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THE THEOSOPHICAL REVIEW

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FORMERLY "LUCIFER" FOUNDED IN 1887 BY H. P. BLAVATSKY
EDITED BY ANNIE BESANT AND G. R. S. MEAD

SEPTEMBER 15, 1903

	PAGE
I. On the Watch-Tower— The "Soul-Heresy" in Buddhism. Professor Poussin on Vijnāna. A Dynamic "I." The "I" and the "Self." The Highest Mound at Nippur. The "House of the Mountain." The Huichols. The Latest from Lhasa	1
II. The Wild Horses. By Mrs. Lauder	9
III. Romé a Centre of Religious Life in the Twentieth Century. By Dr. Tavani	10
IV. In Shaman-Land. By a Russian	25
V. How Two of the Brethren Prayed. By M.	32
VI. The Precession, Climatic and Declination Cycles, their Influence in the Formation of Polar Ice and the Existence of Nations. By David Gostling, F.R.I.B.A.	33
VII. The Mind to Hermes. By G. R. S. Mead	46
VIII. Will, Desire, and Emotion (<i>continued</i>). By Annie Besant	55
IX. "Human Personality" and Theosophical Thought. By Bertram Keightley	61
X. The Guardian of the City. By Michael Wood	70
XI. Reviews and Notices— Without Distinction of Creed. The First Biblical Critic. Jewish and Christian Scholarship in Co-operation. The Power of Thought. The First Written Gospel. Things Physiognomical. Magazines and Pamphlets	84

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

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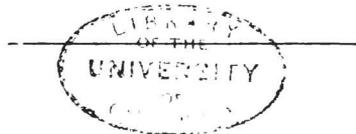
H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT AND G. R. S. MEAD.

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INDEX

	PAGE
Bible Legends of the Caucasus. A RUSSIAN	529
Celestial Holiday, A. ZEE	542
Christianity and Theosophy: A Clerical Dialogue. CLERICUS	260
Comparison of Egyptian, Mosaic and Gnostic Cosmogony and Christology, A. J. REDWOOD ANDERSON	409, 547
"Contemporary Psychology." B. K.	467
Creator and Creation. G. R. S. MEAD	221
Flotsam and Jetsam	276
Forgiveness of Sins, The. HORACE L. CONGDON	108, 210
Guardian of the City, The. MICHAEL WOOD	70
How Two of the Brethren Prayed. M.	32
"Human Personality" and Theosophical Thought. BERTRAM KEIGHTLEY	61
Jacob Böhme the Theosopher. MISS KISLINGBURY	206
Joseph Morris: Prophet and Reformer among the Mor- mons. MRS. ELIZABETH HUGHES	393
Karma as a Spectre. MISS MCQUEEN	225
King of the Fools, The. MICHAEL WOOD	243
Land of His Birth, The. MICHAEL WOOD	315
Lesson for To-day from the <i>Thousand and One Nights</i> , A. W. F. K.	516
Matrimony <i>versus</i> Celibacy. MRS. HERRING	268
Meaning of Tao, The. W. GORN OLD	334
Mind to Hermes, The. G. R. S. MEAD	46
Missionary View of the Central Hindu College, A	371
Mystic Omar, The. A. H. WARD	297
Nazarene Messiah, The. MISS HARDCASTLE	153
"Occult" Geology. W. WYBERGH	461, 489
Over the Border. ECHO	142, 438
Over-Mind, The. G. R. S. MEAD	133
Personality. ALEXANDER FULLERTON	519

	PAGE
Precession, Climatic and Declination Cycles, their Influence in the Formation of Polar Ice and the Existence of Nations, The. DAVID GOSTLING	33
Private Revelations, Of. ARTHUR A. WELLS	443
Reviews and Notices—	
Advanced Text-Book of Hindu Religion and Ethics, An	561
Æther and Gravitation. WILLIAM GEORGE HOOPER	474
Age of Christ. PAUL CARUS	187
As a Man Thinketh. JAMES ALLEN	87
Bhagavad Gîtâ or the Lord's Song, The. Trs. by ANNIE BESANT	376
Buddhist India. T. W. RHYSDAVIDS	180
Canon of Reason and Virtue, The. Trs. by DR. PAUL CARUS	473
Catalogue Raisonné of Works on the Occult Sciences, A. F. LEIGH GARDNER	475
Christian Difficulties in the Second and Twentieth Centuries. F. J. FOAKES JACKSON	85
Clues to Character. R. DIMSDALE STOCKER	91
Diatessarica, Part III. EDWIN A. ABBOTT	89
Forerunners of Dante. MARCUS DODS	375
In Memoriam P. C. Meuleman-van-Ginkel	476
Jesus the Last Great Initiate. EDOUARD SCHURÉ	186
Law of Sacrifice, The. W. SCOTT-ELLIOT	374
Laws of the Higher Life, The. ANNIE BESANT	177
Light Invisible, The. ROBERT BENSON	283
Living Wheel, The. T. J. UNIACKE	567
Magazines and Pamphlets 92, 189, 285, 381, 476,	573
Mediators, The. ROSAMUND TEMPLE	284
Mysteries of Mithra, The. FRANZ CUMONT	183
Mystics, Ascetics and Saints of India, The. JOHN CAMPBELL OMAN	378
New Conceptions in Science. CARL SNYDER	280
Outline of Metaphysics, An. JOHN S. MACKENZIE	564
Philosophy of Auguste Comte, The. L. LÉVY-BRUHL	569
Religion that will Wear, A. A SCOTTISH PRESBYTERIAN	84
S. Anselm. Trs. by SIDNEY NORTON DEANE	572
Thoughts from the First Three Gospels. HERBERT GAUSSEN	188
Vierteljahrsschrift für Bibelkunde, talmudischer und patristische Studien	87
Rome a Centre of Religious Life in the Twentieth Century. DR. TAVANI	10
Shaman-Land, In. A RUSSIAN	25
Sorceress of Antinoë, The. G. R. S. M.	499
Sound, the Builder. G. DYNE 159, 201,	337
Spirit's Wanderings, A. CAMPANA	355
Story of Yuein the Harper, The. MICHAEL WOOD	119
Stray Thoughts on Theosophy. G. R. S. MEAD	451
Sunset Land, The. CBCIL LYLURN	272
"Tree of Beauty, The." MICHAEL WOOD	533
Two Sermons of Thrice-Greatest Hermes. G. R. S. MEAD	310
Vicarious Suffering. MISS EDGER	168
Vision of the Rabbi, The. A RUSSIAN	105
Watch-Tower, On the. I, 97, 193, 289, 385,	481
Way of Darkness, The. MICHAEL WOOD	421
What the "Fire Elemental" told us. G. A. GASKELL	347
Wild Horses, The. MRS. LAUDER	9
Will, Desire and Emotion. ANNIE BESANT 55, 146, 237, 325, 504	

THE
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ON THE WATCH-TOWER

WE hear so much of the Buddha's denial of the ego and of the pessimism and nihilism of Buddhist philosophy, that it is with pleasure we notice the beginnings of a better understanding of the points at issue among our Western authorities. Indeed, we have ourselves for long been persuaded that the assertion and denial of the "ātman" are positions not so absolutely contradictory as they appear to be on the surface, and that the fact of the matter is that the very same problem is being discussed by both theorists, only the one prefers an objective exposition of the factors under consideration, the other clings to a subjective point of view. Both points of views are not only useful but necessary; neither by itself is all-sufficient; wisdom as ever, resides between the opposites.

In the *Journal Asiatique*, September-October, 1902, there appeared a valuable paper by Prof. de la Vallée Poussin entitled, "Dogmatique bouddhiste." Professor Poussin has already rendered great service to Buddhist studies by his researches into the Sanskrit sources of Buddhism, and in the present article he has broken so much fresh ground that his work may be said to mark

“a new departure in the exegesis of Buddhist literature.” In the last number of the *Journal of the Royal Asiatic Society*, Mrs. Rhys Davids has further contributed a valuable commentary on Professor Poussin’s labours and from this we append the following quotations.

* * *

THE tenets in question are the negation of *ātman* (Pali, *attā*) or soul, and the acquiescence in the current belief in *karma-phala*, or moral retribution in the after life. To Western minds the nihilism of the one Professor Poussin tenet and the persistent individuality implied in the on *Vijñāna* other form an antinomy or paralogism which implies either muddle headedness, or sophistry, or esotericism, or all three in early Buddhism. The difficulty of reconciliation was not unnoticed even by original adherents. Professor Poussin’s inquiry turns, as might have been expected, on the nature and function assigned, in both Pali and Sanskrit sources, to that constituent of the Buddhist *moi biologique* (I thank the author for that word !) which might replace the more obviously transcendental *ātman*—to wit, *vijñāna* (Pali *viññāṇa*). . . .

Professor de la Vallée Poussin finds a very positive evolution of *vijñāna*-theory in certain Sanskrit-Buddhist texts. The term *Samtāna* is joined to or substituted for it—a term which seems to approximate to our own neo-psychological concept of mind as a “continuum” or flux. And he infers from certain contents that this *vijñāna-samtāna* was regarded, not as one permanent, unchanging, transmigrating entity, as the soul was in the *ātman*-theory, but as an “essential series of individual and momentary consciousness,” forming a “procession vivace et autonome.” By autonomous he means independent of physical processes. According to this view the upspringing of a new *vijñāna* at conception, as the effect of the preceding last *vijñāna* of some expiring person, represents no change in kind, but only, to put it so, of degree. The *vijñāna* is but a recurring series, not a transferred entity or principle. Hence it is more correct, if less convenient, to speak, not of *vijñāna*, but of the *samtāna* of *pravṛtti-vijñānāni*.

* * *

THIS notion, he holds, gives us a continuous “I,” responsible yet susceptible of interruptions. And hereby the extremes of negation and affirmation in the early tradition are bridged over; and we get a coherent system, vindicating for Buddhism the claim of its founders to teach a Mean Doctrine (*majjhena dhammam*) between the Eternalism of *sabbam aīthi* and the Nihilism of *sabbam natthi*. He concludes that since in place of Soul the Buddhists substituted a protagonist who played the part of soul so uncommonly well, we must put into the background all their reiterated rejection of *Attā*.

A Dynamic
“I”

Now I venture to think that in breaking up the notion of an abstract *viññāna*-entity into a series of intellectual processes or force-moments, Professor Poussin shows true insight into Buddhist thought. Dimly and crudely, without scientific language or instrument, the early Buddhists were groping, under the crust of words, after that view of phenomena which we are tending to make fundamental in our science of to-day. They were feeling out after a dynamic conception of things—after a world-order of becoming, movement, process, sequence, force. . . .

For the relatively static and material notion of an invisible soul-monad dwelling in one concrete, perishable cage after another, Gotama substituted the idea of a series of wholly transient compounds (*sambhavo*), organisms, nexûs, living beings. Living revealed itself as a congeries of manifestations (*pātubhāvo*, *uppādo*) of becomings and extinctions. Part of the compound was relatively stable, to wit, the body (*rūpa*, *kāya*); but the rest—and this, *pace* the four other skandhas, virtually amounted to affective reaction of *vedanā*, and intellectual reaction, or *mano*, *citta*, or *viññāna*—was in a state of constant flux, “by day one thing as it arises, another as it wanes.” To call this by the name of a substance, conceived as permanent and unchanging, were the last absurdity (S. II., 94-5). And with respect to its destiny, the faithful are forbidden to hold any view “about the coming, going, transmigration, rebirth, growth, development of *viññāna* apart from what is hereon taught respecting the other skandhas” (S. III., 53 foll.).

* * *

Now what does all this mean in plain words? It means that the early Buddhists had to face precisely the same problem that we ourselves in the Theosophical movement have

The “I” and the “Self” to face to-day. The Good Law was for all and had to be set forth under concepts suited to very varying grades of intelligence. Setting aside the question as to whether the “*ātman*” was ever regarded simply as a relatively material “soul monad dwelling in one concrete perishable cage after another”—except by the most ignorant; it is difficult to see that any solution of the mystery of man, least of all any confidence in the moral order or any compelling authority for personal responsibility, could be derived from substituting for the “self” a “hypothetical quasi-noumenal continuum of self-induced flash-points of consciousness” (*viññāna*), as Mrs. Rhys Davids phrases it. The Good, the Beautiful, the True, is not to be phrased in such unlovely wording, and though it may be that there is some slight ephemeral gain in head knowledge by means of such thought-exercises,—when regarded from the standpoint of

the whole nature of man, it leads rather to emptiness than to that fullness which alone can satisfy the eternal desire implanted in the hearts of all. By all means regard the "I" as a flux, a becoming, but the eternal "continuum" of the "Self" *is*. But "becoming" becomes in time, and there are times and times. A time of becoming which causes the appearance of an "I" which is the "I" of one birth, and a time of becoming which constitutes the æonian "I" or "man" of a series of births, æonian but not everlasting, while the Self *is* for the eternities of eternities.

* * *

UNDER the skilful guidance of Professor Hilprecht the excavation work in Mesopotamia which the University of Pennsylvania supports, has been crowned with great success. The Highest Mound at Nippur The work is by no means finished, but what has been already done leaves no doubt but that the world-famous temple and *ziggurat* of Bel have been laid bare. To quote from the excellent report in *The Times* of June 2nd ("The Excavations at Nippur"):

To the presence of this edifice ancient Nippur owed its sanctity and fame, if not its very existence; and to the unearthing of the temple and the attempt to restore its plan much of the energy of each of the American expeditions has been devoted. Owing to the unscientific methods of excavating followed by the early diggers, the task has been much complicated; and before an entirely trustworthy plan of the earliest buildings can be secured many of the dump-heaps deposited on and close to the mounds which cover the *ziggurat* and its enclosures will have to be removed. The particular mound which marks the position of the *ziggurat* is the highest point at Nippur, and it forms an important land-mark for many miles in the flats of lower Mesopotamia. About a third of its extent has been explored so far; and as a result of his personal study of the remains and the reports of the architects attached to the last expedition, Hilprecht is able to put forward a clear picture of the place at different stages of its history.

The upper strata of the mound contained the remains of a huge fortified building, grouped round a citadel which covered the *ziggurat* of the early temple. Hilprecht proves that this building belonged to the Parthian period. . . . The citadel was an immense platform, cruciform on plan, which rose about thirty feet above the surrounding buildings of the fortress and had yet a second stage, not lower than twenty feet, rising from its centre. A well—the only one in connexion with this structure discovered in the whole enclosure—was carried down from the citadel through the core

of the *ziggurat* to water level, thus assuring a supply of water in case of the most stubborn siege. Indeed, this fortified palace must have been well-nigh impregnable; for all the buildings mentioned were enclosed by yet another strong wall, which, "when excavated, still rose to a height of over sixty feet . . . was more than thirty feet thick at its top, . . . almost forty feet at its base, . . . and was strengthened by huge buttresses at its corners and . . . smaller ones erected at equal distances between them."

Below this building were the remains of an earlier one, of a very similar character, of the Seleucidan period, of which, however, the excavators discovered only the most fragmentary traces, so that it appears the later builders demolished the earlier work. Lower still were the remains of the old temple.

* * *

WHEN it is remembered that the temple site was occupied over 4,000 years, and that the building underwent many alterations, enlargements, and patchings at the hands of successive kings and governors, who frequently paid scant attention to the work of their predecessors, tearing down walls and levelling buildings just as best suited their own schemes, it will be readily understood that the task of attempting a restoration of any particular period is no easy one. At present nothing in the nature of a final decision upon many points can be attempted. All that can be done to present some general idea of the place. Fortunately in its main features the temple remained much the same through a period of some 3,000 years, as the excavations suffice to show.

By the discovery of a plan of the old city on a tablet which was discovered during the excavations in the "Library," the task of restoration was greatly facilitated; and Hilprecht's theories are supported not only by the evidence of the trenches and actual remains, but by a number of references contained in the cuneiform documents of the place which he has studied. He is, therefore, able to give an interesting sketch of the Temple of Bel.

The building, then, with its annexes, formed quite a town, which was enclosed by a strong wall and a moat on the north-east and north-west, while on the south-west the Shatt en-Nil probably formed sufficient protection. On the south-east there lay a branch of the canal, but it seems certain that there was also a wall upon this side of the sacred area. In the north-west half of this area was a large open court, where stood shops and booths out-houses, magazines, servants' quarters, and possibly (Hilprecht is led to believe) the palace of the *patesis* of Nippur. In the south-west half stood the temple buildings proper. From traces of a building uncovered by Dr. Peters (but now buried beneath a dump-heap!) it seems that on the banks of the branch canal there was a quay, or landing stage, opposite which rose the great gate of the outer court of the temple. Each side of this outer court was about 260 feet long. Within its area Peters had discovered a small chapel dedicated to Bel; and Hilprecht believes that the "houses" of the

other gods—at least twenty-four in number—who were worshipped at Nippur also stood there. But this portion of the ground has still to be cleared.

Opposite the gate of the outer enclosure stood a second one leading to the inner court. The exact dimensions of this court cannot be given until the upper strata of the mound are removed; but on plan the two enclosures formed a T, of which the outer one may be called the foot and the inner one the head. The enclosing wall was built of unbaked bricks and its face was broken up by shallow buttresses placed at regular intervals along it. The gateway projected considerably on both sides of the wall; its faces were decorated with narrow panels; and it had the stepped recesses characteristic of Babylonian buildings. A similar gate was discovered behind the *xiggurat* opposite the one between the two courts.

Within the second enclosure stood the famous *xiggurat* itself. From evidence which need not be set out in detail, Hilprecht is led to the conclusion that it consisted of a tower of five stages, on the uppermost of which rested the shrine of Bel. It did not stand in the centre of the enclosure, but on the south-west side, and the ascent to the tower was not opposite the gateway, but somewhat to the left (west). It was largest in the time of Ashurbanapal, when it "covered an area forming a rectangular parallelogram, the two sides of which measured 190 and 128 feet respectively." At that time it was encased with burnt bricks, and on three sides at least its faces were decorated with panels, or shallow buttresses. Then also the courtyard was paved with baked bricks throughout, and the whole of the temple buildings seem to have been in excellent order. In pre-Sargonic days the *xiggurat* was much smaller, but successive builders, notably Naram-Sin and Ur-Gur, enlarged and improved it, gradually substituting baked brick for unbaked; and the whole temple naturally kept on being improved in a like manner.

In the north angle of the court, was the "House of Bel," where "the household of the god and his consort was established . . . sacrifices were offered, and the most valuable votive offerings of the greatest Babylonian monarchs deposited. In other words, it was the famous temple of Bel, which, together with the stage-tower, formed an organic whole enclosed by a common wall, and was generally known under the name of *Ekur*, House of the Mountain."

* * *

THERE are so many of our readers interested in the "Story of Atlantis" and everything connected therewith, that they cannot

but be glad to hear of the publication of two

The Huichols massive and profusely illustrated volumes by the Norwegian traveller and anthropologist

Carl Lumboltz, entitled *Unknown Mexico* (Macmillan & Co.).

