Triads, which I do not quote as they will doubtless appear shortly elsewhere. Even then he knew that but few stones remained for him to uplift, to adjust and to fix,—“ beautiful stones for the Temple,” they should be if brain could plan, and hand accomplish the task ; yet I venture to think that it is less by his remaining poems and prose-work that he will be

remembered than by that marvellous correspondence, marvellous if I judge merely by what came to my own hands, which he carried on under his assumed name. May this bring help to many. This was his aspiration. When he was suddenly and reluctantly obliged, as the only means of saving life at the moment, to leave England, a friend condoled with him, and his answer was: "No matter; I can always find someone to help wherever I am." *Frater vale atque ave!*

J. A. GOODCHILD.

CORRESPONDENCE

THE DIVINE FRAGMENT AND THE O.P.

IN Dr. Wells' very beautiful article in last month's REVIEW this passage occurs: "The fact of the matter is that Mrs. Besant has never *seen* an O.P."

I expect this is quite true; but why? Are we not all "ordinary persons," and if so why does she not see us as such? The only difference between any of us seems to be that the mist which envelopes us, the veil that shuts in the divine essence, is a little denser in some, a little finer in others. The peculiar power of our great Teacher lies in the fact that, whilst seeing the veils that disguise the divine fragment within, she declines to recognise them as the person himself. She sees so much farther that she is able to disregard the distortions produced by this dense matter; she is able to reach the living soul beyond. This power is the rare possession of those who, against all evidence to the contrary, "know the SELF as one."

As Dr. Wells says, although she seems to dwell "in the midst of a whirl of psychic force," *she does not live in it*. Her life is in a much serener region. In truth "the whirl of psychic forces" at work is more evident in her audiences than in herself, and is a something connected with the O.P. which she has to overcome and disintegrate in order to break through the veil which obscures the inner consciousness of the true man.

The great Teachers of Humanity, whether of Religion, or Philosophy, or Politics, or Art, have all had, in a greater or less degree,

this strange power of laying hold of the divine fragment in us, of persistently appealing to it. Entirely regardless of the logical impossibility of proving its existence at all, they fearlessly assert: "Thou art That,"—not this envelope of selfishness and conceit, of ignorance and egotism which we call the O.P. Reversing the bitter satire of Hood they *know* that "every farthing candle ray" is but the veiled reflection of the "great white light of grace."

It is this knowledge, surely, which makes possible the sustained effort, the unceasing labour, the great success of the faith that never swerves under discouragement and apparent defeat. Can we believe that the work done by St. Bernard or St. Francis can ever really "melt away to a shameful end," whilst their names are enshrined in the loving remembrance and gratitude of many men, in many lands? What becomes of their Societies is very unimportant. As H. P. B. says, the Theosophical Society itself is but "a bubble on the shoreless ocean of Eternity." When it has done its work it will go and not before, but, the work done, the result of it cannot go. It is a great tidal wave, which only retreats to return again with fresh power at the appointed time.

U. M. B.

P.S.—I also have heard people say there were dull articles in *THE THEOSOPHICAL REVIEW*. After all we are not the *Sporting Times*, and the wild halloo of the "huntsman's chorus" can be had elsewhere copiously illustrated, as also the caricatures of the "comic journal." We shall all welcome—when it comes—the sevenfold creative Ha! of the God, being quite sure that, if it smashes the images laid on the praying shelf, it will not touch with the lightest finger That which is enshrined in the Ark of the Covenant.

U. M. B.

THINKERS rule the world, though they may be unaware of the fact; and those who are supposed to be its rulers are in reality ruled by it, also quite unconsciously.

The flatterers of monarchs are poor creatures, but they who flatter the people are traitors.

In order to be truly great, we must learn to disappear behind our works.—CARMEN SYLVA.

SCIENCE JOTTINGS

COMMERCIAL USE OF AIR

FROM Paris comes the announcement that pure oxygen has been obtained from the air at such a comparatively low cost that some of our industries may be revolutionised by this successful experiment.

M. Claude, a notable French scientist, found that when liquid air was changing into the gaseous state the oxygen escaped at a different stage to the nitrogen. By means of this obtained oxygen tremendous temperatures may be reached, so that metals can be readily melted and made workable. It is thought, too, that this free oxygen, if used in fires, will consume all the poisonous and so-called incombustible constituents.

There have been many methods suggested for making use of the air's nitrogen, and in a recent number of *Le Génie Civil* there is a *résumé* of these methods.

[See *Daily News*, of December 6th, and *Electr. Review* (London), December 8th.]

THE PROGRESS OF RADIUM

It is hard to keep pace with the increasing knowledge of radium that scientists are acquiring and placing before us. Professor Rutherford, and others, have written a good deal in the *Philosophical Magazine* lately, and indeed every paper devoted to science seems to be adding its share of the subject.

