THE

THEOSOPHICAL REVIEW

VOL. XXXIII OCTOBER 15, 1903 No. 194

ON THE WATCH-TOWER

The Miracle of Radium

AT the recent meeting of the Royal Association at Southport the President of the Mathematical and Physical Section, Mr. Charles Vernon Boys, among the events of the year characterised the properties of radium as transcending all others in their intrinsic importance and revolutionary possibilities. According to the report of the President's address printed in *The Times* of September 12th, we are told:

> The discovery by Professor and Mme. Curie of what seems to be the everlasting production of heat in easily measurable quantity, by a minute amount of radium compound, was so amazing that even when we had seen the heated thermometer we were hardly able to believe what we had seen. This discovery, which could barely be distinguished from that of perpetual motion, which it was an axiom of science to call impossible, had left every chemist and physicist in a state of bewilderment. Further, Sir W. Crookes had devised an experiment in which a particle of radium kept a screen bombarded for ever, each collision producing a microscopic flash of light, the dancing and multitude of which forcibly compelled the imagination to follow the reasoning faculties and realise the existence of atomic tumult. Thanks to the industry and genius of a host of physicists at home and abroad, the

mystery was being attacked and theories were being invented to account for the marvellous results of observation. An atom of radium could certainly produce an emanation that was something like a gas, which escaped and carried with it wonderful properties; but the atom, the thing which could not be divided, remained and retained its weight. The emanation was truly wonderful. It was self-luminous, it was condensed by extreme cold and vaporised again; it could be watched as it oozed through stop-cocks, or hurried through tubes, but in amount it was so small that it had not yet been weighed. Sir W. Ramsay had treated it with a chemical cruelty that would wellnigh have annihilated the most refractory or permanent known element; but this evanescent emanation came out of the ordeal undimmed and undiminished. The radium atom sent out three kinds of rays, one kind being much the same as Röntgen rays, but wholly different in ionising power, according to the experiments of Strutt. Each of these consisted of particles which were shot out, but had different penetrative power; they were differently deflected by magnets and also by electricity, and the quantity of electricity in relation to the weight was different, and yet the atom, the same atom, remained unchanged and unchangeable. Not only this, but radium or its emanations or its rays must gradually create other bodies different from radium, and thus, so we were told, one at least of those new gases which but yesterday were discovered had its origin. Then, again, just as these gases had no chemical properties, so the radium which produced them in some respects behaved in a manner contrary to that of all proper chemicals. It did not lose its power of creating heat even at the extreme cold of liquid air, while at the greater degree of cold of liquid hydrogen its activity was found by Professor Dewar to be actually greater. Unlike old-fashioned chemicals which, when they were formed, had all their properties properly developed, radium and its salts took a month before they acquired their full power (so Dewar told us), and then, for anything we knew to the contrary, proceeded to manufacture heat, emanations, three kinds of rays, electricity, and gases for ever. For ever; well, perhaps not for ever, but for so long a time that the loss of weight in a year (calculated, he supposed, rather than observed) was next to nothing. Professor Rutherford believed that thorium or uranium, which acted in the same kind of way, but with far less vigour, would last a million years before there was nothing left, or at least before they were worn out; while the radium, preferring a short life and a merry one, could not expect to exist for more than a few thousand years. In this time one gramme would evolve one thousand million heat-units, sufficient, if converted into work, to raise 500 tons a mile high; whereas a gramme of hydrogen, our best fuel, burned in oxygen, only yielded 34,000 heat-units, or one-thirty thousandth part of the output of radium. He believed that this was no exaggeration of what we were told and of what was believed to be experimentally proved with regard to radium; but if the half of it were true the term "the mystery of radium" was inadequate; the miracle of radium was the only expression that could be employed.

Many distinguished men of science took part in the discussion which followed the President's address, but perhaps no one gave voice to a more startling declaration than Professor Schuster, who is reported to have said that:

We had passed through fifty years in which the most prominent features of advance were connected with conservation of energy, conservation of matter, and conservation of electricity. Perhaps we should now pass through fifty years in which the most prominent features would be dissipation of energy, dissipation of matter, and dissipation of electricity.

* * *

NEXT to the discussion on the subject of radium one of the most interesting contributions was the lecture of Dr. John S. Flett, of the Geological Survey, who was sent out last summer by the Royal Society, together with Dr. Tempest Anderson, to report on the volcanic eruptions in the West indies. Taking as his subject the eruptions of 1902 in Martinique and St. Vincent, Dr. Flett observed (according to *The Times'* report of September 14th) that:

The Horror of Mont Pelée

Much attention had been aroused no less by the startling tragedy of the destruction of St. Pierre than by the extraordinary nature of the outburst. The descriptions of the few survivors, especially of Captain Freeman, of the "Roddam" (then lying off the island), made it clear that an immense black cloud had suddenly burst forth from the crater of Mont Pelée and rushed with terrific velocity upon the city, destroying everything—inhabitants, houses, and vegetation alike—that it found in its path. In two or three minutes it passed over, and the city was a blazing pyre of ruins. In both islands the eruptions were characterised by the sudden discharge of immense quantities of red-hot dust, mixed with steam, which flowed down the steep hillsides with an ever-increasing velocity. In St. Vincent this had filled many valleys to a depth of between 100ft. and 200ft., and months after the eruptions was still very hot, and the heavy rains which then fell thereon caused enormous explosions, producing clouds of steam and dust that shot upwards to a height of from 1,500ft. to 2,000ft., and filled the rivers with black boiling mud. He then described a thrilling experience which he and his party had at Martinique. One night, when they were lying at anchor in a little sloop about a mile from St. Pierre, the mountain exploded in a way that was apparently an exact repetition of the original eruption. It was not entirely without warning; hence they were enabled to sail at once a mile or two further away, and thus probably saved their lives. In the darkness they saw the summit glow with a bright red light; then soon, with loud

detonations, great red-hot stones were projected into the air and rolled down the slopes. A few minutes later a prolonged rumbling noise was heard, and in an instant was followed by a red-hot avalanche of dust, which rushed out of the crater and rolled down the side with a terrific speed which they estimated at about 100 miles an hour, with a temperature of 1,000° Centigrade. As to the probable explanation of these phenomena, no lava, he said, had been seen to flow from either of the volcanoes, but only steam and fine hot dust. The volcanoes were therefore of the explosive type; and from all his observations he had concluded that the absence of lava flows was due to the material within the crater being partly solid, or at least highly viscous, so that it could not flow like an ordinary lava stream. Since his return this theory had received striking confirmation, for it was now known that within the crater of Mont Pelée there was no lake of molten lava, but that a solid pillar of red-hot rock was slowly rising upwards in a great conical, sharp-pointed hill, until it might finally overtop the old summit of the mountain. It was nearly 1,000ft. high, and slowly grew as it was forced upwards by pressure from beneath, while every now and then explosions of steam took place, dislodging large pieces from its summit or its sides. Steam was set free within this mass as it cooled, and the rock then passed into a dangerous and highly explosive condition, such that an explosion must sooner or later take place, which shivered a great part of the mass into fine red-hot dust.

* * *

IN the Anthropological Section Dr. W. H. R. Rivers read two remarkable papers on the Todas, that strange people of the Nilgiri Hills in Southern India, which were first made familiar to Theosophical readers by articles in the early numbers of *The Theosophist*. The first paper dealt with their strange laws of "Kinship and Marriage," based on polyandry; the second, entitled "The Toda Dairy," dealt with the rituals used in connection with the sacred kine. Dr. Rivers (according to *The Times* of September 15th) observed that:

"The Toda Dairy"

The Todas of the Nilgiri Hills practised an elaborate religious ritual which was a development of the ordinary operations of the dairy. The dairy was the temple and the dairyman was the priest. There were several kinds of dairy-temple, of different degrees of sanctity, corresponding to the different degrees of sanctity of the buffaloes tended at each. Of these dairies there were three chief grades. The highest kind was found in secluded spots far from any place where ordinary people lived. It was only the milk of the different kinds of sacred buffalo which was churned in the dairy-temple. There were buffaloes which were not sacred, and their milk was churned in

the front part of the huts in which the people lived. The more sacred the dairy, the more elaborate was its ritual. In every case the dairy vessels were divided into two groups. The more sacred vessels were those which came into contact with the buffaloes or the milk. The less sacred were those which received the products of the churning. The dairy ritual was accompanied by definite prayer; and the more sacred the dairy, prayer became a more prominent feature of the ritual. In most of the more sacred dairies there was a bell which was an object of reverence, and usually milk was put on this bell during the dairy operations. The more sacred the dairy, the more was the life of the dairyman hedged about with restrictions. There were definite ordination ceremonies for each grade of office. In the lowest grade they might be completed in less than an hour; in the highest they were prolonged over more than a week. In addition to the three chief grades of dairy, there were certain dairies in which the ritual had developed in some special direction, and there were often considerable differences in the ritual of different dairies of the same kind, especially of the highest grade. Each clan had a special prayer for use in the dairies belonging to that clan, and each of the highest kinds of dairy had also its own special prayer. Various features of the lives of the buffaloes were made the occasion of ceremonies, often elaborate and prolonged. Whenever the buffaloes went from one dairy to another to obtain fresh pasturage, the journey became an elaborate ceremony, sometimes prolonged over two or three days. Giving salt to the buffaloes was similarly accompanied by complicated ceremonies, and ceremonies were held fifteen days after the birth of a female calf. One of the most interesting of the ceremonies of the dairy was connected with the custom of adding buttermilk from a previous churning to the newly drawn milk. By means of the addition of buttermilk, which was called pep, a kind of continuity was kept up in the dairy operations, but under certain conditions this continuity was broken, and it became necessary to make new pep, and this might be the occasion of prolonged and elaborate ceremonies.

* * *

"East and West"

In the September number of *The National Review* Mr. Edwyn Bevan has an article on "The Influence of the West upon the East" from which a couple of paragraphs deserve quotation. Mr. Bevan rightly characterises the familiar antithesis of "East and West" as extremely misleading. He says:

In the first place, nothing but confusion can come of a generalisation which classes together as the embodiments of a single genius people so diverse as the fierce fighting men of the Indian frontier, the peaceful glib Bengalis, the formal Chinese, and the clever, lively people of Japan. But why may we not do so in virtue of those characteristics above mentioned

which, in spite of all diversities, are common to them all? Because I believe it is just these common characteristics, which are not peculiarly Oriental, which belong to all people outside the limits of the civilisation which now prevails in Europe, and belonged to those former generations of Europeans who were without this civilisation.

Our present civilisation, it must be remembered, has not been a continuous attribute of Europe. The anthropologist must regard it as a comparatively new departure in the history of the human race. Even in Europe we can only assign to it some few centuries out of those which have gone by since these regions have been trodden by man. I believe that I am in agreement with the opinion of educated men in holding that our civilisation is practically a continuation of that of the classical, the Græco-Roman world. Not that there are no currents in our society, no elements in our life, which have another origin than the pagan classical; but when we describe our civilisation by those characteristics which mark its difference from the types of the East, we find that it is just those which were first developed in the free states of Southern Europe some twenty-four centuries ago—the constraining idea of public duty, the freeman's power of initiative and resource, the open-eyed rationalism.

Whether or not Mr. Bevan has rightly diagnosed the real inwardness of modern "Western" civilisation or not, is of course open to controversy and we should like to see an "Eastern" criticism of his article, but there can be no doubt that the vague generalities East and West should be avoided when more precise definition is possible.

* * *

THE following cutting from *Science Siftings* (? of May 30th), will doubtless be of great interest to students of the evolution of the mechanism of thought and feeling. The speculation that such ancient physical developments of animal types may still have their "astral" counterparts (for is not the "astral" microcosm a potential image of the "animal itself," the *autozoon* or world-soul, of Chaldæa and mystic Greece?) is exceedingly fascinating to the contemplator of the mystery of the "protean" plasm that vehicles the life or spirit of the man that goeth upward.

A Two-brained Animal

An industrious zoologist has discovered a prehistoric beast that was so big that it conducted its affairs by means of two brains. The existence of the animal is not a new "find," but the fact that it had two brains is now first given to the scientific world. It had one set of "intellectuals" in its head and another well down its back—some 60ft. from the primary seat of

its intelligence. The beast was no other than a dinosaur, and it was 70ft. long.

Prof. Oliver Farrington is the discoverer of the remains of this remarkable animal. "This vast creature actually had two brains," writes Prof. Farrington. "He had one small set of brains in his head and an extraordinary enlargement of the spinal column which must have performed the function of a second brain. It was a second nerve centre of great importance. That is clear from the evidences of enlargement seen in the bones of the animal. The brain was only a continuation and enlargement of the spinal column."

It is not unreasonable that such a mammoth being as this dinosaur should need two brains. He was 70ft. long and weighed more than 20 tons when he was alive. Doubtless the brains of his head were too far away to perform the functions of directing and controlling well the muscles in the back portion of his immense body, and it would be no more than natural for him to have a second nerve centre in his back to control the locomotor nerves. This huge dinosaur was alive 10,000,000 years ago.

* * *

"Because of the Angels"

MOST of our readers are familiar with the very curious arguments and bizarre logic of Paul's regulations as to the wearing of a head-dress by women in church (as set forth in I. *Corinthians*, xi. 3-15)—regulations which have become a strict *tabu* in Christendom until this day; so that even little beggar girls in Italy balance a dirty folded kerchief on their tangled locks when they enter the *chiesa*. Paul had doubtless reasons which seemed good to him for instituting these head-covering rules in his churches, but his arguments seem to be still based on the literal interpretation of ideas which we find already set forth by Philo in an allegorical and spiritual manner. Be this as it may be, the modern spirit in womanhood has at length risen against this *tabu*, and has had the audacity even to call it "silly and unimportant." It need hardly be added that this revolt of the "glory of the man" or of the "angel-enticer" according to Paul has burst forth in the United States, for as *The Chicago News* of August 21st tells us:

Serious trouble is threatened at some of the eastern summer resorts because the women have taken up the fashion of going to church without wearing hats. The rector of the Asbury Park, N.J., Episcopal Church has been compelled to post a notice upon the outside of the edifice warning women that they must not in future enter there without wearing hats. In explaining his attitude the rector said to a New York *Herald* reporter:

"The practice has been growing, and as it is a distinct violation of a

rule which has existed in the church from the beginning, I felt that it was my duty to put a stop to it. The rule is based on the eleventh chapter of Paul's first epistle to the Corinthians. The entire chapter refers to the conduct of women in the churches. In reference to their going uncovered into the churches Paul said: 'But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, for that is even all one as if she were shaven.'"

At Atlantic City Father McShane, pastor of the fashionable Catholic Church, has been forced to rebuke the women for entering hatless into the church, and the Long Branch ladies also have been warned by their Episcopalian rector that they must wear hats or stay away from church.

Bishop Scarborough of the Episcopal diocese of New Jersey has taken a determined stand on the hatless woman question, declaring that it is contrary to the Bible and the injunction of the Apostle Paul for women to attend religious services "without suitable covering for the head."

Some of the women who have offended by appearing hatless in church declare that they will pay no attention to the lines of conduct laid down by the preachers, and they even go so far as to declare that they look upon the whole matter as "*silly and unimportant.*" The trouble began last summer when Bishop Scarborough felt called upon to make a public address in which he denounced the fashion that has now apparently become so general as to make the church authorities consider it necessary to take extreme measures.

THE Golden Age is before us, not behind us.—ST. SIMON.

DEATH is not a terminus but a wayside junction. We change carriages there; that is all.—R. C. GILLIE.

OUR deeds our angels are, or good or ill,
Our fateful shadows that walk by us still.

BEAUMONT AND FLETCHER.

THE VISION OF THE RABBI*

IT is not the palace of a King of Israel, nor the gloomy splendour of a synagogue of olden times. The wonderful happenings to be related take place in the dirty, muddy, dingy back street of a Polish town, a street inhabited by some of the poorest Jewish tradesmen. And among these, in splendid poverty of the body, but amid fancied glories and conquests of the mind, lives serene and respected the Rabbi Schmischel.

He lived but to study the holy books; his wife but to minister to his comfort, to provide all she could for him by small economies and untiring self-denial. His children grew up around him wan and pale and shy, but beautiful in their way with their large eyes and tumbled reddish hair. They, too, were dedicated, in the father's heart, to follow the same road of poverty and of study.

And one night as they all slept around him in the low-ceilinged room, lit by an old smoky lamp, while he held vigil over his sacred scrolls, the Wonderful Thing happened.

He had studied longer than usual, and even *his* keen eyes began to be heavy with sleep. Wearily he raised his head from the beloved pages and looked out through the small window into the dark, cold night beyond, when lo! his breath stopped!

Before his earnest gaze, fixed on the black ground of the silent night, there began to shine a long, long golden ray. It grew larger and larger and spread out into a shining mass of colour, and smaller rays crossed and intermingled until there was formed more and more distinctly a Golden Stair that touched the grey clouds of the autumnal sky above, and also touched the damp grey stones of the poor little yard below.

It was *the Stair!*

There, on its luminous steps, they all stood, those Angels of the God of Israel. Rabbi Schmischel recognised them all. Had

* *Samson the Hero*, a Sketch by E. Orzezsko.

he not, all his life, studied and revered their names and powers and forms in the sacred pages of the Books?

There, there at the foot of the Stair, stood Sar-ha-Olam, the Archangel of Knowledge. He whom the Hagada calls Prince of the World. His mighty shoulders bore the whole weight of the Stairs. A mantle of purple wrapped his mighty form around, and on his head shone a crown of strange letters flaming like tongues of fire that leap upwards towards heaven from the stake of martyrs. His face was proud and rigid and silvery mists shrouded him on all sides. Rabbi Schmischel judged them to be thoughts born from the Archangel's mind, and he saw that the Angel looked at them when they met and wrestled, and that the letters on his crown formed themselves into the words: "I shall conquer!"

And higher up on the Stair stood Metatron, the Angel whom God set to watch over Israel. His wings are white, white as the praying-mantle of all right-believing Jews. And their border is black, for the Angel mourns for his people, who have lost their greatly loved land.

Then appeared the Angel Uriel and his eleven companions, Rulers of the months of the year.

And then, higher still, were the Angels of storm and of fire, shining in a thousand ever-changing colours like unto the play of rainbows, and, as these colours paled, there escaped a low sad sound as of the breaking string of a harp.

And then . . . O praise be to thee, Sandalfon, Angel of Prayer!

Slender and radiant, a Form of Light; the Golden Stair is crowned with his sweet presence. The golden hair is adorned with a crown of thorns, the beautiful head inclines towards earth as if to catch the sound of even the weakest moan—the faintest sigh. His hands are full of flowers that change form constantly, and steadily the Angel goes on weaving them into garlands of lovely hues. They are the prayers of mankind that rise to Jehovah and fall at his holy feet wrought into crowns by the pure hands of Sandalfon.

"And of each flower the Eternal will know whose heart it was that sent it forth as prayer or as praise," thought the Rabbi. And he smiled in his joy.

And as the Angel gathers the prayers that mount upward through the dark void, looking like pale lilies in the mists, his eyes drop glittering tears—tears with the radiance of diamonds—for in them shines the heavenly light of compassion.

"Praise be to thee, O Sandalfon," murmurs Rabbi Schmischel, "praised be thy great pity for men!"

Before the seer's steadfast gaze these celestial flowers unfold all their beauty. Great red glowing lilies, snowy roses, leaves, large and black, save for a white border of mourning, bend forward on fire-coloured stems, and tall yellow tulips expand into bells of flame that send a thrilling sound of power out into the silent night.

And then all at once the vision grows faint—it grows fainter—it is gone.

And Rabbi Schmischel, this Rabbi so learned and proud, so haughty and indifferent, he who, outside those little ones in his own nest, loved but the wisdom of books—this same Rabbi, felt now a dark, inexpressible yearning. In the heart of this poor Jew who had hitherto shown no sympathy, who had not even sympathised with his own exiled race, whose life had been lived in the heroic and fierce traditions of that race, in its dead, dry past, there flamed up a sympathy vast as the world. And he realised how little he knew of men, of life, of wisdom. Of man *living* he knew as little as of the *living* mystery of the past, hidden in the Sacred Word.

He stood—and looked, and looked—and again the Stair blazed forth and there was Sandalfon, white, luminous, compassionate, his sweet hands filled with prayer-flowers grown out of the blood of the heart.

Rabbi Schmischel bent down and lifted up from off the grey floor his little son, his fair-haired youngest born, who still slept on in the father's arms. Holding up the sleeping child, he cried aloud into the solemn night and out of the anguish of a soul awakened:

"Sandalfon, Lord of Prayer and of Pity, make of this my babe a hero of Israel, that he may be as Samson who died that others might live!"

A RUSSIAN.

THE FORGIVENESS OF SINS

SOME TIME since I ventured to bring forward in the pages of the THEOSOPHICAL REVIEW a subject which I thought worthy of consideration on the part of those interested in such topics, and which, so far as I was aware, had not been discussed in Theosophical literature, the subject of the foregiveness of sins as related to the doctrine of karma. As stated by the editor of the REVIEW in a footnote, Mrs. Besant's recently published work, *Esoteric Christianity*, which I had not then seen, contained a chapter on the subject which treated it from a quite different point of view from my own, and her presentation of the subject was followed by many, no doubt, as it was by the writer, with the deepest interest and appreciation. It thus became necessary to examine the question again with some care, so as to determine whether there was anything in the matter under consideration, as looked at from the point of view I had previously taken, of sufficient value to warrant further reference to the problem. This I believe to be the case; at any rate, it is obvious that the further thought and discussion which it was hoped would be given to a topic which is certainly of the first importance, has not so far made its appearance. It may, therefore, be advisable to call attention again to a neglected field, where useful labour may be bestowed by those who have the ability.