Nothing in these volumes will prove of greater fascination than

Mr. Lumholtz's description of the Huichols of the Sierra Madre del Norte, to whom a large portion of the second volume is devoted and concerning whom *The Athenæum* of May 30th gives the following summary :

Their name, as now written, is a Spanish corruption of a native word signifying "healers," and, in fact, nearly one-fourth of the men are wizard-doctors (*shaman*), in which capacity they travel widely among their more illiterate neighbours, and make pilgrimages to certain places held to be sacred. Related to the Aztecs, they belong to tribes which have virtually maintained their independence up to the present day in their almost inaccessible fastnesses ; while the main trunk of the family attained the high civilisation which the Spaniards found—and destroyed—under Montezuma. Although they were conquered, after a fashion, in 1722, and nominally converted to Christianity, the churches are to-day in ruins, and no priest is to be found living among the Huichols, although one occasionally appears for the sake of the fees for baptism and marriage. . . . A tally or calendar of knotted rope, similar in appearance to the Peruvian *quipus*, . . . is used by the seekers of *hikuli*, a name given to several small species of cacti, which live for months after they have been rooted up, and as the eating of them causes ecstasy, they are looked upon as demigods and treated with great reverence ; in fact, there is an elaborate *hikuli* cult, with observances which vary among different tribes. In its recuperative power *hikuli* resembles the coca which is chewed by the Indians of Peru and Bolivia, while it possesses other properties for which the reader may consult vol. i., p. 359. On one occasion, when suffering from great exhaustion, the author had recourse to this plant, and experienced great relief ; but during the night he suffered from the after effects of the drug, which showed themselves, when his eyes were closed, in colour-visions of purple and green flashes and zigzags. He was also nauseated, and had no appetite until noon of the next day, by which time he had entirely recovered.

* * *

The Times of June 20th gives the summary of a lecture delivered before the Russian Imperial Geographical Society, at St. Petersburg, by the Russian explorer M. Zybikoff, who has recently spent twelve months in Lhasa. M. Zybikoff is a Buriat and a Buddhist and enter Tibet as a lama with a caravan of pilgrims. Unfortunately his lecture as reported by *The Times* says but little about lamaism, but confines itself to the tourist guide-book point of view. It is, however, of interest to learn that M. Zybikoff succeeded in bringing away with him a collection of

Tibetan MSS., some of ancient date. The lecturer spoke as follows :

The population is composed of Tibetans, who call themselves Ovos, Chinese, Hindus, and Mongols. The Chinese who inhabit Tibet are almost all merchants or soldiers. They only spend there a few years until relieved. During their stay in the country they take native girls as concubines, and the male children are considered Chinese and the female Tibetans. Many skilful workmen from Nepal are employed as sculptors and jewellers in the temples. Almost the whole of Central Tibet belongs to the Dalai Lama, who is extending his proprietorship more and more. Tibetan cooking is not very appetising. The principal dishes are soups prepared from barley-meal and pounded bones, curded milk, vegetables served in seas of butter, and uncooked meat. A spirit is extracted from wheat that costs under a half-penny a pint. The morality of the Tibetans is very low. Both polyandry and polygamy flourish. The people spend a good deal on fine clothes, and the wealthy are like walking jewellers' shops. Labour is very badly paid, little more than a penny a day. If you give a priest sixpence, he will say his best prayers on your behalf for a whole day. The population of Lhasa itself does not exceed 10,000, but there are always many pilgrims, merchants and workpeople passing through. In the middle of the town, which has a circumference of about seven miles, stands the celebrated temple containing the gigantic bronze statue of Buddha. On the head of the statue is a gold crown, decorated with precious stones. Round the statue lamps fed with melted butter are kept constantly burning. Near the temple is a large courtyard, in which thousands of lamas assemble twice a year to say prayers for the Dalai Lama and the Emperor of China. The residence of the Dalai Lama is on a mountain three-quarters of a mile from Lhasa, and close to it is another Palace used as the Treasury, the high school of theology and medicine, the residence of 1,200 Court functionaries and 500 monks, and the State prison. The Tibetan officials are corrupt to the last degree; every one of them has his price, and thinks only of enriching himself. The army is worthless; the men are armed with old muskets and bows.

THE WILD HORSES

To every man cometh a time when he hears nought about him save the trampling of the wild horses which are for ever riding through the world and may not rest. The multitude that walk the ways happy-eyed and heedless know them not, or if perchance they catch a glimpse of those tossing manes it is but as a dream; only tradition, guardian of the Real, preserves record of the endless ride. For when the foam lifts high, dashing on the rock-bound coast the children shout "Look, there come the proud steeds of the sea." The old Norsemen knew them, for it was on such rode the Valkyrie, the storm-maidens dashing through the sky. And it is on them that the conquerors of earth and heaven sit triumphant, and that the gods visit the world at the birth of each great age. But those who hear the hoofs ring, and feel the rush of wind sweep with them as they flash by are not as other men.

In the Eden garden where half the world dwells, the steeds of mystery do not appear, only when the wicket gate is reached and the journey across the plain is begun does the wanderer hear the far-off neighing, and leap to hear. For the Voice within him also waking, urgeth on, rousing dreams of the world's mastery, of kingdoms to be acquired by the bridling of these restless ones.

Therefore presseth he on, and the neighing is now far, now near, and now those hoofs strike yonder stone into fire, and here hardly he beholdeth the wild manes glistening in the sun. But once that he layeth his hand on the bridles all things change. They may escape him again, they may elude him for long, but he feels their presence though he cannot retain it, the fierce panting is in his very heart, the music singing through his brain is but the echo of their trampling. At times the terror of it takes him, he shuts the floodgates against that which thunders far

away. He cannot yet sustain the breaking of the barriers, his soul is weak, and shudders like a frightened child.

Whether he roam on the waste lands, or climb the hills, or move through the din of streets, or kneel in the temple's hush he never forgets. Though he flee to the ends of the world the wild horses will find him. For it is his soul's charge that he bridle these and mount them fearless for the victory that shall be. And if one meet him, knowing the truth by that identity of experience which is the clue of souls, and if he ask, speaking in his own tongue, "Friend, have you heard the strange winds blow?" he shall make answer, "Comrade, I have known the trampling of the wild horses, let us to the dark valley where waits Cuchulain, conqueror of old, for Liath Mocha and Black Shanglain are there. Let us make ready the stalls, for we also shall encircle Erin, bounding forth triumphant, stirring in her heart the fires undying, quickening the birth seed of winged hopes. And so forward! Away!"

EVELINE LAUDER.

ROME A CENTRE OF RELIGIOUS LIFE IN THE TWENTIETH CENTURY

WHEN we consider the rapid diffusion of Roman Catholicism in some young nations and its activity in regaining the ground lost since the times of the Reformation, we cannot help acknowledging that Roman Catholicism still possesses a vital force, or at least a proselytising power, superior to that of many other denominations. The rapid progress of Roman Catholicism in the United States in these last thirty years is perhaps the most remarkable feature of its history in the nineteenth century. The number of conversions in the States as estimated by Cardinal Gibbons amounts to thirty thousand per year; so that whereas thirty years ago the Roman Catholics were only one-hundredth of the whole population they have become to-day nearly one-sixth.

Glancing at the nations of Europe we find that the Roman

hierarchy has been re-established in Germany, England and Scotland, the number of the Roman Catholic priests and churches has wonderfully increased, and everything makes people in Rome believe that the complete conversion of the Anglo-Saxon race is imminent. Even in Russia we may notice a movement of *rapprochement* to Rome. There is to-day in Rome a *chargé d'affaires* who represents the Russian Government in its relations with the Vatican, and lately Father Tondini, one of the most zealous missionaries working for the conversion of Russia to Roman Catholicism, has assured the Vatican that Russia would be ready to negotiate with Rome about the acceptance of a new Calendar, whenever Rome should agree to a re-correction of the Gregorian. Certainly these results in Russia cannot be considered as great triumphs of Roman Catholicism; they are, however, favourable enough to satisfy the hopes of such Roman Catholics as can reasonably see in this change the beginning of the breaking up of a situation which was till now believed to be rigid and unalterable.

The first thing that such signs of progress seem to suggest is that Roman Catholicism is not a religion which we can call out of date and unsuitable to the spirit of our times. Nay, when we reflect that among new converts are thousands of a nation like America, in which the spirit of our age is so concretely expressed, we must confess that Roman Catholicism possesses a vitality which abundantly satisfies the intellectual and moral needs of our times. And so it appeared to Mr. Tocqueville when asserting that "if Roman Catholicism could withdraw itself from political hatred the spirit of this century would be very favourable to it." La Brunetière, in an article which appeared some time ago in the *Revue des Deux Mondes** has also attempted to show that this is a fact which has been verified in the conversion of the United States to Roman Catholicism. But in this article of the illustrious French writer there is no attempt to define the spirit of Rome in itself, apart from the manner in which it has been understood by the Americans, and to compare it with the spirit of our times. That Americans may have so understood it as to find it in complete harmony with the spirit of our age does not prove

* "Le Catholicisme aux États Unis," *Revue des Deux Mondes*, 1898.

that Roman Catholicism does really possess such a character. Americans may have misunderstood Rome; and this appears more likely from the condemnation of Americanism by Rome, which followed a short time after La Brunnetière had written the article mentioned above. What the spirit of Rome is, as represented by the religious authority of Rome, and how far such spirit is in harmony with modern times, is what I shall endeavour to show in this article. The facts which I shall bring forward are under the control of anybody who is in close contact with Rome, and their logical outcome is not less evident than the facts themselves to anybody who looks at them with an impartial mind free from passion and fanaticism.

It is true that new converts to Roman Catholicism, especially those of the educated class, inaugurate their religious life with the conviction that Rome is capable of satisfying every intellectual and moral need of our times. But how to reconcile such conviction with a series of facts which often seem to prove quite the opposite, is a hard problem which soon comes to try the faith of the newly converted. There are, of course, different ways of looking at the harmony, or lack of harmony, between a religious creed and the intellectual and moral needs of our spiritual life. One way, which rests upon an *à priori* basis, consists in a firm belief that since religious truth is the revelation of the Absolute Truth, there cannot be any real collision between it and other manifestations of truth. There can be only the appearance of a conflict, and such appearance will speedily vanish when truths, apparently contradictory to the religious, are rightly interpreted and understood; and here, it is needless to say, a right interpretation means most frequently the subordination of the profane truths to the religious. Strong in this method of reasoning, a Roman theologian, perceiving the irreconcilability of Biblical cosmogony, taken in its literal meaning, with scientific data, has permitted himself a strange interpretation of the conclusions of geology. A specimen of such interpretation is given in the course of theology of Cardinal Mazzella, who explains the formation of metals and other similar phenomena by the immediate intervention of the creative power of God; they are *ludi naturæ* (freaks of nature) as he calls them, so that we have no

need to admit for their formation an age of the earth longer than that ascribed to it by the Bible. It is easy to see what becomes of science if we adopt such a method of interpretation. There is, however, in Rome a more literal school of theologians better disposed towards the claims of science ; but so far from representing the genuine thought of Rome, they are, as we shall see, but little considered and sometimes treated hardly by Roman authority.

The teaching authority of Rome is displayed in a semi-official character by the theologians *magni ponderis*, whose weight, however, it is not for everyone to decide ; while officially it is represented by the Roman Congregatioꝛs, and above all by the Papal encyclicas and definitions. It is in these instruments that the thought of Rome has to be studied. This teaching authority is believed to conform itself to three precedents : namely, the spirit of the Fathers ; tradition ; and the constant practice of the Church. But how to ascertain the mind of these three precedent authorities, and how to use them, is a matter entirely reserved to Rome to decide ; so that practically they do not constitute a superior authority to which our conscience can legitimately appeal, but they are used by Rome in supporting her own authority. Thus we find ourselves again in face of a unique authority, the absolute authority of Rome.

Moreover, the methods adopted by Rome in defining the thought and the practical value of this apparently superior authority are too far from being scientifically reliable. Thus, for instance, to speak of the spirit of the Fathers ; when we consider the nature of the unity that existed between the religious attitude of their minds and the intellectual needs of their age, we soon understand that a material revival of such an attitude to-day would be quite out of date. Their attitude, it is true, realised a unity which necessarily depended upon the development of religion as a form of reason ; but the religious situation of their day cannot be re-established in its material integrity without calling back to life all the facts in which reason asserted itself at that stage of its development—a reversion which would be repugnant to our common-sense.

When, however, we consider the spirit in which the Fathers

were anxious to maintain such unity in the whole of their spiritual life, we can see how far Rome is from understanding in a right sense her appeal to the Fathers.

It is not difficult to see that while the Fathers were in perfect harmony with the spirit of their own times, Rome is not so with the spirit of her times. For instance, in the interpretation of the Biblical cosmogony, it is well-known how little anxious the Fathers were to maintain the literal interpretation. St. Augustine and the whole school of Alexandria abandoned the literal meaning, moved thereto simply by philosophical motives. According to the views of the Platonic philosophy, Augustine believed that the world was created *uno ictu* (in one *coup*) and not in six days. "The extreme freedom of discussion of Christendom of to-day can be best paralleled in the discussion of the age of the Alexandrian school in the early centuries of Christianity," says Archdeacon Wilson.*

Nay, this spirit of freedom striving after unity between dogma and reason has informed the theological movement all along from St. John's Gospel to the Greek Fathers, and from the Greek Fathers to St. Thomas Aquinas, to such an extent that science, philosophy, and theology have become so welded together that any one could not be separated from the others without losing its own meaning and integrity. But Rome instead of continuing the line of this development has stopped at this point as at a final *meta*. She has lost from sight the spiritual meaning of this movement, and has taken as a final expression what was simply a stage in the accomplishment of the unity between religious truth and reason. Rome, indeed, does not recognise any progress along this line beyond what has been accomplished by the Schoolmen, and her efforts of to-day consist in bringing philosophy and theology back to scholasticism. But this situation, which expressed the unity of our spiritual life 800 years ago, does not express it to-day. Our thought has now left this state of affairs far far behind; it has brought with itself the germ of unity into a region very far removed from the scholastic environment.

In this respect then, Rome has broken with that spirit of

* *Contemporary Review*, Feb., 1903.

freedom, which brought her to the position which to-day she maintains as unchangeable. Of this spirit of freedom, which was so prominent amongst the Fathers, there is no trace left amongst the modern theologians of Rome. I remember that Cardinal Parrocchi, who was still considered as a *liberal* in the College of the Cardinals, while Vicar of His late Holiness, said in a public lecture that although he did not dare to condemn the light thrown by science on the problem of the evolution of the earth, still he would not depart from the literal meaning of the Biblical account "*from respect to the sacred Text.*" Nevertheless the wide views adopted by Cardinal Newman in defending the Catholic dogmas against aggressive science have been hardly tolerated by Rome; while the Abbé Stoppani, an eminent geologist and theologian as well, a man possessing all the requisites for pointing out in their true values the relations between science and the Bible, instead of support, has found coolness and opposition on the part of Rome.

Meantime the sincere Catholics, clergy and laymen, who have been paying attention to the imposing claims of modern thought for a reform of theology, have endeavoured to find a middle way, which, without altering the substance of religious dogma, would satisfy the new intellectual and moral needs. To this class belong the brilliant phalanx of modern apologists, who have tried to put forward Christian truth within such limits as to make it quite independent of the principles which live and move in the progress of natural and moral sciences. The most advanced position of this movement is occupied by those who look for a rational unity between modern philosophy and theology, reason and Christian truth. These two classes of religious thinkers represent the whole dialectic movement of religion as a form of the development of reason; that is to say, they separate the religious principle from what is extraneous to it, in order to find its unity with reason in a higher stage of its manifestation.

All these men have taken into consideration the claims of science, nay they have made of these claims the motives determining a more reasonable definition of religious truth. But though Rome thanks them for their good services and intentions, she nevertheless keeps a watchful eye on them in order to put

them in their place the day they inadvertently pass the limits of her tolerance. The question which Rome puts to herself is whether sciences deserve any attention at all in the sense of allowing them to influence the religious attitude. Roman authority, as represented by Roman theologians and Congregations, does not recognise the claims of science as having any right in determining the meaning and the words of our religious creed. If any attention is to be paid to the voice of science, it is only in order to find in its words, no matter how, a sanction for religious dogma as shaped by Rome, fixed and formulated *à priori* to all conclusions of science. Thus Rome, with an attitude incapable of any real progress, represents a stationary position in face of the development of reason. She defines every day more definitely her isolated position; she realises a dualism that breaks the natural unity of our spiritual life.

In order to see her position in a clearer light, let us look a little deeper into the meaning of such unity. The unity of our spiritual life is reason, *viz.*, that which makes the world intelligible. It is through the intelligibility of a thing that we assert its reality, and a thing as far as it is intelligible is but a realisation of reason. So all forms of our spiritual life, as concretisations of reason, must realise the nature of reason, and in their intelligibility they must be reducible to reason, which is the thing intelligible and real for itself. And what is religion but a form of our spiritual life, a concretisation of reason? * And as such, its claims are legitimate in so far as it reveals a side, and the inmost side, of the intelligibility of the world. As such, religion in its teachable aspect cannot be expressed by a dogmatical formula. The dogma expresses a fact the proof of which is not essentially reason, that is, whose categories are not proved to be real by the principle of their reciprocal determination, but it expresses a fact whose reality rests upon an authority necessarily preventing the natural and spontaneous exercise of reason.

Dogmatic teaching necessarily supposes tacitly or explicitly an *infallibile magisterium*; this has always existed in the Church of Rome in the authority of the Œcumenical Council, and lately

* This conception of religion belongs to the philosophy of Hegel, who develops this idea in the Introduction to his *Philosophy of History*.

in the teaching *ex cathedrâ* of the Pope. In this last form the dogmatic teaching of Rome has been completely organised, it has received the finishing touch, and the way it works has become more evident and intelligible to the people. How Rome understands her dogmatising authority, absolutely excluding the authority of reason, is better understood from the way in which Roman Catholics ought to look at a question which has become the subject of a Papal definition. It is inculcated by Roman Catholic theologians that the decision of an Œcumenical Council, or of the Pope speaking *ex cathedrâ*, is above all private opinions, and that a good Christian must accept it, even if he *were convinced that there were some reasons against it before the definition*. This is also meant by the common saying "*Roma locuta est causa finita est*," with which good Roman Catholics greet a new definition from Rome. The only use of reason that is allowed us in this case is to deny reason, to silence its voice, not in the name of reason, since this claims the full expansion and assertion of itself in a compulsory manner, but by doing violence to reason itself. It is repeated *usque ad nauseam* by Roman Catholic periodicals, that the sovereignty of reason is a usurpation.

But in the name of what is such usurpation proclaimed? Is it not in the name of reason itself? And if the rights of reason are recognised as valid in admitting a limit beyond which the sovereignty of reason ceases, why ought they to be disregarded on other occasions? What I want to point out here is that faith and reason, as they have always been understood by Rome, cannot exist together in guiding the conscience of the people; one excludes the other in the very root of its being. Faith agrees with reason only as far as the object of faith is a *possible* object of reason in its future development. This is the first condition that the object of faith and that of reason may coincide in a perfect identity.