It appears that uranium, which is the element with the highest known atomic weight, is the parent from which radium is obtained. The new arrangements of matter are caused by the breaking away of some fragments from the original source. The power to break away is greater than the natural power to attract, and in these breakings away, radium goes through a whole series of transformations. Seven distinct stages have, so far, been isolated.

There are two kinds of particles: those charged with positive electricity, which are the larger (called α particles), and negatively charged particles (called β particles). Particles are continually

escaping from the whirling mass we call radium, and as each particle leaves, a new transformation takes place. They leave at different velocities, and one cannot but marvel at the delicate experiments which have determined them. The parent of radium contains, as it were, the latency of all the different velocities. It was previously thought that a variation in velocity took place, but now, each particle is said to have its own definite rate.

The nature of the ultimate product will be interesting from the point of view of alchemy. Professor Rutherford says it may be similar to lead.

The mechanics of the subject show that even as Newton's laws proved true in the mighty heavens, so now, they will prove true for the infinitely small. These unseen particles move like the stars, and have their orbits determined by similar laws.

[See *Engineering*, October 20th, and *Philosophical Magazine* for past few numbers.]

SCENT

On the subject of radiation, we might mention the sense of smell. It is well known how a small fragment of musk, if kept in a room, can be smelt for years, though the weight of the fragment cannot be shown to be reduced whatsoever.

If we say it is "matter" being given off, we must recognise two values for the word. Matter, as we know matter, it cannot be. Some insects can scent one of their kind at a mile's distance, and there are other animals that have an even keener perception. In what, then, does scent consist? Do some particles, of almost infinite minuteness, project themselves into space and gradually lose their potency, or is scent something quite apart from this?

[See an article by Dr. McPherson in *Knowledge*, November, 1905.]

LIMITS OF OBSERVATION

There was an instructive article on "solubility" in a recent number of *Prometheus*. Its interest lay in the reference made to our powers of investigation and the limits placed thereon.

When a man starts honestly to investigate, he soon discovers a limit, but what is also true, he finds that for different methods of observation there are assigned different limits. We see a number of apparently isolated phenomena in nature, and these remain isolated until we leave the particular sense-organ that is being used for another. A flower seems to have many stages, until we see that

there is really only one stage, and we reach this conclusion by a process differing from physical sight.

There are, indeed, two kinds of observation, and the use of the knowledge gained with our usual sense-organs is just to act as a foundation for something wider and more comprehensive.

Taking the specific case of "solution," we say a substance is either soluble or insoluble. We learn, however, that there is nothing really insoluble, and to call anything such is to use a relative term, dependent upon the particular limit we assign.

We know that in agriculture, substances thought to be insoluble can feed the plants by being gradually absorbed into the soil. "We can follow with the eye the process of solution of a lump of sugar in water, but it is only when we invoke the aid of inductive methods that the field of our observations extends over periods of time in comparison with which the duration of a human life is insignificant, but, nevertheless, yields results as certain and unimpeachable as if we had perceived them with the eyes of the flesh."

[See translated article in *Scientific American*, Supplement, November 11th.]

A FUNDAMENTAL EXPERIMENT IN ELECTRICITY

Faraday's old experiment of living inside a hollow, insulated cube, that was charged with a powerful electrical pressure, showed that the space was not dissimilar to any other space. He used electrometers, lighted candles and other means, but could trace no electrical effect within the conductor. The question has been raised by Prof. A. M. Worthington as to whether the physical conditions, other than electrical, are the same with space at a high potential as with one at low potential.

If there were any difference it would be slight, for it would otherwise have been noted long ago.

Prof. Worthington has experimented with the velocity of light in two different spaces, and finds that a difference of potential of 60,000 volts carries with it an almost inappreciable difference in the velocity of light. There is a difference in the two spaces, but extremely slight. This is practically a confirmation of Faraday's deduction, that within a charged, insulated, hollow conductor there are no traceable effects.

Great forces can thus leave unaffected that which is quite near, and which is separated only by air.

[An account of Prof. Worthington's experiment is in the *Philosophical Magazine*, September, 1905.]

"FATIGUE" OF AN IRON PLATE

We mention this actual occurrence, coming from the industrial world, and demanding its deliberate attention, because we may sometimes think that our statements regarding the mental and other states of life are not supported by visible phenomena.

In the *Iron and Steel Institute Journal* for 1905 there will be found a photomicrograph, and full description of the failure of a boiler plate after being exposed to "severe panting." The plate, which had been worked for seven years, shows signs of wasting and distinct flaws, which in the photomicrograph certainly suggest extreme fatigue.

The cracks are irregular, as we might expect. It is concluded that there is a loss of cohesion between the crystals, their cleavage planes being weakened from continual slipping.