It will first of all be necessary to make some brief reference to my previous article, in order to point out the limits of this neglected field; indeed to show why the claim is made that this field is, in fact, neglected. From the broad subject of the forgiveness of sins in relation to karma, I first narrowed the discussion to the distinctively Christian doctrine of the forgiveness of sins, and then confined it still further to that doctrine as we find it in the sayings attributed to Jesus in the synoptical gospels, and finally, gave special attention to the "Lord's Prayer," as

probably embodying the teaching of Jesus in the purest and simplest form that has come down to us. The conclusion drawn was that the forgiveness of sins to which reference is made in the "Lord's Prayer" and in many sayings of Jesus which seem closely related thereto, particularly in the "Sermon on the Mount," is a purely human activity, an essential part of man's inheritance, which may be put into operation in his normal state, and which is within the capacity of any and all to exercise, an activity not dependent upon the development of special and little-known faculties believed to be hidden within the individual, but to be within the grasp of the understanding of the child and of the powers of the most humble and simple-minded of the masses of men and women; and an activity producing far-reaching kârmic results, modifying for good the karma of others and of ourselves.

This subject, limited as it is in its field, is still a neglected field, for the reason that it is not at all the subject which was treated in the chapter in *Esoteric Christianity* on the forgiveness of sins. With every desire to keep the personal element, in a discussion of this sort, as far in the background as possible, it becomes necessary to distinguish between, on the one hand, the exposition by a seer of operations upon superior planes of existence, and, on the other, a suggestion by an observer possessing no special gifts, as to operations taking place in our own daily lives, under the control of laws which may be dimly perceived and recognised as analogous to what we know of the operations of Nature around us. Mrs. Besant's most interesting chapter treats of the state of sin and of the reconciliation of the sinner with the Father, the at-one-ment; a theme much too high for the pen of the present writer. We may note that engrossed in the splendour of the superior state, Mrs. Besant has dismissed the temporal aspect of the problem as verging ultimately in the higher aspect. Thus we read (pp. 304, 305):

> If we examine even the crudest idea of the forgiveness of sins prevalent in our own day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world; the drunkard, whose sins are forgiven on his repentance, is still seen to suffer from shaken nerves, impaired digestion, and the lack of confidence shown towards him by his fellow-men. The statements made as to forgiveness,

when they are examined, are ultimately found to refer to the relations between the repentant sinner and God, and to the *post-mortem* penalties attached to unforgiven sin in the creed of the speaker, and not to any escape from the mundane consequences of sin.

In a discussion such as this, we may distinguish between those who ever have in mind and seek to reach those *ultimate* conclusions, which may be far beyond the capacities of the average writer or the average reader, and, on the other hand, those who, regarding only the facts directly in evidence, on the plane with which they are familiar, seek practical conclusions which may be valid for the present life.

Further than this, in the observation of facts, we differ both in capacities and in environment, and it is not strange that we cannot always agree in the report we make of the conditions which lie about us. The writer finds it impossible to agree with the words of the passage above quoted as to the idea commonly prevalent of the meaning of the words "the forgiveness of sins." It is my conviction, based upon many years of familiarity with the teaching prevalent in the American branch of the Church of England and upon a moderate acquaintance with religious thought in some other branches of Protestant Christendom, that the doctrine of the Catholic Church in this respect, while not expressed in any formula, is operative in the consciousness of the Protestant religious public; with a difference, of course, the Protestant referring to the direct interposition of Divine Providence those acts of pardon or remission of penalty here on earth which in the Catholic Church are the prerogative of the Church itself. One is at a loss, moreover, how to accept as quite appropriate the illustration of the repentant drunkard, when we are familiar with the fact that those suffering from the effects of such and worse physical wrong-doing do seek and confidently expect speedy restoration to physical health. If the conviction were general, as of a positively established fact, that no one could escape the physical consequences of evil courses, or of offences great and small against the laws of Nature in the human body, the medical profession would be obliged to go out of business *en masse*. Whether the physicians do or do not remedy the physical evils which follow upon sin is not now the

question; but rather this is what we may ask, "Do the great majority of Christians *believe* that the doctors can do this thing, and do they go to them in shoals and spend their hard-earned money freely upon them, with conviction that they will get what they are paying for?" If they do this, they believe that it is possible to do something on this physical plane of existence to modify the results of causes which have been set in motion here.

It is interesting to note that the Thirty-nine Articles of the Church of England do not include one "Of the Forgiveness of Sins," in the sense of trespasses, and the word forgiveness is mentioned in these Articles but twice, in both cases referring to the relations between baptism and the state of sin. While we are, necessarily, somewhat at sea as to the prevalent opinion in Protestant Christendom respecting the forgiveness of sins and of their terrestrial consequences, and are at a loss for any authority to which to appeal, we are not lacking definite information as to the teaching of the Catholic Church. Indeed, the teaching of that Church on this subject needs no interpretation, but is clearly set forth in the manuals prepared to assist the faithful in their devotions and to instruct them in their duties. I am able to refer only to manuals prepared for the use of the Church in Ireland, but I think it safe to assume that in a matter as fundamental as that of "indulgences," the Church would not have two or more voices; one doctrine for English speaking Catholics, another for the French, another for Italians, etc. I quote from a manual entitled *The Treasury of the Sacred Heart*, issued at Dublin under the *imprimatur* of His Eminence, the Cardinal Archbishop of Dublin and of the Right Rev. Doctor Delaney, Lord Bishop of Cork, and from the presentment "On Indulgences," the following passages:

> Sin produces two bitter fruits in the Soul; the guilt which deprives us of the grace and friendship of God, and the punishment which is due to it from His justice. This punishment is of two kinds, temporal and eternal. The guilt of sin, and the eternal punishment due to it, are remitted, through the merits of Jesus, in the Sacrament of penance; but the temporal punishment must be atoned for in this life or in the next unless cancelled by indulgences, or by acts of penance, or other good works. An indulgence is, therefore, the remission of the temporal punishment due to actual sin already forgiven in the Sacrament of penance as to the guilt and the eternal punishment.

There are two sorts of indulgences—plenary and partial. A partial indulgence remits only a part of the temporal pain due to sin. By a plenary indulgence we gain the remission of all the temporal punishment, provided we have the proper dispositions and comply with the conditions required.

In a similar but smaller manual entitled *Key of Heaven*, also published at Dublin, with the approval of a S.T.D. of the Catholic Church and the *imprimatur* of the Archbishop of Dublin, we find certain prayers specially set forth for the use of the faithful in the matter of indulgences, and called "Indulgenced Prayers." I will quote briefly from these:

Most merciful God, who, amongst other gifts of Thy goodness, hast given to Thy Church the power to remit the temporal punishment of sin, I humbly thank Thee for this favour, and now offer to Thee the prayers and pious works, which, with Thy grace, I shall perform this day, that I may obtain the indulgences attached to them. . .

I trust, O my God, that with Thy assistance I have obtained the forgiveness of my sins; but considering my imperfect disposition and many defects, I have reason to fear that there still remains a large debt of temporal punishment due on their account to Thy justice. To cancel this debt, I most anxiously desire to obtain such indulgences as Thy Church (the depository of Thy merits and those of Thy holy servants) offers this day to the acceptance of the faithful.

We should take note that this doctrine of indulgences, and the practices based upon it, are no new thing, no recent development in the Catholic Church. Defined as the remission, in whole or in part, by ecclesiastical authority, to the penitent sinner, of the temporal punishment due for sin, we find early in the fourth century the unmistakable beginnings of the doctrine more fully expanded at a later date; and, as it was fully established many centuries before the schism which separated the Eastern from the Roman Catholic Church, we may fairly assume that the millions of Eastern Catholics retain this belief, although I am without any definite information as to the practice of the Eastern Church in this respect at the present day.

My reason for calling attention to this doctrine of indulgences in the Catholic Church is that we find in it reliable evidence that the great mass of Christian believers, for many centuries and about as far back as the Church has any dependable history, believed that it was not only possible but quite within the regular

and established order of things to affect the working out of karma upon the physical and astral planes by the performance of certain acts, which would have the orderly effect of modifying, in the sense of neutralising evil karma. It is not my purpose to enter upon a discussion of the basis upon which the doctrine of the Catholic Church rested from the earliest centuries, and still rests. It may be well, however, to state it, in order that it may be clearly apprehended.

That theory may be said to resolve itself into the two positions—(1) that, after the remission of the eternal punishment due for sin, there remains due to the justice of God a certain amount of temporal pain to be undergone, either before death in this world, or after death in purgatory; (2) that this pain may be remitted by the application of the superabundant merits of Christ and of the saints out of the treasury of the Church, the administration of which treasury is the prerogative of the hierarchy. (*Enc. Brit.*, Art, "Indulgence.")

As we find in current Theosophical literature a marked tendency to come into touch with the ancient teachings of the Catholic Church, or so much thereof as will bear intelligent examination and is supported alike by the reason and the conscience, may we not, confronted as we are with the evidence of the long-continued and wide-spread belief in the forgiveness of sins on the temporal plane, held by countless millions of Christians during all the period that has elapsed since at least the beginning of the fourth century, may we not, with great propriety, inquire what the materials probably were out of which such a doctrine was formed? May we not inquire into the probable antecedents of a feature in this doctrine which has been clearly disclosed in the quotations I have made from reliable sources, which, in a discussion upon our present topic, the relation of forgiveness to karma, becomes of first importance, namely, the division by the Catholic Church of sin and the consequences of sin into two clearly distinguished departments or fields of operation: (1) the eternal aspect, the state of sin; (2) the temporal aspect, embracing the consequences of sin on the physical and astral planes, in Theosophical terms karma. It is my conviction that a brief examination of the matter from this point of view will be profitable.

In the synoptical gospels, taking them as we have them in

the Revised Version, we find plain evidence that the forgiveness of sins which Jesus preached at the beginning of His ministry, and to which reference is made in that ancient formula the "Lord's Prayer," was not that state of reconciliation to and union with the Father, which is so strongly suggested in various parts of St. John's gospel, as well as elsewhere. I refrain from dwelling at any length upon this distinction, for the reason that I have before called attention somewhat fully to the evidences for that side of the question which relates to the lower planes of existence; while I may be permitted to say that the chapter on "The Forgiveness of Sins" in *Esoteric Christianity* is an admirable exposition of the higher aspect of the same question, which I would earnestly commend to the thoughtful consideration of any of my readers who may not have read it.

That higher condition of union with the Father was the culmination and crown of the long struggle of the believer, who was met at his entrance upon the path with the forgiveness, not of his sins in the sense of his state of sin, but of his "debts," in the sense of the offences committed from day to day on the physical plane against his fellow beings; and this last in direct dependence upon his own forgiveness of the "debts" of all who committed offences against him.

In Matthew we find "and forgive us our debts, as we also have forgiven our debtors"; and while Luke reads "and forgive us our sins," we find the justifying clause that follows to be "for we also forgive every one that is *indebted* to us," showing clearly that the word translated as "sin" has a significance related to the world of things and not to a state or condition of being, as indeed is further shown by the use of the word trespasses in the prayer book of the Church of England and in the Pater Noster of Catholic manuals. A trespass is clearly recognisable as an overt act and not an evil intent or state of sin, and as such comes within the scope of karma—itself action. We come thus yet a step nearer to the question at the heart of our discussion, namely, can we suppose a harmonious relation between the forgiveness of sins, as taught by Jesus and the Theosophical doctrine of karma? I believe that we can.

Let us for a moment return to our unfortunate friend, too

often and too much with us, the repentant drunkard, and consider his case. He has incurred, by his own actions, certain physical penalties for physical wrong doing. Substituting one and another of the myriad errors in conduct to which men are led by ignorance, appetite and all the long list of desires, and we have the correspondingly long list of "ills which flesh is heir to," and which one and all come clearly within the scope of karma. In each case must the sufferer wait, with such patience as he may, until the karma is exhausted, or may he make use of such means as are at hand to mend his physical fortunes, or at least, to mitigate his sufferings? This is a question which was raised at the time that anæsthetics were discovered, and the medical faculty were eager to make use of them to the great relief of human suffering. They were opposed by very many among the clergy and pious people generally on the ground that disease was the result of sin, that the punishment, divinely appointed, of sin was sorrow, and that for the impudent man of science to intervene with his anæsthetic between the sin and its punishment was an affront to the justice of God. Special application was made of this argument to the use of anæsthetics for the relief of the pangs of childbirth, the which were held to have been specially provided as a judgment upon a certain transaction in the Garden of Eden, and which were, therefore, in a special degree, sacred and inviolable. That this belief in the impropriety, to say the least, of interfering with human suffering has not been altogether outgrown, the writer can testify from personal knowledge of a case in which, only a few years ago, a good Christian woman, a Catholic, was, in dying agonies, hideously prolonged, refused, by the Catholic nursing sisters in charge of the case, the relief of anæsthetics, which the surgeon in attendance was desirous of giving, for the reason that the administration of the same might interfere with the orderly performance of the last offices of the Church, to the great detriment of the soul making its flight into the beyond.

If we should narrow the question down to the mere relief of physical suffering by physical means, I presume that there would be, at this day, few, if any voices dissenting from the assumption that it is both practicable and lawful to interfere with and modify karma on the physical plane, and that it is our

duty so to do, to the largest extent possible with the means at our command. A contrary conclusion would close all our hospitals, and by implication suspend every effort now being made for the relief of human suffering. That assumption, however, carries with it implications which are far-reaching, and, in following up the corollaries which may be fairly deduced from such a proposition once admitted as axiomatic, it may become obvious that the forgiveness of sins is man's peculiar privilege, and that this life upon the physical plane is the special field of its operation.

As we have been dwelling upon the work done in our great hospitals for the relief of sinners, let us for a moment consider a not infrequent case, which takes us one step beyond the point of view from which we have been regarding the matter. Here we will take the case of one whom shame, sorrow, despair or remorse has driven to the last resource of those who think themselves wholly borne down by the burden of their sins, and who fly from the ills they know to those they know not of. A hurried ambulance call brings the surgeon to the scene, and the case is by him quickly diagnosed as, we will say, opium poisoning,—and the unconscious body is as rapidly as possible conveyed to the hospital. Here the battle begins against death, which is carried on for hours, while the unconscious patient, supported by the hospital attendants, is walked up and down the long passages, in order that the vital processes of the body, notably the action of the heart, may be forced to continue their activity, and not permitted to sink into the sleep from which there is no awakening. After some hours of this unremitting attention, together with all the other efforts, the internal cleansings and the antidotes which medical science has found useful in such cases, let us suppose, as is in fact often the case, that the would-be suicide is snatched from the brink of the grave; what shall we say about the interference with karma in this case? If we will but for a moment dwell upon the fate of the suicide, as Theosophists regard that fate, we shall realise that here we have presented to us something much more far-reaching in its consequences than any matter of mere physical suffering. By a very forcible interference with the natural order of events, human philanthrophy has, in this case, intervened between a completely

formed intention, followed by a purposeful action, and the natural consequences of that action; with the further result that the chief actor in the drama has been held forcibly back from kârmic results which we believe to be appalling.

The same question as to forcible interference between actions and their consequences, may be put in another way. Leaving the hospital and going out into the streets, on some occasion I may come upon two men engaged in a violent quarrel. Wholly carried away by the storm of passion which has gathered within and is now breaking forth in action, one of these two draws a weapon and, throwing his hand back, is about to drive it into the heart of his adversary. At that instant I succeed in grasping his wrist so firmly that the blow is arrested, and what would have been a murder is averted. Has there been no interference here with karma? But for my act one human soul would have been hurried all too soon and unprepared from its place in this world, where no doubt he had duties, responsibilities, perhaps wife and children; and another soul, some weeks or months later would have rushed shrieking from the gibbet or the electric chair into the lowest depths of kâma-loka. Has my act counted for naught?

At this point I can fancy some one coming forward with an objection to this line of thought, expressed somewhat in this fashion. The weak place in the argument lies in the fact that it may be assumed that it was "in the karma" of these two cases to receive the assistance given; the would-be suicide was snatched from death and the would-be murderer from the gallows by kârmic law, and not by those human agencies which merely carried out that law. There was, therefore, no real interference with karma in either case. To this objection the only reply I can make is that if it is valid, then my argument falls to the ground, but I do not believe that it is valid. I am not competent to decide how far human actions are governed by destiny, but, if the implications contained in the objection are examined, it will be found that we can readily deduce therefrom a view of human life which will justify us in looking upon ourselves and others as little more than a row of jumping-jacks, hung upon the walls of time, whose strings are pulled by fate,

while, in response to the stimulus, we move with more or less of energy, depending upon the vigour of the pull, in those directions only permitted to us by the "divinity which shapes our ends"—and we fancy that we are alive.

If the smallest element conceivable of *initiative* is permitted to humanity, if we are allowed any freedom whatever of choice between this and that, if we are in any sense or in any degree free agents, then something of that which was peculiarly *our own* went into the decisions involved in the two cases we have used as illustrations, and just so far the karma of those two has been modified by human interference. Huxley, in his lecture on "Evolution and Ethics," makes a suggestion which we may well consider, in this connection. His words are: "Fragile reed, as he may be, man, as Pascal says, is a thinking reed; there lies within him a fund of energy, operating intelligently and so far akin to that which pervades the universe, that it is competent to influence and modify the cosmic process. In virtue of his intelligence, the dwarf bends the Titan to his will."

The same objection, if carried to its legitimate conclusions, would hold against any interference, on this physical plane of existence, with the lives of others; and it is to be observed that our very ignorance can supply us with a sufficient answer to the objection, for it is obvious that we cannot affirm, with positive personal knowledge, in any one particular case, that one person can *not* be helped by us; and further in that that which we can not affirm wholly of any one of a group can not be affirmed of the group collectively, we are, therefore, in our ignorance of any valid objection, free to believe what philanthrophy and common sense alike point to.

HORACE L. CONGDON.

(TO BE CONCLUDED)

CIRCUMSTANCES are the ruler of the weak; but they are the instruments of the wise.—LOVER.

THE STORY OF YUEIN THE HARPER

In the wide land of the thick forests nigh the sea, where now the milder rule of wise men versed in all learning, arts of peace, and mysteries of deep magic, has made a garden of great joy and lovely order, there was, when I, Yuein the Harper, was young, a country full of outlaws and violent robbers. Of such men I sprang, and dwelt among them till I counted seventeen years of mortal life. No maid nor gentlewoman might ride in that country without peril of her honour, unless she had about her guard of knights and men-at-arms. It befell that the old king made very fierce laws to fear the wild people and force them to obey a milder rule of manners. The king who ruled when I was a lad was weaker than his father, and therewith more violent and jealous of his power, as ofttimes happens. He put the rule of that wild land of the sea-wastes and forests into the hands of a great warrior; he was head of a mighty Order of soldier-monks; they were great fighters, and they were bound by certain vows of religious obedience. They had a great citadel, half fortress, half monastery, where they dwelt; there they held secret mysteries and public rites of the Faith, and also jousts and war-like pageants for the strengthening of their ardour both for praying and fighting. There, too, was a great college of learning, and wise men journeyed from the world's ends to visit them.

Now as for me, I was the son of Mordred of the Wastes, an outlaw whom they took and hanged; they scattered all our band and slew without mercy. I, a lad of seventeen years, fled away alone, and was reduced to great straits, having nothing save my dog and my harp, and a feared and hated name, Yuein, son of that outlaw Mordred, whom men, and also women, cursed daily. The dog I loved; he was a great noble beast and he could pull down a deer with any hound of his breed. The laws against such hunting were very savage, because the deer were the king's. The dog and I were taken and dragged for judg-

ment before the Head of that great Order. He sat in the gate of the fortress-monastery, and judged the people. With him were his knights and men-at-arms, certain priests and poets attached to the House, and many students who learned their wisdom. I heard, in the days that came after, that he was held to be the wisest of them all, and had full great worship among them, but of his deepest wisdom I never heard aught, being myself a man of plain wits and no subtlety. He was the mightiest moulded of them all; of great stature and so king-like in his state they said the king himself waxed envious of his great vassal. He wore white armour, for the Order prized virginity above all virtues, and went clad in white as an emblem thereof, that their vows might be known. On his breast was a cross of silver with rays therefrom of pure gold, wrought fine as spider's silk. He heard my offence. Then he proclaimed the king's law. The dog should have his paws smitten off with an axe, that he might die; as for me, I should be scourged and set free. Hearing this I fell at his feet; I prayed that my hands might be severed at the wrists and my feet at the ankles, and the dog, not I, be scourged, for I loved him and he had but obeyed me, who was his master. He, my judge, looked at me with quiet eyes, his face was still as though wrought of stone. He said: "The dog must die, for it is the law; but I will wrest it a little, as indeed I have warrant to do. He shall die swiftly and without pain; as for you, his death shall be your punishment, for I perceive it will suffice." He made a little sign with his hand, and one who stood by thrust his spear through the dog's heart and he fell dead without pain. But I, half mad, plucked up earth stained with his blood and flung it in the great knight's face, and cursed him as the devil's regent, not the king's; and I told him he was a hypocrite and his Faith a lie, and I prayed he might die in torment in Time and live in torment through Eternity. He sat and looked at me; when I stopped for lack of breath and strength I began to be afraid.