But the creed of Rome, just because of its dogmatical nature, not possessing in itself the reason of itself, constitutes an attempt against the rational unity of our spiritual life. "A creed," as Canon Hensley Henson has said from the pulpit of Westminster Abbey, "is either the very mainspring of the religious life or it is

its worst impediment. Let superstition block the fountain of belief . . . and the religious life shrivels into a convention and decays into an imposture." Now a creed which carries a meaning unsuitable to the needs of our spirit, which is indigestible to our mind, and forms no part of our spiritual life, is nothing else than a superstition. Its literal meaning may suit certain conditions of our spirit, may realise a certain stage of our spiritual life; but when we have transcended such a stage, if the formulæ do not afford a motive of credibility superior to that contained in their literal meaning, they become void. Under such circumstances there occurs the rupture of the human spirit with a religious creed. A religion which is incapable of transcending the form in which it is taught, is not a living religion; it dies in many consciences just because it falls short of that vital force which is required for accompanying the spirit in the higher sphere of its evolution. In the development of reason, as manifested in mankind, such point of rupture in the unity of the spiritual life, the point at which the religion of Rome showed itself unable to follow the spiritual progress of the human race, was definitely reached in what determined the movement of the Reformation.

To-day, when the evolution of the spirit through the human race is more completely summed up in the life of the individual, such a critical point is felt in the course of a man's life by everybody, we may say, in whom the spiritual life is manifested in a certain degree. For spirits of this kind, and they constitute the mind of religious society, a religious creed cannot become a part of their life, cannot be the mainspring of their spiritual life, unless it is assumed not as an expression of the absolute truth, but as an expression whose meaning is provisory and continually progressing, representing at any stage the starting-point for a more advanced religious position.

An instance of such progress in the interpretation of the Christian creed is afforded by the attitude which is gaining ground in the English Church, regarding the motives of credibility in the divinity of Christ. That is to say, from the thaumaturgical power of Christ, which was assumed as a first motive for accepting the divinity of Christ, we have passed to the as-

sumption of His practical reason or the moral efficiency of His teaching as the first proof of His divine nature. "It is because He interprets us so completely to ourselves that we recognise God in Him, and recognising this, the physical marvels at the opening and close of His career do not appear incongruous."* The spirit of freedom shown in this new standpoint in christology contrasts strangely with the spirit displayed lately by Rome in repressing the rational tendencies of Biblical exegesis. The English Church, freed from dogmatical teaching, with a creed whose expansible meaning suits the different stages of our life, realises a rational position which Rome will understand the day she sees herself compelled to save her existence at the cost of a necessary and salutary crisis. But how far Rome is from understanding her false conduct we can see from the kind of training which she imparts to the future members of the Roman Curia. The ordinary sources of supply of clergy of *alto rango* are the Ecclesiastical Academy of Nobles (for training those who enter the diplomatic service) and the Seminaries of Rome. Amongst the latter are prominent the Seminary St. Apollinaris, the Vatican Seminary, the Capranica College and the Pius Seminary. About three-quarters of the living Cardinals, and the late Pope himself, have been educated in these institutions. No extraordinary abilities are required for entrance into any of them; for some, as the Ecclesiastical Academy of the Nobles, a good financial standing is necessary. Once entered in any one of them the career for high dignities does not present serious difficulties. The poor clergy, who, deprived of means and protection, have no chance of success, are destined to increase the class of the poor priests commonly called in Rome *gli scagnozzi*. What are the feelings of these poor and unfortunate priests, is better known from the periodical publications destined to protect the interests of the low clergy against the high clergy. The places in which the future representatives of Roman authority acquire the knowledge which they have to display later on in the accomplishment of their duties, are the University of St. Apollinaris, the Propaganda Fide and the Gregorian University. The main trend of the theological teaching of these universities

* *The Temple Bible*, p. 132.

is one of complete return to that of St. Thomas Aquinas, of which each of these universities boasts itself to represent the genuine thought. By Thomism, as inculcated by the late Pope, all other theological schools have been superseded. Men representing Thomism in its most pure and antique form, like Satolli, Zigtiara, and Prisco, have been honoured with the cardinal's hat.

Owing to this impulse given by the supreme authority, Thomism has been revived with such strength that it has often degenerated into fanaticism, even among those teaching bodies which seemed less disposed to favour it. Thus the late Father Cornoldi, S.J., a man of great authority in this matter, says that "St. Thomas must either be accepted or abandoned in his totality." As a basis for this assertion he has written his course of Thomistic philosophy, in which with a surprising ingenuity he maintains all the physical and chemical theories of the Middle Ages. Any other philosophy, even though it be Catholic, as for instance, Ontologism, Cartesianism, Rosminianism, has been banished from Roman Catholic schools, simply because it represents a progress of the Catholic philosophy beyond Thomism. Nor has Rome neglected to make use of her censures on occasions when she has thought that such censures would have any effect. One of the most unfortunate philosophical systems within the reach of Roman anathemas has been Rosminianism. When the famous forty propositions of Rosmini were condemned, many Catholics asked whether a philosophical system could be the object of a condemnation, and then what kind of authority was that of the Cardinal Prefect of the Roman Congregation who condemned them. On these grounds many Roman Catholics considered that the censure still did not prevent them from following the Rosminian system *tuto pede*. But when Rome saw that her voice was not enough she made herself understood with practical measures. Members of religious congregations suspected of Rosminianism were removed from teaching, were called to Rome and placed under the immediate supervision of the Vatican police. This conduct of Rome found support in the aggressive newspaper, the *Osservatore Cattolico* of Milan, which altogether forgot its Christian charity in dealing with Rosminians and Rosmini.

And still there has been no man to be compared with the Abbé Rosmini, of such holiness, ability and good faith, in developing a philosophical system reconciling modern philosophy with Catholic dogma.

If the coercive authority of the Roman Church cannot to-day any longer show itself as it used to do some centuries ago, it has still kept the spirit of the olden times in all its integrity. The Roman Congregations have still the same organisation as in the times of Sixtus V. and Pius V. Their Decreta against *astrologos et mathematicos* are still read in certain reunions at fixed dates of the year, and lately there have also been priests who have silently submitted themselves to go to the prison in the Palace of the Inquisition, for faults to which such punishment used to be attached. But it is strange to see that while the old spirit amongst the Consultores of the Inquisition is still alive, they are careful in hiding from the public its history and its existence. There is the sentence of excommunication *major, viz.*, reserved for the absolution of the Pope, against those who without permission dare to enter in the Archives of the Inquisition. The genuine documents of the history of the Inquisition are jealously kept from the curiosity of the public. The original documents of the trials of Galileo and Giordano Bruno, edited a few years ago by Prof. Berti, are simply falsifications forged by those who sold them to Prof. Berti. But these facts, as I have said, are kept rather secret, and one must have lived in the Vatican in order to verify them.

The coercive conduct of the Roman Church open to public control appears in the decrees of the *Index librorum prohibitorum*. It is rather difficult to form an idea of the *criterium* followed by this Congregation in its decisions. There are valuable books condemned for futile reasons. *The Life of Jesus* written by R. Bonghi was condemned simply because the person of Jesus was represented in the engravings of the book without the distinctive sign of divinity round his head. A book of poetry written by the living Italian poetess Ada Negri, has been put on the Index simply because of its title *Fatality*, and though there is only one poem of the whole book devoted to this subject. A pamphlet written by Monsignor Bonomelli, Bishop of Cremona,

in which the illustrious prelate expressed a wish for the reconciliation between the Italian Government and the Vatican, attracted the censure of the Vatican, and the Bishop had to ask pardon publicly of the people of his diocese for the scandal of which he was thought to be guilty. Fortunately the censure of the Index does not practically do any harm to the development of literature, because it is enough that a book be put on the Index to increase enormously the number of its readers. But, as Mgr. Keane said in a congress of Catholic scientific men: "In order to conquer for the Old Church the universality of the world, in future we must proceed, not with censures and condemnations, but with insisting persuasion to the truth." But this will only happen when Rome shall have joined herself to the religious movement of our day, which is tending towards the establishment of the rational existence of Christianity. From the facts related above we can see that Rome is still far from being disposed to enter any such movement; some, however, of her distinguished adherents have already taken part in it, and are anxiously waiting for the approval of their position from the supreme authority. Summing up the meaning of the facts referred to above, we may say that Christianity, as to its enlightening power and spirit of freedom, was ahead of its times in the early period of its development, was in harmony with its times in conquering the world to itself, but it was left behind the times when it definitely assumed the shape given it by Rome.

The Rome of to-day, as I have tried to show, is not in harmony with her times, and therefore, instead of explaining the progress of Roman Catholicism as due to such harmony, as La Brunnetière has done, we must seek for other factors, intrinsic or extrinsic to the nature of the teaching of Rome, as better capable of explaining such progress in its totality. An important fact which cannot escape our consideration, is the passing away of Protestantism as incapable of carrying to its last consequences the principle informing its doctrinal attitude. This decline of Protestantism has naturally determined a current in favour of its direct and primitive adversary, the Roman Church.

Those who through the crisis of the doctrines of the Church are able to see the spirit of freedom and rational faith that is

informing the new life of the Christian Church, instead of turning to Rome to find an end to their intellectual struggles and anxieties, are confident that they will find a solution in the conduct of Providence, in the Divine Will gradually revealing itself in the further meaning we are gaining of such realities as reason, world and man. At the root of all questions concerning the mutual relations between the natural and the supernatural, there is an effort being made for a better understanding of nature, an understanding in which all division between natural and supernatural will disappear—God will speak through the only means that men possess for understanding Him, that is *reason*.

There are others, and these constitute the vast majority, who for different reasons are unable to recognise in themselves a principle capable of giving them intellectual peace. These feel now, more than ever, the need for a supreme authority whose unhesitating teaching represents in a concrete manner the Word of God, and consequently takes with more success the place of their reason, bringing them tranquillity of conscience. Indubitably Rome shapes her dogmatical and moral theories in a concrete and definite form which very well suits this kind of spirit. Her moral teaching, for instance, the most elastic in its form, has lately reached in the theory of *Probabilism* the form of a plain and practical rule of conduct. The principle of Probabilism, by which one can in morals follow *tuto pede* the opinion of a theologian of great authority, has brought to many consciences that peace which they were unable to find otherwise. Her dogmatical teaching suits wonderfully another class of persons, persons who possess special intellectual abilities and culture, while their spirit is alien from theological questions. This fact must not be forgotten in explaining the diffusion of Roman Catholicism in the United States. The harmony which some Americans thought to find between their spirit and that of Rome cannot delude them for long, now that Rome has condemned with Americanism all the liberal doctrines professed by the American Catholics. The motives of the conversion of Americans to Roman Catholicism consist principally in certain natural dispositions of the Americans themselves, in purely American motives creating, so to speak, an American Catholicism,

whose spirit Rome tolerates with the hope of assimilating it some day completely to herself.

But the dogmatical and rigid teaching of Rome, though it may be successful amongst a certain class of people and under certain circumstances, as we have seen just now, is not the natural method adaptable to man as man, and it has not in itself the virtue of its success. "It will be urged that it is in the certitude of the Mahomedan's faith or of the Romanist's in the unalterability of their faith—the superiority to all examination—that the strength of such faith lies. It is so; certitude in presence of ignorance makes devotees, but certitude in presence of knowledge makes sceptics; certitude under certain conditions makes for strength, but under other conditions it makes for paralysis."*

And what is the meaning of the struggle which is becoming with every day more open and keen between Rome and the high cultured element of her people? Is it not that the certitude *imposed* by Rome is a yoke, an impediment to the development of their spiritual life? Rome may succeed in retarding such development, but she will never succeed in stopping it. The nature of spirit is freedom, and spirit will live and develop itself by reducing to itself any directing principle extraneous to itself. The coercive measures of Rome appear every day more ridiculous and insignificant, as such manifestation of the spirit to itself becomes more evident. We are not far from a triumph of the religious spirit, and a triumph in the Christian meaning. Christianity will be, in substance, the religion of the future, but Christianity which has worked its way and gained its supremacy after having been tried by the reason of our times and found one with it. At this coming stage of Christianity the *infallibile magisterium* will have passed from Rome to Man.

F. TAVANI.

* Archdeacon Wilson, in *The Contemporary Review*, March, 1903.

IN SHAMAN-LAND*

ALONG the shores of the Arctic Ocean, as far down as the desolate sand-waves of the Gobi Desert, among those many tribes that seem to have in their veins some of the oldest blood of humanity, it is the teaching of the Buddha that nominally prevails. Nevertheless, for ages, "creatures of the air, of fire, of water," often enough indeed mighty denizens of the astral world, have been enthroned by the people and hold sway over them. Buddhist apostles and priests had to reckon with this cult that has the weight of centuries behind it, and one of the few Buddhist victories has been the substitution of wooden images of animals for the living animal, the bloody sacrifice of which was demanded by the ancient gods.

The chief of these deities seems to have been "Heaven," or rather the beings created therein and having the power of good and evil, called "Ongood." Into the ranks of these beings, after physical death, rise all great Shamans and great men generally.

Below these are said to exist spirits of malignity; "Elie," that takes the form of birds; "Adda," that provokes illness and fierce passions; "Kyltchin," that takes on horrible shapes to terrify men.

The Shamans by their psychic powers are in direct relationship with all these beings, but on earth both they and their followers recognise the authority of the Buddhist Gygen—the priest "twice born."

In isolated lamaseries, often hidden in those untrodden forests of the Yablon mountains to which, for the most part, seekers for the wondrous healing plants reputed to grow there are the only visitors, holy men are known to lead the same recluse life as that led by the Lamas of Tibetan lands.

In 1873, a Russian traveller, Malussouski by name, saw the

* Most of the details are taken from the paper by H. v. Paucker, *Nordische Rundschau*, Feb., 1885.

Tsagan-Gygen of the Torguts. He was called "the white divine man," and was a strong-looking man of about forty years of age, with a clever, serious face and conversation that was both pleasing and witty.

But these elder brethren can do comparatively little for younger souls occupying the bodies of an old race. The more North we go, the more does pure Shamanism appear to reign. In trained Shamans the psychic gifts are mostly genuine. One "professed lamaist and monk still holding the powers of his race" has been seen by the writer. He was working in St. Petersburg a few years ago and, when in trance, was examined by several professors. A strange thing took place during the examination. The big metal crown, used for these "religious rites" only, was placed on his head and had to be held, as it was much too large. Nevertheless, as the trance progressed and he "went out" of his body that the entity he calls his "guardian god" might enter, the head swelled to such proportions that the crown, now apparently grown too narrow, left a mark on his forehead, into the flesh of which it had cut.

Another, a true Shaman this time, healed, in the presence of the writer's friend, a sick Yakout woman, and did this by the simple "power of the word." Standing in front of the sufferer in the "yurta" (hut) and surrounded by an awed crowd, he put his patient to rest, and then, looking steadily at her, said, "Sleep now, and when the first rays of the sun shall touch the forest's highest point, awake—and be healed!"

The woman fell into a deep sleep, and she rose up with the morning and was able to go forth, healed, into the gladsomeness of the first pink glory of the rising sun.

According to testimony the Shamans are able to heal most nervous diseases. They often relieve pain and that sickness of the eyes frequently met with in these lands of the desert, with their dazzle of snow and ice.

Here, where life and death are truly one, woman has to be as brave as man and as enduring. The Tchouktcha girl—of that tribe dwelling nearest the Pole—when hunting the elk along the coast, is clad in male attire, in garments of black and white fur with only a few silver ornaments as insignia of her sex. Agile

and fearless as the bear-hunters among her people (yet the killing of a bear is regarded as great a sacrilege by most of the tribes as the killing of a tiger is regarded in the South), and with pointed hood of fur drawn over her head, she glides along on snow-shoes over the limitless plains, passing by swiftly as with the fleetness of the wind.

For the Siberian woman there has been thus no difficulty in attaining to the full dignity of Shaman priestess.* She, like the highest Shaman, is familiar with the mysterious voices of ocean, of north wind, and of night; familiar also with the prophetic "sounds" of the Northern Lights where the steppe lies covered with snow; with the numberless "notes" of the woods.

The word "Shaman" is thought to come from the Sanskrit "Shramana." In the Mongolian tongue it is translated "Böö," ("Utagn" for women); in the Altai the word is "Chani"; in the Kirghiz, "Baksy." The title "Duvanas" is applied to a lower class which, if we may believe the testimony of Europeans, is made up of but "poor idiots."

The "drum," one of the most important accessories of the "cult," is supposed to symbolise the "spirit-horse" on which the Shaman's soul mounts upwards to communicate with spirit or with god; or on which spirit or god may descend, in order to take possession of the Shaman's body. And the more rapid the drum-beating the swifter, it is thought, will be the Shaman's progress upwards.

On the 9th, 19th and 29th days of the month, a Shaman man or woman is obliged to hold in his or her "yurta," regular divine service open to all. As the need arises, whenever there is a call to heal, to help, to prophesy, they hold private services in each other's houses.

The well-known traveller G. Potanine describes two of these services, one conducted by a Shaman, Tabyn-Sachol, in Kobdo, the other by a woman Shaman, Naidyk by name, in Tangnu.

The Shaman's drum or tambourine, which the Mongols call "bar," is in the form of an ellipse; it is made of wood over which a skin is tightly stretched. Two wooden sticks, placed

* She can also have men-pupils and they serve their teacher in the same way that all gurus are served by their pupils. Every Mongol has a "teacher."

crossways, keep it straight ; one of these, being longer than the other, serves as a handle. These sticks are shaped like human beings, and the longer of the two supports a head ; two small rounded pieces of tin serve as eyes, and a piece of copper, larger in size than the tin, serves as beard. On both sides of the head hang two long strips of metal. At the place where the heart should be, is fixed another piece of copper in the form of a heart.

To the shorter of the two sticks were attached thin pieces of metal smaller in size. At every movement, these gave out a vibratory sound. As the drum symbolises the "spirit-horse," the Shaman plays on it with the "maljä," a word meaning whip. He, himself, puts on a special dress and cap for the service. The dress is called "mandyk." It is covered with long strips of wool in many colours.* From the shoulder-blades at the back hang two long pieces of metal and some bundles of iron needles. The cap is high and in form cylindrical, "abugulda," of the "holy" yellow colour, having as ornaments an image of divinity, an image of a dragon, shells, little tinkling bells, etc., etc. Suspended from the head-gear is a kind of ribbon covered with owl's feathers. In the rapid whirl of the Shaman dance and the dusky light afforded by the burning and perfumed juniper boughs, there is conveyed to the onlooker the perfect impression of a fluttering bird.

The Shaman begins his service by lighting a fire before the "Buddhist idols," as Potanine calls them. The assistants then approach to make their offerings of pieces of silver and blue silk. After this the priest leaves the "yurta" and sits on a piece of carpet on the west side of his "horse," with his face turned towards the east. Here begin the incantations to the slow beat of the drum. The sacred dance takes place in the "yurta" itself, the priest's face being turned towards the door, his back to the fire. The Shaman, when his trance is over, takes off his sacred dress and comes out to the people to deliver his prophecies. Then, reverentially, he takes his drum and hangs it in its place under the "three circles" of metal near the barrier before the "gods" ; these three circles are also symbolic of divinity.