ANALOGY BETWEEN CELLULAR AND CRYSTALLISED BODIES

Burke's experiments have not "bridged the gulf," as many imagined; he has not obtained life from a lifeless object. Burke, himself, disclaims such an achievement, and gives as his opinion that life will never be explained by physical laws.

But what Burke has shown, and others, too, is the uniformity running through organic and inorganic bodies.

Professor Leduc, of Nantes, has been experimenting with cellular bodies, organic as well as inorganic, and states that the main factor of formation is diffusion. The rate of diffusion acts proportionally to the molecular concentration; which is to say, that the more a substance is concentrated the greater the difficulty in forming cells.

A 10% solution of gelatine was spread over a sheet of glass, and on it were dropped various solutions that formed a precipitate with one another. Definite geometrical figures were formed, and the least influence of acid or alkali affected the diffusion. Cells were in a state of formation so long as there was a difference in concentration. Living movements, which were quite apparent, consisted of a double current, as in live cells. By making good the losses of concentration the cells were fed, and life prolonged. When balance is ultimately reached movements stop and the cells become lifeless forms.

[See an article by Dr. Gradenwitz in *Scientific American*, November 11th.]

S. R.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM ITALY

THE Italian Section has recently passed through troublous times, much personal animus has been displayed and a few have even stooped to the propagation of slander and calumny.

The result, however, of an Extraordinary Convention held in Genoa towards the end of October last has been to demonstrate that the great majority of the members of this Section dissociate themselves entirely from such proceedings.

The work of organising this meeting fell largely on the shoulders of Captain Boggiani, who was the first General Secretary of the Italian Section, Professor Porro, President of the Mazzini Lodge, who has recently received the appointment of Astronomer to the Argentine Republic, and Mr. W. H. Kirby, President of the Giordano Bruno Lodge in Genoa.

Eleven Lodges out of fourteen were represented, and out of fifteen independent members who replied to a communication sent out by Captain Boggiani, fourteen nominated him as their delegate.

The meeting was held in the Rooms of the Royal Botanic Institute in Genoa, which were placed at the disposal of the Society by Professor Penzig. The proceedings opened by the unanimous election of Professor Penzig as President, and of Messrs. Cantoni and Agabiti as Secretaries of the Congress.

A brief recapitulation of the events leading to the convocation of the meeting was given, in which it was explained that in view of the resignation of the General Secretary and Executive Committee, and

in view also of the time that would elapse before the next annual Congress, it was felt necessary by the Lodges to call an Extraordinary Convention.

An election of a new General Secretary and members of the Executive Committee was then held, and amongst the first of the names proposed was that of Mrs. Cooper-Oakley, who for many years has laboured with the utmost self-abnegation and devotion in this country.

Captain Boggiani, however, explained that he was instructed to state that Mrs. Cooper-Oakley felt unable to accept a position upon the Executive Committee, believing that she could employ her energies more effectively in the educational and more intimate branches of the work.

Her name accordingly was reluctantly withdrawn, and the new General Secretary, Professor Penzig, and the members of the Executive Committee were unanimously elected.

In view of the fact of the residence of the General Secretary, Treasurer, and majority of the members of the Committee in Genoa, the Headquarters of the Society in Italy are transferred to that city.

After the meeting a letter expressive of their gratitude to Mrs. Cooper-Oakley for her labours in Italy was drafted and signed by all present.

Q. E. F.

FROM SCANDINAVIA

A new Branch has been added to the Scandinavian Section by the separation of the Norwegian Theosophists into two Lodges: the Norwegian Branch with Mr. J. A. Lundgren as president, and the Christiana Branch with Mr. Richard Ericksen as president and Miss Eva Blyth as secretary.

At headquarters in Stockholm they have resumed the Elementary Courses in Theosophy under the leadership of one of the Upsala members. These courses, comprising ten lectures, have been very well attended, especially by non-members. In Helsingfors and the neighbouring districts of that city Theosophical activity has been very great this autumn in spite of all political disturbances and struggles for freedom. The weekly meetings have been regularly kept up and a number of original lectures has been delivered, most of them bearing on social and practical problems, such as "Our Troubled Times," "The Religious Question on the Programme of the Labour Party,"

by Mr. W. Palomad," "The Different Religious Creeds and their Implication," by Mr. Ramstedh.

Mr. Pekka Ervast has lectured on "The Invisible World," "The Young People of our Day and the Theosophical Ideal," "Bible Miracles," etc. Mr. Ervast has also visited different places in the country lecturing on Theosophy. Quite a remarkable proof of the changed political conditions of the country is that the Theosophical Publishing Co. has obtained permission from the authorities to carry on openly its activity and sell Theosophical literature publicly.

O.