"What is your name, O youth?" he said.

I answered panting:

"Yuein."

"Yuein, son of Mordred of the Wastes, is it not?" he asked

of those who stood by. I spoke no more; I was waxing cold with the chill of the death I thought was at hand.

"Ye will say," said he, to one who stood at his right hand, "that if I were prudent I should hang the boy. Do his father's people look to him as a leader?"

He to whom he spake said: No. They were nearly all slain, and the remnant had fled in terror; I was alone.

"Alone," he said slowly. "Alone." It was as though the words touched him in his own person; his eyes seemed to pity me. "Alone," he repeated, "and full ready to fight the world. You will have to learn your lesson. If I do not teach it you, in a year or two the rope will end your schooling. But, in good truth, I wish you had another teacher."

He made another little sign with his hand, and they forced me through the gateway. They put me in a cell below the ground; it was dark, and dripping with water; they gave me such scant measure of bread as might serve to keep me alive, and they scourged me till I was half dead. Every two or three days he would come to see me, and tell me his conditions of mercy; if I would ask for pity I should be treated differently. I refused; at first with many fierce words; at last, as I grew weaker, with few, and in a low voice. I hated him because, in spite of that which seemed, in my eyes, to be his unmoved cruelty, he did not seem to hate me. I said to myself I was no more in his eyes than an insect crawling on my prison floor, which he chose to crush. But it was not this; for one day when I had been in prison full thirty days and was half mad with pain and solitude, he took my hands and said:

"This is waste of your strength and mine, Yuein. I love frugality. When shall you be wise?"

"In heaven, my lord," said I, laughing a shrill laugh; I was half delirious.

"Not before, I verily believe," he said, "your obstinacy is so large as to have in it something God-like. Promise to obey me and the law. You are a brave boy; but you must learn there is a power stronger than your own."

"I know it," I retorted. "But I shall not obey yours; nor your laws to boot."

He sighed. I knew he did not want me to die; and I knew he thought I should not live many days longer. He spoke again very solemnly and slowly.

"I shall force you to obey the law and me," he said. "I shall do so because you are strong; so strong, Yuein, that one day you will rule. If I do not take heed, and if you do not learn to bow to law, first to the law without, next to the law within, you will rule a band of robbers, and one day I shall hang you from my turret yonder."

I was but a lad, born of an outlaw and a maiden he dragged by force from a pillaged hamlet; yet his words, though they threatened me, lit a fire in my heart; they sent a quiver through me, a feeling of inward power which was full strange, considering their meaning, my helplessness, and the misery I was in. Seven days passed. I was starved almost to death, perished with cold, and sick for air and light. I think a man who cares not how much he hurts, or, caring, yet holds not his hand when duty constrains him, is almost all-powerful. One day when he entered my prison I burst into tears. He released me on that without asking for spoken submission; when I felt the upper air, I swooned. Throughout the nights and days that followed my release I saw somewhat of the gentleness and pity of this man; for he alone came about me, and used me as a sick guest. I lay in a dim turret room; without I heard the wash and moan of the sea, booming in the caves along the craggy coast, and sighing on the white sands that lay between the walls of grey-black rocky chasms; sands where our hunted people fled and hid like wolves, sands where brittle, shining sea-holly and thin, dry grass grew above the water line. The floor of the room wherein I lay, sick unto death and half bereft of my wits, was strewn with fresh green rushes; I knew, in my fever and pain, the steadfast and awesome calm of the place; he, and he only, filled it with his presence; mighty, yet withal austere and quiet as the image of a maiden saint, carven in fine ivory. Through the nights, when the walls seemed to melt in fire, or close in and darken as though they would crush me, he moved alike unchanged by light or darkness. Sometimes I heard the boom of solemn music through the thunder of the waves;

and my body seemed to wax huge so that I filled all heaven and earth; then it dwindled till it was like a grain of sand, with a great wave of darkness a-curl above it, and about to fall on it. Then I would shriek and cry with fear; I would cry to him for mercy; for the wave seemed to be in truth this man who so filled my thoughts; when he came to me, and consoled me, then meseemed the wave was mine own self wherefrom he succoured me. As for the music I do not know whether the Order sang in the Chapel by night, whether it was within my bursting brain, or whether it echoed from some faery land of poet and mage, hidden within the whirling world of agony in which my body lay. Once I heard words; they were something like these:

> The Lord of all things dwells
> In ev'ry living being,
> Not dying when it dies—
> He who sees Him, is seeing.
> Such will not when in all
> This highest Lord he knows,
> Wrong through himself himself,
> And to perfection goes.

While I lay thus sick, I saw no one save himself; when I grew better I felt towards him a sullen fear and awe wherewith was blent gratitude, which came and went in my soul like flickering wild-fire, because of his dealing with me throughout those seven days and more of raving madness, wherein he used me with such meekness and compassion. For in this man there lived meekness of great perfection; such meekness as comes to him in whom pride lies dead and shrouded, to him who hath lost himself after the fashion of the riddling of the Bards. When I was fit to go among men, he made me remain in the fortress; a thrall under the rule of the master of the household, whom I was forced to obey in all things. From the hour I passed from the turret room to the household life, he, that great knight, took no more heed of me than if I had not been living. I lived in the fortress and saw the priests and the warlike comings and goings of the knights; I saw he was the greatest, strongest, and most warlike of them all. All that he did was such as to move the heart of a lad who, though a thrall, longed to be a knight and fight for the

king. By little and little he grew to be my great hero of heroes; when I saw men feared him, I was no longer ashamed but proud because I too bowed before his strength. At last I loved him with all my soul. My dog was dead; and I am one who needs must love someone. I ventured to thrust myself in his path, and serve him when I might. One day when I held his stirrup in the courtyard, he looked at me as though he questioned me. I thought he was striving to remember who I was, and I winced in my heart. Next day I was set to do menial labours about the rooms he used; once when I was strewing rushes on his floor he spoke to me. He was writing; he was a great scribe as well as a great fighter.

"Yuein," he said.

"My lord," I answered, "I am here."

"You know the land hereabouts," he said. "You know the forests well, is it not so?"

"I do, my lord," I said.

"You do not fear the wolves?"

"No, my lord."

"And you do not wish to escape from this place?"

"I have nowhere to go, if I did escape, my lord," said I, "unless I took to the wastes and ate sea-holly. I have no friends."

"Nay," he said. "You have friends. I asked you rather whether you knew this, or would fly from them."

"Are my friends here, my lord?" I said. "If they be, I shall not fly from them."

"There is a wise and holy man, a great mage," said he, "who is come to a hermitage three leagues from hence. To him you must take food twice in a s'en night. Do you hear?"

"I do, my lord."

"Tell them of this,'" said he, "and bid them send another to serve me in your place."

I felt my eyes fill with tears; I strewed the rushes, but I could not see them. He laid down the reed wherewith he wrote, and watched me.

"What is this, eh?" he said; "you find this work lighter than that in stable or kitchen, and you are loth to give it to

another. Let it be so! Bid them send another here on the days you are gone to the holy man."

Lo! he verily thought that I, a strong and strapping youth who desired to be a knight, cried for easy work. I sought means to enlighten him, for I was angry, and I feared him not a jot. My fear of him was dead.

"See you serve this wise anchorite faithfully, Yuein," said he; "he is of so high and great a compassion he will give pain to no living being. Should you serve him ill he will neither strike nor chide you harshly."

"Then he must send me to you, my lord," said I boldly. "*You* do not spare to give pain to living beings, as I know to my cost. And I do not care whether I be the living being to whom you give pain, if thereby I may see you sometimes."

He threw down his pen. There was no one in the fortress who spoke to him as I had done.

"When did you cease to fear me?" he said.

"When I began to love you," I replied. He mused, and toyed with the reed.

"Is it so?" he said. "Would you rather eat the bread of affliction below ground; would you rather lie in prison and be scourged and tormented in my presence, or live free and at ease in the forest with this holy man, and never see me?"

"Are you bidding me choose one or the other?" I asked.

"Suppose I am, which will you choose?"

"Your presence as long as I have wit enough to know it," said I; "when my wits be gone, it will not matter."

"Why do you feel thus towards one who has dealt with you harshly," he said.

"Does anyone know why he loves?" I replied. "Not for virtues, not for dearworthy and kindly deeds, not for wisdom nor any other discernible thing. But we love when we can, and when we may, and thereupon give God thanks. Yet in part I do know why I give to you much love as one fit for high worship. You are the greatest of all knights, the worthiest and the noblest. I have seen you throw every man within these walls, who met you in the lists when they were set. Also you slew the dog mercifully; and when—when—you won, you shewed mercy to me,"

"Did I in truth," he said, smiling. "What did I do?"

"You suffered no one save yourself to see or tend me for seven days and nights," said I; "you used me as though I were your guest, or you my servant. That is what you did."

"I think I did," he answered carelessly. "You were sick. I thought you were dying."

"Most men such as you, my lord," I said, "would not have thought my life worth a single night's sleeplessness, much less seven."

"Oh," he said, laughing, "from the hour you cursed me as the devil's chief servant I knew you were worth pains on my part. That is why I kept you underground for thirty days and more, and nearly wrung the life out of you."

I finished scattering the rushes and went forth from the room. As I went he said suddenly, and full meekly, as one who had received a favour at my hands:

"I shall miss you on those days when you are gone to the forest, Yuein."

Thereat I went forth choking, and wondering whether he knew his power over human souls; I think he did not. In some things the man was simple as a babe. During three moons I carried food twice in seven days to the holy man, who was in truth great and wise, and full of subtle knowledge; when this time was passed he departed, and went unto the king, who craved his counsel and wisdom. He—my master—found that I could write; thereupon he took me from menial labour, and bade me copy manuscripts, the wisdom of which I could not understand. The MSS. of that Order were many and very precious. The work of a scribe wearied me much; I had rather have washed dishes or turned the spit, but I was glad to be tasked thus, because the most precious parchments were in his care; I sat in his room, and learned to know him better. He talked with the men who came to him as though I were not there. Till now I had seen him as the stern wielder of the law of the king; as the great warrior, first in the lists, first in battle. Thus he won my heart and my fancy; a lad was I, I cared little for a saint who could not fight. Now I saw him as the wise Head of a great Order of religious men who gave their lives to God. Men sought

him with many scruples of the toiling mind, and he heard them with patience. One of his Order came to him lamenting that his brethren had deep vision, and rapts, while his prayer was barren, and he cried in bitterness that this way of prayer and contemplation was not for him; whereat he—my master—made answer:

"My son, the deepest knowledge the way of prayer bringeth a man is not linked with sight. Knowledge is becoming the thing known, and knowing it as we know ourselves. Thus may a soul know God. Blessed be these thy brethren; much may men learn by holy vision and rapt; but there is within the soul a still centre of knowledge, whereto attaining, he who prays learns by becoming, not by sight. Hereunto may he come by prayer alone; wherefore laying aside for a space the toiling reason, abide in this same prayer, nor by any means, for lack of vision and rapt, leave the way by which the soul seeks God."

I marvelled I had never seen him use prayer; after a while I believed he was wrought and fashioned into that whereof prayer and pious practice are outward shows. Yet he counselled not this to all; for to one he bade that he should lay aside all pious observance and seek only knowledge of the nature, matter, and substance of things which might be seen with the eyes, or dwelt upon by the understanding. Sometimes he spake strange doctrines and hard to be understood. There came one to him who fought mightily in his mind and soul, because of lack of charity in judgment of his brethren. To him he said:

"There is a time when a man, striving with his sins, with his loves and hates, holds that to be free of passion is to be free indeed. My son, he errs! A man's mind becomes his prison, harder to break by many a million throes and agonies. And it befalls sometimes that these throes so beguile him, they seem to be but calm and stillness; and that stillness, son, is—death. Half a man's laws of action, and all his toiling judgments, virtues, and clear view of righteousness dwell in his steadfast mind; half of his vices dwell there too; he slays these when he may, and gives God thanks. But if he slay his judgments, his virtues, his laws whereby he judges righteousness, it is as though he slew himself. It is to cut the anchor lines in a

storm. And yet this may be done, and still a soul shall live. Nevertheless, be wary, son; with this sword I can murder if I will; with this sword I may defend and preserve. Will, mind, passions, virtues, vices, love, hate—yea! all a man can feel, know and do are such a sword. But it needs a swordsman to wield it."

I dropped the pen with which I wrote and looked at him in great wonder. He knew what I did; he saw everything, though he did not seem to see it. When the man left him, he rose and stood behind me.

"I have not bidden you to be silent touching what you hear in this room of the pains and frailties of men," he said.

"No, my lord," I said, "you do not, in truth, need to bid me that."

He put his hand on my head.

"No," he said, "you have honour."

My heart leaped; he seldom praised any man, unless he knew him to be very weak; but I knew from the half caress of his hand that he was pleased because I answered thus. I began to see that he was lonely; no one understood his mind, and all feared him. He paid the price of greatness. But I did not fear him; I sought nothing from him; I loved him much; I saw no need to make him think me of more worth than I was, as many sought to make him think concerning them. I did not mind what he did to me so I might be with him. Therefore I was at ease; I laughed and spake with him freely; once he thanked me humbly because I did not fear him. He was tender, despite his sternness in action. I had proof of this. Once when I was with him the door was pushed open and a great hound came in, like to mine that was dead. It pushed its muzzle into his hand. This was a little matter, but it was not so to me, and I measure his greatness by this: that he, to whom it must have been small, knew that to me it was much, and heeded it. He was writing with his own hand a letter of great weight to the king. He rose with seeming heedlessness and walked out. The dog followed him. When he came back it was not with him. He stood beside me, laid his hand on my shoulder, and talked with me for a little space; when he was about to leave me I thanked him. He smiled, and said simply:

"I was sorry."

I ventured to mutter thanks because he spared my dog pain, in the face of the fierce law; I had never been able to speak of the matter till then.

"I would sooner hurt a man thana dog," he said slowly, and half to himself.

"A man may deserve it," said I. "A beast cannot deserve it."

"I do not know that," he answered, "these matters are, in truth, very subtle."

"A beast hath no sin, my lord," said I.

"It has power to give pain," he answered; "and most like hath the will, should need arise, whether it hath put power to action or no."

"But no man may blame a beast for this," said I; "no man may justly punish its will to hurt."

"I think not now of justice, nor of blame," he answered. "These things pertain to the world of time. I think not of the law of righteousness, whereby we must guide our way. The timeless Law blames not, it acts—and acts alone. Yea! and both man and beast in the substance of their nature are in truth this Law, and may not be parted therefrom; wherefore the Law in them (this nature which is a-building before ever beast was beast, or man, man), is its own most sure fulfilment. And the power in the beast of giving pain is an accomplished purpose in a land where time hath another measure than ours; this same power to pain draws forth pain in answer, as thy sweet harp-strings, Yuein, quivered when Urien last night smote his in hall. Therefore I say that in so far as the timidest thing can pain, and will pain knowingly in the years to come, it opens a door of peril whereby suffering may enter when the hour strikes."

I sighed; his words puzzled me; I have never seen their wisdom, and once he told me he too was not well assured of their truth. He smiled at me when I sighed, and said he was sorry I had been hurt by the entrance of the hound; and he asked me to wax hardened to the sight of him, for the dog would suffer in being shut from the room; I did so, after a while, and the beast and I were friends.

One day my master, the dog, and I walked together in a little wood; my lord, that high and great knight, showed plainly he loved my company above that of those wiser than I.

With beat of wings a brown bird broke from a trail of brambles; the time was spring, and the wood thick sown with primroses. I was a bird's-nesting boy yet, in spite of my growth and stature, my eighteen years, and all I had seen and suffered of life. I peered down and saw a woven circle of bleached grasses, and five white eggs marked here and there with brown. He stayed me with a hand on my shoulder.

"Let us take heed," said he. "Mark how a big-leaved herb, much fine grass, and a primrose patch lie near the bramble brake. So, when we enter the wood, we shall not pass this way, and fear the little heart of this brown feathered mother. Thus, by sparing terror to one small singer, we shall make the sum of world's pain less, Yuein."

I thought of my thirty days' agony below the earth; but I was beginning to understand—not the man himself—but some part of his mind.

He rested his arm on my shoulder as we walked.

"Yuein," he said, "the king hath summoned me to Court. I go in state; do you know it?"

"I do, my lord," I said. "But you do not take me."

"And therefore you are hurt and sore of heart," he said gently, "I know. Yuein, it is in my mind this going is ill for me. It is in my mind I shall see you no more; but I have made provision concerning you; and I pray you to walk in a way worthy your treading."

"My lord," cried I, "take me with you!"

"Nay," he said, "good friends must sometimes part for a little space. You have lightened my lot more than you know. I thought the knowledge of this would gladden you in the days to come. But we will speak of it no more."

We were now near the courtyard and could see therein a horse, with heaving smoking flanks, standing as though the rider had just dismounted. We heard a stir and hum as of news which moved the hearers. "One has arrived in haste," he said, "Tongues a-chatter! How men talk! Let us go in."

The fortress was humming like a hive. He who arrived loved him, and had ridden hard to tell that the king hearkened to slanderers, and summoned him to Court that he might seize, and hang him for treason. If he came not he would be accused and besieged in his fortress as a traitor to the Throne. They called a hurried council in the great vaulted room that looketh on the sea. I would have spared to enter; but he led me in; then he let me go, smiled at me, and sat in the great oaken chair of council on the dais; it looked like a throne.

He laid before them the king's summons, couched in soft speech and greeting to his chief vassal and lord; then he laid before them the news just brought, and bade them tell him what he should do in this. Man by man they answered, knights, priests, poets, men of subtle learning.

The Order was threatened. The king, to whom they had sworn fealty and obedience, was jealous of his great subject. He would hang his mightiest as a traitor, disband the Order, and seize their lands and goods, their precious manuscripts, and fruits of learning. They should resist; slay the king if need were, rouse the country, and set the accused Head on the Throne. He heard their counsel, and dismissed them. He stood, a mighty figure, unarmed, with bent brow and sombre eyes, looking from the casement at the sea. I thought he did not know I was there; but I could not leave him. At last he said full quietly and low:

"Yuein."

I came to him; and he leaned on my shoulder, while he spoke.

"Son of the outlaw I hanged from the tree on yonder hill," he said. "Child of that dead man, and of the woman he seized by violence from her burning home, you have heard my wisest, holiest, and most valiant. Are they not full wise and prudent? Shall I not hear their counsel heedfully, Yuein?"

The tears were in my eyes. How could I speak to him when at the heart of me was death?

"If I obey my king I hang as a traitor," he said. "Answer me. Shall I surrender, or shall I take this good counsel?"

My throat choked with my tears, I answered him:

"Surrender."

"Yuein," he said, "do you avenge your father's death?"

"So may God forgive me my sins," said I through my tears, "there's no thought in my mind of my father's death."

"Nor of the slaying of the dog you loved?" said he.

"I used him to break the law," I answered.

"Nor for thirty days and more under the earth, and all that pertained thereunto?"

"That was a wrestling bout, my lord," I said. "You won. I yield you the honour and worship of the winner."

"Then," said he, "why send me to the gallows?"

"You stand, in my eyes, as the law," I said. "I would rather they hanged you for a traitor because men lied concerning you, than see you rule as one of whom they spake no slander but the truth. The king is king; and you, as much above him as heaven's above the earth, are, bodily, his vassal, and have made oath thereunto."

He watched the sea a little space before he answered.

"God is good," said he. "I have a righteous soul to be my comrade. Fetch the boat to the stairway, Yuein; you shall go with me after all on my last quest. You shall row me to the king."

Alone I rowed him up the river to his death; my hands were sore with the oars when I shipped them at the foot of the steps of the king's palace. He took my hands, looked at the palms, and smiled.

"In truth," said he, "you rowed hard this night; you know the worth of a man's honour. Our lord the king shall set a true servant in his traitor's place, and the land shall have peace."

"Lord," said I, "you might have kindled a fire through the length and breadth thereof."

"I feared you, Yuein," he said, laughing gently. "God be with you; abide with me while you may."

He struck on the palace door, and surrendered at dawn to the king. As all men know, he did not die; the sage I served in the forest was seated by the king when he was brought to trial, charged with traitorous deceit against his ruler; by this great mage's word my lord and master's innocence was made known; the king punished his accusers, and set him in great state in his

old place. And I, a thrall no longer, but free and made knight by his sword, abode with him, and learned to know ever more and more of the inner mildness and humbleness of the man; but though I knew his gentleness, and beheld his valour, his mighty will, and his stern, bold action, the man himself I knew not—nay! not though I loved him unto the end, and love him yet in that dim land of shadows wherein he is hidden from my sight. And he said to me that in that land is perfectness of light, and this wherein we live is dim, and the shadow of a shadow. But to me this is not so, and therefore his words were hollowness in my ears.

MICHAEL WOOD.