* No doubt, on examination, these colours would be found to be symbolic. But Potanine, it seems, knew little as to such meanings.

The service held by the Shamaness Naidyk was longer and more laborious. Her tent was much more richly decorated and was also much larger. She, herself, seemed to possess great influence; she also had the great respect of her tribe of Tangnu.

In her "yurta" the drum hangs at the side of the "shrine" where the "idols" stand. These idols are probably quaint *statuettes* of the Buddha, in ivory, stone or bronze, such as are brought, in thousands, from Lhasa by the Mongol pilgrims from Russian soil. Long strips of blue silk hang near the door, but there are no "three circles" to be seen here.

The drum used was round, the stick carved all over. The priestess was dressed in a short robe ornamented with strips of cloth symbolising snakes; these were all doubled with leather, and the middle one had two ends and was representative of the "six-headed serpent, Amyrga." The Shamaness wore a series of small iron sticks down her back, and on her shoulders were owl's feathers; the cap had a red border and owl's feathers were crossed round it, so as to give it the appearance of a diadem.

The old mother of the Shamaness helped in the ceremonies; she attended to the fire before the shrine, sometimes pouring into it drops of milk. The priestess stood on the right side of the "yurta," with her back to the fire. She moved the drum from one side to the other with ever-increasing rapidity, bestowing rhythmic beats on its skin-covered surface. Then she began to sing the incantations—the mantras. A weird sad melody was evoked in this chanting, not unpleasing in itself; but, in conjunction with the wild rhythm of the dance and the rattling of the drum, it made a most startling effect.

In these ceremonies the dancer's feet do not move; but the body (the head more especially) is turned, twisted, and thrown about in all directions, in a movement that grows ever swifter and swifter. Between the chants, strange sounds are heard, announcing the arrival of the "spirits." These sounds would seem to indicate the forms of animals.

After a time Naidyk stepped into the doorway; then she went out into the open, the freedom of the heavens above her. Here the priestess' brother had in readiness a white horse. In front of the horse stood a tripod, and the fire was kindled with

juniper branches. Here, on a carpet spread out for the purpose, Naidyk performed the ceremony already described. The horse, being evidently used to the drum, remained perfectly still throughout. The Shamaness whirled round on one foot and the "snakes" flew out around her, having the appearance of rays of colour. Then the old mother came out and, with hands joined on her forehead, and kneeling at the horse's feet, she made offering of fire and milk.

The trance, at this point, was nearly at an end. The dancer proceeded to enter the tent backwards. At last she stopped in front of the strips of azure silk. Here, in a monotonous chant, were delivered the prophecies. Then the priestess remained perfectly still and silent. The service was ended.

The mother then proceeded to remove the sacred garb. Naidyk moaned slightly as each vesture was taken off. She also chanted on, in a low voice, but, as the last of her priestess' robes was removed, the last note of her song died away in the icy air.

These were her mantras :

"O thou, six-headed and golden-headed serpent Amyrga, thou drinkest the waters at the down-pouring source and thou passest over mountains."

"With my left hand I grasp the rainbow, with my right hand I uphold the heavens ; my body is strong with the strength of the mountains ; my heart is strong like a pillar that rises on the hero's grave."

And as they stand thus, priest and priestess of this most ancient worship, broken up as it has been, and "darkened into the black faith" of Shamanism ; children of a race that has perhaps the life of millenniums behind it, in a land that was of tropical beauty ages before the mammoth came to it ; as they stand thus ages after mammoth and early civilisations have died out of human memory, may they not be seekers, ignorant and clumsy truly, but still seekers after the higher path ? Does not the very name "most difficult way," applied as it is to the wild dance that sways their entranced bodies, seem to be an echo of past knowledge—of that psychic knowledge possessed by the Atlanteans ?

Into these regions bordering on the North Pole there came,

ages ago "people from the South," and these have tinged type and blood with a something that reminds one of Lemuria as described by our seers of to-day. Child-souls have come into these outworn forms and, black as their cult may be, the Shamans are not, as a rule, of evil repute. Evil, maybe, are the winged "elies" and the fierce "addas" that come flying around the magic drum. But beyond this crowd of inferior, perhaps irresponsible beings, there is the smile of the clumsily-formed but loved and honoured image of the Buddha. The "three circles" and the "serpent of fire" also hold some place in the dim background of this people's comprehension.

And as they stand thus, entranced—whether it be in the pale green summer forests with the shine on all around of the white northern night, or whether it be in the pale, cold moonlight flowing over naked rocks piled up round frozen crystal lakes and looking like the towers of Atlantis on the background of the eternal light of the North Pole;—as they stand thus, these children of magic, it is *they* and *they alone*, who keep alive the psychic atmosphere of their land with its immense past, its immense future.

Scattered over a country as large as India (a land that extends from the Arctic Ocean and the great Chinese Wall to the hot, lonely steppes of the nomad Kirghiz, Mohammedans only in name, and then, again, to the doors of the Siberian university), the Mongols live and think and hope as their Shamans point out the way to them.

Childish, yet sensitive minds, thus strongly linked together, are ready to receive help from the powerful and collective thought of older minds, of the minds of those who know more as to the true way, as to the real teachings of the Buddha; who know also of the dangers to which the souls "strong as pillars" yield themselves up, that their people may have unbroken intercourse with other worlds.

Few are the enlightened priests that Lhasa can send to the lamaseries in this land; fewer still the Christian missionaries who come with hearts of love and minds open to understanding.

But distance and such-like obstacles are as naught to the power of trained thought. And it is to this and to those older

egos also seeking "the most difficult way" in our midst that appeal is unconsciously made.

"And now bend thy head and listen well, O Bodhisattva.
 . . . Shalt thou be saved and hear the whole world cry?"

A RUSSIAN.

HOW TWO OF THE BRETHERN PRAYED

It befell one day that a holy Abbot, watching the Brothers at prayer in the Chapel, had his eyes open to perceive after what manner they prayed. His attention was arrested by two who bent low before the altar, and who were in sore distress by reason of the distracting thoughts which tormented them, and it was given him to perceive after what manner each one of those two devotees combated the enemy.

The distracting thoughts flew round them, and at them, even like so many angry bees, and there was no calm and no prayer possible so long as they remained within the aura of the kneeling Brothers.

The distress of one Brother grew into a stern resolve to hold the enemy at bay; his will waxed strong, and strong grew the mental barrier of resistance round him, so that none of the buzzing elementals might find entrance therein.

And the Abbot beheld and saw that the white purity of his resolute devotion sufficed to keep a halo of Light around him, even as a crystal shell against which the enemy beat itself in vain, while the soul within was wrapt in contemplation.

And the Abbot turned to behold the other Brother, and lo! around him was no crystal shell, no white halo—but a radiancy of living Fire. It was as if his soul were ablaze with a love which could not contain itself, but reached out and drew into it all the tormenting alien forces around; it was as if, as they entered that radiant Flame, they became transformed and issued forth again, only as allies beneficent to all the Brothers.

And the Abbot bowed his head, and his soul was filled with a great reverence.

M.

THE PRECESSION, CLIMATIC AND DECLINATION CYCLES, THEIR INFLUENCE IN THE FORMATION OF POLAR ICE AND THE EXISTENCE OF NATIONS

MANY years ago I read in a United States scientific magazine that the climatic conditions of the earth are so constituted that when the present North Polar ice cap has reached its maximum size, the curve of the earth in the latitude of London will be from one quarter to three-quarters of a mile higher than it now is ; that is, that England, Northern Europe, Asia and America will be engulfed in the sea to that depth. This article had so great an effect upon me as to lead me to make this subject the study of my life.

The first writer who gave a reasonable explanation of the way that ice accumulates at the poles was the late Dr. Croll. But so dominated was he by the immense number of years demanded by geologists of the past generation, that his two books were written to show that only two glacial epochs have occurred in geological time, *viz.*, one 250,000, and one 850,000 years ago, and he denied the possibility of the formation of an ice cap at the North Pole every Precessional Cycle of 26,000 years. Sir Robert Ball also in his convincing little brochure *The Cause of an Ice Age* restricted himself to the lines of Croll's argument. So lame a conclusion never commended itself to my judgment, and my patience was rewarded a few years ago by the publication of a United States geological text-book which showed that the most recent glacial epoch came to an end only 7,000 years ago. As however Croll's theory is correct so far as it goes, I in this paper give it full prominence. It only remains for me to say that this subject has got far beyond the lines of Croll's theory. It now gives a reasonable explanation of the chronology of the Hindu scriptures, and shows that by its means the whole science

of physical and political geography, the rise, fall and migration of nations, can be properly understood. Except where I quote my authors, the statements and opinions are my own.

Croll's theory is that there are now eight excess summer days in the Northern Hemisphere and eight excess winter days in the Southern Hemisphere; that the tropical heat at the equator is the cause of the trade winds of the Atlantic, which thus blow the great body of heated sea-water called the Gulf Stream into the Gulf of Mexico. The above preponderance of summer days gives the trade wind a northerly set, which blows the Gulf Stream directly into the shores of England and Northern France, past which the warm stream flows on until it impinges upon the north of Norway up to Archangel and beyond, where, becoming chilled by the Polar ice, it returns as a cold stream past Iceland and the East and West coasts of the island continent of Greenland and, flowing past frozen Labrador, becomes lost on the island of Newfoundland, where it causes the perpetual fogs so dangerous to navigation.

Croll's theory as extended by me to its legitimate conclusion suggests that within a certain distance of time, measured by the Precession Cycle of the equinoxes, there will be eight excess winter days in the Northern, and eight excess summer days in the Southern Hemisphere, that this climatic change will deflect the warm Gulf Stream from the Northern to the Southern Hemisphere, the Southern ice cap now 2,800 miles in diameter will melt and be transferred to an ice cap of possibly greater size at the North Pole, that the release of the Southern ice and its corresponding piling up at the North Pole will cause the sea to leave the South and be attracted to the new ice cap at the North, causing the South Sea Islands, with Australia, New Zealand and Patagonia, to form a new continent, a reappearance of what Theosophists would say was the "Lemuria" of ancient days.

Since Croll wrote his two epoch-making books, *Climate and Time* and *Climate and Cosmology*, the literature of this subject has become extensive. It will, however, suffice to mention two of such books. Dr. Wallace in his *Island Life* thinks that Croll has exaggerated the climatic influence of the doubled eight days so far as the North Pole is concerned, though he admits the correctness

of the theory as explaining the existing condition of things in the Southern Hemisphere and at the South Pole. On the other hand, Sir Robert Ball, the late Astronomer Royal of Ireland, in his *Cause of an Ice Age*, admits the correctness of Croll's theory and gives a new mathematical formula showing how the excess winter days will largely favour the accumulation of ice which, once formed, will not be able to melt during the following summer.

In considering this subject we must not flatter ourselves that, because the equal measure of summer and winter days will not be reached for nearly 5,000 years, therefore the subject has no immediate concern for us. The whole of the Northern shores of the Northern Hemisphere are already in the full swing of the rising sea, which will not cease its ravages until Northern Europe is engulfed, and Holland, Denmark, Northern Russia, Siberia, England, and the Northern shores of Germany and France successively pass beneath the ocean.

Croll's theory was first propounded by Alphonse Adhémar, a French astronomer, who about a hundred years ago showed in his *Révolutions de la Mer*, that the maximum period of about eight summer days in the Northern Hemisphere occurred A.D. 1248. Anyone with two good almanacks can ascertain that the number of excess summer days is now seven and a half and a fraction, and that this excess is slowly diminishing year by year. The counting is made between the equinoxes. The opponents of Croll's theory say that the effect of sixteen days' variation in the cycle can be but small upon the average temperature of England, of say 60°F. They forget that the variation has to be based upon the specific heat or rather coldness of stellar space, which is minus 461°F., and which added to 60° amounts to 521°F. specific heat. A very small percentage of this temperature would amount to 10°F., which deducted from the present average temperature would make England and Northern Europe almost uninhabitable. Her seaports in winter would be frozen up.

This slight diminution of half a summer day has already so reduced the temperature of the North Polar sea as to compel navigators to give up all hope of finding a North-West Passage.

A real Polar ice cap has covered the whole of the Greenland continent of the area of 380,000 square miles, equal to a separate ice cap of 700 miles diameter. Recent atlases show the North Pole surrounded by a paleocrystic sea of the further area of 930,000 square miles, equal to a total ice cap of nearly 1,300 miles diameter. The *Encyclopædia Britannica* states that the sea level of the Greenland shores has in the past century risen fifteen feet, the missionary settlements having been rebuilt inland.

My long residence of forty years in India convinces me that India is steadily getting colder. The cold winter winds extend later into the spring than formerly. My frequent visits to England have also satisfied me that snow storms and blizzards are of longer duration and greater severity than in my boyhood, and the summers are shorter.

The *Story of Lost England*, recently published, tells in a vivid way how the banking up of the sea caused by the attraction of the Greenland ice cap is only too surely hastening the destruction of Old England, and of the other countries above mentioned. Old Brighton, an island a mile out to sea, disappeared A.D. 1700. Old Hull No. 1, an island at the mouth of the Humber, was overwhelmed A.D. 1350. Hull No. 2 and the peninsula on which it was built was washed away A.D. 1530. Old Cromer was engulfed in 1825, old Harwich in 1830. Dozens of other old English seaports are mentioned by the author, the whole of which have disappeared since A.D. 1250.

Holland being the delta of the Rhine, and not much above sea level, has suffered cruelly from the ravages of the sea. The author states that in addition to the great historical inundations, every seven years there is an inroad of the sea which permanently washes away some portions of its shores. Heligoland is now only one-fifth of its area in recent historic times, and is being rapidly washed still further away since it was purchased by the German Government from England. The author makes no reference to Croll's or any other theory, he only gives the events and their dates. Generally the conditions of the problem will be met by the statement that at the present time the mean sea level in the latitude of London does not rise faster than one foot every thirty years.

I have mentioned the Atlantic Gulf Stream ; there is a corresponding one in the Pacific, also a warm stream in the South Seas which has made an enormous gap in one side of the Southern ice cap.

Greenland is the Northern ice cap. Nordenskiöld and Nansen have separately crossed its narrow southern warmer portion, and the former has reached an altitude of 12,000 feet. Its northern portion is wider, colder, and therefore higher, for the height of glaciers varies as the reduced temperature, the lower the temperature the greater the height of the ice cap. As the glaciers continue their advance towards the North Pole, the time will come when they will no longer float but will slowly fill up solid the whole sea-bed from Hudson's Bay to Siberia.

As the sea level rises, the shores of Siberia will be engulfed, and the course of the Gulf Stream will change, one portion of it flowing across Holland and Denmark up the Baltic across Northern Russia into Siberia, the remaining portion flowing as now. The North Polar ice cap will then be surrounded by warm seas flowing from the equator, as is now the case with the South Polar sea. A glance at the North Polar map will show that the northern shores of Hudson's Bay and Siberia form almost a true circle of 2,800 miles diameter, the size of the Southern ice cap. The nearness of the warm seas will cause constant storms, which will fall as snow on the new ice cap, rapidly increasing its mass and attractive force.

Sir Robert Ball, in his *Cause of an Ice Age*, shows that the length of the Precession Cycle, *i.e.*, the time taken up by our North Pole in tracing a conical path in the heavens, is about 26,000 years. The path of the axis of our earth is the projected surface of the cone, while the apparent path of our North Pole in the heavens is the circular base of that cone. He also shows that, deducting the velocity of the orbit of the earth in the opposite direction round the sun (not the velocity of the earth, but of the earth's orbit) the length of the climatic cycle of the ice caps is reduced to about 21,000 years. This is the sum total of the information obtainable from astronomical sources. Sir Robert Ball is the only astronomer who gives the additional information about the 21,000 years' cycle.

The length of the Precession Cycle is calculated by astronomers as if the sun's declination were an unvarying quantity, *viz.*, that now observed. This declination is about $23\frac{1}{2}^{\circ}$, say for simplicity of calculation 24° . This makes the radius of the base of the Polar cone 24° . But it is admitted by astronomers that, at the time of Ptolemy 2,000 years ago, the sun's declination was $34'$ of a degree more than now. In those days stellar observations were made by astrolabes, brass rods with upright wires revolving on a circular brass plane about six feet in diameter. These gave correct results to one minute of a degree. Sir John Herschell gives the maximum variation of the declination to be about 3° . This would increase the radius of the conical circle to $25\frac{1}{2}^{\circ}$. But though astronomers admit that the declination of the sun does vary as above stated, they ignore this variation in making their precession calculations.

Here comes in Major-General Drayson, who calls himself a mathematical astronomer, in contradistinction to our observational astronomers. He was for many years on the Ordnance Surveys of India and England, and was Professor of Surveying at the Royal Military Academy, Woolwich. He has published quite a number of books on this subject, of which I have two, *viz.*, *Thirty Thousand Years of the Earth's Past History* and *Untrodden Ground in Astronomy and Geology, Read by the Second Rotation of the Earth*. He says that the variation in declination is not 3° as stated by Sir John Herschell but is really 12° , *i.e.*, that the radius of the Polar conical circle in the heavens is not 24° but 30° ; that this additional 6° gives the centre of the second rotation of the conical circle, and that when this conical revolution reaches its furthest limit, it makes the sun's declination 12° greater than it now is.

As a master in spherical trigonometry he gives the calculation showing that, by adding the above 6° , the single recorded observation of Ptolemy agrees with the many modern observations of the past hundred years, and that by this addition he has been able to eliminate what are called the "proper motions" of many of the stars, to ascertain that these motions are due mostly to the revolution of Greenwich on the spherical surface of the earth, round the second motion centre, and thus to ascertain that, in

greater part, the stars are really fixed and not moving across the heavens. He gives many calculations to establish this point, proving his results by observations taken from the *Nautical Almanack* correct to a small fraction of a second. He then shows that the sun's declination varies 12° in the whole Precession Cycle, that it reaches its minimum of approximately 24° about 400 years hence, that its maximum is 36° , and that the total period of the Precession Cycle due to the increased radius of the cone is 31,680 years, not 26,000 as stated by the astronomers.

Here comes in the remarkable deduction made by Drayson, *viz.*, that this increased declination of 36° will in about 16,000 years bring the North Tropical zone up to the latitude of Gibraltar, and the North Arctic zone down to the latitude of Manchester, and that these will then give the alternate summer and winter climates of each year. Hence during the summer a tropical climate and tropical vegetation will prevail over the largely extended Arctic and Antarctic regions of 72° diameter in all the outer latitudes not covered by glaciers, while, for the remaining six months, much of these large areas will be plunged into Polar darkness, uninhabitable by man, and as man could never travel the long distances necessary to escape these sudden and severe winter conditions, the whole of these Northern and Southern regions will be given over to primeval chaos, immense forests, and such swift-footed wild animals as can flee year by year before winter sets in.

No grander geological generalisation has ever been made than this. From it can be deduced the explanation of the discovery of the coal-fields of tropical drift-wood found round the shores of Greenland, the tropical mammoth and mastodon skeletons found in the prairies of N. America, and the same animals covered with fresh flesh embedded in the glacial ice of the Siberian islands and mainland. Both series of facts were doubtless caused by the partial or complete break-up of the last previous Southern ice cap. It follows that in those days man will have to confine his existence to the equatorial belt of the earth, and that the present temperate zone will become in great part uninhabitable or non-existent.