FROM GERMANY

In Heft 10, Band II., 1905, of *Kosmos*, there is an article by Dr. Th. Arldt discussing at some length the problem of Atlantis. The writer is of opinion that there were two continents, North and South Atlantis. "Instead of the *one* mythical Atlantis of Plato," he says, towards the end of his article, "we have thus become acquainted with *two*, the actual existence of which is now almost universally accepted in scientific circles." One is reminded of the Ruta and Daitya of the *Story of Atlantis*, but the position assigned to these and that assigned to North and South Atlantis in Dr. Arldt's map do not agree on many points. The most highly developed district of North Atlantis is given as on the American side and, as regards time, towards the end of the Secondary and during the Tertiary and Quaternary Periods. H. P. B. in the *Secret Doctrine* speaks of the Secondary Period as "the age of the Third Race in which the origins of the early Fourth may be perhaps also discernible," and in the *Story of Atlantis* the first of the great Atlantean catastrophes is placed in the Miocene Age of the Tertiary Period.

Many points are discussed in support of the theory. The fact, for instance, that the Atlantic is regarded as one of the most recently formed ocean beds; its form and other characteristics show it to be a "geological grave," a piece of the earth's crust sunk into the depths; a remarkable correspondence is found between the two shores; a series of relationships between the animate worlds of both the eastern and western hemispheres, etc., etc.

In the same number of *Kosmos* Wilhelm Schuster gives us the result of his investigation of ancient sources in Egyptology. The scarabæus made in precious stones, or even in metal and pottery, which was placed in the breast of the defunct where the heart had

been (according to others on the breast) was, he tells us, inscribed with formulæ (often taken from Chapter xxx., *Book of the Dead*) in order that the heart might be prevented from bearing witness against the dead. Taking the words *cheper* (beetle) and *Chepera* (morning sun—a god represented by the scarabæus) Herr Schuster refers to the scarabæus as a symbol of the rising sun. But as to why it should be the symbol of the resurrection, he gives the following, after contesting other views, as probably the correct explanation: "The people observed how new life sprang from the mud-balls formed by the beetle just as new life springs from the grave; how also this embalmed life lay embedded in mud and slept just as the human corpse is embalmed and encrusted in mud. Hence the symbol of the resurrection and hence also, since to every man the life beyond death was the most important, the extraordinary significance attached to the beetle—or rather to its counterfeit—in the ancient Egyptian cult of the dead. Thus the word *cheper* and with it the scarabæus-stone received its meaning of: continued existence, transformation, eternal state—or of: to create, to be, to become."

G.

FROM HOLLAND

Up to now it has never been possible to procure the necessary funds for the building of a suitable home for the Section in Amsterdam, though the need of such a building is greatly felt by the workers. The offices of the Section are now in a house which has no hall large enough for lectures or for many of the meetings. A number of members have accordingly started a plan which they hope will in the course of time provide us with a really suitable Headquarters. They have made a Fund to which all members of the Section are invited to contribute a certain weekly, monthly or yearly sum, great or small according to each one's means. This Fund is called the P. C. Meuleman Foundation, after the strong and devoted worker for Theosophy whose efforts made the existence of a Dutch Section possible. It is hoped that all members will help in making this Foundation financially sound and strong, so that within not too long a time we may erect a building large enough for the needs of the work. For though experience has proved that successful work is possible even where material circumstances are unfavourable and unpromising, yet we cannot but hope that with greater facilities the same devotion will bring still better results.

S.

REVIEWS AND NOTICES

A KEY TO THE GĪTĀ

The *Bhagavad-Gītā*. With Saṃskṛit Text, Free Translation into English, a Word-for-Word Translation, and an Introduction on Saṃskṛit Grammar. By Annie Besant and Bhagavān Dās. (Benares: The Theosophical Publishing Society; 1905.)

THE Introduction informs us that : “ This edition of the *Bhagavad-Gītā* has been prepared for the use of those who, while studying this Hindu scripture mainly for the sake of its priceless teachings, wish, being little acquainted with Saṃskṛit, to utilise the text, thus gaining a fuller insight into the meaning than can be gained through a translation, and incidentally acquiring a better knowledge of that language also. A brief note on the grammar of Saṃskṛit, putting before the reader a few of the most salient features thereof, is therefore added here, as likely to be of use. It will help by giving a bird’s-eye view of the subject and thus some idea of how one part is connected with another. The details must of course be looked up in any large Grammar if needed.”

The 18pp. on grammar are unfortunately of no use to one who is not already acquainted with the Devanāgarī character ; and even to one who is, the aid of a formal treatise must be sought, unless of course the reader desires only to see what Sanskrit grammar *is like*, without tackling the etymology and syntax of that most complex of tongues. No one, European or Hindu, could follow even the word-for-word translation intelligently with only so much grammar as these pages set before him. The taking of the examples from the text of the *Gītā* itself, with references, however, is an excellent feature.