THE OVER-MIND*

A SERMON OF HERMES THE THRICE GREATEST ABOUT THE GENERAL MIND TO TAT

1. HERMES. The mind, O Tat, is of God's very essence —(if such a thing as *essence* of God† there be)—and what *that* is, it and it only knows precisely. The mind, then, is not separated off from God's essentiality, but is united to it, as light to sun. This mind in men is God, and for this cause some of mankind are gods, and their humanity is nigh unto divinity. For the Good Mind‡ hath said: "Gods are
2. immortal men, and men are mortal gods." But in irrational lives mind is their *nature*. For where is soul, there too is mind; just as where life, there is there also soul. But in irrational lives their soul is life devoid of mind;§ for mind

* See in the last number "The Mind to Hermes" and also the series of translations and essays which appeared in this REVIEW from December, 1898, to January, 1900.

† That is, if we can use such a term with respect to God.

‡ Lit., Good Dæmon, the "Mind" of *The Shepherd* treatise and of *The Mind to Hermes*, the Instructor of Hermes the teacher.

§ That is of the mind manifested in man as distinguished from the general mind.

is the in-worker of the souls of men for good;—it works on them for their own good. In lives irrational it doth co-operate with each one's nature; but in the souls of men it counteracteth them. For every soul, when it becomes embodied, is instantly depraved by pleasure and by pain. For in a compound body, just like juices, pain and pleasure seethe, and into them the soul, on entering in, is plunged.

3. O'er whatsoever souls the mind doth, then, preside, to these it showeth its own light, by acting counter to their prepossessions, just as a good physician doth upon the body prepossessed by sickness, pain inflict, burning or lancing it for sake of health. In just the selfsame way the mind inflicteth pain upon the soul, to rescue it from pleasure, whence comes its every ill. The great ill of the soul is godlessness; then followeth fancy for all evil things and nothing good. So, then, mind counteracting it doth work good on the soul, as the physician health upon the body.

4. But whatsoever human souls have not the mind as pilot, they share in the same fate as souls of lives irrational. For [mind] becomes co-worker with them, giving full play to the desires towards which [such souls] are borne,—[desires] that from the rush of lust strain after the irrational; [so that such human souls,] just like irrational animals, cease not irrationally to rage and lust, nor ever are they satiate of ills. For passions and irrational desires are ills exceeding great. O'er these God hath set up the mind to play the part of judge and executioner.

5. TAT. In that case, father mine, the teaching as to fate, which previously thou didst explain to me, risks to be overset. For that if it be absolutely fated for a man to fornicate, or commit sacrilege, or do some other evil deed, why is he punished—when he did the deed from fate's necessity?

HERMES. All works, my son, are fate's; and without fate naught of things corporal—or good, or ill—could come to pass. But it is fated too, that he who doeth ill, should suffer. And for this cause he doth it—that he may suffer

6. what he suffereth, because he did it. But for the moment, [Tat,] let be the teaching as to vice and fate, for we have

spoken of these things in other [of our] sermons; but now our teaching is about the mind:—what mind can do, and how it is [so] different,—in men being such and such, and in irrational lives [so] changed; and [then] again that in irrational lives it is not of a beneficial nature, while that in men it quencheth out the wrathful and the lustful elements. Of men, again, we must class some as led by reason, and others as without it. But all men are subject to fate, and
7. genesis and change, for these* are the beginning and the end of fate. And though all men do suffer fated things, the rational ones (those whom we said the mind doth guide) do not endure like suffering with the rest; but, since they've freed themselves from viciousness, not being bad, they do not suffer bad.

TAT. How sayest thou again, my father? Is not the fornicator bad; the murderer bad; and [so with] all the rest?

HERMES. [Not so;] but that the mind-led man, my child, though not a fornicator, will suffer just as though he had committed fornication, and though he be no murderer, as though he had committed murder. The quality of change he can no more escape than that of genesis. But it *is* possible for one who hath the mind, to free himself from vice. Whence
8. ever have I heard, my son, the Good Mind say—(and had He set it down in written words, He would have greatly helped the race of men; for He alone, my son, doth truly, as the first-born god, gazing upon all things, give voice to words divine)—yea, once I heard Him say: "All things are one, and most of all the bodies which the mind alone perceives;† our life is owing to His [God's] energy and power and æon. His mind is good, and is His soul as well. And this being so, intelligible things know naught of separation. So, then, mind, being ruler of all things, and being soul of God, can do whate'er it wills."
9. So do thou understand, and carry back this word unto the question thou didst ask before,—I mean about the fate of

* Sci., genesis and change.

† Presumably the invisible cosmic spheres, and other intelligible bodies.

mind. For if thou dost with accuracy, son, eliminate [all] captious arguments, thou wilt discover that of very truth the mind—the soul of God, doth rule o'er all—o'er fate, and law, and all things else; and nothing is impossible to it,—neither o'er fate to set a human soul, nor under fate to set [a soul] neglectful of what comes to pass. Let these so far suffice from the Good Mind's best words.

TAT. Yea, words divinely spoken, father mine, truly and
10. helpfully. But further still explain me this. Thou said'st that mind in lives irrational worked in them as [their] nature, co-working with their impulses. But impulses of lives irrational, as I do think, are passions. Now if the mind co-worketh with [these] impulses, and if the impulses of [lives] irrational be passions, then is mind also passion, taking its colour from the passions.

HERMES. Well put, my son! Thou questionest right
11. nobly, and it is just that I as well should answer [nobly]. All things incorporal when in a body are subject unto passion, and in the proper sense they are [themselves] all passions. For every thing that moves [another] is incorporal; while every thing that's moved is body. Incorporals are further moved by mind, and movement's passion. Both, then, are subject unto passion—both mover and the moved, the former being ruler and the latter ruled. But when a man hath freed himself from body, then is he also freed from passion. But, more precisely, son, naught is impassible, but all are passible. Yet passion differeth from passibility; for that the one is active, while the other's passive. Incorporals* act even on themselves, for either they are motionless or they are moved; but whichsoe'er it be, it's passion. But bodies are invariably acted on, and therefore are they passible. Do not, then, let terms trouble thee; action and passion are both the selfsame thing. To use the fairer sounding term, however, does no harm.

12. TAT. Most clearly hast thou, father mine, set forth the teaching.

HERMES. Consider this as well, my son; that these

* Reading ἀσώματα for σώματα.

two things God hath bestowed on man beyond all mortal lives—the mind and reason, equal to immortality; and in addition man doth have the uttered reason.* And if one useth these for what he ought, he'll differ not a whit from the immortals; nay, rather, on departing from the body, he will be guided by the twain unto the choir of gods and blessed ones.

13. TAT. Why, father mine! do not the other lives make use of speech?

HERMES. Nay, son; but use of voice; speech is far different from voice. For speech is general among all men, while voice doth differ in each class of living thing.

TAT. But with men also, father mine, according to each race, speech differs.

HERMES. Yea, son, but man is one; so also speech is one and is interpreted, and it is found the same in Egypt, and in Persia, and in Greece.

Thou seemest, son, to be in ignorance of reason's worth and greatness. For that the blessed god, Good Mind, hath said: "Soul is in body, mind in soul; but reason is in mind, and mind in God; and God is father of [all]
14. these."† The reason, then, is the mind's image, and mind God's [image]; while body is [the image] of the form;‡ and form [the image] of the soul. The subtlest part of matter is, then, air; of air, soul; of soul, mind; and of mind, God. And God surroundeth all and permeateth all; while mind surroundeth soul, soul air, air matter. And of necessity are providence and nature instruments of the world-order and of matter's ordering; while of things super-cosmic§ each is essence, and sameness is their essence. But of the bodies of the universe‖ each one is many things; for yet possessing

* That is rational speech. The one word λόγος being used for both reason and speech in the original, it is impossible to reproduce exactly the play of meaning in English.

† That is to say: In the macrocosm, soul is, for us, within body, and mind within soul; but for the microcosm, man, reason is contained in mind, and mind in God.

‡ This seems to refer to the so-called "etheric double" ("air").

§ Things intelligible, *i.e.*, beyond the world-order or cosmos.

‖ Lit., the all, *i.e.*, the cosmos; these bodies presumably refer to the four cosmic elements and seven cosmic spheres.

sameness, though composed, [*these*] bodies, though they are the cause of change from one into another of themselves, do natheless ever keep the incorruption of their same-
15. ness. Whereas in all the rest of composed bodies, of each one there exists a number; for without number structure cannot be, or composition, or decomposition. Now it is units that give birth to number and increase it, and, being decomposed, are taken back again into themselves. Matter is one; and the world-order, as a whole—the mighty god and image of the mightier One, both with Him unified, and the conserver of the will and order of the Father—is life's full-ness.* And naught is there in it all through the æon which the Father hath bestowed on it,—nor of the whole, nor of its parts,—which doth not live. For not a single thing that's dead, hath been, or is, or shall be in this order [of the whole]. For that the Father willed it should have life as long as it should be. Wherefore it needs must be a god.
16. How, then, O son, could there be in the god,—the image of the Father, the plenitude of life—dead things? For that death is corruption, and corruption is destruction. How then could any part of that which knoweth no corruption be corrupted, or any whit of him the god† destroyed?

TAT. Do they not, then, my father, die—the lives in it, that are its parts?

HERMES. Hush, son! led into error by the term in use for what takes place. They do not die, my son, but are dissolved as compound bodies. Now dissolution is not death, but dissolution of a compound; it is dissolved not so that it may be destroyed, but that it may become renewed. Since what is the activity of life? Is it not motion? What then in cosmos is that hath no motion? Naught is there, son!

17. TAT. Doth not earth even, father, seem to thee to have no motion?

HERMES. Nay, son; but rather that it is the only thing which, though in very rapid motion, is also stable. For how would it not be a thing to laugh at, that the

* Plerōma. † Sci., the cosmos.

nourisher of all should have no motion, when she engenders and brings forth all things? For it's impossible that without motion one who doth engender, should do so. For you to ask if the fourth part* is not inert, is most ridiculous. The body which doth have no motion, gives sign of
18. nothing but inertia. Know, therefore, generally, my son, that all that is in cosmos is being moved for decrease or for increase. Now that which is kept moving, also lives; but there is no necessity that that which lives, be all the same. For being simultaneous, the cosmos, as a whole, is not subject to change, my son, but all its parts are subject unto it; yet naught [of it] is subject to corruption, or destroyed. It is the terms employed that confuse men. For it's not genesis that constituteth life, but it's sensation; it is not change that constituteth death, but it's forgetfulness. Since, then, these things are so, they are immortal all,—matter, [and] life, [and] spirit, mind [and] soul, of which whatever
19. liveth, is composed. Whatever then doth live, oweth its immortality unto the mind, and most of all doth man, he who is both recipient of God, and co-essential with Him. For with this life alone doth God consort; by visions in the night, by day by tokens, and by all things doth He foretell the future unto him,—by birds, by inward parts, by wind, by tree. Wherefore doth man profess to know things past,
20. things present and to come. Observe this, too, my son; that each one of the other lives inhabiteth one portion of the universe,—aquatic creatures water, terrene earth, and aery creatures air; while man doth use all these,—earth, water, air, [and] fire; he seeth heaven, too, and doth contact it with [his] sense. But God surroundeth all, and permeateth all; for He is energy and power, and it is nothing
21. difficult, my son, to *conceive* God. But if thou wouldst Him also *contemplate*, behold the ordering of the world-order, and [see] the orderly behaviour of its orderings; behold thou the necessity of things made manifest, and [see] the providence of things become and things becoming; behold how matter is all-full of life; [behold] this so great

* Sci, element.

god* in movement, with all the good and noble [ones]—gods, angels,† men.

TAT. But these are purely energies, O father mine!

HERMES. If, then, they're purely energies, my son,—by whom, then, are they energised except by God? Or art thou ignorant, that just as heaven, earth, water, air, are parts of cosmos, in just the selfsame way God's parts are life and immortality, [and] energy, and spirit, and necessity, and providence, and nature, soul, and mind, and the duration of all these—the so-called Good? And there is naught of things that have become, or are becoming, in which God is not.

22. TAT. Is He in matter, father, then?

HERMES. Matter, my son, is separate from God, in order that thou may'st distinguish place as proper to it. But what else than a mass‡ think'st thou it is, if it's not energised? Whereas if it be energised, by whom is it made so? For energies, we said, are parts of God. By whom are, then, all lives enlivened? By whom are things immortal made immortal? By whom are changed things changeable? And whether thou sayest matter, or body, or essence, know that these too are energies of God; and that materiality is matter's energy, that corporality is bodies' energy, and that essentiality doth constitute the energy of essence; and
23. this is God—the all. And in the all is naught that is not God. Wherefore nor size, nor place, nor quality, nor form, nor time, surroundeth God; for He is all, and All surroundeth all, and permeateth all. Unto this word, my son, thy adoration and thy worship pay. There is one way alone to worship God—[it is] not to be bad.

NOTES

A proper translation should require but little commentary, and I hope that many things which in the existing versions

* Sci., the cosmos. † Lit., dæmons.

‡ That is, presumably, chaos—the elementary and unordered substance out of which the orderly cosmos is organised by the energising of the Logos. This chaos, however, is an integral power (materiality) of the God over all, the Father of the Logos.

require much explanation, will now be clear to the reader, and that I have brought into clear daylight the meaning of the original. We may, of course, agree with the ideas of "Hermes" or we may dissent from them, but the translator's task ends with a correct rendering of what his author wrote.

In my opinion the doctrine of the "over-mind," as I would call it, is here very ably set forth, and a number of most interesting points of mystic philosophy are touched on by the ancient teacher who wrote the treatise. The pan-monistic point of view (to indulge the bad habit of coining unlovely technicalities) necessitates the presence of the universal mind in every thing. But how can mind be in the brute?—objects the learner. This objection is answered in the treatise, and mind is shown to act in nature.

In § 7 the doctrine that even the innocent man is seen to suffer (as an adulterer, though he have done no adultery, and as a murderer, though he have done no murder)—seems to require some further explanation. This further explanation seems to me to be found in the teaching of the Gnostic Basilides, and I cannot but think that either Basilides had this passage of "Hermes" in mind, or "Hermes" had studied in the school of Basilides, or better still that both drew from a common teaching. In the xxiiird Book of his *Exegetica*, Basilides, at the beginning of the first century, writes:

"For just as the babe, although it has done no wrong previously, or practically committed any sin, and yet has the capacity of sin in it [from its former lives], when it suffers, is advantaged and reaps many benefits, which otherwise are difficult to gain; in just the selfsame way is it with the perfectly virtuous man also who has never sinned in deed, for he has still the tendency to sin in him; he has not committed actual sin [in this life], because he has not as yet been placed in the necessary circumstances. In the case even of such a man we should not be right in supposing entire freedom from sin. For just as it is the will to commit adultery which constitutes the adulterer even though he does not find the opportunity of actually committing adultery, and the will to commit murder constitutes the murderer, although he may not be actually able to effect his purpose; for just this

reason, if I see a 'sinless' man suffering, even if he has actually *done* no sin, I shall say that he is evil in so far as he has still the *will* to transgress. For I will say anything rather than that providence is evil." (See my *Fragments of a Faith Forgotten*, pp. 274, 275.)

Another point of great interest is the very clear reference to the inner teaching of the Good Mind, the Agathodæmon or "First" Hermes. It is here clearly stated that these inner teachings were derived from an interior illumination; it is further hinted that few of such teachings were ever written down. Some of them were presumably handed on by oral tradition among the students of the inner circles; others, however, were probably of so sublime a nature that it was thought impossible to put them into words. They had to be seen, not heard; they belonged to the real *epopteia* and not to the *muesis* of the Mysteries. That is to say, they were the things seen face to face, when out of body, or when in ecstasy, and not the inner secret tradition handed on from mouth to ear.

G. R. S. MEAD.

OVER THE BORDER

I USED to imagine in my youth from reading stories of the Lives of the Saints, and in going through in my imagination all the extraordinary and wonderful sufferings and perils they describe, that it was only very holy people—I mean people who could kneel all night, who ate nothing to speak of (and never washed) —who ever became entranced or liberated from their bodies.

Then I thought, of course, that on the next plane they were practically in heaven, and certainly on terms of intimacy with all the greatest saints, with their guardian angel, and with all the quiet, sober, high and holy influences that they had sought in the day.

It is nothing of the kind—that is to say, as far as my own elementary experience goes, and moreover I gather that most

people are at first merely confused and bewildered and surprised to find it so very secular, just like Monday morning in fact.

If you are thinking of trying to explore this peculiar region, which seems, to judge by the large consensus of witnesses, to be always the next immediate stage, though a transitory one, in the journeying of the soul, take with you your sense of humour, if you have one; if you have none, go not alone to this strange land of delusion and glamour. Also it is as well to go only with a very definite and fixed purpose, and to remember that if anything ugly comes along you need not see it, *unless* you pay attention to it. If it makes a face at you or roars, make a face at it and *laugh*. Also, if anyone comes up to you with elaborate politeness and begins a long speech, it is as well to put your tongue in your cheek while you listen and vanish away when you have had enough.

I know now where the inveterate talkers go to; their only sorrow is in not being able to secure a permanent listener. I have often been taken in by finding myself in a vast library, literally a labyrinth of books, and hearing two elderly and, as I thought, very learned old gentlemen, with high foreheads and bald heads, boring each other to death, or both talking at once with their arms full of books. What I remember of their talks is sometimes more or less sense, such as: "If you have control of a man's bread-supply you have control of him, body and brain." But oftener it is quite nonsense, though that may be the fault of my dense physical brain.

I once had a really grand and impressive experience, in which I was surrounded with sound made visible, oceans of music and light like the noon-day sun. Towards me I saw coming a marvellous procession of luminous figures from as far as the eye could reach above the circling stars, and I heard sweet voices singing a solemn chant which kept time with their rhythmic tread. I could distinguish the words of the chant; it was in blank verse, and I thought to myself when I wake I will write it down. I was, however, rather depressed next morning to find that the only words ringing in my ears were: "And those that I met wore flannelette." That was the best that my physical brain could do for me! Which reminds me that a well-

known man of science has told of a similar dream he once had, in which he heard a long and beautiful poem, and he determined to write it down when he woke. Unfortunately, all he remembered was:

Walker with one eye,
Walker with two,
Something to live for
And nothing to do.

I suppose most people's first experiences are with the tricks of elementals, and the attempts of all the various kinds of the inhabitants of the plane to mob you, and impress you with their absolute reality and great importance, and display their superior powers to you. You must in such cases preserve a *blasé* demeanour and learn to be surprised at nothing. If you are very "green" and look astonished and bewildered, you will be surrounded in no time with dissolving views improvised by delighted elementals, such as no pantomime could think of in its wildest moments of success. But treat everyone and everything as masques, which indeed they are, and all the astral world as a stage, and you will not be troubled with their exhibitions unless you wish.

I remember one day waking "on the other side" to find my room perfectly full of toys, comic animals, Turk's heads and dolls of every conceivable size and description. Now I confess that though a middle-aged bachelor, I take a certain interest in toys. I like new toys and ingenious ones, but here they were littered all over my writing table—dolls on every chair in the room. The benevolent but I should say rather weak-minded elemental who had thoughtfully arranged this little exhibition for me, was nowhere to be seen, unless he was the large Turk's head on the table which, or who, rather perplexed me by making faces at me. I sat down at my writing table in as dignified a way as I could manage, and addressing the room in general, in spite of the confused chattering that was going on, I said: "I want to do some quiet reading, you don't seem to understand that the astral plane is sacred." An atrocious burst of the most derisive and idiotic laughter I have ever heard broke out immediately, and I retreated precipitately to the physical plane.

I think the first time I found myself out of the body I was standing in great surprise by the writing-table. The room was lit by a dim, and diffused light which was inexplicable to me. The gas was out and the grate was full of white ashes as I had left it. But when I looked at the window I saw that the shutters which were closed, were quite transparent and that outside there was the same faint, even glow of light. Outside the window, an acquaintance of mine, an old student of occultism, was standing or rather floating about. He indicated to me that I could come out if I chose, but I hesitated, as a table loaded with books was in front of the window. By this time I realised that I was out of the body, and I reflected that by all the rules of the game, I ought to be able to walk right through the table. But supposing I knocked everything over—and then there was the ink!

However, I thought to myself: "The wife of Giant Despair was Diffidence," so I went through the table, and up to the window, but the idea of the window-pane was too much.

Broken glass is an uncomfortable sort of thing! So I retreated hastily to the foot of my bed. There I was rather discouraged at finding a large and cheerful party of people sitting talking, and apparently making a dinner table of the bed. A huge cat was sitting on my pillow. I told the people they really must go, as I wanted to sleep, but no sooner had I shown them out of the room and shut the door with some difficulty, as they kept on opening it and coming in again, than I found to my disgust that the walls were transparent, and before I had finished removing the cat a fresh army of merry-makers were filling the room, accompanied by a cottage-piano and some music-books. A man in his shirt-sleeves sat down and played, and the audience began feebly singing something about "Our Joe." The piano was out of tune, and I retreated with joy and thankfulness to the physical plane.

The large cat came persistently for many nights, until I made a note of it in the day, then the next time I went up to it and said, "You can stay if you like, you know you're only a shade, I can walk right through you if I choose," and proceeded to do it.

Its feelings were probably incurably hurt, for it never came again.

It occurred to me once when I was floating round the room, to look at myself in the glass, and to my horror I saw a strange face glaring malignantly at me. I made a face at it to see what would happen, and as it did not imitate me, I concluded it was another trick.