Drayson seems to have no knowledge of Croll's theory; he

nowhere makes reference to it. I will now show how remarkably the two theories fit into each other, and make one consistent whole. Drayson shows that the Precession Cycle is 31,680 years long. Sir Robert Ball shows that, when the proper deduction is made for the revolution of the earth's orbit round the sun, his 26,000 years Precession Cycle becomes reduced to a Climatic Cycle of 21,000 years. I find, therefore, that with the Precession Cycle of the increased length of 31,680 years, the corresponding Climatic Cycle is within a near fraction of 24,000 years long.

This last figure is sufficiently remarkable to call for extended notice, for it is the length of the "*Kalpa*" plus "*Pralaya*" of the *Hindu scriptures*. I am aware that the length of this cycle as given in *The Theosophical Glossary* and in *The Secret Doctrine* is 8,640,000 years, and that a Mahâ-Kalpa-Pralaya contains 1,000 of these cycles, *i.e.*, 8,640,000,000 years. These figures have always been to me a stumbling-block, and doubtless to many other Western students. Eastern paṇḍits, on the other hand, find delight in these impossible figures, and will listen to no argument tending to prove their incorrectness. But the figures go to pieces on the slightest examination. They are nowhere to be found in the *Viṣṇu Purāna*. A series of multiples are there given in poetical stanzas, which when calculated out in Western fashion make 8,640,000 *divine days* and 8,640,000,000 *divine days*. The commentators have wrongfully presumed to alter the plain meaning of the text by calling a *divine day* a *year*. If then these figures are taken in their natural sense as days of twenty-four hours, and are divided by 360 days, the first figure becomes 24,000 years, the length of the Climatic Cycle which I have deduced from Drayson's Precession Cycle; one thousand of these become a Mahâ-Kalpa-Pralaya of 24,000,000 years, which is of sufficient length in time to satisfy the most exacting geologist. It is sufficient if we call the divine day-years a "blind," intended to draw off criticism until the time was ready for a wise and simple explanation.

No intelligent interpretation has ever been given of the four Yugas or Ages of the Kalpa-Pralaya. I will now show that they are climatic. The year A.D. 1248, I have above shown, contained the greatest length of summer days in the Northern Hemisphere,



and was therefore, other things being equal, the hottest year; 400 years hence, in A.D. 2300, will be the year of the shortest declination of the sun. Thus the two cycles are at their maximum of heat within the period of about 1,000 years. This conjunction shows that the period in which we now live has been divinely ordained to give the largest area and longest period of heat to the North Temperate zone and the smallest area to the Arctic zone in order that Western civilisation may have a long extension of life for its needful development. We may then take it that for 1,000 years to come, though nothing can prevent the enlargement of the North Polar ice cap, and the consequent raising of the sea level between Holland, England and Greenland, that up to A.D. 2900 the sun's declination will be much the same as it now is, *viz.*, 24° after which it will begin rapidly to increase, enlarging the Arctic and Tropical zones, and reducing the area of the Temperate zones in the manner above described.

Let us now go to the East. We see that these two conditions now concentrate the warmth into all tropical countries bordering on the Red Sea, the Persian Gulf, the Indian Ocean, the Bay of Bengal, the South China Sea and the Gulf of Mexico. The North Tropical region is confined to 24° of North latitude. This has been its condition for the past 2,000 years, and will continue for a further 1,000 years. To be exact, let us assume that the first Kali Yuga cycle of 1,200 years came to an end A.D. 1248. The cycle of Kali heat thus began A.D. 48. The second Kali Yuga cycle began A.D. 1248, and will continue for another 1,200 years, ending A.D. 2448, *i.e.*, 545 years hence.

Let anyone who wishes to experience the heat of India stay at Benares for a whole year. In the winter time the air is at freezing point every night, and so cold during the day that it is a pleasure to sit in the sun clad in a thick English overcoat. But after March the climate suddenly changes, so that 105 and 95°F. are the ordinary day and night temperatures. Why? Because the snow on the sub-Himālayan slopes, 200 miles distant north, has by that time melted, and you feel the heat in all its rigour. It has been mercifully ordained by Providence that India projects like a triangle into the Tropical zone, that its base is in the eternal snows, and its two sides are immersed in the com-

paratively cool sea, otherwise the country generally, like that of Rájputána, Sind and Baluchistan, would be a waterless desert, as is the Sahara, Arabia and central Persia.

Let us change our *venue* to the India of the Satya Yuga, the Age of Truth or Righteousness. The temperature is at present the specific heat of minus 461°F., plus 80°, the average heat of India, total 541°F.; the summer heat, which is now concentrated over 24° of latitude, will then be diffused over 36°, *i.e.*, each place will then receive only two-thirds of the heat now experienced. The sun's winter declination will then extend for the average of India (say in the latitude of Bombay), to 55° S. Wheat now grows only north of 23° N. latitude, and as a winter crop. It will then grow freely all over India, and as a summer crop. No one has at hand the meteorological data upon which the calculation could be made, but it is easily conceivable that the climate of India will then be no hotter than Italy now is, and that the lowered temperature will give such abundant rain as to make physical labour a pleasure reaping abundant profit, instead of as now a pain and sorrow, as much as possible to be avoided. The surplus heat will increase that of the lower Temperate regions, and also of the new Polar cap in the summer, causing the moisture from the seas to fall almost continuously as snow.

The lengths of the four Yugas are in the proportion of 1, 2, 3, and 4, so that the Satya is four times the length of the Kali Yuga. The explanation of this may be that in the total period of 2,400 years the temperature in the Tropics will have become so materially reduced as to make work in the sun bearable for the remaining period of 21,600 years. If this theory is correct, it follows that the ancient Greeks could have had no personal knowledge of a Golden Age. What they had was tradition from the then North Tropical zone, from their common ancestors, the Fathers of the Greeks, Persians and Indo-Âryans. It also follows that this Golden Age can belong to Tropical countries only, and is contemporary with a period of intense winter cold and misery alternating with Tropical summers in Temperate zones the inhabitants of which will have to flee for warmth and food to the countries bordering on the Mediterranean, Black, Caspian

and Aral Seas, which will then form one stretch of sea, to which probably the Dead Sea and the Valley of the Jordan will be added.

As the Climatic Cycle of the Purāṇas has its Kalpa and Pralaya every alternate 12,000 years, beginning the quarter cycle previous to A.D. 1248, so the Declination Cycle will intensify or modify the Climatic Cycle every 16,000 years, beginning with A.D. 2300. Three Declination Cycles will thus nearly coincide with four Climatic or Yuga Cycles and their conjunctions and oppositions will cause an infinite variety of climates in the ages to come.

The United States geologists state that the last previous glacial age came to an end 7,000 years ago. They base their calculations upon the known rate of recession of the Niagara and Missouri rivers since their Ordnance Surveys were begun, and the distance of these recessions from the last glacial markings. That date is coincident with Noah's Flood, which occurred on the break-up of the Northern ice cap about B.C. 5100. This flood was of course universal over the Northern Hemisphere. But the physical features of the earth confined its effects practically to the countries bordering on the Aral, Caspian and Black Seas. When it debouched into the Mediterranean its force was spent, except for a local flooding of the Delta of Egypt. If the next flood bursts at the same period in the cycle, which by no means follows, it will come 5,000 years hence at the break-up of the Southern ice cap. But there may be many partial previous floods.

The last Northern ice cap reached its maximum B.C. 10752. At that date the Declination Cycle had only reached 3,000 years from its maximum, so that the sun's declination would then be about 35°, and the ice cap would be very large. Hence the reason why, in the youth of the world, the fertile countries and great empires were grouped round the Caspian and the richly inundated lands of the lower Tigris and Euphrates, as also in America round the Gulf of Mexico.

The Climatic Cycle has two periods of 12,000 years each. The warmth or coldness of these periods varies according to the angle of the sun's declination. (1) Our present climate we know.

In A.D. 1248 there was no large ice cap on Greenland. A genial climate then prevailed in Greenland, Iceland and Labrador, which permitted the growth of corn crops. The period of maximum heat forms the junction of the two Indian Kali Yugas. The Kalpa ranges a quarter cycle on either side of this maximum. (2) With eight additional summer days in the North, and the sun's declination at 36° , the Arctic zone would come down to Manchester, there would be a permanent ice cap of moderate size, a tropical summer climate in those Polar countries not covered by ice, but these would be uninhabitable by man. This climate would in N. Tropical regions form the Golden Age of moderate warmth in summer and sharp cold in winter and would be in the Indian Kalpa. (3) Our present climate reversed, *i.e.*, with eight fewer summer and eight more winter days in the North Hemisphere, with the sun's declination as now, would cause the formation of a large ice cap at the North Pole, but, owing to the proximity of central Asia, Europe and America, not as large as the present Southern ice cap. This period would form the Kali Yuga portion of the Pralaya of India, the period of so-called rest, in which, notwithstanding, climatic conditions would favour vigorous existence in North Tropical and North Temperate regions. (4) Our present climate reversed, *i.e.*, with eight fewer summer and eight more winter days in the North Hemisphere, but with the sun's declination increased to 36° , bringing the North Polar zone down to Manchester, would cause the formation of a very large ice cap at the North Pole, possibly larger than the existing South ice cap. The sea level would be raised so high as to compel migration to the new Lemurian continent. This period would for India form the Satya Yuga portion of the Pralaya, when all creation is in the North Hemisphere supposed to be sleeping its long sleep under the sea.

The Precession Cycle of 24,000 years can therefore be legitimately used in ascertaining with reasonable precision the time occupied in the formation of the Pleistocene and other recent geological systems. These are known to be made up in many places of glacial drift intercalated with marine deposits.

Why is it that no past records of man are obtainable before the present Climatic Cycle? Not because man was not then

living, but because from the considerations already advanced, no country has had a continuous existence of more than 6,000 years. If in the Tropical zone, it failed to adapt itself to the ever-varying climatic conditions, and had to make way for younger and more vigorous races. If in the Temperate zone, it was overwhelmed by glacier, or sea, or both. Even in Egypt the present Delta has remained flooded for thousands of years, new deltas have formed, and new races of kings have arisen to govern in the Nubian hills to the South. For with the exception of the rare Noah's Flood, the climatic changes have been so gradual as not to be noticeable from one generation to another. The only everlasting records are the Assyrian burnt clay tables, and they only so long as they remain buried under the mounds, and the inside surfaces of the Egyptian Pyramids. The hieroglyphics will remain intact in Egypt only so long as no rain falls, but before the quarter cycle ends, the climate of Egypt will change, the air will no longer remain dry, but there may be a rainfall as heavy as in Palestine. And where rain falls, all masonry will crumble to dust. The shock to the fibres of the stone caused by the blow of the metal chisel is the first step towards its eventual destruction. All records in cities will in time be covered by glacier, or sea, or earth mounds or blown sand. Nothing can remain permanent in this world, everything is subject to change.

In conclusion may I, without offence, make a brief reference to the date of Shri Kṛiṣṇa. "He was killed by a stray arrow at Somnāth on the south-west cape of Kathiawad, 5,000 years ago, at the commencement of the Kali Yuga. In 427,000 years more the Kali Yuga will come to an end." The total of these two periods is 432,000, which divided by 360 days makes 1,200 years, the real length of the first Kali Yuga. This first Yuga is thus stated to have ended 3,800 years ago, and the second Kali Yuga 2,600 years ago, which is incorrect. The date of Shri Kṛiṣṇa's death is doubtless correct, but the tacking on to it of the Kali Yuga is a device of priestcraft, done to increase the wonderment of devotees.

DAVID GOSTLING, F.R.I.B.A,

THE MIND TO HERMES*

- I. **THE MIND.** Master this sermon, † then, Thrice-greatest one, and bear in mind the spoken words; and as it hath come unto Me to speak, I will no more delay.

HERMES. As many men say many things, and these diverse, about the All and Good, I have not learned the truth. Make it, then, clear to me, O Master mine! For I can trust the explanation of these things, which comes from Thee alone.

2. **THE MIND.** Hear [then], My son, How standeth God and All. God, æon, ‡ cosmos, time, becoming. § God maketh æon; æon, cosmos; cosmos, time; and time, becoming. The Good, the Beautiful, wisdom, blessedness, are essence, as it were, || of God; sameness ¶ of æon; of cosmos, order; change, time's; and life and death, becoming's. The energies of God are mind and soul; ** of æon, lastingness †† and deathlessness; of cosmos, restoration and the opposite thereof; †‡ of time, increase and decrease; and of becoming, quality. Æon is, then, in God; cosmos, in æon; in cosmos, time; in time, becoming. Æon stands firm round God; cosmos is moved in æon; time hath its limits § in the cosmos; becoming doth become in time.

* See the series of translations and essays which appeared in this *REVIEW*, from December, 1898, to January, 1900.

† Or thy reason.

‡ Eternity; the ideal world, beyond time.

§ Genesis.

|| That is to say, the term "ess-ence" cannot really be applied to God, for He is beyond "be-ing."

¶ Or identity.

** Sci., universal Mind and Soul.

†† Or duration.

‡‡ ἀνταποκατάστασις.

§§ Or is accomplished.

3. The source, therefore, of all is God ; their essence,* æon ; their matter, cosmos. God's power is æon ; æon's work is cosmos—which never *hath* become, but ever *doth* become by æon's means. Therefore will cosmos never be destroyed, for æon's indestructible ; nor doth a whit of things in cosmos perish, for cosmos is enwrapped by æon round on every side.

HERMES. But God's wisdom—what is that ?

THE MIND. The Good, and Beautiful, and blessedness, and virtue's all, and æon. Æon, then, ordereth† [cosmos], imparting deathlessness and lastingness to matter.

4. For its‡ becoming doth depend on æon, as æon doth on God. Now genesis§ and time, in "heaven" and on the "earth,"|| are of two natures. In heaven they are unchangeable and indestructible, but on the earth they're subject unto change and to destruction. Further, the æon's soul is God ; the cosmos' soul is æon ; the earth's soul, heaven. And God, in mind ; and mind, in soul ; and soul, in matter ; and all of them through æon. But all this body,¶ in which are all the bodies, is full of soul ; and soul is full of mind ; and [mind, of] God. It** fills it†† from within, and from without encircles it, making the All to live. Without, this vast and perfect life‡‡ [encircles] cosmos ; within, it fills [it with] all lives ;§§ above, in heaven, continuing in sameness ; below, on earth, changing becoming.

5. The æon doth preserve this [cosmos], or by necessity, or by foreknowledge, or by nature, or by whatever else a man supposes or shall suppose. 'Tis God who is the energiser of this All. The energy of God is power that naught can e'er surpass, a power with which no one can make comparison of any human thing at all, or any thing divine. Wherefore, O Hermes, never think that aught of things above or things below is like to God, for thou wilt fall from

* Or being. † Or adorneth. ‡ Sci., matter's becoming or genesis.

§ Or becoming. || Sci., the ideal heaven and earth. ¶ Sci., cosmos.

* Sci., soul. †† Sci., body, of universe or cosmos. ‡‡ Or animal.

§§ Or animals.

truth. For naught is like to That which hath no like, and is the Only One and One. Nor ever think that He hath yielded up His power* to any other; for who but God makes Life—both deathlessness and change?† For what else should He make? God's not inactive,‡ since all things [then] would lack activity; for all are full of God. But neither in the cosmos anywhere, nor in aught else, is there inaction. For that "inaction" is a name that cannot be applied to either what doth make or what is made.§

6. But all things must be made;|| both ever made, and also in accordance with the influence of every space.¶ For He who makes, is in them all; not stablished in some one of them, nor making one thing only, but making all. For He, as power, doth energise in the things made; He is not self-sufficient,** but they are subject to Him.

Now gaze through Me†† upon the cosmos that's now subject to thy sight; regard its beauty carefully—body in pure perfection, though one than which there's no more ancient one, ever in prime of life, and ever-young, nay, rather, in even fuller and yet fuller prime!

7. Behold, again, the seven subject worlds;‡‡ ordered§§ by æon's order,||| and with their varied course full-filling æon!

* Sci., energy.

† Retaining the original text, and reading *ποιητής* for *ποιότητος*. Deathlessness and change are the two sides (unmanifest and manifest) of the One Life.

‡ *ἀργός*. There is a word-play in the terms *ἔργον* (work), *ἐνεργῶν* (working in, energising), *ἐνεργής* (active, energetic), *ἐνέργεια* (in-working, activity), and *ἀργός* (not-working inactive, idle), *ἀργία* (inactivity, idleness), which it is impossible to bring out fully in English.

§ Or what becomes.

|| Or must become.

¶ This seems to mean, that all things in the world of genesis (making, creating, or becoming) have their root-activity, first from the sameness of becoming of the one sphere or space, and then their differentiated activity from the seven spheres, spaces, or planes, which are the instruments of God in the differentiation of the cosmos.

** Or independent of them.

†† The Mind; *i.e.*, with the mind's eye, or spiritual sight, or by the help of the Master's illuminating power.

‡‡ *κόσμοις*, *cosmoi* or world-orders, ? "planetary chains."

§§ Or adorned, or made beautiful.

||| The order of the æon (eternity, the spiritual space), æonian or everlasting order.

[See how] all things [are] full of light, yet nowhere [is there] fire; for 'tis the love and blending of the contraries that doth give birth to light, light shining by the energy of God, the Father of all Good, the leader of all order, and ruler of the seven world-orderings! [Behold] the moon, forerunner of them all, the instrument of nature, transmuter of the matter underneath!* [Look at] the earth set in the midst of All, foundation of fair cosmos, feeder and nurse of things on earth! And contemplate the multitude of deathless lives,† how great it is, and that of lives subject to death; and midway, between both, immortal [lives] and mortal, [see thou] the circling moon.

8. Further, all things are full of soul, and all are moved by it, each in its proper way; some round the heaven, others round earth; not right to left, or left to right; neither above below, nor [yet] below above. And that all these are subject unto genesis,‡ My dearest Hermes, thou hast no longer need to learn of Me. For that they bodies are, have souls, and they are moved. But 'tis impossible for them to come together into one without some one to bring them [all] together. It must, then, be that such a one as this must be some one who's wholly One.
9. For as the motions of them [all] are different and many, and as their bodies are not like, yet has one speed been ordered for them all, it is impossible that there should be two or more makers for them. For that one single order is not kept among "the many"; but rivalry will follow of the weaker with the stronger, and they will strive. And if the maker of the lives§ that suffer change and death, should be another,|| he would desire to make the deathless ones as well; just as the maker of the deathless ones, [to make the lives] that suffer death. But come! if there be two,¶—since matter's one, and soul is one,—in whose hands would there be the distribution** for the making? Whereas if both of

* This suggests that the moon is not one of the "seven"; but that just as the seven are the instrument of cosmic creation, so the moon is the instrument that transforms sublunary matter.

† Or animals. ‡ Or becoming. § Or animals.

|| From the maker of the immortals. ¶ Sci., makers. ** Sci., of matter and life.

them have some of it, in whose hands may there be the greater part ?