But if you do know some grammar already, then you can turn to the text and translation, and enjoy yourself, if you are a lover of Sanskrit and not yet a knower of it, and bless the authors for their labour on your behalf.

To the introductory shlokas on the *phalashruti*, or benefits obtained by reading the *Gītā*, the very necessary note is appended that : " They should not be construed as meaning the mere reading, the lip-repetition, of verses, but rather as the mastering and assimilation of the spirit of the *Gītā*, and the life-repetition thereof. The man who has thus wrought the *Gītā* into his life is a *Jīvanmukta*, and the assimilation of one shloka, of several, of a quarter of the *Gītā* and so on, mark various stages in human evolution, each of which has its own appropriate fruit." All of which is very necessary as a correction to the wearisome "vain repetitions" so characteristic of the mechanically pious scripturalists of many religions.

There is also a very instructive note on *mantra* and *mūdra* (or gesture) appropriate to *Gītā*-chanting, which we regret we have not space to reproduce.

A good index accompanies the volume, and the whole shows signs of great care and industry.

We have thus before us an excellent "crib" to the *Gītā*. "Other times, other manners." When we were at school the "fear of the Lord" with respect to a crib was caned into our inner consciousness *via* our vile body. Cribs were taboo, anathema, in brief the "accursed thing" for any self-respecting scholar. If you were caught with one, you were caned. The consequence was that the natural boy,—not the superlative boy or the fore-ordained prig,—hated the classical masterpieces with a bitter hatred; they were for him as the clay which he had to make into bricks without straw. If cribs or even translations had been allowed the ordinary boy might have enjoyed the task, and put intelligent labour into it with a right good will,—but the superlative boy, the future scholar, would perhaps have been less perfectly developed.

The "crib" would thus have been a populariser and have thrown open to the many the mysteries shared in intelligently only by the elect—for in our day the teacher did *not* explain; he wielded the rod of power powerfully, and you danced to his beating. His magic set the crowds a-dancing but it did not teach them; they taught themselves.

We have thus fallen on less heroic days. Still we wish all success to the gentler methods for the many; the self-taught may become fewer thereby, but there are still so many things that one must teach oneself that we might save the time as far as possible where we can be helped.

G. R. S. M.

THE LAST ENEMY

The Mastery of Death. By A. Osborne Eaves. (London: Philip Wellby; 1906.)

How are they increased that write on health! Mr. Eaves has felt it incumbent on him to join the great majority in this respect. The title of the book is a "take-in." At best, Mr. Eaves does not believe that we can do more than become Methuselahs.

We certainly agree with Mr. Eaves that there is something pathetic in seeing a grandfather outliving his grandchildren, and this certainly seems to us a strong argument against the too free use of distilled water, which, according to Mr. Eaves, adds about fifteen years to the length of life! But we are perfectly sure that the American doctor who remarked to Mr. Eaves long ago that, "had our forefathers lived now, they would have been unable to stand the stress of modern life," must have been of Irish extraction. Mr. Eaves well says: "The most common examples of thought impressing the group-thought are those where unborn children are marked with images of animals, or resemble those animals in some respect." We know of one boy who is marked with a sausage.

Mr. Eaves talks airily and rather contradictorily, we think, about "long fasts." First, he says that such fasts "are only recommended in cases of disease," and presently he drops the remark that "the weak, or those in ill-health, should wait till they improve in health." He recommends the Continental breakfast, but does not say whether he has ever had dealings with a Continental before two o'clock in the afternoon. We cannot agree with the extraordinary statements that "when the Greeks ruled the world, they ate but two meals a day," and that "fear of debt prevents a man keeping his body without food long." The Greeks never ruled the world, and are never likely to do so while the Philistine is about. And as for fear of debt, if it has any influence at all, which we doubt, it is rather the other way on.

One of the most aureate of Mr. Eaves' golden rules runs as follows: "Never sleep in any garment worn during the day."

We once knew a man who slept in his football things; but as Mr. Eaves would say, this is very pregnant, for we have here the key to many mysteries.

R. C.

CONCERNING THE "LIFE INSTINCT"

Self Synthesis: A Means to Perpetual Life. By Cornwall Round.
(London: Simpkin Marshall; 1905. Price 1s.)

"WHY die?"—Only, says the author, because we have during past ages built up a "death instinct." If instead of fostering this we kill it out by a counter suggestion—the "life instinct"—death may be indefinitely postponed. Though the subject is not so well treated as in the "Diary of a Chela" and the accompanying papers (alas too little read!), yet the views expressed are both healthy and sensible. The rather doubtful anatomy, physiology and physics might with advantage have been omitted, for to the ignorant they lend an unreal sense of scientific accuracy, and to those who know rather more a disquieting feeling that perhaps the whole affair is balderdash. The psychology, though unconvincing where it differs from better known theories, is not without interest, being an honest attempt to solve the questions of mentality with some success.