The pace at which things transpire on this plane makes a week of the London season a torpid affair, and "the ear" must here indeed be "closed to its own destruction, and the glistening eye to the poison of a smile," and there must be no "curtain of flesh on the bed of our desire." Do not pass this threshold

> Unless you can hope that your faith prove true,
> Through behoving and unbehoving,
> Unless you can love as the angels love
> With a breath of heaven between you.

All the ethics of renunciation apply here with a force that is inconceivable in our world. The perishing nature of things is almost horribly obvious, and the transitoriness of all sensations would be productive of despair if sensations were the object.

ECHO.

WILL, DESIRE, AND EMOTION

(CONTINUED FROM p. 61)

THE CONFLICT OF DESIRE AND THOUGHT

WE must now return to the struggle in the Desire-Nature, to which reference has already been made, in order to add some necessary details.

This conflict belongs to what may be called the middle stage of evolution, that long stage which intervenes between the state of the man entirely ruled by Desire, grasping all he wants, unchecked by conscience, undisturbed by remorse, and the state of the highly evolved spiritual man, in whom Will, Wisdom and Activity work in co-ordinated harmony. The conflict arises between Desire and Thought—Thought beginning to understand the relation of itself to theNot-Self and to other separated selves,

and Desire, influenced by the objects around it, moving by attractions and repulsions, drawn hither and thither by objects that allure.

We must study the stage of evolution in which the accumulated memories of past experiences, stored in the mind, set themselves against the gratification of desires which have been proved to lead to pain; or, to speak more accurately, in which the conclusion drawn by the Thinker from these accumulated experiences asserts itself in face of a demand from the Desire-Nature for the object which had been stamped as dangerous.

The habit of grasping and enjoying has been established for hundreds of lives, and is strong, while the habit of resisting a present pleasure in order to avoid a future pain is only in course of establishment, and is consequently very weak. Hence the conflicts between the Thinker and the Desire-Nature end for a long time in a series of defeats. The young Mind struggling with the mature Desire-Body finds itself constantly vanquished. But every victory of the Desire-Nature, being followed by a brief pleasure and a long pain, gives birth to a new force hostile to itself, that recruits the strength of its opponent. Each defeat of the Thinker thus sows the seeds of his future victory, and his strength daily grows while the strength of the Desire-Nature diminishes.

When this is clearly understood, we grieve no longer over our own falls and the falls of those we love; for we know that these falls are making sure the secure footing of the future, and that in the womb of pain is maturing the future conqueror.

Our knowledge of right and wrong grows out of experience, and is elaborated only by trial. The sense of right and wrong, now innate in the civilised man, has been developed by innumerable experiences. In the early days of the separated Self all experiences were useful in his evolution, and brought him the lessons needful for his growth. Gradually he learned that the yielding to desires which, in the course of their gratification injured others, brought him pain out of proportion to the temporary pleasure derived from their satisfaction. He began to attach the word "wrong" to the desires the yielding to which

brought a predominance of pain, and this the more quickly because the Teachers who guided his early growth placed on the objects which attracted such desires the ban of Their disapproval. When he had disobeyed Them and suffering followed, the impression made on the Thinker was the more powerful for the previous foretelling, and conscience—the will to do the right and abstain from the wrong—was proportionately strengthened.

In this connection we can readily see the value of admonition, reproof, and good counsel. All these are stored up in the mind, and are forces added to the accumulating memories which oppose the gratification of wrong desire. Granted that the person warned may again yield when the temptation assails him; that only means that the balance of strength is still in the wrong desire; when the foretold suffering arrives, the mind will recall all the memories of warnings and admonitions, and will engrave the more deeply in its substance the decision, "This desire is wrong." The doing of the wrong act merely means that the memory of past pain is not yet sufficiently strong to overbear the attraction of eagerly anticipated and immediate pleasure. The lesson needs to be repeated yet a few times more, to strengthen the memory of the past, and when that is done, victory is sure. The suffering is a necessary element in the growth of the soul, and has the promise of that growth within it. Everywhere around us, if we see aright, is growing good; nowhere is there hopeless evil.

This struggle is expressed in the sad cry: "What I would, that I do not; what I would not, that I do." "When I would do good, evil is present with me." The wrong that we do, when the wish is against the doing, is done by the habit of the past. The weak will is overpowered by the strong desire.

Now the Thinker in his conflict with the Desire-Nature calls to his aid that very nature, and strives to awaken in it a desire which shall be opposed to the desires against which he is waging war. As the attraction of a weak magnet may be overpowered by that of a stronger one, so may one desire be strengthened for the overcoming of another, a right desire may be aroused to combat a wrong one. Hence

The Value of an Ideal

An ideal is a mental concept of an inspiring character, framed for the guidance of conduct, and the formation of an ideal is one of the most effective means of influencing desire. The ideal may, or may not, find embodiment in an individual, according to the temperament of the man who frames it, and it must ever be remembered that the value of an ideal depends largely on its attractiveness, and that that which attracts one temperament by no means necessarily attracts another. An abstract ideal and a personal one are equally good, regarded from a general standpoint, and that should be selected which has, on the individual choosing it, the most attractive influence. A person of the intellectual temperament will usually find an abstract ideal the more satisfactory; whereas one of the emotional temperament will demand a concrete embodiment of his thought. The disadvantage of the abstract ideal is that it is apt to fail in compelling inspiration; the disadvantage of the concrete embodiment is that the embodiment is apt to fall below the ideal.

The mind, of course, creates the ideal, and either retains it as an abstraction, or embodies it in a person. The time chosen for the creation of an ideal should be a time when the mind is calm and steady and luminous, when the Desire-Nature is asleep. Then the Thinker should consider the purpose of his life, the goal at which he aims, and with this to guide his choice, he should select the qualities necessary to enable him to reach that goal. These qualities he should combine into a single concept, imagining as strongly as he can this integration of the qualities he needs. Daily he should repeat this integrating process, until his ideal stands out clearly in the mind, dowered with all beauty of high thought and noble character, a figure of compelling attractiveness. The man of intellect will keep this ideal as a pure concept. The man of emotional nature will embody it in a person, such as the Buddha, the Christ, Shrî Kṛishṇa, or some other Divine Teacher. In this latter case he will, if possible, study His life, His teachings, His actions, and the ideal will thus become more and more strongly vivified, more and more real to the Thinker. Intense love will spring up in the heart for this

embodied ideal, and Desire will stretch out longing arms to embrace it. And when temptation assails, and the lower desires clamour for satisfaction, then the attractive power of the ideal asserts itself, the loftier desire combats the baser, and the Thinker finds himself reinforced by right desire, the negative strength of memory which says "abstain from the base" being fortified by the positive strength of the ideal which says "achieve the heroic."

The man who lives habitually in the presence of a great ideal is armed against wrong desire by love of his ideal, by shame of being base in its presence, by the longing to resemble that which he adores, and also by the general set and trend of his mind along lines of noble thinking. Wrong desires become more and more incongruous. They perish naturally, unable to breathe in that pure clear air.

It may be worth while to remark here, in view of the destructive results of historical criticism, in the minds of many, that the value of the ideal Christ, the ideal Buddha, the ideal Kṛishṇa, is in no way injured by any lack of historical data, by any defects in the proofs of the authenticity of a manuscript. Many of the stories related may not be historically true, but they are ethically and vitally true. Whether this incident happened in the physical life of this Teacher or not is a matter of small import; the re-action of such an ideal character on his environment is ever profoundly true. The world-Scriptures represent spiritual facts, whether the physical incidents be or be not historically true.

Thus Thought may shape and direct Desire, and turn it from an enemy into an ally. By changing the direction of Desire, it becomes a lifting and quickening instead of a retarding force, and where desires for objects held us fast in the mire of earth, desire for the ideal lifts us on strong wings to heaven.

The Purification of Desire

We have already seen how much may be done in the purification of the vehicle of Desire, and the contemplation and worship of the ideal, which has just been described, is a most potent means for the purification of Desire. Evil desires die

away, as good desires are encouraged and fostered—die away merely from want of nourishment.

The effort to reject all wrong desires is accompanied by the firm refusal of thought to allow them to pass on into actions. Will begins to restrain action, even when desire clamours for gratification. And this refusal to permit the action instigated by wrong desire gradually deprives of all attractive power the objects which erstwhile aroused it. "The objects of sense . . . . turn away from an abstemious dweller in the body."* The desires fade away, starved by lack of satisfaction. Abstention from gratification is a potent means of purification.

There is another means of purification in which the repulsive force of Desire is utilised, as in the contemplation of the ideal the attractive force was evoked. It is useful in extreme cases, in which the lowest desires are tumultuous and insurgent, such desires as lead to the vices of gluttony, drunkenness and profligacy. Sometimes a man finds it impossible to get rid of evil desires, and despite all his efforts his mind yields to their strong impulse, and evil imaginations riot in his brain. He may conquer by apparent yielding, carrying on the evil imaginations to their inevitable results. He pictures himself yielding to the temptations that assail him, and sinking more and more into the grip of the evil that masters him. He follows himself, as he falls deeper and deeper, becoming the helpless slave of his passions. He traces with vivid imagination the stages of his descent, sees his body becoming coarser and coarser, then bloated and diseased. He contemplates the shattered nerves, the loathsome sores, the hideous decay and ruin of the once strong and healthy frame. He fixes his eyes on the dishonoured death, the sad legacy of shameful memory left to relatives and friends. He faces in thought the other side of death, and sees the soil and distortion of his vices pictured in the suffering astral body, and the agony of the craving of desires that may no longer be fulfilled. Resolutely he forces his shrinking thoughts to dwell on this miserable panorama of the triumph of wrong desires, until there rises within him a strong repulsion against them, an intolerable fear and loathing of the result of present yielding.

* *Bhagavad-Gîtâ*, ii. 59.

Such a method of purification is like the surgeon's knife, cutting out a cancer which menaces the life, and, like all surgical operations, is to be avoided unless no other means of cure remain. It is better to conquer wrong desire by the attractive force of an ideal, than by the repulsive force of a spectacle of ruin. But where attraction fails to conquer, repulsion may perhaps prevail.

There is also a danger in this latter method, that the coarser matter in the vehicle of Desire is increased by this dwelling in thought on evil, and the struggle is thereby rendered longer than when it is possible to throw the life into good desires and high aspirations. Therefore it is the worse method of the two, only to be accepted when the other is unattainable.

By higher attraction, by repulsion, or by the slow teaching of suffering, Desire must be purified. The "must" is not so much a necessity imposed by an outside Deity, as the imperial command of the Deity within, who will not be denied. With this true Will of the Divinity, who is our Self, all divine forces in nature work, and that divine Self who wills the highest must inevitably in the end subdue all things to himself.

With this triumph comes the ceasing of Desire. For then external objects no longer either attract or repel the outgoing energies of Âtmâ, and these energies are entirely directed by Wisdom, that is, Will has taken the place of Desire. Good and evil are seen as the divine forces that work for evolution, the one as necessary as the other, the one the complement of the other. The good is the force that is to be worked with; the evil is the force that is to be worked against; by the right using of both the powers of the Self are evolved into manifestation.

When the Self has developed the aspect of Wisdom, he looks on the righteous and the wicked, the saint and the sinner, with equal eyes, and is therefore equally ready to help both, to reach out strong hand to either. Desire, which regarded them with attraction and repulsion, as pleasure-giving and pain-giving, has ceased, and Will, which is energy directed by Wisdom, brings fitting aid to both. Thus man rises above the tyranny of the pairs of opposites, and dwells in the Eternal Peace.

ANNIE BESANT.

(TO BE CONTINUED)

THE NAZARENE MESSIAH

(From the "Codex Nasaræus" or "Genzâ")

The Supernal Messiah

The Messianic mission is entrusted to the Lord of Life, who speaks as follows:

"In the name of the Sovereign Life!

"I am the magnificent Light, the true Vine, the Vine of all sweetness, stem of a Blessed Root planted by the hands of the Lords.

"They have surrounded me with splendour and this splendour is mine.

"They have given unto me a perfect form.

"They have called me and placed me at the head of my brothers and I have listened to their voices.

"They have given me the companions to serve me and they have unveiled for me the mysteries and the splendour and the light.

"The Lord has called me, and when He had given me His instructions, He placed me in a secret and mysterious place, and He explained all things to me."

The Mystic Baptism of the Lord of Life in the Light World

The Lord of Life speaks:

"And my Father, who causes the stream to arise and the Æon and his image, brought me unto Nituftâ [the hidden mother]; and I, when I beheld her, sang praises and my innermost heart rejoiced.

"And Nituftâ caused me to enter her own hidden dwelling-place, and she showed me that which I had never yet seen. She

baptised me in the seven great interior streams which are beneath the throne; and there is no one who has seen those streams or the pure signs which she named over me (or brought to my remembrance).

"And Nituftâ spoke and said: 'Rejoice and be of good cheer, because of the pure signs and the baptism which I have given you!'

"And I rejoiced before her and prostrated myself in worship.

"And she said to me: 'Go out to your Father, who stands in the streams and is waiting for you.'

"And I came out from the house of Nituftâ, and went to my Father, and descended into that first stream of the Æon and his image.

"And my Father Himself baptised me and named secret [or occult] signs over me, and He baptised me in the 360,000 times 10,000 great streams of crystal water.

"And He baptised also all the Utrâs (Avatâras) who were with me and who lived with me."

The Nature of the Mission

"The Lords have called me from the splendid Abode of the Glory. They have given me instructions, they have given to me the mission of announcing the Word of Life to the generations descended from Adam, to carry light into the world, to go and sow the seed of the Lords, to expand the streams, to refresh the elect plants of the Life, to distribute without measure the celestial waters of wisdom with prudence, the spirit of prayer and good deeds; and to give to men in their turn the mission to announce to the world the Gnosis of Life; to lift up the fallen, to make the crooked ways straight, to proclaim the divine science that the faithful Nazarenes may be strengthened and attain at last the Abode of the Life."

The Appearance of Jesus and his Claims

"At that time the Messiah will be manifested in another form.

"Amuniêl [Emanuel] is his name and he will call himself

'Jesus the Saviour.' In fire is his abode and he appears in a chariot and stands before you and speaks to you.

"And he says: 'I am God, the Son of God whom my Father has sent, I am the first messenger, I am the Lord of Life who has come from the height (of heaven).'

"But believe him not! He is not the Lord of Life; the Lord of Life is not clothed in fire. He will not be manifested in that age at all.

"But Enoch [Anusch] will come and go to Jerusalem. Clothed in a cloud-raiment, like unto a body, he comes, not clothed in a garment of flesh; and hatred and anger are not in him.

"He will come in the time of Pilate, the King of the world.

"Enoch comes into the world with the power of the great Light-King. He heals the sick and opens the eyes of the blind. He cleanses the unclean and lifts up the fallen and those that are outcasts so that they stand. He makes the deaf and dumb to speak and gives life to the dead, and many of the Jews will believe in Him.

"He instructs them concerning life and death, and darkness and light, and error and truth; and He gathers the Jews together again to the name of the high Light-King.

"Three hundred and sixty Prophets will come out from Jerusalem, and they will testify in the name of the Lord of all the Great Ones.

"Then Enoch will ascend and establish the faithful.

"All the Utrâs [Avatâras] are invisible to the eyes of men.

"Then Jerusalem will be laid waste—the place of the Jews. In exile shall they wander and be scattered in all cities. . . .

"But upon every Mandæan who is firm in the faith will I, the Lord of Life, lay my right hand.

"Give ear and listen and learn, O my chosen, and rise up in purity to behold the place of the glory!

"And the Life conquers over all works."

How Jesus divulges the Secret Doctrine

"At that time a child was born, and he was named Jôhannâ, son of the grey-haired father Zakria; he was given to him in his

old age at the age of a hundred years. And his mother Mesbai bore him in her old age.

"When Jôhannâ had grown up in those days in Jerusalem, faith rested in his heart, and he took of the stream for two and forty years before Mercury [Jesus] took to himself a body and came into the world.

"And when Jôhannâ was taking of the stream in Jerusalem and baptising with the baptism, Jesus came to him; he came in humility; he was baptised with the baptism of Jôhannâ and he became wise with the wisdom of Jôhannâ.

"And then he distorted the words of Jôhannâ, and he diverted the baptismal stream, and distorted the true doctrine, and preached lies and deception in the world.

"On that day when the time of Jôhannâ is fulfilled, I [the Lord of Life] shall come in my own Person to him. I shall appear unto Jôhannâ as a Little One of three years and one day, and ask him concerning the baptism and the teaching of his associates.

"Then I shall take him out of his body and raise him up in purity to the world that is pure glory, and baptise him in the crystal stream of the living glittering water.

"And after Jôhannâ the world will be deceived and the Roman Messiah [Jesus] will divide the nations.

"Twelve deceivers will go about the world. For thirty years the Roman will be in the world.

"But when the Master wishes Enoch will appear, and explain the lies of the lying Jesus who made himself look like an angel of light.

"He will say of the Roman Messiah, the son of a woman, who did not come from the Light, that he is one of the Seven Betrayers [Planets] who are in the world and who rule in the spheres.

"He will punish the lying Roman Messiah and by the hands of the Jews he shall be bound; his worshippers will bind him and crucify him and his body will be killed and distributed* among his worshippers. But he himself will be bound on the Mountain of the Lord."

* An allusion to relics (Brandt).

The above extracts from the Codex Nasaræus give the description of the coming of the "Lord of Life" (Mandâ d'Hajjê) in the person of Enoch (Anusch), a Little One of three years and one day, "of royal blood." Now Enoch and Idrîs are both equivalents of Hermes, which is a generic name applied to an initiate. The Arabian historian Masudi says: "Enoch is identical with the prophet Idrîs and the Sabæans assert that he is the same as Hermes. The name of Hermes is Uthârîd (Mercury)." And in another place the same author says: "And the Sabæans say that Orpheus the first and Orpheus the second, who are both identical with Hermes and Agathodæmon, knew the hidden things." (Quoted by Chwolsohn, *Die Ssabier und der Ssabismus*, vol. ii., p. 620.)

The body of this Enoch is a "cloud-body," "like unto a body"; in this resembling the Islâmic Imâms, whose bodies cast no shadows.

Simultaneously with the appearance of this great Light-Messenger, we are told there took place a great and special convocation of evil spirits in Bethlehem, summoned together by the Father of Lies to plot against the power that was coming into the world and overthrow all its work. The seven Planets came hastening to it "with wings on their wheels." Among them was Jesus, who came in the chariot of the planet Mercury or Nebu. He thus learns of the approaching appearance of a Messenger from the celestial regions, and sees the advantage and temporal power which could be gained by claiming to be himself that Great One.

So he goes in feigned humility to the head of a great secret school to be initiated, and learns the secret doctrine; "he is wise with the wisdom of John." He acquires powers which he uses for his own glorification, and goes forth to excite the general public by a few marvels, and bewilder the minds of men by his extraordinary claims and pretensions.

In spite of his disgraceful end, he succeeds in founding a great church and in being called the Messiah of the Romans.

In an interesting book by W. Wrede (*Das Messias-geheimniss in den Evangelien*, Göttingen; 1901), the question is discussed as to whether Jesus really considered himself the Messiah, and

further, whether he ever actually gave himself out as such. In the orthodox idea there are only two alternatives. Either he was the Messiah and therefore spoke the truth, or else he was not and therefore a liar. According to the higher criticism he never *said* he was, but supposing he had been he might have deliberately avoided proclaiming it, knowing that the world always crucifies its saviours. Wrede mentions the dislike of the orthodox party for the Codex Nasaræus and the neglect of it by scholars.

What Jesus *really* was, says Mme. Blavatsky, can be learnt from the *unjust* accusations of the Bardesanian Gnostic, who was, according to her, the author of the Codex Nasaræus or at any rate of portions of it.

Whether the Codex is just or unjust, it at least gives us a unique view of the Messianic problem.

It gives us the presence of a disciple or chelâ—*plus* a great Master—*plus* the Divine Son, the Lord of Life. The mystery of this triple alliance, if one may so describe it, "must remain unsolved to the theologian as well as the physiologist unless the esoteric teachings become the religion of the world" (*Secret Doctrine*, iii. 362).

It introduces the deeper problem of the necessity of a Rakshasa or Avatâr of evil, working *apparently* against all evolution, arousing the passions of men, inflaming their pride and greed of gain and love of temporal power.

Is it possible that the *three* crosses were no accidental combination? A Son of God between two human beings, one *good* and one *bad?*

It is Jesus who with twelve "deceivers" influences Latin Christianity, suggesting the idea of a supreme Pontiff with *temporal* power and the possible dominion of the whole earth. And this, according to the Codex, was and is his appointed work on earth.

A. L. B. HARDCASTLE.

OF thine own unspoken word thou art master; thy spoken word is master of thee.—INDIAN PROVERB.

SOUND, THE BUILDER

OUR Theosophical studies constantly engage us in endeavour to correlate facts derived from two distinct and often opposed methods of science. On the one hand we have record of facts accessible by the exercise of the higher faculties of the Ego, constituting the ancient science, which is verifiable but to few; and on the other hand we have the facts accumulated by ordinary means, constituting the modern science, which is more or less comprehensible to all. The one contacts the causes from which life's experiences proceed, and states the principles upon which the entire gamut of experience may be rationalised; the other tabulates such experiences as are amenable to the methods employed in the hope of discerning the principle which shall satisfactorily explain them. We are baffled both by the inclusiveness of the ancient science which persistently speaks of operations beyond our ken, and by the partiality of the modern science which persistently ignores many experiences that press for investigation; we are told both too much and too little, and are prone, perhaps, to cry for addition to the wrong quantity.