10. But thus conceive it, [son]; that every living body doth consist of soul and matter, whether [that body be] of an immortal, or a mortal, or an irrational [life]. †For that all living bodies are ensouled; whereas, upon the other hand, those that live not, are matter by itself. And soul, in the same way, by its own self, beneath the maker's hand, is cause of life. But 'tis the [maker] of the deathless ones [Himself], who is the All-life's cause.

HERMES. How, then, is it that, first, lives subject unto death are other than the deathless ones? And, next, how is it that the life which knows no death,* and maketh deathless, is not the maker ?

11. THE MIND. First, that there is someone who makes them [other], is clear; and, next, that He is also One, is very manifest. For, further, soul is one, and life is one, and matter one.

HERMES. But who is He ?

THE MIND. Who may it other be than the One God ? Whom else should it beseem to put soul into lives but God alone? One, then, is God. It would be most ridiculous, if when thou dost confess the cosmos to be one, sun one, moon one, and one divinity, thou shouldst wish God Himself to be some one or other of a number!

12. All things, therefore, He makes, in many [ways]. And what great thing is it for God to make life, soul, and deathlessness, and change, when thou [thyself] dost do† so many things? For thou dost see, and speak, and hear, and smell, and taste, and touch, and walk, and think, and breathe. And it is not one man who smells, a second one who speaks, a third who touches, another one who smells, another one who walks, another one who thinks, and [yet] another one who breathes. But *one* is he who doth all these. And yet no one of these could be apart from God. For just as, shouldst thou cease from‡ these, thou wouldst no longer be

* Sci., the world-soul. Retaining the original reading.

† Or make; a play on the double meaning of the Greek verb.

‡ Lit., become inactive of (καταργηθῆς).

a life,* so also, should God cease from them (a thing not law to say), no longer is He God.

13. For if it hath been shown that no thing can inactive[†] be, how much less God? For if there's aught He doth not make,[‡] (if it be law to say), He is imperfect. But if He is not only not inactive, but perfect [God], then He doth make[§] all things.

Give thou thyself to Me, My Hermes, for a little while, and thou shalt understand more easily how that God's work is one in order that all things may be—that are being made^{||} or once have been, or that are going to be made. And *this*[¶] is, My beloved, Life; this is the Beautiful, this is the Good; this, God.

14. And if thou wouldst in practice** understand [this work], behold what taketh place with thee desiring to beget. Not that this is the same as that, for He doth not enjoy. For that He hath no other one to share in what He works, for working by Himself, He ever is at work, Himself being what He doth.^{††} For did He separate Himself from it,^{‡‡} all things would [then] collapse, and all must die, Life ceasing. But if all things are lives, and also Life is one; then, one is God. And, furthermore, if all are lives, both those in heaven and those on earth, and one Life in them all is made to be by God, and God is it^{§§}—then, all are made by God.

Life is the making one of mind and soul; death is not the destruction of those that are at-oned,^{||||} but the dissolving of their union.

* Or animal.

† A word has here dropped out in the text, which I have supplied by *ἀργόν* (inactive), and not by the usual conjecture "apart from God."

‡ Or do.

§ Or do.

|| Or becoming, or being done.

¶ Sci., work, doing, making, or creating.

** *ἐργον*, in deed, in work.

†† Or makes.

‡‡ Sci., His work, or creation, or son, the universe.

§§ *Vis.*, this Life.

|||| That is, mind and soul, *sci.*, the Logos, and World-Soul, or ego and anima soul,

15. Æon, moreover, is God's image; cosmos [is] æon's; the sun, of cosmos; and man, [the image] of the sun. The people call change death, because the body is dissolved, and life, when it's dissolved, withdraws to the unmanifest. But in this sermon, Hermes, my beloved, as thou dost hear, I say the cosmos also suffers change,—for that a part of it each day is made to be in the unmanifest,—but it is ne'er dissolved. These are the passions of the cosmos—revolvings and concealments; revolving is conversion and concealment renovation.
16. The cosmos is all-formed,—not having forms external to itself, but changing them itself within itself. Since, then, cosmos is made to be all-formed, what may its maker be? For that, on the one hand, He should not be void of all form; and, on the other hand, if He's all-formed, He will be like the cosmos. Whereas, again, has He a single form, He will thereby be less than cosmos. What, then, say we He is?—that we may not bring round our sermon into doubt; for naught that mind conceives of God is doubtful. He, then, hath one *idea*,* which is His own alone, which doth not fall beneath the sight, being bodiless, and [yet] by means of bodies manifesteth all [ideas].† And marvel not that there's a bodiless idea.
17. For it is like the form beneath the word,‡ and mountain-tops in pictures.§ For they appear to stand out strongly from the rest, but really are quite smooth and flat. And now consider what is said more boldly, but more truly! For even as man cannot live apart from life, so neither can God live without [His] doing Good.|| For this is as it were the life and motion as it were of God—to move all things and make them live.
18. Now some of the things said¶ should bear a sense peculiar

* The root of form; used also loosely in Greek to denote form.

† Or forms.

‡ Or idea of the sermon.

§ *καὶ ἐν ταῖς γραφαῖς ἀκρόρειαι*. All the translators talk of "margins" in MSS., and make entire nonsense of the passage. I can find absolutely no authority for translating *ἀκρόρειαι* margins.

|| Or making the Good.

¶ Or points of the sermon

to themselves. For instance, comprehend what I am going to say. All are in God, [but] not as lying in a place. For place is both a body and immovable, and things that lie do not have motion. For things lie one way in the bodiless, another way in being made manifest. Think, [then,] of Him who doth contain them all ; and think, that than the bodiless naught is more comprehensive, or swifter, or more potent ; that *it* is the most comprehensive, swiftest, and most potent of them all.

19. And, thus, think from thyself, and bid thy soul go unto India ;* and there more quickly than thy bidding will it be. And bid it journey Oceanwards ; and there, again, immediately 'twill be, not as if passing on from place to place, but as if being there. And bid it also mount to heaven ; and it will need no wings, nor will aught hinder it, nor fire of sun, nor æther, nor vortex swirl,† nor bodies of the other stars ; but, cutting through them all, it will soar up to the last body [of them all] .‡ And shouldst thou will to break through this as well, and contemplate what is beyond—if there be aught beyond the cosmos ; it is permitted thee.

20. Behold what power, what swiftness, thou dost have ! And canst thou do all of these things, and God not [do them] ? Then, in this way think§ God ; as having all thoughts in Himself, the whole cosmos itself. If, then, thou dost not make thyself like unto God, thou canst not think|| Him. For like is thinkable to like. Make, [then,] thyself to grow to the same stature as the greatness which transcends all measure ; leap forth from every body ; transcend all times ; become eternity ;¶ and [thus] shalt thou know God. Conceiving in thyself that naught's impossible, think thyself deathless and able to know all,—all arts, all sciences,

* This is the reading of Patrizzi and is preferred by Parthey. It is strange to find mention of India in these treatises, but interesting to those who have studied the life of Apollonius of Tyana, the philosopher-reformer of the first century.

† ἡ δίνη, presumably the vortex or "body" of the solar system.

‡ Sci., the body or limit of the whole cosmos.

§ Or know.

|| Or know.

¶ Lit., æon.

the way of every life.* Become more lofty than all height, and lower than all depth. Collect into thyself all senses of [all] creatures,—of fire, [and] water, dry and moist. Think that thou art at the same time in every place,—in earth, in sea, in sky; not yet begotten, in the womb, young, old [and] dead, in after-death conditions. And if thou knowest all these things at once,†—times, places, doings, qualities, and quantities; thou canst know God.

21. But if thou lockest up thy soul within thy body, and dost debase it, saying: I nothing know; I nothing can; I fear the sea; I cannot scale the sky; I know not who I was, who I shall be;—what is there [then] between [thy] God and thee? For thou canst know naught of things beautiful and good so long as thou dost love thy body and art bad. The greatest bad there is, is not to know God's Good,‡ but to be able to know [Good], and will, and hope, is a straight Way, the Good's own [path], both leading there and easy. If thou but sett'st thy foot thereon, 'twill meet thee everywhere, 'twill everywhere be seen, both where and when thou doth expect it not,—waking, sleeping, sailing, journeying, by night, by day, speaking, [and] saying naught. For there is naught that is not image of the Good.§

22. HERMES. Is God unseen?

THE MIND. Hush! Who more manifest than He? For this one reason hath He made all things, that through them all thou mayest see Him. This is the Good of God, this [is] His virtue,—that He may be made manifest through all. For naught's *unseen*, even of things that are without a body. Mind sees itself|| in thinking, God in making.¶

So far these things have been made manifest to thee, Thrice-greatest one! Reflect on all the rest in the same way, and thou shalt not be led astray.

G. R. S. MEAD.

* Or nature of every animal.

† Or art simultaneously conscious of.

‡ τὸ θεῖον—lit., the godly, or divine.

§ Lit., the godly or divine.

|| Or is seen.

¶ Or doing.

WILL, DESIRE, AND EMOTION

(CONTINUED FROM THE LAST NUMBER)

THE BINDING NATURE OF DESIRE

SINCE the Will to Live is the cause of the forthgoing, the life seeking embodiment and appropriating to itself that which is necessary for its manifestation and persistence in form, Desire being Will on a lower plane, will show similar characteristics, seeking to appropriate, to draw into itself, to make part of itself that whereby its life in form may be maintained and strengthened. When we desire an object, we seek to make it part of ourselves, part of the "I," so that it may form part of the embodiment of the "I." Desire is the putting forth of the power of attraction; it draws the desired object to itself. Whatever we desire, we attach to ourselves. By the desire to possess it, a bond is established between the object and the desirer. We tie to the Self this portion of the Not-Self, and the bond exists until the object is possessed, or until the Self has broken off the bond and repudiated the object. These are "the bonds of the heart,"* and tie the Self to the wheel of births and deaths.

These bonds between the desirer and the objects of desire are like ropes that draw the Self to the place where the objects of desire are found, and thus determine its birth into one or another world. "On this runs the verse: He also who is attached ever obtains by action that on which his mind has set its mark. Having obtained the object of action he here performs, he comes again therefore from that world to this world for the sake of action. Thus is it with the desiring mind."† If a man desires the objects of another world more than the objects of this, then into that world will he be born. There is a continuing

* *Kaṭhkopaniṣhat*, vi. 15.

† *BṛihadĀranyakopaniṣhat*, IV., iv. 6.

tension in the bond of Desire until the Self and the object are united.

The one great forthgoing energy, the Will to Live, which holds the planets in their path around the sun, which prevents the matter of the globes from scattering, which holds our own bodies together, that is the energy of Desire. That which rules all is in us as Desire, and it must draw to us, or draw us to, everything into which it has fixed its hooks. The hook of Desire fixes itself in an object, as a harpoon in the whale at which it is flung by the harpooner. When Desire has fixed its harpoon in an object, the Self is attached to that object, has appropriated it in will, and presently must appropriate it in action. Hence a great Teacher has said: "If thy right eye offend thee, pluck it out and cast it from thee . . . if thy right hand offend thee, cut it off and cast it from thee."* The thing desired becomes part of the body of the Self, and, if it be evil, it should be torn out, at whatever cost of anguish. Otherwise it will only be worn away by the slow attrition of time and of weariness. "Only the strong can kill it out. The weak must wait for its growth, its fruition, its death."†

THE BREAKING OF THE BONDS

For the breaking of the bonds of Desire, recourse must be had to the mind. Therein lies the power which shall first purify and then transmute Desire.

The mind records the results which follow the appropriation of each object of Desire, and marks whether happiness or pain has resulted from the union of that object with the embodied Self. And when, after many appropriations of an attractive object, it has found the result to be pain, it registers that object as one which should be avoided in the future. "The delights that are contact-born, they are verily wombs of pain."‡

Then arises strife. When that attractive object again presents itself, Desire throws out its harpoon and seizes it, and begins to draw it in. The mind remembering the painful results of previous similar captures, endeavours to check Desire, to cut, with the sword of knowledge, the attaching bond. Fierce conflict rages within the man: he is dragged forward by Desire,

* *Matt.*, v. 29, 30.

† *Light on the Path*, 4.

‡ *Bhagavad-Gitā*, v. 22.

held back by Thought, many and many a time Desire will triumph and the object will be appropriated ; but the resulting pain is ever repeated, and each success of Desire arrays against it another enemy in the forces of the mind. Inevitably, however slowly, Thought proves stronger, until at last, victory inclines to its side, and a day comes when the desire is weaker than the mind, and the attractive object is loosed, the attaching cord is cut. For that object, the bond is broken.

In this conflict, Thought seeks to utilise against Desire the strength of Desire. It selects objects of Desire that give a relatively lasting happiness, and seeks to utilise these against the desires that swiftly result in pain. Thus it will set artistic against sensual pleasure ; it will use fame and political or social power against enjoyments of the flesh ; it will stimulate the desire to please the good, to strengthen abstention from vicious delights ; it will finally make the Desire for eternal peace conquer the desires for temporal joys. By the one great attraction the lower attractions are slain, and cease to be any longer the objects of desire : “Even taste (for them) turneth away from him after the Supreme is seen.”* The very energy of Desire can tear it away from that which brings pain, and fix it on that which brings bliss. The same force that bound is made to serve as an instrument of freedom. Wrenching itself away from objects, it will turn upwards and inwards, attaching the man to the Life whence he came forth and in union with which consists his highest bliss.

Herein lies the value of devotion as a liberator. Love, turning to the Supreme, sees Him as eminently desirable, as an Object for intense Desire and this burns up attachments to objects that keep the heart in bondage.

Only by the Self as Thought can be mastered the Self as Desire ; the Self, realising itself as the life overcomes the Self embodied and thinking itself to be the form. The man must learn to separate himself from the vehicles in which he desires, thinks and acts, to know them as part of the Not-Self, as material external to the life. Thus the energy that went out to objects in the lower desires becomes the higher desire guided by the mind, and is prepared to be transmuted into Will.

* *Bhagavad-Gitā*, ii. 59.

As the lower mind merges itself in the higher, and the higher into that which is Wisdom, the aspect of pure Will emerges as the Power of the Spirit, Self-determined, Self-ruled, in perfect harmony with the Supreme Will, and therefore free. Then only are all bonds broken, and the Spirit is unconstrained by aught outside himself. Then, and then only, can the Will be said to be free.

THE VEHICLE OF DESIRE

We shall have to return to the struggle in the Desire-nature, in order to add some useful details to that which has already been said above; but it is first necessary to study the Vehicle of Desire, the Desire-Body or Astral Body, as this study will enable us to understand the precise method in which we may work to subdue and get rid of the lower desires.

The Vehicle of Desire is made up of what is called astral matter, the matter of the plane above the physical. This matter, like the physical, exists in seven modifications, which relatively to each other are like the solid, liquid, gaseous, etc., substates of matter on the physical plane. As the physical body contains within itself these various substates of physical matter, so does the astral body contain within itself the various substates of astral matter. Each of these substates has in it coarser and finer aggregations, and the work of astral, as of physical purification, consists in the substitution of the finer for the coarser.

Moreover, the lower substates of astral matter serve chiefly for the manifestation of the lower desires, while the higher substates vibrate in answer to the desires which have changed, by the intermixture of mind, into emotions. The lower desires, grasping after objects of pleasure, find that the lower substates serve as medium for their attractive force, and the coarser and baser the desires, the coarser are the aggregations of matter that fitly express them. As the desire causes the corresponding material in the astral body to vibrate, that matter becomes strongly vitalised and attracts fresh similar matter from outside to itself, and thus increases the amount of such matter in the constitution of the astral body. When the desires are gradually refined into emotions, intellectual elements entering into them, and selfishness

diminishing, the amount of finer matter similarly increases in the astral body, while the coarser matter, left unvitalised, loses energy and decreases in amount.

These facts, applied to practice, help us to weaken the enemy which is enthroned within us, for we can deprive him of his instruments. A traitor within the gates is more dangerous than a foe outside, and the Desire-Body acts as such a traitor, so long as it is composed of elements that answer to the temptations from without.

Desire, as it builds in the coarser materials, must be checked by the mind, the mind refusing to picture the passing pleasure which the possession of the object would entail, and picturing to itself, the more lasting sorrow it would cause. As we get rid of the coarser matter which vibrates in answer to the baser attractions, those attractions lose all power to disturb us.

This Vehicle of Desire, then, must be taken in hand ; according to its building will be the attractions that reach us from without. We can work upon the form, change the elements of which the form is composed, and thus turn the enemy into a defender.

When a man is evolving in character, he is, however, confronted with a difficulty which often alarms and depresses him. He finds himself shaken by desires from which he shrinks, of which he is ashamed, and despite his strenuous efforts to shake them off, they none the less cling to and torment him. They are discordant with his efforts, his hopes, his aspirations, and yet, in some way, they seem to be his. This painful experience is due to the fact that the consciousness evolves more rapidly than the form can change, and the two are to some extent in conflict with each other. There is a considerable amount of the coarser aggregations still present in the astral body ; but as the desires have become more refined, they no longer vivify these materials. Some of the old vitality none the less persists therein, and although these aggregations are decaying they are not wholly gone.

Now although the man's Desire nature is no longer using these materials for self-expression, they may yet be thrown into temporary activity from outside, and thus take on a semblance of vitality as a galvanised corpse might do. The desires of other

people—desire-elementals of an evil kind—may attach themselves to these disused elements in his astral body, and they may thus be stimulated and revived, and cause him to feel as his own the promptings of desires he abhors. Where such experiences are undergone, let the bewildered combatant take courage ; even in the inrush of these desires, let him repudiate them as none of his, and know that the elements in him they utilise are of the past, and are dying, and that the day of their death and of his freedom is at hand.

We may take an example from dream, to show this working of effete matter in the astral body. A man, in a former life, was a drunkard, and his after-death experiences had impressed deeply on him a repulsion for drink ; on rebirth, the Ego in the new physical and astral bodies impressed on them this repulsion, but there was none the less in the astral body some matter drawn thereinto by the vibrations caused by the former drunkenness in the permanent atom. This matter is not vivified in the present life by any craving for drink, nor any yielding to the drink-habit ; on the contrary, in the waking life, the man is sober. But in dream, this matter in the astral body is stimulated into activity from without, and the control of the Ego being weak over the the astral body,* this matter responds to the drink-craving vibrations that reach it, and the man dreams that he drinks. Moreover, if there still be in the man a latent desire for drink, too weak to assert itself during waking consciousness, it may come up in the dream-state. For physical matter being comparatively heavy and hard to move, a weak desire has not energy enough to cause vibrations therein ; but that same desire may move the much lighter astral matter, and so a man may be carried away in a dream by a desire which has no power over him in his waking consciousness. Such dreams cause much distress, because not understood. The man should understand that the dream shows that the temptation is conquered so far as he is concerned, and that he is only troubled by the corpse of past desires, vivified from outside on the astral plane, or if from within, then by a dying desire, too weak to move him in his waking moments. The

* The Ego turns his attention inward during sleep, until he is able to use his astral body independently, hence his control over it is weak.

dream is a sign of a victory well-nigh complete. At the same time it is a warning ; for it tells the man that there is still in his astral body some matter apt to be vivified by vibrations of the drink-craving, and that therefore he should not place himself during waking life under conditions where such vibrations may abound. Until such dreams have entirely ceased, the astral body is not free from matter that is a source of danger.