Charity compels us to hope that certain misspellings ought to be debited to the Devil (which interesting personality, by the way, our author thinks to dispose of, philologically at least, as *civil* with a *d* in front!).

L. W.

"AND FOR IRON THERE IS ONLY THE FIRE"

Janârdana. (London: P. Wellby; 1906. Price 1s. net.)

THIS little book tells of an Indian Princess, who is betrothed from infancy to the son of a neighbouring Mahârâjah, but is determined not to wed the man chosen for her by her parents, whom she has never even seen. Her mother dies, and her father indulges her every wish, even allowing her to spend two years in Europe; under whose escort we are not told. The Princess had been thoroughly well educated at home, and she comes back from her travels more resolved than ever on her own way. The Prince assumes the guise of a Sannyâsi, and becomes the girl's teacher in sacred things, and after a time wins her reverence, her obedience, and later her passionate love. But she regards him as her Guru, and knows him, as such, to be out of her reach. The story leads up to the time when, after much love and much struggle and suffering, the Princess abandons her own will and with it all that seems life and joy, and goes with a great gladness to meet the duty that awaits her. Only then does she discover that her husband and her Guru are one.

The story is evidently intended to be read allegorically, and con-

tains much that is both beautiful and suggestive; it is, moreover, written throughout with a certain delicacy of style. But we are baffled as to its authorship. There is no indication on the title-page, and those that are scattered through the book are of a confusing and contradictory nature. We cannot help regretting that in a story which is wholly Indian in character, where the setting, if we may put it so, is Hindu and where the names and phrases used are so largely those that have come to be generally recognised as belonging to Hinduism, a distinctively Christian bias should be shown, though shown quite gently, in keeping with the rest of the book. It is perhaps more likely to mislead readers who do not yet realise the supreme importance to the life and inspiration of Christendom that it should know itself not as the traditional step-mother, nor even as the mother of all the great religions, but as their sister and friend, just because the principal character in the story, the Sannyâsi, is portrayed with some insight. He is an attractive figure, exhibiting, as he seems to do, great strength and great gentleness, and the steady combination of these, perhaps more than of any other two attributes, is surely the fruit of wisdom, if not wisdom itself.

S. M. S.

A MANUAL OF INSTRUCTION

The Path to the Masters of Wisdom. (London: The Theosophical Publishing Society; 1906. Price: cloth, 1s. net; leather, 2s. 6d. net.)

EVERY older student in the Theosophical Society can recall many occasions on which it has been demanded of him that he shall indicate to the inquirer how the Masters, if they exist, can be reached. From the crude demand for their postal addresses and the hardly less crude request for an introduction on the astral plane, to the sober desire of the earnest student to be put in the way of learning and serving, one is familiar with all the varieties of application, and to all such inquiries the small book before us should serve as a useful answer. To the man in earnest it *does* supply practical hints as to how he may begin to live the life that is to lead to the possession of the doctrine, while to the merely idle, or curious, or the man in search of miracles, it affords the emphatic answer that gratification of his curiosity, or itch for phenomena, lies not this way.

The book is a series of extracts almost entirely from Mrs. Besant's books and lectures; for the most part very well chosen and arranged. The selection, we gather, has been done by an Indian student, and shows discrimination, though inclined to err a little on

the side of redundancy, which is perhaps not to be greatly wondered at in view of the abundance of material which Mrs. Besant's writings afforded the collector for choice. It is roughly divided into sections, which deal first with the Masters as facts in evolution, with their functions and characteristics; next with the first steps to be taken by the would-be disciple, then the purification of the various bodies, the signs of progress, and, finally, the higher development of the bodies.

The book is nicely printed and bound, uniform with other "collections" which have been issued by the T.P.S., such as *Clement of Alexandria*, and will serve well as a gift book to non-theosophists as well as to members of the Theosophical Society—and there are no members who would not be the better for refreshing their memories with these indications of the Path and the thought and action befitting those who essay to walk therein.