But, from the nature of the case, these converging movements must reach common ground. There must be an overlapping of the lower field of occult explanation with the higher generalisations of modern Science, and this would be more easily recognisable but for the absence of a common vocabulary. As it is, the different terms employed on either side frequently conceal the identity of the phenomena dealt with, and it would appear that our difficulty often arises more from the poverty of our language than from the want of facts recognised by both schools of thought. Many acts of "magic"—"black" or other—are identical with the practices of hypnotists and of those who employ the many "faith" processes in vogue, while the astral faculties and yet higher powers of hyperpromethic and psychorrhagic individuals

are deriving scientific recognition from their hypnagogic, hypnopompic or other necessary classification in Myers' glossary. Something is evidently being done to enable us to talk intelligibly about these matters, and it is to be hoped that the further enrichment of speech will further reduce existing misapprehension.

Many of the statements of occult science, however, are so perfectly clear and definite that one is tempted to look for evidence of their correctness among the recognised facts of the world around us. If such evidence is discoverable, it affords a certain measure of verification which is not without its value to those who have to base their acceptance of occult teaching on considerations of an intellectual nature; and if we can accumulate reasonably exact correspondences of this kind, bridging the gaps in our knowledge which feel so much like gaps in nature, their running test and warranty must clarify and strengthen the faith that is in us as to much else which we can only hope to verify by direct experience. We may or may not need such props—preferably not; but they are likewise a preparation for the kind of scrutiny to which Theosophical matters will certainly be subjected, sooner or later, by many minds representative of this so scientific age.

It is of little use to talk of heaven without relating it in some wise to earth, and it is of still less profit to make declaration of causes which are in no traceable correspondence with the world of effects in which we live. It is sometimes implied that the details given to us of the structure and relation of the planes and sub-planes, and of the amazing involution of astral life with worldly experience, and so forth, have but a qualified interest. These matters, nevertheless, bear directly on many of the physical, chemical, psychical, psychological and other problems of the time, and seem likely to be of the closest interest to a human movement which is constantly pressing the questions to which these explanations are the partial, but at present sufficient, answers. Those whose idiosyncrasies lead them along other lines may have little use for these particulars, although the latter provide material which may possibly be necessary to minds of a different type. Maintaining a due sense of proportion, one must see that there is a place for all these records, and that each

contributes something of help to the general understanding of the scheme of things with which it is the special province of Theosophy to deal.

Among the many statements of this character to be met with in our literature we find references to the nature of that primordial energy which first created the material of the highest plane of the manifested universe, endowing it with the initial impress of the divine Life, and thus inaugurated the movement which finally called into existence the system of physical worlds with everything in and upon them. Reference will presently be made to certain details of the explanation which our books afford. But it would scarcely seem probable, on first consideration, that anything so far transcending ordinary human thought and experience should offer itself for rational comparison with the facts of natural science. The subject appears to lie outside the scope of critical examination, and to deal with events so infinitely removed from mundane circumstance as to forbid either terms of exactitude in its interpretation or the hope of finding any but distant analogues in the little we know of physical phenomena.

The present purpose is to suggest, however, that this is by no means the case. If we may judge of causes in the higher realms by their effects in the physical world, the latter appears to furnish abundant evidence that a subject so profound and incomprehensible as the super-physical genesis of all things, is dealt with in our literature with a remarkable precision as to certain particulars.

This genesis is variously referred to in the great religions, mystery-cults and philosophical systems of the world, but always with some more or less definite assertion that the first great creative energy was involved with something of the nature of Sound—that is, that it was, itself, of a Sound-nature. This is variously paraphrased as the "Creative Word," the "Divine Voice," the "Divine Harmony," and similar terms which are constant only in their implying the idea of Sound, and involving this first creative act with a power in the likeness of Sound. The "Logos" or Word carries the same connotation.

A Concordance tells us that ancient Jewish writers of Chaldea used the term "Memra," signifying the Word, where

Moses used the word Jehovah, and that they ascribed to Memra the attributes of Deity in that it was Memra, the Word, which created the world.

In the familiar passage of St. John we again have the Word identified with God in the making of all things.

The Secret Doctrine tells of an ancient Chinese text in which the "Divine Voice" calls forth the female Logos, goddess of the active forces of nature (following in line with the Hindu Vâch) both being the magic potencies of Occult Sound in nature and forms of Âkâsha.

In the Kabalah the Ten Sephiroth (the three and the seven) are spoken of as the ten Words or ten Creative Powers; and Sound, Light and Number are said to be the three great factors of creation.

The mysteries of the Persian Mithras have been explained by Sound-analogies connected with musical considerations, the seven notes of the scale, etc.

The Pythagoreans claimed that the esoteric doctrine of Numbers had been revealed by Celestial Deities. They taught that the world had been called out of chaos by Sound or Harmony and constructed according to principles of musical proportion; and the Planets were said to have a harmonious motion at intervals also corresponding with musical principles.

One need not give further instances. The foregoing bring forward several references, not only to Sound, but to Light, Music, Numbers and Astronomical matters which will presently come under notice from another point of view. All are in substantial agreement in their reference to "the Word which emerges from the Silence, the Voice, the Sound, by which the worlds come into being."

We must now turn to the stately treatment of the theme in the first lecture of *The Evolution of Life and Form*, wherein the interpretation of the Indian scriptures is unfolded. Space does not allow of full quotation of the significant, measured passages giving the particulars which are our next point of interest. But we read that when Îshvara, Centre of all, arises to proclaim a new universe, His Life-Breath falls upon the enveloping Mâyâ, and "as that Breath with its triple vibratory force falls on this

matter, it throws it into three modifications or 'attributes.'" These three fundamental, vibratory qualities of matter—answering to the three fundamental modifications in the consciousness of Îshvara—are the original conditions upon which manifestation depends. "Fundamental, essential, and unchangeable, they are present in every particle of the manifested universe, and according to their combinations is the nature of each particle."

This is as precise as it is far-reaching. Every atom of matter has playing within it three vibratory activities, three vibrations, the various interblendings of which endow the matter with its characteristic properties.

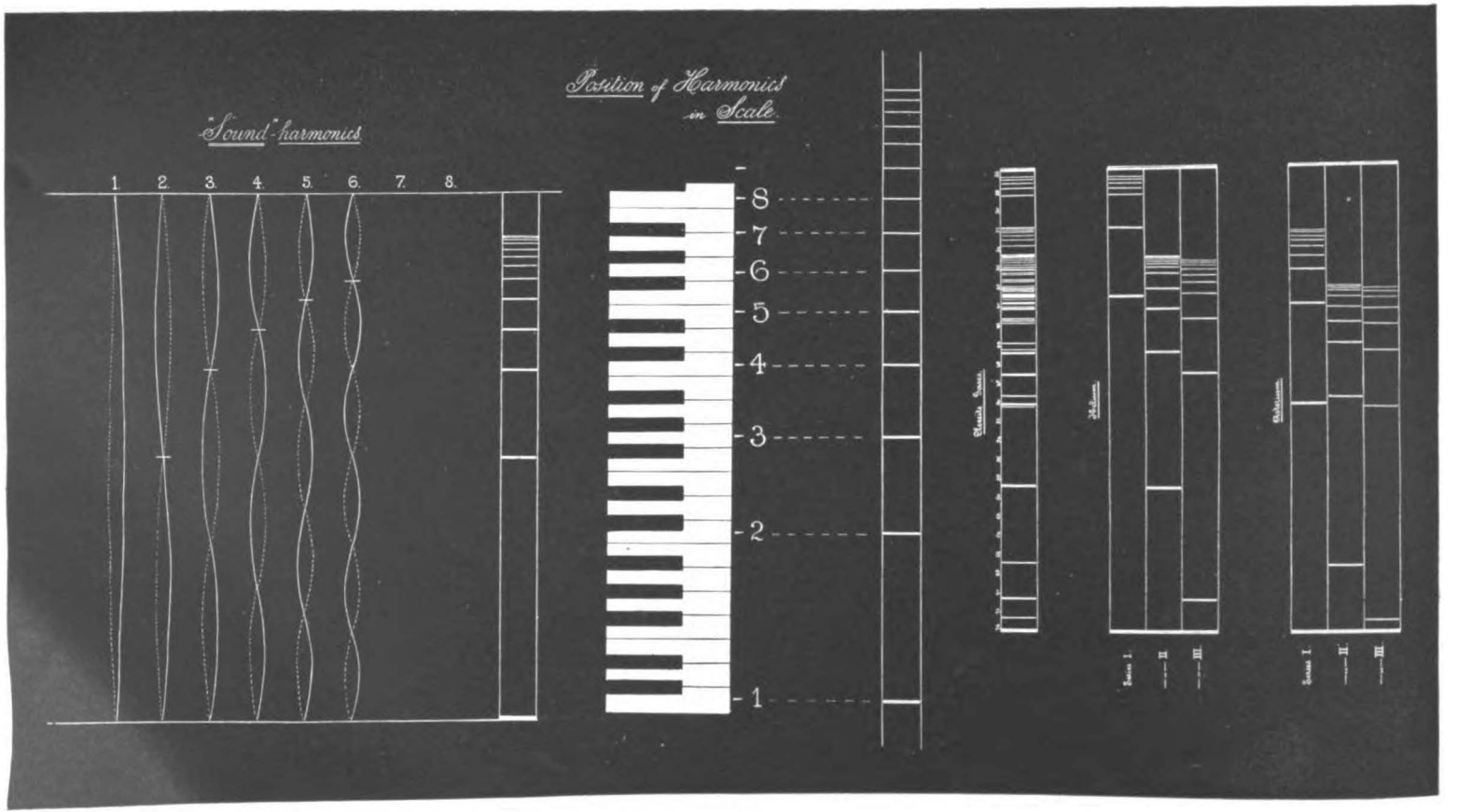
Then, with the *Vishṇu Purâṇa* as text, we further read that the first great vibration which goes forth from Îshvara, the first great utterance of His consciousness, gives rise to what is spoken of as Sound; not sound as we hear it with our ears, but the primordial Sound of which audible sound is but the distant and imperfect physical representative. This primordial Sound, vivifying the unwrought "root of matter," welded it to appropriate Form, and thus brought into manifestation the mighty element of Âkâsha, the activity of which, within ourselves, is associated with our sense of hearing and thus with our appreciation of "objective" sound. The establishing of Âkâsha, its creation, may be taken as the initial movement of what we understand by the manifestation of the worlds. From this foundation arises the structure of the succeeding planes, which involve the original Life Breath in progressively denser and yet denser integration, till the physical world results in dull replica of its source. And it is among the dim evidences of this perfectly real shadow-land that we must find echoes of the mighty Sound that built it—that animates its every particle of matter and moulds its various forms. The original facts must be represented here, though but in effigy.

In the first place we must consider certain particulars connected with sound and its production; not with mere noise—for that would be too circuitous a route to the same end—but with sound, and preferably with a musical sound such as is produced by a vibrating wire or string. If a stretched wire is plucked or struck from its position of rest it swings to and fro in a curve (as

shown by the thick and dotted lines under 1 in the first diagram), and this principal swing produces the atmospheric sound-waves yielding the fundamental note of the wire or string. The pitch of this fundamental note will depend, of course, upon the weight, length and tension of the vibrating wire or string. But, whatever the pitch, the note heard results from sound-waves of a given length having a frequency of a known number per second. We know, however, that stretched wires do not vibrate only in this simple way. When struck they also vibrate in two segments (2 in diagram), the node between which is indicated by a cross-line, and this second swing or curve is involved in and merged with the fundamental swing or curve and modifies its outline. No. 2 movement nevertheless produces its own note, which is the first harmonic of the vibrating wire, and which is the octave of the fundamental because it necessarily has double the frequency and, of course, half the wave-length of No. 1 movement. With this is further implicated a vibration in three segments (3 in diagram), each of which vibrates with three times the frequency, and a vibration in four segments (4 in diagram), with four times the frequency and a quarter the wave-length of the fundamental note. And so on with the long series of segmentations, and of corresponding harmonics, which are known to be involved in the exceedingly complex movement of, say, a vibrating piano-wire.

The richness and quality of a musical note, whatever its pitch, depend largely upon the harmonics accompanying its fundamental tone, and these will vary according to the way and the place in which a wire is struck, a string is plucked or bowed, or an organ-pipe or other wind instrument is blown. But whether we deal with wires or with strings, with bars or tongues or prongs, or with columns of air in organ-pipes, or in brass or reed instruments or what not, the same principle applies: their various sounds are analysed as notes of given pitch with their accompanying harmonics. The diagram shows these inevitable harmonics to result from the vibrations of segments of given relative length, each of which is an actual vibratory unit producing its own audible effect.

On the right of the first diagram these lengths are scaled from the cross-lined nodes under 1, 2, 3, 4, etc. The thick hori-



zontal line at the bottom shows the length of the segment 1 (measuring from the top) and it is marked thick because the fundamental note is usually heard "thick." The second line (marked thinner, heard "thinner") shows the length of the segment of the first harmonic (under 2). The next line marks the length of the segment producing the second harmonic (under 3)—and so on with the lengths of the other segments. A musical sound is thus produced by a graduated series of vibratory units whose lengths follow in precisely calculable order, as in the scale presented. The latter thus indicates conveniently the relation of the physical units involved in the production of a musical sound or note.

The physical factors indicated produce their several audible effects, and the musical note heard is evidently the integration of many constituent sounds. We now want to separate these audible constituents in order to see *their* relation one to another also. In the second diagram these audible constituents are disposed respectively in their proper places in a uniform sound-scale. If C, say, is struck upon a piano, the C wires produce their long series of harmonics as well as their fundamental C. The first harmonic is the next C above (the "corresponding sub-plane"); the second is the next higher G; the third is the next C; the next is E; and then follow G, a flat B♭, C, D, E, a note nearer F♯ than F♮, etc., etc. The spacing of these harmonics in the sound-scale is shown by the horizontal lines on the right and, again, the *audible* constituents of the note fall naturally into a graduated series of items whose positions follow in precisely calculable order, as in the scale presented.

Just as the spacings of these series are harmonic progressions, so are the associated wave-lengths and frequencies reciprocal harmonic number-progressions. In whatever aspect we consider the case, sound is based on number, and the nature of this factor as well as the nature of what is involved in a sound—whether in its physical cause or its audible effect—are sufficiently indicated by the graduated series of lines produced. These are simply sound-spectra, whose "lines" vary according to the sound so analysed, just as the lines of light-spectra vary according to the light analysed by a prism. We have merely applied the principle of spectroscopic analysis to a typical musical note; and just as

the physicist would point to his light-spectrum with its wave-lengths and frequencies as evidencing the nature of light, so may we take our corresponding sound-spectrum with its wave-lengths and frequencies as indicating the nature of sound—this sound being the representative of the primordial Sound which wrought and moulded all. If, then, we find in other departments of nature vibrations and spacings and number-progressions of this general order, we may fairly describe them as being in the likeness of sound and as according with what we are told of the work of the great Âkâshic Sound.

We can now turn to the third diagram, the upper band of which shews the spectrum of the gases obtained from the mineral Cleveite. The lines are here shewn white, but as they are scattered over the whole length of the visible spectrum they are of all hues, from Red at the left end to Violet at the right. The scale of wave-lengths is noted above in hundreds of tenth-mètres, from long Red waves of 7,400 to short waves of 2,600 tenth-mètres, which latter are far beyond the visible limit, in the ultra-Violet, and therefore recorded photographically.

Whatever light these gases yield, when incandescent, is here analysed, and its ingredients are disposed in their proper places in a uniform light-scale* in which each line is known by the number indicating its wave-length. It was first thought that the substance giving this complex spectrum of lines of all degrees of thickness was a single chemical element; but it was later found to consist of two different gases, named Helium and Asterium, and that the spectrum shewn is thus an integration of the lines of both.

When, however, the spectrum of, say, Helium was separately examined it was found that its apparently "higgledy-piggledy" array of lines was really an integration of three beautifully symmetric "series." These are next shewn in the third diagram, and each single line is readily identifiable in the Cleveite spectrum above. The Helium spectrum itself would be shewn by pro-

* It should be noted that this is a *diffraction* spectrum (obtained by reflection from a finely-lined polished surface, exemplified by the iridescence of mother-o'-pearl) which disposes the colours Red, Orange, Yellow, etc., evenly spaced. We shall have specially to consider the fact that a *prismatic* spectrum (obtained by passing the light *through* a prism of translucent material) does not dispose the colours in an even, but in a graduated spacing.

ducing all the lines of its series II. and III. in the spaces between the lines of its series I. But each series of lines, separately considered, is represented by a series of numbers whose progressions have provided the basis upon which spectroscopic evidence is now subjected to mathematical investigations of the very highest order of interest—investigations which, applied to stellar spectroscopy, bid fair to revolutionise our concepts of the universe itself. As the spectrum of Helium may, for present purposes, be taken as typical, it is interesting to note that each series of lines appears to represent a unit of some kind within the chemical atom and thus to be telling us something of the constitution, make-up or structure of these atoms. In this view the conformity of the three series of Helium with our graduated sound-series is noteworthy. Helium atoms must have at least three constituents, each of which is a complex of many vibratory units. The first series is, as it were, a light-note with the long-wave fundamental thick and the graduated harmonics thinning as they approximate higher in the scale. The second is a feebler note of lower pitch, also with its graduated harmonic "overtones." The third and weakest series has a fundamental of still lower pitch and, correspondingly, feebler harmonics. They are notes not only of different strength and of different pitch, but also of different quality; and in every essential they reproduce in terms of light exactly the features which we find to be characteristic of sound.

These three vibrating "notes" are telling us of the structure of the atoms and of the pulsing Life within them. It was the triple Sound that called them forth and they can, in truth, but sing it. Each kind sings its own chord and sings in its proper voice; and this mystic, unheard chanting is all we know as light. Asterium sounds another chord, different, as we see in the diagram, both in the pitch and in the intervals of its notes. Hydrogen has its three notes, different from others' singing, and so have Lithium, Sodium, Selenium and other of the chemist's elements.* With others we have only been able, so far, to classify the lines of two notes. With yet other elements only

* Oxygen is a curious exception. Its spectrum produces *six* "series" and still leaves unappropriated more lines than these series include. In "Occult Chemistry" its atoms break up into two very similar bodies on E_4.

one harmonic series can be shewn; and with some none. Exceedingly high temperatures and enormous dispersion are often required in order to resolve the spectra into "series," and the work is by no means complete. Enough, however, has been done to shew that this triple sound—a veritable Voice of the Silence—lies at the root of inorganic evolution, and these light-harmonics proclaim that all is founded on Number, as was told in the Kabalah before spectroscopes were dreamt of.

In earlier articles we referred to the typical qualities of Mendelejeff's vertical groups. This "series" evidence shews that likenesses can be traced in the "notes" of the elements of each group. Therefore, truly, according to the combination of these "notes" is the nature of each particle. All the properties of things are but muffled utterances of the Sound that made them.

G. DYNE.

(TO BE CONTINUED)

VICARIOUS SUFFERING

THERE are probably few thoughtful members of the Theosophical Society who have not thought much over this subject, and tried to find its reconciliation with the Law of Karma. The writer of the article in the June number of this REVIEW seems to me to have struck the key-note of the problem in the two points on which most stress is laid, that man is not a "separated and separable unit," and that the "penalty of our evil-doing" is not necessarily "an unalterable quantity." It is on these lines that I propose to add a few thoughts which may possibly help to fill in some of the details.

I think many of our difficulties with regard to the Law of Karma spring from our regarding the even balance of wrong-doing and suffering on the one hand, and of right-doing and happiness on the other, as the *end*, instead of merely as the *means* to an end. As far as I can understand, the aim of the Law seems to be twofold; first, to maintain equilibrium in the sum total of this manifested universe, and second, to lead each

individual unit of consciousness to the point where it shall come into harmony with the whole, and, recognising the divine purpose running throughout, shall act in accordance with that purpose, and not with its own separated, individual will; in other words, that it shall realise the unity of all life. The retributive aspect of karma, which to some students is the one most emphasised, seems to be connected with the first purpose; its aspect as a disciplinary and evolutionary force with the second purpose.

Now we are told that the course of evolution may be compared with the arc of a circle, during the first or descending half of which there is a gradual increase of separateness, each ray of consciousness being differentiated from all other rays by sheaths of gradually increasing density until a strong individual consciousness is established; the second half consisting of the realisation of unity by the gradual transcending of the sheaths, until the latter become responsive vehicles for the expression of the life, instead of limiting sheaths, confining and restricting its activity. (We need not, of course, concern ourselves with evolution as a whole, but confine our attention to that part of it which relates to humanity.) As pointed out in the article above quoted, this view explains how, on the higher planes of being, vicarious suffering is perfectly compatible with justice, because there "the karma of the one is seen to be the karma of the all, and the karma of the all the karma of the one." But there still remains the difficulty of applying this to the lower planes, to karma and vicarious suffering "so far as the individuality and personality are concerned."