ANNIE BESANT.

(TO BE CONTINUED)

“HUMAN PERSONALITY” AND THEOSOPHICAL THOUGHT

By way of conclusion to this long series of articles upon Mr. Myers' book,* it may be useful to draw attention to some few of the many points upon which the facts adduced or the conclusions reached by Mr. Myers either illuminate or confirm our own theosophical views. Speaking generally, his work lends a remarkable degree of general support to much that we have taught, while in certain respects—at least so it seems to me—it throws new light upon, or suggests deeper vistas of insight into, problems which have often occupied our attention.

As illustrating this last remark, take Mr. Myers' leading idea—the conception of the Subliminal or Deeper Self in Man. One may find fault with his terminology, but that is of small moment in comparison with the conception, the thought which underlies it, and with the significance of the facts with which Myers has illustrated his conception. It seems to me that he has in fact given us here a scientific and very suggestive basis for our own fundamental theosophical conception of the evolving or reincarnating Ego, or Individuality, as contrasted with the (relatively) temporary personality of a single earth-life, which, however, is not contained within the sphere of Myers' supra-liminal self, since a very considerable extent of what belongs indubitably to the sub-liminal is included within the theosophic conception of

* *Human Personality and its Survival of Bodily Death*. See the articles in the last four numbers.

the temporary personality. There are points in connection with this on which we need further light.

At any rate this idea of the reincarnating Individuality is one of the earliest, as it is also one of the most fundamental conceptions in our teaching. But in spite of that, it has always (to me at least) seemed in our own literature to remain somewhat "up in the air," as it were, somewhat detached and out of reach, rather difficult to bring into definite and clearly conceived relation with our ordinary waking life and experience. Now I do not think that Mr. Myers' work altogether puts an end to this; but it does seem to me to bring the Ego a little more into touch with the actuality (or double-distilled illusion—whichever you like to call it) of our ordinary thinking and experience; it does seem to some extent to link the one more closely with the other, and the facts which he so copiously brings together, do I think help us to make more definite and more precise our conception of the Ego, as an evolving centre of consciousness. On the other hand, Mr. Myers leaves what may be called the metaphysical and philosophical difficulties of the problem just where they were. For his Mesopotamian phrase "metetherial" may indeed cover much vagueness and considerable illegitimacy of thought, but it in no sense whatever helps us towards a solution of those fundamental problems of systematic philosophising, which press ever more and more urgently upon us for solution. But after all, Myers may urge that he is dealing not with a philosophical but with a scientific problem, and that indeed is true; but his use of such a term as metetherial in connection with the idea of the human "spirit" nevertheless suggests a tendency towards philosophic materialism of the "oh-so-thin" type, which arouses keen questioning on the one hand, though on the other it tends to support the theosophic position, or rather practice, which translates experience and endeavours to explain it, in terms of various, ever finer and subtler, forms of "matter."

But putting such questions aside, as beyond our present scope, the fact remains that in his establishment of the real existence of the subliminal self, in his elucidation of its powers and faculties, in his connecting it with the great concept of general evolution, and in many other details, Mr. Myers' work lends

valuable support and strength to one of our basic theosophical conceptions.

When we come to study the facts he adduces in detail, we shall find much that fits in with, or throws light upon, what our teachers have told us. And though it is impracticable here to go into much detail yet some few points among the many available must be noted. An interesting topic is that of the astral body and the special characteristics of consciousness when functioning therein. In general, of course, we are dependent upon what the "seers" and "psychics" have to tell us, but a good many of Myers' cases seem to afford pretty strong confirmatory evidence for the views they propound. Thus the case in which the pain suffered in an operation under anæsthetics, though wholly unfelt by the normal waking personality, subsequently re-emerges in consciousness as a remembered dream, fits in very nicely with our theory that the astral body is the true seat of sensation, and especially of "pain and pleasure," that it is extruded from the physical under anæsthetics and during sleep, and that on emerging from the latter state impressions recorded only in the astral may not infrequently impress themselves on the physical and so enter the consciousness of the waking personality. A somewhat analogous case which brings out the connection of the astral with emotion, seems to me to be that of the "burnt-pudding" hallucination, in which the cause of this strange hallucination was proved to lie in its association with an intense emotional state, which, however, had been forcibly thrust back out of the waking consciousness, but had continued to vibrate in the astral, subliminally, and so had evoked the hallucination of smell referred to. Other cases, he gives too, of "forgotten" terrors producing pathological results, all of which tend to substantiate our own theory.

But when we come to study the cases of "split" or multiple personality, we are confronted by a series of facts by no means easy of explanation in the light of our present knowledge. Indeed I venture to think that if our "seers" would make a systematic study of the more striking of these cases, they might be led to discoveries both new and highly interesting. For instance, the very remarkable case of "Sally" Beauchamp almost seems to

suggest that the personal characteristics and "identity" of a past life may be in certain cases so strongly coherent and united in the Ego itself, as to be able (as in this case) to supersede the natural, pathologically weakened, normal personality of the present birth, and dominate over it to a great extent. However that may be, I cannot help feeling that a thorough and careful working out of what actually does happen in this and similar cases would throw a flood of light upon our ideas as to the constitution of man and on the modifications and variations which may arise in his consciousness.

In his proof that Sleep constitutes a distinct, alternate phase of the human personality, Mr. Myers endorses, in other words, our own conception that during slumber the consciousness is functioning in the astral body, more or less separated from the physical. And the evidence he adduces to show how largely emotion and feeling dominate in that phase of the personality, further strengthens our contention that it is the astral which is the primary seat of the emotions and sensations. But he gives also a fine collection of cases illustrating both the supernormal perception which characterises astral activity, as well as that "travelling" in the astral body of which our Invisible Helpers tell us. But though he gives some striking examples of precognition and clairvoyance in Time, as well as Space, he is no better able than we are really to explain the former. Such cases of course are rare; but they do occur, and they set us one of the most difficult of all the many problems which the subject presents.

In dreams, *as such*, Myers shows that the attaining of good *intellectual* results is relatively very rare indeed—a fact in accordance with our own teachings as to the astral; but some cases there are—Coleridge and R. L. Stevenson for example—which seem to me to be connected rather with the subject of Genius than with Sleep.

As regards Genius, interesting and suggestive as is Myers' treatment, I venture to think that our own *data* throw more light upon the problem than he has been able to do. Certainly, he has taken an important step in recognising the fact that Genius is essentially an "uprush" of a helpful kind from the

sub-liminal. But we can go further, and in the distinctly differing relationship of the cerebro-spinal and sympathetic nervous centres to the Ego proper and to the astral body respectively, we have I think a clue which makes the subject much more intelligible, while it also enables us to deal with such cases as those of Stevenson in a more satisfactory way. But considering the limitations which Myers has voluntarily imposed upon himself, and the point from which he sets out, it is very remarkable that he should, in so many ways, have arrived at conclusions so largely and so closely allied to our own teachings.

His treatment of Hypnotism and its allied phenomena is in many ways suggestive, and his remark that possibly there may be such a thing as “ pre-natal ” self-suggestion is very striking. We have often been told that in the supreme moment when the personality at the close of its heaven-world experiences finally merges into the Ego, there occurs a flash, or a period, of clear perception and memory in which the past in its real meaning and in its bearing on the future is clearly seen. In that moment of vision, the Ego can adjust itself to what lies before it, and it seems to me that in the pre-natal self-suggestion of which Myers speaks in connection with some cases of sudden conversion, we have a very striking example, and also an explanation of the way in which this moment of clear vision works in the evolution of the individual. Further his proof that the hypnotic state is characterised by concentration of attention and by selection, *not* (as has been contended) by monoideism, is very suggestive in connection with the practice of Yoga and the training of the mind.

Myers' treatment of the problem of “ pain ” in relation to hypnotism is the best I know, and his proof that under the power of selective attention, determined by hypnotic suggestion, physical pain leaves no impression either in the “ lowest ” or in the “ highest ” centres is most significant. For it corroborates the teaching that the various vehicles or sheaths of man are specifically related to definite brain and nerve centres, and it shows that the seat of “ sensation ”—especially of the pain and pleasure sensation—is intermediate between the physical body as such and the mind proper, as distinguished from the brain. At the same time it raises some very difficult problems as to the nature

and functioning of "memory," but these will be more conveniently considered later on. One further point in relation to the astral body may be noted, however, ere we pass to other topics. We have been told by Mrs. Besant that the nervous system generally, and more specifically the sympathetic system in particular, is the result of the reaction upon the general sensibility of the protoplasmic organism of the vibrations set up in the accompanying astral matter. Now it seems to me that a study of the facts adduced by Myers tends to support this view, and I venture to hope that as the subject is further explored in the light of that idea, additional confirmatory evidence may be obtained.

In another direction, however, we are confronted by a difficult problem—stated by Myers himself—to which so far I do not see the answer. Eliminating all cases of pure Mesmerism, where the "effluence" as Myers calls it, from one personality supersedes that of another, or as we should say where the *prāṇa* of the operator replaces that of the subject, and so gives the former control over the latter's nervous system, and confining ourselves to instances of pure "suggestion" or rather "self-suggestion" as he proves it in all cases to be in the last resort—we have the problem: why and how it happens that in one case a "suggestion" will "take" or "catch on," that is be accepted by the subject's deeper self and then carried out with quite marvellous effect, while in other cases, all attempts of the kind prove dead failures. The influence of a strong mind or will over a weak, has been often suggested as an explanation; but in a large proportion of cases it does not apply; neither do we get much help from the idea of active, powerful "thought-forms" created by the hypnotiser, nor from the analogous conception of a strong and deep impression made upon the subject's mind body. All these factors *may* play a part; but no one of them, no combination of them, seems to yield a really satisfactory explanation of why or how hypnotism will succeed in one case and fail in another. Here again is a nice problem for our "seers" to work out—the problem of what happens in hypnotic suggestion, taking a wide variety of cases, discriminating them into classes and really trying to go to the root of the matter. One line of research that obviously presents itself arises out of the fact, established by

Myers and already referred to, that the condition of consciousness in the hypnotic state is one of highly concentrated but *selective* attention. Now what is it, in the hypnotic state, which in the first place enables the intense concentration to be brought about with comparative ease, and next how is the *selective* factor therein determined which evidently plays so prominent a rôle? From our standpoint, the first thing that suggests itself is that the problem is largely one of “subliminal” attention or concentration. If you can arouse and catch the “subliminal” attention, it would seem you can obtain hypnotic results. But then we are faced with the very serious difficulty of a multiplicity of centres of consciousness, co-existing and parallel one with the other. On the other hand, however, some of the actual cases almost seem to prove that such a variety of more or less concurrent and independent centres do come into play; *e.g.*, when, after being restored to normal waking consciousness and while the subject is actively engaged in a different conversation, the hand automatically writes down the number of minutes still to elapse before the time comes for the execution of a post-hypnotic suggestion. The problem raised by such cases as this is a most difficult and a most interesting one, and a study of it with the aid of higher faculties than the physical could not but prove in a very special degree instructive and valuable.

Several of the cases which Mr. Myers gives in his chapter on Sensory Automatism suggest very strongly the reality—as objective in a realm of matter more subtle than the physical—of what have been termed by our own writers “thought-forms” of various types; most conspicuously and frequently the projection, either voluntarily or otherwise, of a thought-form reproducing the personal appearance, but also in a few instances what seem to be whole scenes and mind-created dramas. Of course Telepathy, on which Mr. Myers lays such great emphasis, is, in some at least of its forms, characterised by the projection and perception of definite visual images, but in most of these cases it is exceedingly hard to determine whether there exists a definite objective form of subtle matter, apart from the percipient’s perception, or whether the form seen is a dramatised and projected inner subjective impression received by the percipient, we don’t

know by what mechanism, and then objectified, as so often is the case in dreams.

Taking them on the whole, Mr. Myers' conclusions as to the post-mortem condition and life of the soul tend in general to confirm the basic principles and conceptions involved in the views put forward by our own workers. But he has made I think a very great advance in the wider scope and greatly enlarged significance which he has assigned to Telepathy in connection with communications from those who have passed the gateway of death. And I think that in this wider conception of Telepathy we shall find a clue to explain some of the difficulties which present themselves when one endeavours to fit all the facts and occurrences of the séance-room into the framework of our own views; for I can see no reason why the "thought-communion" with entities in Devachan—in other words Telepathy with them—which even H. P. B. recognised, should not play a much larger part than we have hitherto imagined in certain classes of cases, more especially since Myers has shown us how readily and frequently impressions, received in reality telepathically, translate themselves to consciousness in the form of visual or auditory "hallucinations," which indeed not uncommonly form a large item in what an untrained clairvoyant perceives.

To pass on now from details to general considerations, I think it can hardly fail to strike any reader of Mr. Myers' work who is familiar with Theosophy, that the author seems to find himself driven perforce, ever more and more, by the weight of evidence and the accumulated masses of fact, towards a position which in all essentials is practically identical with the fundamental conceptions of Theosophy. And I regard this as the more remarkable, because Myers personally was very hostile to the Theosophical Society, and especially to H. P. B. I think, indeed, that it is not going too far to assert that the fact just emphasised bears striking testimony to what has been sometimes called the "inevitableness" of Theosophy for any systematic thinker who has once taken up such studies as these. Of course there are a good many points of difference, but what to me is most striking is the great preponderance of agreement, especially in all that touches the broader and wider aspects of the problems

involved. And this comes out more and more clearly when we study Mr. Myers' own views and opinions as distinguished from what he holds to be definitely proven fact, or thoroughly substantiated hypothesis. For instance the whole of his treatment of Pre-cognition and Retro-cognition implies as its basis the same conceptions as we find more definitely formulated and described under the name of Âkâshic records ; while nothing could be more thoroughly theosophical than the eloquent passage in which he speaks of the unbroken continuity of the hierarchy of intelligences which link the mind of man to the Universal World Soul. True it is, no doubt, that Mr. Myers' inspiration on these topics is due probably to his acquaintance with classical writers rather than with the modern literature of Theosophy. But since the latter avowedly claims direct continuity with the same source as that whence these great teachers of the past drew their inspiration, it remains for us of equal significance that Mr. Myers, as the outcome of his own lifelong work, should have felt himself warranted in endorsing such views as these. But, as remarked above, it could hardly have been otherwise ; for once a thinker has come to conceive of man as a continuously evolving “ spirit,” he has in fact adopted the central, the basic, the fundamental conception of all theosophical thinking and that fact inevitably determines the further unfoldment of his thought along lines which must naturally, in their main features, bear upon them unmistakable marks of their origin.

This conception of man, indeed, seems to me to be the central and dominant thought of this entire line of study. And it is because it seems to me that Myers' work gives such invaluable support to that conception, since it brings together such masses of most accurately observed and carefully verified facts which admit of no other interpretation, that I have devoted so much space to it in these pages. For if once this conception can achieve recognition as a definitely verified scientific hypothesis, an enormous stride will have been taken in the upward evolution of the western races. True it is that—especially from the standpoint of philosophy—this conception is encompassed with almost innumerable and most serious difficulties. But then exactly the same remark is also true in regard to every one of the most fun-

damental and most universally accepted conceptions in each and every branch of natural science. There is not one of them, the fundamental concepts of which do not, when philosophically analysed, land us in apparently hopeless self-contradiction and confusion. We are, therefore, in regard to the conception of man as an evolving spirit, in no whit worse a position than we are in regard to each and all of the fundamental concepts of science. And as science has most indubitably achieved a progress far more solid and substantial than philosophy can so far boast of, I venture to hope that in the systematic application of scientific method to these problems, along the lines traced by Mr. Myers, we may reach results of the very highest value, results which in turn will throw a flood of light upon philosophy proper and at the least will give to struggling humanity a truer perspective, a deeper insight into life and its meaning, than we have hitherto possessed.

BERTRAM KEIGHTLEY.

THE GUARDIAN OF THE CITY

Behold, He that keepeth Israel neither slumbers nor sleeps

IN the "once upon a time"—which is neither far nor near, but may be either or both, and is therefore a way whereby simple folk and little children feel their mist-wreathed path towards that abiding place of souls which the learned and the wise call the "Eternal Now"—in that "once upon a time" there lived a man who dreamed a great dream, far greater than he knew. His dream lay garnered in Dreamland, but he was one of those who desire to see their visions made manifest in the world which some men call the Land of Real Things and others the Land of Shadows. He dreamed of a race of gods upon the earth, holding and ruling it; since he sprang of a Royal House, he sought after means to make his dream a truth. I shall tell of the means he used; but this tale is not of the Royal Dreamer who was called by men a practical man of action, but rather of one of his

subjects who failed in the eyes of all his world. This young man caught a glimpse of the King's vision in Dreamland, and grew to be so in love with it that he gave thanks at the last because he had failed; for his shame and failure were part of the price he paid to see and understand the King's Dream. Such was the man's madness, he saw the Dream as nearer truth than the reality whereby the King tried to make it seen by the eyes of those who watch rather than sleep; indeed the King himself could not recall the fashion of his vision; but because it endured in the Garner House of Dreams it had power upon him continually, driving him to action of which he did not wholly know the purpose; seeking to know it he often chanced upon the wrong, and remained contented therewith; saying: "Such and such is the reason of this, my action."

The King founded a city wherein to rear and foster the god-like race that should be; from this little city they should spring, and at last should cover the earth and rule all things. He drew around him certain pious and learned men, and with their help he made the laws. There were gymnasiums, colleges, and schools of philosophy, science, and ethics; and there were temples in which to celebrate the rites of the State Religion, the creed of which was carefully fashioned by priests and philosophers in council, so that it might contain nothing which should outrage either reason or morality.

There were parks and swimming baths; cleanliness and order prevailed; the houses were built on principles approved by a Board of Physicians; no person known to have an hereditary tendency to disease, physical, mental, or moral, was permitted to become a citizen of that city. Persons of nervous and unbalanced temperament were discouraged; there was a Committee for the Detection of Degenerates, appointed to investigate such cases; and they compelled most of the artists, musicians and poets, and all the seers and dreamers to leave the city. The criminal laws were remarkable; crime was not punished within the city limits; nor was there any attempt made to reform criminals; there were no prisons. Ten miles from the city was the town of the law-breakers, the insane, and the incurably diseased; thither they were transported, and were not suffered to enter the city again.

The Chief Physician desired that certain doctors should be permitted to visit this town, and the Head Professor of Psychology desired to do the same thing; but the Prime Minister, a very determined man, replied that if they did they must live there, and signal their discoveries by means of a code to the city; his business was to build a race in which there would be no criminals, lunatics, or diseased persons, and he would allow no communication between the city and the Town of the Felons, as it was called; all those who dwelt in the felons' town wore a dress of coarse grey cloth to distinguish them.