E. W.

MAGAZINES AND PAMPHLETS

Theosophist, December. We are very glad that it falls to us to draw attention to Professor G. N. Chakravarti's paper entitled "The Influence of Theosophy on the Life and Thought of Modern India," the most important pronouncement which has been published for a long time. He treats his subject first from the political side, regarding Theosophy as a means of drawing together the regrettable separation between rulers and ruled; in short (though this he does *not* say) of trying to counteract the work of the many agents who, for the last hundred years, under the title of missionaries, have been maintained at vast expense both to the unfortunate Hindus and to their patrons at home, for the express purpose of widening the gulf. As to the matter of religion his conclusion is (having made full allowance for other factors working in the same direction) that "The Theosophical Society may justly claim to be the *dominant* factor in the working out of the transformation which causes one ignorant of the main principles of Hindu religion and philosophy to be regarded as behind the times and not 'up to date,' just in the same way as interest in them was tabooed before the Society began its work." But, he warns his people, "in some cases at least a blind and unquestioning admiration of everything Hindu coupled with a corresponding contempt for all that is Western has taken the place of the former prejudice *against* Hindu ideals"; and it is in the quiet and judicial treatment of this text that lies the main interest of the paper for us Westerns. "The far-seeing

Rishis who gave India her religion and polity never lost sight of the fact that the attainment of the true aim of religion depends less upon an intellectual assent to a body of crystallised doctrines than upon the manner in which the life is lived. . . . The only chance of a continued existence for our body politic lies in its being able to assimilate all that is best and most helpful in the vigorous organisations of the West, discarding everything that is lifeless and a dead weight upon the pulsations of the fresh life." For ourselves, perhaps the most important lesson lies in Mr. Chakravarti's concluding words, in answer to the charge, frequently brought (he says) by some of the most spiritually-minded Hindus, that "Theosophy has diverted too much attention to what may be termed the theatrical element of spiritual culture." He tells us that "Nothing can be more pernicious than that the Indian mind . . . should be called upon to deal with vague details as to super-physical worlds, incapable of verification, and useless—even positively harmful—as factors in the development of that side of human nature which alone makes those worlds a reality. Whatever be the value in the West of the sterile statements as to 'psychic experiences'—and some of the most earnest European workers are gravely apprehensive of their consequences even there—it is hardly open to question that they go against the whole trend of truly spiritual thought in India, where no method of knowing facts of the transcendental world *that does not bring about personal experience as a result of inner growth* is recognised as valid; and where even teachings about spiritual life beyond a certain point are considered superfluities tending to confusion and not to Illumination, which can only be reached by leading the higher life." Our limited space stops us here, but we hope we have quoted enough to move our readers to refer to the original. The other contents of a number considerably above the average are: "Old Diary Leaves"; Mr. Leadbeater's lecture on "The Future of Humanity"; the conclusions of Mr. Brooks' excellent argument against Durgâ Pujâ as now practised, and of Mr. Fullerton's "What a Theosophist Thinks"; Mr. Mayer's "Tolstoi"; and the continuation of "Bâlâbodhinî," which is also well worth reading. We are told that "the fixing of the *internal* eye on that in which the triad of the seer, sight, and seen, is reduced to unity (in other words, is viewed as Brahm) is the real concentration, *not* the one wherein the eye is fixed on the tip of one's nose"; and a similar explanation is given of the much-discussed "Prâṇâyâma," treating this also as an exercise of the mind, not of the body.

Theosophy in India, December. Here the "Dreamer" gives us the first of a series of "Thoughts on Theosophy" which are certainly not those of a Dreamer; J. J. Vimadalal describes the curious experiments of Col. de Rochas in pushing back the memory of his clairvoyant to what is understood to be a previous series of lives, and F. T. Brooks continues his admirable crusade against the slaughter of animals in sacrifice.

Central Hindu College Magazine, December, contains the Report of the Seventh Anniversary of the College, and a good deal of matter concerned with the regrettable attempt to introduce politics into the College. To us outsiders the political side of what is known as the Swadeshi movement is unintelligible—what difference it can make to a single soul but the officials whether Bengal is organised as one Province or two or twenty is invisible to our eyes; but the movement for the exclusive use of Indian manufactures is one with which every lover of India will sympathise, and not least the Indian Government and the English people. It is no pleasure to us that the Indian rulers should stuff their palaces with hideous European furniture and Brummagem jewelled thrones; whatever be the *motive* of the attempted boycott, the *result* cannot but be good and wholly admirable.

Theosophic Gleaner, December. In an otherwise good number there is one thing highly objectionable. An article headed "The Logic of Religion," and signed by N. K. Ramasami Aiyar, B.A., B.L., is simply a verbatim copy of some pages of Mrs. Besant's work "A Study of Consciousness." We are quite willing to give its due weight to the probable apology that this is very much better than anything the copier could have written himself; but to put his name under it is a literary misdemeanour of which we hope the Editor will not permit any renewal.

The Vahan, for January, announces the removal of the Italian Headquarters from Rome to Genoa; and contains an appeal from a newly founded Theosophical Activities Committee (address Hon. Secretary, T.A.C., at Albemarle Street) for assistance from the newer members of the Society which we hope will be largely responded to. "Stray Notes" have some interesting matter. The questions responded to include a valuable answer by E. S. G. as to the best way of awakening and training the internal faculties; and queries why Jesus in a well-known story "stooped down and wrote on the ground," what are the seven keys of interpretation to every symbol

and allegory, and as to the physical possibility of the existence of Stonehenge for so long a period as 200,000 years.