The answer suggested to this seems to me to be reducible to a simple statement of fact; that mercy and justice are not found to be incompatible in our ordinary life as between man and man, why then should they be so as between the great Teachers or Saviours and man, or between God and man? But to me there seems a weak point in this argument: *human* justice is based on conventional and more or less arbitrary principles; *divine* justice can be nothing else than the expression of the working of a law which is perfect because divine. Is it not the imperfection of our human justice which makes it not only possible, but even right, that it should at times be set aside for the sake of the

higher principle of love, showing itself as mercy? Is it not because human justice and mercy are opposed to each other, or are at least not necessarily in harmony?

In divine justice there is no imperfection; therefore it cannot be set aside for some higher law. There is, in fact, no higher law; for surely all divine, that is, natural laws, are but the varying expressions of one law, and therefore each must be the complement of the others. Divine justice, therefore, can in no way be contravened, and, unless we can satisfy ourselves that justice and mercy are in reality one, then I do not see how we can hope to reconcile vicarious suffering with the Law of Karma. But I think we can satisfy ourselves as to their essential unity, in the light of the twofold aim of the Law to which I have referred. For what is justice, save the maintenance of equilibrium in the sum total of the universe, and also in the course of evolution of each apparently separate unit? While mercy is one expression of the striving after unity, of its partial realisation.

In the objection suggested against the bearing of the sufferings of another "so far as his individuality and personality are concerned," there is another point which is at least open to question. It seems to be tacitly assumed that our individualities and personalities are really separate from one another, though the self is one. But is this so? I think not necessarily or entirely.

In the first place there is a constant interchange of matter amongst the various individual forms, physical, astral, and mental; and as we are told that the characteristics of the life are impressed on the matter through which it acts, it seems more than possible that we may be sharing one another's karma even through our lower bodies. It is true that as the forms are built and renewed, it is the matter which is most closely related to the characteristics of the life that is utilised, and this will set up certain lines of division, so that the interchange of matter will probably take place chiefly between those who are somewhat similar in character and in development; and so we shall share the karma chiefly of those who are most similar to ourselves. There will be here no violation of even the most elementary and crude conception of kârmic justice, for we shall ourselves, by

our thoughts and deeds, determine with whom and to what extent this interchange shall take place. As we advance in growth, also, will not the matter of our three lower bodies become more and more varied, more and more complex, able to respond to a greater and greater range of vibrations? Hence, though by its purity and increased sensitiveness we shall in certain directions be more restricted in the sphere of interchange, if the expression may be allowed, yet, owing to its greater variety, we shall find that sphere expanded in other directions; we shall be able to help humanity more and more by means of the matter of our bodies, though at the same time the less developed will be shut out by their own lack of purity from taking advantage of this help. This, however, though perhaps an interesting line of thought to some, does not bear directly on the doctrine of vicarious suffering; it only supports it indirectly by tending to show that even on the lower planes the karma of the one is, to a limited extent, the karma of the all.

A second suggestion, which brings us a little nearer to our line of argument, is that karma as affecting the forms is a very secondary matter; it is the life, the consciousness, which is primarily affected. The question, then, as to whether our karma can be regarded as a separated thing, "cut off from that of the rest of the world," or not, depends not on the existence of the lower sheaths, but on the extent to which we identify ourselves with them. We may be intellectually convinced that we are neither our bodies, our minds, nor even our individualities; but so long as we make the advantage of our own personality or individuality the main aim of our life, we are in reality identifying ourselves with one or another of our sheaths. So long as we do this with regard to any sheath on the three lower planes, including of course the causal body, the subtlest of the separating sheaths, we are isolating ourselves from the rest of the world, shutting ourselves up, so to speak, in a narrow channel, and it will be within its boundaries that our karma must work itself out. For this sheath constitutes a barrier, preventing a perfectly free interplay of activity between ourselves and others.

We might perhaps figure it thus. We have closed ourselves in with a wall which, though not dense, is yet rigid almost to

impenetrability; whatever vibrations go out from us will rebound upon us, thrown back by this enclosing wall, in so far as they are the result of our desires for the separated self. They will affect others, it is true, for the wall is not perfectly rigid, and thus will itself vibrate and transmit its vibrations to the similar enclosing walls of others, from which they will again be in part reflected back to their source. There can be nothing of the nature of vicarious suffering here; each must bear his own pain, enjoy his own joy, for the life is cribbed within this wall, and the only possible interchange is from form to form, not from life to life. Justice is maintained by means of the equilibrium of the separated unit within the form, and of the equilibrium of the forms; there is yet no question of maintaining equilibrium in the life as a whole. The requirements of discipline and training are met by the rigid working of the law within these limits; so that the full suffering for wrong-doing comes upon each, and by means of it he learns to discriminate more closely between good and evil, and finds that the greatest enjoyment comes when the separated self is least predominant.

He is as yet in the stage where the law of growth is the struggle for existence; to him, if the truth underlying the facts of vicarious suffering is presented, it will be degraded into the popular crude form of the Christian doctrine of vicarious atonement, and will become to him an excuse for persistence in evil and selfishness, rather than an inspiration to right living and an impulse to purer and more unselfish aspirations. But as he begins to act unselfishly, even though his motive at first may be selfish, he begins to experience a deeper and more lasting happiness and then comes the first true effort to pour out his life for the sake of others. He now begins to love, I do not mean love in the lower sense, but the love which seeks only to give, not to get. At first his love is very feeble, there is but a faint trace of true unselfishness in it, but feeble as it is it makes the first little breach in the wall which is closing him in. Then it becomes possible for the helpers of humanity to pour a little of their life and strength into him; his growth is greatly accelerated, and his power of love grows greater and greater. He has indeed had his first glimpse of what is meant by unity, and has thereby

brought himself into touch with the universal life; he is no longer flowing along an isolated channel, he is beginning to identify himself with the whole.

This forward step in his own growth brings him within the range of the law of vicarious suffering. Up till now there has been the strictest justice, prompted, it is true, by the divine love, for is there anything in this universe which is not prompted by love? But the love has been hidden, just as are the springs of a watch; and we, who are foolish and ignorant, would say, looking at this aspect of life, that there is no such thing as mercy, there is nothing but a stern relentless law. Those who are wiser, however, see the hidden love, and know that the very relentlessness is the truest mercy. But now there is a change; the relentlessness is no longer necessary; the change in his own attitude brings about a change in the method of working of the law. It is not that the law has changed or been suspended; its mode of activity has been modified to suit the altered circumstances of the case, but it is still the same law at work with the same twofold aim.

Suppose then that an individual at this stage has been guilty of some wrong. He has thereby disturbed the equilibrium of the whole. Formerly this could be restored only by the reaction of suffering on himself, because he was isolating himself; now, because he has put himself in touch with the whole, equilibrium may be maintained by a reaction, possibly of a different character, on some other part of the whole. If a solid body is thrown out of position by some pressure, is given a list to one side, the balance may be restored by an opposite pressure on the same part; but it may equally be restored by a pressure on some other part, if the direction and intensity of it be rightly regulated. It is the continuity of the matter of the body which makes this possible; and the individual we are considering has begun to make his consciousness continuous with that of the whole, and subordinate his sheaths to the life; so why may not the same law apply here? Equilibrium will be maintained thereby in the whole; and he has reached the stage in his evolution where he begins to share *on all planes* in the equilibrium of the whole.

But how about the disciplinary action of the law? If another bear his suffering, or a part of it, how will he learn his lesson, how will he be cured of that impulse which has caused the wrong-doing? Is not all wrong-doing the result of an absence of harmonious relations with others? If then this harmonious relation be established, will not the law be satisfied equally whether it be by his own suffering of pain, which *drives* him into harmony, or by the outpouring of love, gratitude and reverence to the one who has taken his suffering upon himself, which gently but most surely *draws* him into harmony?

This seems to me the reconciliation of these apparently contradictory principles. The purpose of life is not that the law shall work along one particular line to the exclusion of all others, but that the purpose of the law may be attained along *any* most suitable line. The individual is in fact passing out of the range of the law of conflict, and coming within the range of the law of sacrifice and love; these two being the two sides of the Law of Karma. This truth has been sensed by Huxley when he points out that the law of the struggle for existence which prevails during the earlier stages, gives place in the later stages to the law of sacrifice; and when he says that while at first it is the physically fit who survive, it is afterwards the morally fit, in other words, the unselfish.

This change is of course the result of a gradual growth; we cannot draw a hard line of demarcation and say that at this particular point an individual passes from the lower law to the higher; it is rather that the lower gradually ceases to control him and the higher slowly asserts its sway; so he is for a long time in a transitional stage between the two. Therefore it is that we can see the application of the principle of vicarious suffering to a certain limited extent even in our everyday life. If a poor beggar who has only a crust of bread gives it away to one yet poorer and hungrier than himself, choosing to go hungry in order to save another a little suffering, is not that a case of vicarious suffering on a very small scale? But we shall none of us say that karma is thereby interfered with. It is because he has felt himself, however dimly, and perhaps unconsciously to his *brain*-consciousness, as if one with his fellow-sufferer, that he

has been prompted thus to take the latter's suffering upon himself. By this act he has brought himself to some extent under the higher law, and the outflow of goodwill which accompanies it gives far more real relief than the bread itself. The impulse of friendly gratitude which the recipient will almost inevitably feel will bring him also to a certain extent under the higher law, and will lessen the karma of which his hunger is the effect, by establishing a harmonious relation between the two which may be the germ of a much stronger feeling of unity on both sides later on. If the action be done without this feeling of unity, no good will be done to either, none of the karma will be lifted, and the beggar might as well have eaten his crust himself.

I am afraid it is thus with much of our so-called charity; when done merely because it is the "proper thing to do," or because we do not wish to be thought uncharitable, it adds nothing to the feeling of harmony and unity and is practically worthless. But if done because we recognise in the object of our charity the same Self that we believe to be ourself, then we are on a small scale acting up to the principle of vicarious suffering. Or if we meet someone who is suffering from some mental trouble, where we can give no outside help, does not the very feeling of sympathy, which is in truth nothing else than a partial realisation of unity, soothe and comfort, so that the sufferer feels that a part of his trouble is actually removed? Mere words of comfort are valueless, but a heart-felt sympathy, even though unexpressed, eases the pain more than aught else. In all such cases the condition for the removal of pain is the inner feeling of unity, even though it may be but very dimly and partially recognised by the personal consciousness.

There is thus a condition under which alone it becomes possible for a Saviour to take upon Himself the suffering of others; and this is that they, by their own growth, make it possible; that they bring themselves into sufficiently close touch with Him to begin to feel even though it be but a faint reflection of the unity which He has realised. And so in Christianity we are plainly taught that it is not all whom Christ can save, whose sufferings He can take upon Himself; it is only those who "believe on Him," not with a mere lip-belief which means

nothing, but with the belief of the soul which will be a transforming power in the life. Such a belief will bring with it an outpouring of devotion which will show itself not only in love and service to Christ Himself, but also in an effort to take a share, however small and humble, in His work of helping the world; so that the apparently "unearned increment" of happiness that is enjoyed by the believer will be compensated by the happiness he spreads around him through his efforts to bear the burdens of others. In other religions we find the same teaching and the same condition; it is only by devotion that the "burning up" of karma becomes possible. Here then justice and mercy both merge themselves in that law of love of which each is a partial expression, and the law of vicarious suffering is seen to be only a special aspect of the Law of Karma, applied to certain stages in evolution.

If these thoughts be true, what an atmosphere of joy and peace spreads through our lives! We no longer feel weighed down and overpowered by the heavy burden of karma; for how can we centre our thoughts on our own little separated selves when we have once caught a glimpse of this solidarity of existence? Rather do we seek to pour ourselves out at the feet of Those whose hands are lifting the heavy karma of the world, not saying with the Christian disciple, "Thou shalt not wash *my* feet, Lord," but rather saying:—If suffering comes as the payment of my penalty, I will not murmur, for by it I shall be purified; but if Thou seest fit to lift any of my karma from my shoulders, it shall then be the fire of love and devotion that shall purify me and make me stronger and more fit to share in the bearing of the burdens of the world.

Surely one who can thus lift the karma of another must be full of joyousness. I have often thought that the teaching which represents the Christ as a "man of sorrows and acquainted with grief," is only half of the truth; He must surely have been at the same time full of joy and peace, for He knew the meaning of pain, and knew just when and how He could take it away from the sufferer. His very presence must surely have brought sunshine with it, a sunshine of such sweetness and purity that in His presence sorrow and pain could not but melt away. It is as

we begin to realise these thoughts that we feel how true are the words of the poet, when he said:

> The Soul of Things is sweet,
> The Heart of Being is celestial rest.

And again:

> Such is the Law which moves to righteousness,
> Which none at last can turn aside or stay;
> The heart of it is Love, the end of it
> Is Peace and Consummation sweet.

LILIAN EDGER.

REVIEWS AND NOTICES

THE SPIRITUAL LIFE

The Laws of the Higher Life: Three Lectures delivered at the Twelfth Annual Section of the Indian Section. By Annie Besant. (Benares: Theosophical Publishing Society; 1903. Price 1s. 6d.)

YEAR by year the greatest of our lecturers delivers a series of instructive addresses at the annual meeting of our brethren in India, and these constitute the main spiritual interest of the gathering. The last set of these Indian addresses lies now before us and are on the ever inexhaustible subject of the Higher Life. Under this general heading Mrs. Besant treats of—i. "The Larger Consciousness"; ii. "The Law of Duty"; iii. "The Law of Sacrifice."

In her opening address our colleague first sets forth what she means by Law. It is not a command, like the law of man; it is rather a statement: "If such and such conditions are present, such and such results will happen"; it is "a statement of conditions, of invariable sequences, of inviolable, unbreakable happenings." Next we have a very clear and logical demonstration that there is a larger consciousness than that which we call the waking consciousness of man, and the views of modern scientific investigation and the theories of ancient Indian psychology are contrasted and the latter shown to complement and rectify the former.

It is, however, when we come to the second lecture that Mrs. Besant is most strenuous; most useful of all is her definition of what she means by the term "spiritual," and we could wish that this meaning might be adopted by all Theosophical writers, so that at any rate among ourselves the confusion of thought about this term should be removed. What then do we mean by "spiritual"? asks Mrs. Besant, and replies:

"All manifestations of the Higher Life as thus defined are not necessarily spiritual. We must separate, in our thought, the form in which Consciousness is embodied and the Consciousness itself. Nothing that is of the form is spiritual in its nature. The life of form on every plane belongs to the prâkṛitic manifestation, and not to the spiritual. The manifestation of the life in form may be on the astral plane, or on the mânasic plane, but it is no more spiritual there than it is on the physical plane. Everywhere the prâkṛitic manifestation is purely phenomenal, and *nothing that is phenomenal can be said to be spiritual* [the italics mine—G. R. S. M.]. That is a matter to be remembered. Otherwise we shall blunder sorely in our studies, and we shall not choose rightly the means by which the spiritual is to evolve. It matters not whether the life of form be lived on a lower or a higher plane—stone, vegetable, animal, man or Deva. In so far as it is prâkṛitic, phenomenal, in its nature, it has nothing to do with that which can claim the name of the Spiritual. A man may develop astral or mânasic Siddhis, he may possess an eye that can see far into space, far abroad over the universe, he may hear the singing of the Devas and listen to the chanting in Svarga, but all that is phenomenal, all that is transitory. The Spiritual and the Eternal is not of the life of form.

"What then is the Spiritual? It is alone the life of the Consciousness which recognises Unity, which sees one Self in everything and everything in the Self. The spiritual life is the life which, looking into the infinite number of phenomena, pierces through the veil of Mâyâ and sees the One and the Eternal within each changing form. To know the Self, to love the Self, to realise the Self, that and that alone is Spirituality, even as to see the Self everywhere alone is Wisdom."

After a lucid explanation of the Law of Duty, the conscious striving for union with this Life of the Spirit is admirably set forth in the third lecture on the Law of Sacrifice, the key-note of which is in the pregnant sentence: "The world is bound by karma, by action, save

that action which is sacrifice." The introduction is perhaps more understandable by the special audience to which it was addressed than by the general reader; but we soon come to what all can follow, and even with regard to the consummation, there are not a few in the Theosophical Society in the West who have realised in some dim measure the pain of treading this path and the despair that inevitably comes to the man who, as Mrs. Besant puts it, "seems to have wearied of the Law of Duty; and has not yet seen the heart of the Law of Sacrifice."

Concerning this "dark night of the soul," Mrs. Besant eloquently exclaims: "Fear not, O trembling soul, when the moment of utmost isolation cometh. Fear not to lose touch with the transitory, ere thou findest touch with the Eternal. Listen to those who have felt the same isolation, but who have passed beyond, who have found the seeming void to be a veritable fulness; hear them proclaiming the Law of Life, upon which thou hast now to enter: 'He that loveth his life shall lose it, but he that loseth his life shall find it unto Life Eternal.' . . . .

"None but those who have felt it may know the horror of that great emptiness, where the world of form has vanished, but where the life of the Spirit is not yet felt. But there is no other way between the life in form and the life in Spirit. There between them stretches the gulf which must be crossed; and, strange as it may seem, it is in the moment of uttermost isolation, when the man is thrown back into himself, and there is nothing around him but the silent void, it is then that from out that nothingness of being the Eternal Being arises; and he who dared to spring from the foothold of the temporal finds himself on the sure rock of the Eternal.

"Such is the experience of all those who in the past have reached the spiritual life."

There is much else to notice in these stirring lectures, but space does not permit; nevertheless we cannot refrain from concluding with a fine prayer, quoted by Mrs. Besant:

"Send down yet again Thy flames to burn out everything that obstructs the vision, all dross that is mixed with the pure gold; burn Thou, O Radiant One, till we come out from the fire as pure and refined gold, whence all impurities have vanished."

G. R. S. M.

A New View of Ancient Indian History

Buddhist India. By T. W. Rhys Davids, LL.D., Ph.D. (London: T. Fisher Unwin; 1903. Price 5s.)

The last volume of the series "The Story of the Nations," is a distinctly novel and vigorous piece of work. Professor Rhys Davids is of opinion that the Brâhmin priestly point of view of ancient Indian story, which was found in exclusive possession of the field when Europeans entered India, has now had sufficient homage paid to it, and that it is high time for Western Orientalists to search out the actual historical facts of the case for themselves. The best corrective to exclusive Brâhmanical representations, to all that handing on of ancient tradition in the form of a special priestly view, which is traditionally held to be the only legitimate historical view of ancient India, Professor Rhys Davids finds in the Buddhist ancient writings and chronicles, and he claims for his revolutionary work the distinction of being the first attempt to describe ancient India, during the period of Buddhist ascendancy (*i.e.*, from about 500 B.C. to 400 A.D.), "from the point of view, not so much of the brahmin, as of the rajput."

Our veteran Pâliist is quite aware that by conservatives his daring innovation will be vigorously anathematised; why should any attention be paid to what the heretics of Buddhists have to say, when the matter has been so excellently set forth by such familiar authorities as Manu and the Great Bhârata!

To those who hold such sentiments he replies that he is not the first guilty one. "People who found coins and inscriptions have not been deterred from considering them seriously because they fitted very badly with the brahmin theories of caste and history. The matter has gone too far, these theories have been already too much shaken, for anyone to hesitate before using every available evidence. The evidence here collected, a good deal of it for the first time, is necessarily imperfect; but it seems often to be so suggestive, to throw so much light on points hitherto dark, or even unsuspected, that the trouble of collecting it is, so far at least, fairly justified. Any words, however, are, I am afraid, of little avail against such sentiments. Wherever they exist the inevitable tendency is to dispute the evidence, and to turn a deaf ear to the conclusions. And there is, perhaps, after all, but one course open, and that is to declare war, always with the deepest respect for those who hold them, against such views. The views are wrong. They are not compatible with historical

methods, and the next generation will see them, and the writings that are, unconsciously, perhaps, animated by them, forgotten."

It is, of course, a matter of no surprise for the practised student of history to learn that the traditional view must be modified before the modern critical method, even though that traditional view should be as strongly fenced round as it is in Brâhmanical literature; but lest Professor Rhys Davids should be misunderstood by some of our readers owing to the difficulty of accurately summarising his position in a sentence, we will let him speak for himself in two paragraphs (pp. 158-160) where he gives the pith of his argument.

"This rapid sketch of the general history of language and literature in India is enough to show that there also, precisely as in Europe, a dominant factor in the story is the contest between the temporal and spiritual powers. Guelph and Ghibelin, priest and noble, rajput and brahmin, these are the contending forces. From India we have had hitherto only that version of the long war, of its causes and its consequences, which has been preserved by the priestly faction. They make out that they were throughout the leading party. Perhaps so. But it is well to consider also the other side; and not to forget the gravity of the error we should commit if we should happen, in reliance on the priestly books, to antedate, by about a thousand years, the victory of the priests; to suppose, in other words, that the condition of things was the same at the beginning of the struggle as it was at the end.