Lotus Journal, January, has for its readers a biographical study of the late Geo. MacDonald; the continuation of Mr. Worsdell's always pleasant "Nature Notes," and of H. Whyte's "The World Temple," and a very readable story by Felix Noel of an "Ugly Duckling" of modern times, and how, when his wings developed, his brothers and sisters unanimously declared: "We always knew he was the clever one of the family, though we thought it better not to say so!"—after the manner of their kind.

Bulletin Théosophique, January, continues the preparations for the Congress, and gives a good account of the Activities.

Revue Théosophique, December. This number, in addition to translations from Mrs. Besant and Mr. Sinnett, contains the conclusion of Dr. Pascal's very important review of Dr. Geley's "The Subconscious Self."

Theosophia, December. Here the more important papers are, the conclusion of Mr. Vreede's study of the Seal of the Society, a translation of R. Urbano's "Michael de Molinos" and an enquiry by the Editor as to the advisableness of a "Theosophical Language." A short story by Miss Nellie Verdonck relieves the seriousness. An ideal portrait of the Master Jesus is given as supplement, which we will not criticise.

Theosophic Messenger, December, gives a useful set of directions for intending writers to newspapers; and lays out a detailed plan for the study of Mrs. Besant's *Esoteric Christianity*.

Theosophy in Australasia, November, has a most excellent selection as "Outlook," and Mr. Hunt's lecture on "The Powers latent in Man" is concluded. We note that this magazine is setting up a "Review of Reviews" of its own, and we shall learn to see ourselves as Australia sees us—so much the better!

New Zealand Theosophical Magazine, December, discovers Theosophy in the *Saturday Review*, and is entitled to the credit of a discoverer. Mrs. Marion Judson's "Problem of Good and Evil," and "Do We return to Earth?" by Miss Davidson, are solid contributions to our literature. Mrs. Lauder's account of the Petersfield boys' school will interest many.

Also received with thanks: *Theosophische Bewegung*; *Théosophie*; *Der Vâhan*; *Teosofisk Tidskrift*; *Omatunto*; *Theosophische Maandblad*; *Fragments*; *La Verdad*.

Broad Views, January, has some remarkable "Letters from the Next World," purporting to be dictated by the late Lord Carlingford; and the second of the Editor's papers upon "Former Lives of Living People" will not be passed unread by many of us. The other papers are, if anything, above the average.

Occult Review, January. In this number the most striking paper is certainly Mrs. Alexander's "Another Dream Problem." We must hope she will continue to dream, and publish her dreams—not many of us could do so well awake!

Modern Astrology, January, is most interesting to us for Mrs. Leo's useful study of "Fate *versus* Individual Effort."

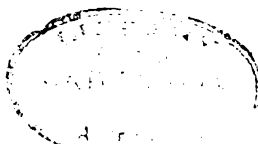
Of other magazines we have to acknowledge: *The Arya*; *Visishtadvaitin*; *Indian Review*; *La Nuova Parola*; *Rivista d'Italia*, to which Dr. Steiner furnishes the scientific portion; *Mind*; *Notes and Queries*; *The Balance*; *O Mondo Occulto*; *La Cruz Astral*; *Mystic Magazine*; *Psycho-Therapeutic Journal*; and *Race Builder*. From this last we learn that an Institution has been founded in London for the training of Hindus who are pledged never to serve under the British Government. As an act of rebellion this has rather a suggestion of the well-known Irish community who revenged themselves upon an obnoxious banker by burning his notes! But if (whatever the motive) the educated young Hindu *could* be impelled to leave off hanging about waiting for a place under Government and turn up his sleeves and go to work, more would be done for the future of India than all talking and writing will ever do.

La Compagnie de Jésus et la Théosophie (Paris, Bodin, 1fr.) is a vigorous defence of the T.S., signed M. A. de F., which will, we hope, have its effect.

Raisons de l'Inégalité de la Femme dans le Travail (Paris, 1905) is a plea for the permission for women to work alongside and on an equality with men. But the authoress forgets the *men's* grievance—that women compete for men's places *at half price*. Every new woman worker means a man thrown out of work, and half his wages gone into his employer's pocket, not hers. Is that good Political Economy?

The Story of the Ramayana (Phoenix, Natal, 1905) is a very nicely printed and got-up reproduction of a lecture to the Johannesburg Lodge by J. L. P. Erasmus. There are many to whom a short and well-written summary like this will be more attractive than a full translation; and much of the beauty of the original is preserved.

W.



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