"It is difficult to avoid being misunderstood. So I would repeat that the priests were always there, were always militant, were always a power. Many of them were learned. A few of them, seldom the learned ones, were wealthy. All of them, even those neither learned nor wealthy, had a distinct prestige. There was never wanting among them a minority distinguished, and rightly distinguished, for earnestness or for intellectual power, or for both. This minority contributed largely to the influence of forward movements both in philosophy and in ethics. Certain members of it were famous as leaders, not only in the brahmin schools, but also among the Wanderers. Even among the Jains and Buddhists a minority of the most influential men were brahmins. But it is a question of degree. Their own later books persistently exaggerate, misstate, above all (that most successful method of *suggestio falsi*) omit the other side. They have thus given a completely distorted view of Indian society; and of the place, in it, of the priests. They were not the only learned, or

the only intellectual men, any more than they were the only wealthy ones. The religion and customs recorded in their books were not, at any period, the sole religion, or the only customs, of the many peoples of India. The intellectual movement before the rise of Buddhism was in large measure a lay movement, not a priestly one. During the subsequent centuries, down to the Christian era, and beyond it, the priests were left high and dry by the vigorous current of the national aims and hopes. Even later than that how different is the colouring of the picture drawn by the Chinese pilgrims from that of the priestly artists. And we shall continue to have but a blurred and confused idea of Indian history unless, and until, the priestly views are checked and supplemented throughout by a just and proportionate use of the other view now open to research."

It would be too long to follow our historian along the very numerous new traces which his long familiarity with Pâli literature has enabled him to discover; it is all throughout exceedingly interesting and instructive, and though we are always willing to break a lance with our author over his too great contempt for "animism" (as though a man had to apologise for so low down a notion as the belief in a soul!), and his cavalier treatment of the pre-Buddhistic Upaniṣhads, we are his most cordial well-wishers in his search for truer values in appraising traditional history. Myth, mysticism, and mystery are mainly psychic and psychological, whereas history in its strictest sense is purely physical. The spiritual content of Indian literature, all that superabundant treasure of soul-history, is an element that must be as strictly kept apart from history proper, as we keep apart the spiritual and moral contents of the Bible from the purely physical problem of the "historicity" of its narratives. On purely objective grounds, therefore, we cordially recommend this well-printed and well-illustrated volume to all who are anxious to obtain a better comprehension of some of the primary values of Indian history and literature. It is a valuable piece of work, and the "Rajput" view of Indian tradition put forward by Dr. Rhys Davids marks a new departure in what has hitherto been one of the most difficult subjects of historical study, and especially deserves the closest attention of those who are so deeply interested in India as members of the Theosophical Society.

G. R. S. M.

CUMONT'S "MYSTERIES OF MITHRA" IN ENGLISH

The Mysteries of Mithra. By Franz Cumont. Translated from the Second Revised French Edition by Thomas J. McCormack. (London: Kegan Paul; 1903. Price 6*s.* 6*d.* net.)

IT is a useful thing to have put the pith of Cumont's monumental work into English. It is of course not for the student that this has been done, but for the general reader, who is not distressed by an absence of notes and dissertations, and texts, and the rest of the *apparatus* so dear to the heart of the critic and historian. It is, however, just this careful marshalling of material which has made Cumont's work so justly famous. In his second volume (which, however, was published first) our laborious Ghent professor had gathered together and reproduced every scrap of evidence, monument, inscription, or text so far procurable; so that whether his treatment of this material be finally accepted in all its details or not, the first-hand worker will ever owe him a deep debt of gratitude for setting forth all the evidence extant in fair array within two covers. This is a most excellent example; if only this could be done for all similar subjects, how much more easy would be the task of the general scholar of the comparative science of religion, and how much saner would be his appreciation of values. For instance, how readily is much of the chaff of the encyclopædic nonsense which has been written on the first philosophers of Greece separated out, when one sees objectively before one the very small collection of authentic fragments of these ancient worthies.

But to return to the translation of the body of the text of Cumont's introduction and essay; Mr. McCormack has done his work well, and seeing the ever-growing general interest in such subjects his translation will doubtless have as many readers as Cumont's original, which is incomparably by far the best work which has ever appeared on the greatest rival of Christianity in the Græco-Roman world. It is true that we are still in ignorance, and probably shall ever remain in ignorance objectively, of the precise forms of initiation and the innermost doctrines of the Mithraic adepts; but there is sufficient evidence from which to reconstruct much of great interest and many of the general dogmas.

Of what deep interest this fascinating subject is to Theosophical students of Christian origins and of the evolution of Christian dogmatics may be seen from the following summary of Cumont, a

statement of fact all the more important when we remember that Mithraicism developed in the Empire side by side with the religion of the Christ, and that for long the victory hung in the balance.

"The struggle between the two rival religions was the more stubborn as their characters were the more alike. The adepts of both formed secret conventicles, closely united, the members of which gave themselves the name of 'Brothers.' The rites which they practised offered numerous analogies. The sectaries of the Persian god, like the Christians, purified themselves by baptism; received, by a species of confirmation, the power necessary to combat the spirits of evil; and expected from a Lord's Supper salvation of body and soul. Like the latter they also held Sunday sacred, and celebrated the birth of the Sun on the 25th of December, the same day on which Christmas has been celebrated, since the fourth century at least. They both preached a categorical system of ethics, regarded asceticism as meritorious, and counted among their principal virtues abstinence and continence, renunciation and self-control. Their conceptions of the world and of the destiny of man were similar. They both admitted the existence of a Heaven inhabited by beatified ones, situate in the upper regions, and of a Hell peopled by demons, situate in the bowels of the earth. They both placed a Flood at the beginning of history; they both assigned as the source of their traditions a primitive revelation; they both, finally, believed in the immortality of the soul, in a last judgment, and in a final conflagration of the universe.

"We have seen that the theology of the Mysteries made of Mithra a 'mediator' equivalent to the Alexandrian Logos. Like him, Christ also was a μέσιτης, an intermediary between his celestial father and men, and like him he also was one of a trinity. These resemblances were certainly not the only ones that pagan exegesis established between the two religions, and the figure of the tauroctonous god reluctantly immolating his victim that he might create and save the human race, was certainly compared to the picture of the redeemer sacrificing his own person for the salvation of the world. . . .

"The resemblances between the two hostile churches were so striking as to impress even the minds of antiquity. From the third century, the Greek philosophers were wont to draw parallels between the Persian Mysteries and Christianity which were evidently entirely in favour of the former. The Apologists also dwelt on the analogies between the two religions, and explained them as a Satanic travesty of the holiest rites of their religion. If the polemical works of the

Mithraists had been preserved, we should doubtless have heard the same accusation hurled back upon their Christian adversaries.

"We cannot presume to unravel to-day a question which divided contemporaries and which doubtless for ever remains insoluble. We are too imperfectly acquainted with the dogmas and liturgies of Roman Mazdaism, as well as with the development of primitive Christianity, to say definitely what mutual influences were operative in their simultaneous evolution. But be this as it may, resemblances do not necessarily suppose an imitation. Many correspondences between the Mithraic doctrine and the Catholic faith are explicable by their common Oriental origin. Nevertheless, certain ideas and certain ceremonies must necessarily have passed from the one cult to the other; but in the majority of cases we rather suspect this transference than clearly perceive it."

As to why mainly Christianity triumphed, Cumont is of opinion that Mithraicism was too exclusively a masculine religion, the religion of the soldier, and also too tolerant of the traditional forms of paganism; Christianity, on the contrary, admitted women to a share in the mysteries of the faith, and declared war on every form of tradition but the Jewish. It was, therefore, according to Cumont, a survival of the fittest. Christianity undoubtedly survived, but why it survived in the forms in which it has hitherto survived, is one of the greatest mysteries of the age, and so far no one has rightly read the riddle.

But we must close this notice in fear lest we should be tempted to run off into a thousand and one interesting considerations concerning the tradition of Mazdaism in the West; it is, moreover, not the least service that Cumont has rendered, that he has rescued the tradition of the great religion of the Iranian race from the danger of being entirely monopolised by the study of its Zendic form, and we most cordially recommend the perusal of this remarkable monument of patient research to our Parsee brethren, so that they may become acquainted with a potent form of their ancestral faith which, for all we know, may, when critically treated, be shown to have preserved as authentic a doctrine as that which has come down to them in the Avestan and Pehlavi texts.

G. R. S. M.

SCHURÉ'S "VIE DE JÉSUS"

Jesus the Last Great Initiate. By Edouard Schuré. Translated by F. Rothwell, B.A. (London: Wellby; 1903. Price 2s. net.)

IT is somewhat difficult to make a critical notice of Schuré's graceful sketch, now excellently rendered into English by Mr. Rothwell, and this mainly because it is written from what is now familiar to us as the theosophical standpoint. The general point of view is our own, and therefore our readers will peruse this small volume with great pleasure and interest; but when we come to appreciate the value of the work in detail we are somewhat at a loss, for though it would be a simple matter to raise a number of difficult questions on what M. Schuré puts forward as the historical setting of the mysterious life of Jesus, we have no means of checking the details of his view of the inner life of the Master.

Take, for instance, the following passage from the chapter on "The Transfiguration," where our author writes: "But what had Jesus himself seen and passed through during that night which preceded the most decisive act of his prophetic career? A gradual effacing of earthly things, beneath the ardour of prayer, a rapturous ascent from sphere to sphere, he seemed by degrees to be returning along the depths of his consciousness into some previous existence, an altogether spiritual and divine one. Far in the distance were suns, worlds, earths, vortices of suffering incarnations; now he was conscious of one homogeneous atmosphere, one fluid substance, one intelligent light. Within this radiance legions of celestial beings form a moving vault, a firmament of ethereal bodies, white as snow, whence beam forth gentle flashes of light. On the shining cloud where he was standing six men in priestly robes, and mighty of stature, raise aloft, with joined hands, a dazzling Chalice. These are the six Messiahs who have already appeared on earth; the seventh is himself, and this Cup signifies the Sacrifice he must undergo, by incarnating himself on earth in his turn. Beneath the cloud is heard the roar of thunder; there yawns a black abyss; the circle of generations, the pit of life and death, the terrestrial hell. The Sons of God with suppliant gesture raise the Cup, the very firmament of heaven is silent, as Jesus, in token of assent, extends his arms in the form of a cross as though he wished to embrace the whole universe. Then the Sons of God bow down their faces to the

earth, a band of female angels, with outspread wings and downcast eyes, carry off the incandescent Chalice towards the vault of light. The *hosanna* resounds, with ineffably melodious strains, throughout the heavens. . . . But he, without even listening to it, plunges into the pit. . . . ."

This is finely conceived; yet who but those who either had seen such things in the inner past of Jesus or had been told of them directly by him could say that this did indeed take place as it is stated with all its details? It is a picture beautifully imagined, an appeal to the religious emotions; but to those who question "Is it true in fact and deed?"—there is no answer, not even a hint from M. Schuré of how he comes to make his statement. It is, if we may say so, modern apocalyptic, and this when it stands alone is as little amenable to criticism as ancient apocalyptic; criticism can only play its part when apocalyptic scribes flagrantly contradict one another, and so far M. Schuré, in boldly penning what purport to be the most intimate details in the life of the Master, stands alone in what we cannot but call this daring.

G. R. S. M.

Dr. Carus on Christian Origins

The Age of Christ: A Brief Review of the Conditions under which Christianity Originated. By Dr. Paul Carus. (London: Kegan Paul; 1903. Price 10*d*.)

This little book is a brief *exposé* of the historical problems involved in Dr. Carus' recent story *The Crown of Thorns*, which unfortunately we have not seen. The main burden of this prolific and versatile writer's essay is "that Christianity appeared in the Græco-Roman world as the *pleroma* or fulfilment of the times. There were several other religious movements then rife more or less similar to Christianity, but Christianity remained victorious; and it will become more and more evident that the final outcome of the struggle was not an accident but proceeded according to the law of the survival of the fittest."

This thesis our author is to work out systematically in a large work now in preparation to be called *Pleroma;* meantime the pamphlet before us is a brief summary of some of the mooted points in question. The points touched on are that the title Jesus Nazaræus signifies that Jesus was a Nazir, or a member of one of the Nazir

communities, of which many existed in his day, and not an Essene; that the term "Saviour" is a Gentile expression and has no true equivalent in Hebrew; that crucifixion possessed a mystical and symbolical significance to the Gentiles; that the eucharistic sacrament was the spiritualisation of the echo of the primitive religious rites of a mystic god-eating; that the "resurrection" testimony was of the nature of "vision" and not based on physical fact.

G. R. S. M.

Texts in Verse

Thoughts from the First Three Gospels. By Herbert Gaussen, M.A. (London: Swan Sonnenschein & Co., Ltd.)

It is, we believe, established by modern criticism that a good deal of that portion of Scripture known as the Gospels is not what we have so long imagined it to be, yet we fear matters cannot truthfully be considered as improved by Mr. Gaussen's effort to render prose into verse. Perhaps even with regard to this last definition of his work we should explain that we use it because we take the will for the deed, since such lines as these cannot by the furthest extension of the term be called poetic:

No man would put new wine inside
Old wineskins; he would first
Take care new wineskins to provide,
For wineskins old would burst.

Or

A grain of mustard seed when sown
In size is very small,
But it is among herbs when grown
The greatest of them all.

In the lines beginning:

Saviour in Jordan's river
Baptised in lowly love, . .

we have a better specimen of Mr. Gaussen's work. We do not ignore the devotional spirit which pervades the volume, but we would advise the writer to mature his faculty before he produces another book, or, better still, we would counsel him to direct his energies to some channel more obviously his than that of versifying.

E. L.

Magazines and Pamphlets

Theosophist, August. In "Old Diary Leaves," Col. Olcott details the excitement caused by Mr. Judge's semi-private Circular making the most outrageous charges against Mrs. Besant and others; and confesses that, even now, he "finds it very hard to see all this turpitude uncovered without losing that judicial impartiality which should be my guide." Meanwhile, Mrs. Besant was making a triumphal progress on her Australian and New Zealand tour. Next follows Mr. Leadbeater's important Chicago lecture on the "Rationale of Telepathy and Mind Cure"; a story entitled "The Martyrs," by Michael Wood; Miss Kofel's "Theosophical Gleanings from Non-theosophical Fields" is concluded; Miss McQueen enforces the much-needed lesson that we must learn more and more to identify ourselves with the changeless Life instead of the ever-shifting Forms in which it is embodied; whilst under the title "A Study in Mediæval Mysticism," W. A. Mayers begins an account of the well-known *Imitation of Christ*. The number closes with the continuation of Miss Grewe's "Light on the Path," and C. E. Anklesaria's "Birth of Zoroaster."

In an account, quoted from the *Adelaide Evening Journal*, of an interview with Sandow, the celebrated athlete, there is a passage which should be studied by all who take an interest in the subjection of the body to the mind. He says: "In time you can exercise yourself whilst you are writing or talking or sitting still. That is done by will power. I can exercise every muscle in my body whilst I am sitting talking to you. . . . You see I can contract my muscles like lightning without moving a limb of my body. That is a sign that the nerve between the muscle and the brain is strong and well-developed. . . You must use your *mind*, and do the exercise gradually." To one who has not yet found this out for himself, these few words should be a revelation.

Prasnottara, August. In this number Ananda Rao gives an episode in the life of the great Maharatha leader Maharaja Shivaji, to bring out distinctly "the fact that the great Sages and Yogis in India are not engaged simply in selfishly thinking of their own spiritual advancement, but deem it their duty to make themselves useful to humanity in various ways. In all their humility and unselfishness they are ever ready to render themselves channels through which the mighty Divine Forces are constantly working for the Evolution of the Human Race on its onward path of Progress and Civilisation." The state-

ment is true, and very beautifully expressed; yet there needs a caution. There is, in truth, no *possibility* of the Sages and Yogis of whom the writer speaks, "selfishly" thinking or doing anything; but this unselfishness does not mean that they are bound to put all their life into merely helping Humanity. Each of them lives his own life—a life whose objects and methods are far beyond our conception—as much greater than anything our merely human world can furnish as they are greater than we are. That now and then one of us may succeed in touching the hem of Their garment and (like the woman in the gospel) find therein the healing of our plague, does not bring Them down to our level; it is only that when touched virtue *must* flow out of Them. To speak, even of Their unselfishness, is to take a liberty. Miss Edger continues her well-timed study of the Parsee religion; the second of Mrs. Besant's very important lectures on Mr. Myers' book makes us still more anxious to have the work complete; and Miss Arundale continues her paper on the "Conception of Soul." The Activities of the Section seem to be going on satisfactorily in spite of the summer heat, and the friends of the C.H. College will be glad to hear that it has obtained affiliation to the B.A. standard.

Theosophic Gleaner, August, opens with a Notice to Subscribers that the accounts show a large deficit and a plea for more subscribers. We heartily wish the appeal full success. After a fourth of Mr. Sutcliffe's "Short Studies in *The Secret Doctrine*," Narrain Rai Varma offers to break "A Lance for La Belle France." He declares that "with the single exception of India—both Ancient and Modern—France may well be called the land of the acutest thinkers, and of the most graceful writers." Well, why not? I've nothing against it. Among the other contents of an interesting number is a very curious account from Burma of what purports to be the reincarnation of a District Superintendent of Police who was murdered by dacoits about ten years ago in a Burman boy of four who seems, from the account, to have a full remembrance of his previous life. Surely such a case should not be left as a mere newspaper report—it must be worth a serious enquiry.

Lotus Journal, September, gives its readers notes of an address to the Lodge by Mrs. Hooper, No. III. of Mr. Worsdell's "Science Talks," Notes of an unpublished Lodge lecture by Mrs. Besant on the "Development of the Spiritual Life," and other useful and agreeable papers, ending with the continuation of Miss Mallet's "Outlines of Theosophy."

The Vâhan, September. The questions discussed in the "Enquirer" are, as to the need for us to pass through all experiences; the distinction between the Subjective and Objective Minds (the phrase would have made my old Professor of Metaphysics use strong language!); the "law in our members warring against the law of our minds"; and a valuable explanation from G. R. S. M. as to what Mr. Mead meant in his Convention address about the child stage of incarnation. In the absence of any authoritative decision, one can only say that it is an interesting speculation—"he that can receive it, let him receive it!"

Revue Théosophique, August, contains, in addition to translations from Mr. Leadbeater and Mrs. Besant, and the continuation of Dr. Pascal's "Law of Destiny," an interesting and touching account of the funeral of the late regretted M. Charles Blech, senr., in which many members of the French Society took part. In M. Courmes' words, they did so, not because, besides being a great man, he had been merely an ordinary good Theosophist, but because he had shown himself a most efficient helper of the cause, at Paris and throughout France, by the intelligent, devoted, and constant support, both material and moral, which he had given to the movement ever since he entered its ranks.

M. Courmes continues: "It was in 1898: the writings of Dr. Pascal and my own personal exertions had prepared the ground—and ruined our health; the elements of success were appearing here and there, but not yet brought into a focus. We needed a starting point, a tangible basis; and this was given us by the family Blech, of Paris, when its respected head, together with three of his children, dedicated his social position, his eminence as a great manufacturer, his prestige as a patriot who, after the loss of his native country Alsace, had personally and severely suffered for the sake of France, his connections, and, in short, his whole devotion to the progress of the theosophical movement; and this with a delicacy of feeling and a true sense of brotherhood which seemed to make him feel the debtor of those who claimed his assistance." Happy the man who leaves such a testimony behind him; and happy, too, the Section which enjoys the devotion of his children to take his place when he has passed onwards! The addresses of Dr. Pascal and M. L. Revel at the tomb are worthy of the occasion. Every English member of the Society joins in homage to his memory.

Theosophia, August. We congratulate our Dutch friends that an Editorial in this number ventures to head itself "Summer." Here in

England it would be a bad joke; almost as misplaced as the "Harvest Festivals" which some of our Churches and Chapels advertise, in a season which has given us neither Summer nor Harvest. Apparently Holland has been more fortunate. The literary contents of the number, besides translations, are a paper on "Theosophy in Home Life," by M. E. Deutschbein-Logeman, suggested by Mrs. Bell's paper with the same title, and a pleasant letter from Dr. J. J. Hallo giving his experiences of the last London Convention and his adventures about the country. We are inclined to agree with his criticism that we are not quite warm enough—too English, as our foreign friends would doubtless say. Another noticeable remark is that the wide distances between our country Lodges make it impossible for us to have anyone who could take such a place as the late Mevrouw Meuleman in Holland, that we cannot have the *family* feeling which in these countries makes the attraction of the Lodges. He does full justice to the energy and devotion of our English members, but his criticisms are well worth meditating over.

Théosophie, September. Our little Antwerp contemporary continues to furnish pleasant and instructive reading. The most serious portion is the report of M. Kohlen's lecture on Public Morality, on which much yet remains to be said, but not here.

Der Vâhan, August, continues the examination of Leadbeater's "The Other Side of Death," rightly concluding that the difficulties of the doctrine of our meeting after death will yet furnish much matter for discussion. The *Theosophist*, the THEOSOPHICAL REVIEW and the *Vâhan* are laid under contribution as usual, and translations from Sinnett's "Animal Kingdom" and Mrs. Besant's *Dharma* fill up the remaining space.

We have also to acknowledge the *New Zealand Theosophical Magazine; Theosophy in Australasia; South African Theosophist; Theosophic Messenger; Sophia; Theosofisch Maandblad;* and of other periodicals *Modern Astrology; Mind; La Nuova Parola; Theosophischer Wegweiser; Dharma; Light; The Message of Life; Psychotherapeutic Journal; Animal's Friend.*

A. A. W.

Printed by the WOMEN'S PRINTING SOCIETY, LIMITED, 66 & 68, Whitcomb Street, W.C.