The young man, of whom I have spoken, was the son of the Prime Minister; he was placed by his father in a position of authority, for though he was very young he had been trained from his childhood to understand the purposes of the King, and the plans of his councillors. The young man was grave and silent; no one knew his mind, nor perceived he was troubled by the thoughts that came to him. He was pained, moreover, by much that he heard. There were differences of opinion between the Chief Physician and the Chief Priest; they grew hot in discussion, and angry in thought; the statements they made concerning each other's minds, motives and actions, were interesting to those who study the lies of the truthful. The Head Professor of Psychology was amazed; and the Chief Satirist, an officer who served under the Committee for the Detection of Degenerates, took notes of their conversation, which he wove into his satires; they had not yet perceived the value of differences, the perception of the uses of which means the recognition of that unity which differences make visible.

The Chief Priest believed the Prime Minister erred in his rigid isolation of the criminals; the Chief Priest was a man who would willingly have sacrificed the saint to the sinner, the healthy to the diseased, the learned to the ignorant. Herein he was groping after a law which some say lies at the very root of all city building; but he did not perceive it clearly, nor understand what he perceived. The Chief Physician spoke much more sensibly.

"These people, compared with ourselves, are lower products of the evolutionary process," said he. "They will learn

through their error of judgment (through what some excellent persons might call their crimes), through consequent suffering they will slowly rise to a perception of the cause and functions of good and evil. Forming a theoretic conception of the ultimate nature and pure essence of their being —— ”

“ And practically,” said the chief Priest, drily, “ knowing nothing at all about it. Pray, do you propose we should tell them this ? ”

“ N-No,” said the Physician cautiously. “ Not in its entirety. But we might tell them that the evolutionary process is a very long one, and they have plenty of time in which to learn their errors.”

“ You will tell them nothing of the kind,” said the Prime Minister. “ I will have no communication between this place and the Felons’ quarter. This is pure sentimentality and emotion. It should be reported to the Committee for the Detection of Degenerates.”

“ I am viewing the matter quite impersonally,” said the Chief Physician with some warmth. “ Such is also the opinion of my friend the Head Professor of Psychology. It is a pity everyone cannot maintain our attitude.”

“ In other words,” said the Chief Priest hotly, “ veil their ignorance by an assumption of superiority, and be-fool themselves if they do not deceive others. In the interests of true religion I regret that few can maintain your attitude.”

At this point the King entered, and the conversation ceased. But the Prime Minister’s son listened to it all, and was sorrowful; that night he could not sleep by reason of his sadness. When he was a child he often dreamed a certain dream which of late years never visited him. Now it returned to him in memory, though, so far as he could tell, it had no meaning. His dream was of a cup, shaped like a many petalled blossom floating in clear dark space; and there descended into it a twisting whirl of pure white flame and filled it to the brim. As he mused on this meaningless vision of a child’s sleep, a dread fell upon him that the King’s effort to build a race of gods would fail. This dread lay upon him so strongly that at last he was numbered among the city’s law breakers; and he defended his action, saying that

if he had kept the law in the letter he should have broken it in the spirit ; moreover he would have broken the law the righteous man lays on his own soul.

He was therefore publicly expelled from the city, and conducted, dressed in the felon's garb, to the town of the lawbreakers to dwell there till his death.

When he was alone despair fell on him ; despair of body and mind. For many months before his conscience drove him to break the law, he cried to an Unknown Power to show him some means of saving the city from the peril that threatened it ; a peril unseen by King, Prime Minister, Chief Priest, and Physician.

" Show me," he cried in his soul, " a means whereby I may save the King's Dream, and fulfil it."

And now, instead of that prayer being answered, he was out-cast, and could do nothing. He had failed—the King had failed, the Prime Minister had failed, and the unconsciousness of the twain that they were destroying where they desired to build smote the young man's heart with agony. This was the mental despair. The bodily anguish was caused by the foulness, the misery, the squalor of his surroundings. The town of the lawbreakers was lawless ; each man did as he desired, and the result was anarchy. Few regarded the interests of others, save by a vague stirring of kindness rather than of principle ; each sought his own pleasure. The dreary foulness of the place lay like a leaden weight on the bodily consciousness of the son of the Prime Minister. When he broke the law he thought he was right ; but now the shame of a felon seemed to be his ; shame seized him ; bodily degradation crushed him. He hid from the light ; he hid from the eyes of his fellow criminals. He barred the door of the little reed hut in which he lived, and closed the shutters ; at night he crept out to buy bread and wine of an aged woman who was willing to be roused, even at midnight, by a customer, for she was very poor ; her poverty, weariness, and toil were not understood by the young man, who had seen nothing of the kind in the city. Later, when he saw certain of the lawbreakers trying to relieve her sufferings, he began to understand them. At first he only bought bread of her, shuddering at her squalor and uncleanness ; sickened by the taste of bread made by her hands.

By night he sat and cried, as children cry over a broken toy; and indeed he had broken all the toys with which he used to play. One night when his heart was dry, barren, and void of feeling by reason of his long weeping, lack of hope, and knowledge of his own powerlessness, he went out as usual to buy bread. It was a moonlight night, and as he stepped into the foul, ill-smelling street he thought he heard music; faint, sweet, clear, and very far away, like a choir of elf-land singing softly, in time to the sweep of wind and rush of streams.

He left the door open; there were thieves and to spare in the place, but he had no possessions save a stool, a table, a heap of straw on which he slept, and the earthen jug and platter which he carried. He bought bread and wine and walked back to his hut; when he entered he noticed the smell of flowers; it was the smell of blue bells, cut grass, and wet earth and moss. He stood in the doorway trying to see where the flowers were; he saw no flowers; but in the dim light he thought he caught a glimpse of a little pale face that looked as though it was made of white mountain mist with pale sunshine striking through it, and wild blue eyes, like the shining vapour that steals in and out among the trees in a quiet wood; it flitted past him and melted into the shadows; only the smell of flowers remained. On fine nights thereafter he found the scent of flowers in the hut when he returned from buying bread; but he never saw the pale face and wild blue eyes. On the seventh night he quickened his steps as he drew near the door; as he did so it struck him with a shudder that he might not smell the flowers as he entered. The dread made him stand still with a sudden jerk; he found himself sobbing with sheer dread of the loneliness the loss of that scent would leave. Till then he had not realised how much he was depending upon it. As he stepped across the threshold he smelled it; he saw a child standing in the hut; a girl-child, twelve years old or thereabouts; she had a little pale face that shone as though a light was lit behind it, gleaming out from the mild blue eyes. The child was barefoot, and dressed in a gown of coarse unbleached linen; her hair was loose and smelt of the night wind and the wet earth and moss; she carried a pine bough in her hand, laid across her left shoulder; on it were the

little new green tassels of the spring growth, blending with the dusky green of last year, and with the brown rough cones.

The young man stared at her, his earthen jug fell to the ground and broke; the wine flowed over the clay floor to the wonderful child's bare feet.

"You could not hear my voice when I spoke to you these six nights past," said she. "So I had to walk down from the wood. Why do you cry at night?"

Now many women do not mind owning their tears; but it is otherwise with a man. This man therefore coloured, and replied by a question:

"Was it you who brought the smell of flowers here?" he asked.

"You smelled the flowers because I was here."

"Then you are not ——" he began. "What are you? You cannot be what you seem to be."

"What do I seem to be?"

"You seem to be a child. A human child—a wonderful child."

She laughed.

"That is just what I am," she answered. "My father is a ranger in the King's woods, and my mother a grower of herbs and simples. And because these twain were wise with the wisdom of the simple I was born to them; and they, knowing the People of the Wood had part in me, suffer me to come and go as I will."

"I wonder they suffer you to come to this evil place."

"I go where I am bidden. In truth this place, and also that in which you used to live, are clumsily made. But what would you have? The folk who fashioned them have not learned their craft."

"Indeed," he answered sadly, "I think they have not."

"Is that why you cry?"

"Partly. Will you tell me how you could be here and I not see you?"

"You have not learned the ways of the Dream World yet—that is why. But you smelled the flowers, and you saw my face one night."

“ Are you a dream then ? ”

“ You would call me a dream when you wake. But when you sleep I am real. When I was a very little child my mother laid me in a room that looked on the wood. The light in it was clear pale green because of the trees outside. She set my bed in the moonlight (for she knew from her mother’s mother, who was wise, what she must do), and she left the windows open, and strewed the floor and the threshold, and the sill, with boughs of tasselled hazel and primroses, and she bade all good Powers of the Wood have her child in charge, and desired peace on all who should enter in, or pass out of that room, and, having set a girdle about the place of peace and mother’s love, she left me alone, and the Good Powers entered in and drew me out into the moonlight ; I left my body sleeping in the little green cool room, and roved with my own People and learned the ways of Dream. Since then I have roamed every night ; my mother and father know, of their simple wisdom, that this must be. When the time is ripe, and I am a grown woman, I shall at my People’s bidding come down to your city, and into this place too I shall enter if there be any who can hear, and I shall cry in their ears what I am bidden.”

“ What shall you cry ? ”

“ What I am bidden. When you saw the Blossom-Cup filled with white fire to the brim, you saw the hour of which I shall tell. I shall cry : ‘ I am the Voice of the Faith to Come. Lo ! You have cast out Beauty and therewith Harmony ; you have cast out Beauty whereby Wisdom is made visible ’ ; and I shall call them back, some to very Wisdom herself, lying asleep and dreaming at the heart of Nature, and in her dreams fashioning fairness for those to perceive who can ; and some I shall call to an old half-forgotten dream, never wholly lost, but forgotten when your city’s foundations were laid ; and following that dream-path these shall know my People of the Wood, and by them be guided at last to the Garden of Wisdom, the Garden of the Souls made one.”

“ You will cry in vain,” he answered with a groan, “ you will cry your message to a heap of ashes. The life has gone out of the city ; and time will lay it level with the earth. To this

place you may cry perhaps, though none will hear you. Herein is life; but it is the life of Hell."

"And what is this thing you call the life of Hell?" she answered, swinging her pine bough like a censor, so that its perfume filled the air. "Once I drew near to the feet of a wise man, who taught his pupils in a little lonely valley in the hills. And one of his followers cried to him, saying: 'Tell us, O wise one, what is the nature of sin, and what the nature of virtue;' the mage answered him: 'There is a Hidden Power that seeks to make itself known in time and space; seeking to fashion virtue it fashions evil; for evil is but failure to show forth good; and good is failure to show forth that Power which is neither the one nor the other. And this shall be known in the hour when that Power in itself shall be made known, that is to say, in the day of fruition and attainment.'"

He sighed.

"That may be so," he said, "yet look around you, or rather do not look, O wonderful Child, for the place is unfit for your eyes. The past of these men must endure for them for ever. So long as there is memory the sins of the saint endure."

"Of this, too, I heard question," she answered. "For one of the wise man's pupils said: 'There is no sin save ignorance; with knowledge, then, sin will vanish.' And another cried, 'Sin is ignorance, and ignorance and sin are eternal possibilities; therefore they endure for ever. All possibilities are things of eternity.' And yet another cried: 'Life can be re-lived, and altered in the re-living.' Thus it is written. Spirit, and matter too, are Life; all is Thought. Let the sinner reach the Thought of his past, and he can change it; thus are sins forgiven and blotted out; thus are men saved by Faith."

"These are but words," he answered.

"I think so," she answered. "These men reasoned of mysteries. They learned to know a great deal concerning them; to know concerning a matter, and to know the matter itself are however two different things. As for me, I left them in their talk, and wandered by the good ways of Dream to this place. Midway betwixt this spot and the city I saw the Guardian of the city in human form,"

“The Guardian of the city,” said the young man. “Do you mean the King?”

“In some measure,” she answered, “they say the mind of the King shows forth his mind; but in a very scanty sort, even as the moon at full is mirrored in a little pool I know of in the woods. There I have sat with my People, and seen the lilies swinging on the water, and heard the reeds stir and rustle when the wind swept through the birch trees that fringe the margin, on a night so clear that all the world seemed made of dusky jewels, dim of hue but with fire at their hearts. You would have done with laughter and crying if you felt the stillness of a night like that. That is true magic, with peace at the very mid-most soul of it.”

“But who is he,” said the young man. “He whom you call the Guardian of the city?”

“He sat in the dust,” she replied, “and wore a dress like yours.”

“A felon’s dress,” said her hearer. He wore the dress for conscience sake, yet so weak are we who are moulded by other men’s thoughts of us, that he winced.

“A dress like yours,” she answered carelessly, as one who perceived neither good nor evil. “I bowed me to a greater than myself, as is fit, for there is fair rule and order in the world of the wood where I was taught. I had with me flowers, pale primroses and white wind flowers like foam on the sea margin; I laid my flowers at his feet, and hailed him as one most holy; then I asked humbly why he sat thus, and bore a human semblance, and was clad in a dress such as he wore. He replied: ‘By reason of my sin.’ I said: ‘Holy one, canst thou sin?’ And he made answer: ‘Behold a mystery! This day have I sinned in my servant, the steward of the Chief Priest, who stole three measures of corn; also in my servants the Chief Priest and Chief Physician who have lied to their own souls, and in their thoughts have imputed evil and folly the one to the other. They have exalted freedom with their tongues, and with their minds they have bound fetters on men, thinking scornfully of those whose ways and words are not as their own. Therefore are they liars; and I, albeit untouched by sin or virtue, yet sin in them; I wear this dress and sit in the dust because of their shame.’”

"This is an error we have long since slain, O wonderful Child," cried the young man. "Each man must garner the fruitage of his action; each man must suffer for his own sins."

"It is true," she answered. "And like all truths it can be fashioned into a lie. For there is no man but does and must suffer in some measure for another's sin. It was told me that a man may perceive this as truth, and be willing it should be so; even as a grown man may willingly bear a blow which would have fallen on a child, though it be from the child's own act that it descends; he bears it gladly, that the child may grow to manhood taking only such blows as will not crush him wholly, until he be fit to pay the debt he owes; paying it, in his turn, to succour babes who were unborn in the days of his own childhood; when, I say, he bears such blows of his own free will, then in that hour his soul is built into the likeness of the Blossom-Cup, and the fire smites it, and makes it translucent; pure light it is within and without, and the fire flows through and through it without let or hindrance; then if aught of the penalties of his past sins be yet unpaid they are remitted and the fire burns them; because he, the grown man, discerns not his own sins from those of the young babes struggling in the toils. Thus each in turn pays for another the debt once paid for him; and his burden is by no means lightened."

She broke a spray from her pine bough and laid it on his table.

"To-morrow night," she said, "I beg you to come to me. Climb the hill to the moor, and cross the moor to the woods; in the heart of the woods is my father's house."

"But your father will not welcome a man who wears this dress."

"I told you my father had learned the wisdom of the simple," she answered. "He fears no man's garment, and his ears are shut, by reason of his simpleness, to the laughter and scorning of the subtle. Therefore was I born to him; the Voice of the Faith to Come."

"Is that your name?"

"It is my name to you. Take this pine spray."

She laid it in his hand, and ran quickly from his sight; swift

as the little morning wind that ruffled a pool of foul water in the street without. He barred out the light of dawn, and sat down in the dark to think. He mused on the saying concerning the Blossom-Cup and the Guardian of the city. It seemed to him that he, too, was the unsleeping guardian of a troubled world, namely, the distracted city of his weary storm-tossed body and brain. As the hours drew on, that city made laws for his guidance. It told him he was going mad; that the little pine spray was a mad man's vision; that he had fancied the flower scent because he was going mad; and the Child with the mild blue eyes and wondrous speech was the dream of a feverish brain tottering towards unreason. When the night came he threw away the pine spray; he said to himself he might have walked in his sleep and picked it for himself; he would wait till midnight; if the flower scent came as usual he would go. At midnight the flower scent did not come, and he was left without a sign. He sat alone in the thick quiet darkness, and the guardian of that troubled city of his bodily life spoke with him, saying:

"It is enough that *I* know. Rise, and go forth."

At last the man rose up in his dark hut, opened the door and went out without the sign he desired, and for which he had waited. He walked through the unclean streets, up the hill, across a sweep of still dark moorland, and into the great silent woods. That was a wonderful walk; never was there anything more wonderful. The moonlight and the leaves made the air about him silver-green and marvellous; moreover it hummed with melody that could not be heard; all who know concerning such things need not to be told of that music. It is always unheard; the music the listener knows he can never hear, though it fills all the air he breathes, is the best music of all. The sounds and smells of the night swept straight from the heart of faery land. All things had a meaning, like the subtle meaning of things seen in dreams; elusive, maddening in the day; unrelated to earth, though utterly known in dream, charged with never to be translated meaning in the world of sleep. The sleeping earth, the blue-black sky, became symbols of a world within, where the very core of his hidden life was garnered in a great peace. Through the tree boles he saw pale shimmering lights gleam and

flit ; the wood was alive with a keen fierce life, but yet the place was full of rest, and the magic and holiness of beauty ruled in that world. The fluttering leaves, the whisper of bending grasses, the bubble of water fashioned a song that rang through his soul. At last he saw a wooden house standing among budding oak trees ; about it sounded the song of a nightingale, and the murmur of the wind. Standing at the open door, waiting for him, was the wonderful Child, singing a little faint song, like the memory of a tune sung long ago. She greeted him with a kiss, and led him in ; there, though it was so late, the simple wise ones who were her parents were awake to welcome him, and there he abode with them three days and nights. By day he shared in their work, their talk, their simple fare ; by night he slept under the open sky at the foot of a great oak, and dreamed such dreams as he had never known till now. He was not happy, he was not sorrowful ; his soul was caught into an ecstasy of waiting ; waiting for a hidden wonder that he knew and knew not. Yet his mood was sometimes crossed by the thought of his unanswered prayer, of his unaccepted offering.

“For I offered all I had to give,” he thought. “And yet I failed.”

On the third night as he lay beneath the oak he saw the plain whereon the city and the town of the felons lay. Whether he slept or woke he did not know ; whether he saw with the eyes of his body, or of his soul he could not tell ; nor even whether he saw not at all, but only knew the thing was and must be so. For this man was very unskilled in dreams and visions and could not tell of them with clearness. He saw the King's palace, and the colleges and temples, and his own reed hut in the felons' town. It seemed to him as though all these things were within the limits of his own soul. Then he saw a great sphere that hung above the city and the town of the felons ; and yet he knew not whether in truth it was above the city, or whether the city was within it. It glowed with many colours, and after a while he saw it not as one, but as many spheres ; each shone with its own light and hue, but each with each moved in harmony, flowing the one through the other without let or hindrance ; as they flowed thus their colours glowed brighter and blended in a great

glory; yet each kept its own most perfect form and hue. From the great sphere certain gleams or pencils of colour smote downwards into the city and to the felons' town; they thrilled and quivered like living bodies; sometimes there fled up them a dark shudder, and a quiver shook the whole great sphere; always thereafter there smote outwards from its heart a white shining, with a gleam therein like moonlight on blue steel, and as this light fled forth in answer to the shudder of darkness, the spheres waxed brighter and they poured forth more light. He who watched beheld the Child beside him, and to her he spoke his thought:

"Is it thus," he asked, "that the city is guarded?"

"It is thus," she said. "Enfolded in the life that guards it are those whose giving is after the same fashion. But among them none enters who sorrows in spirit by reason of an answered prayer."

"But I could not tell it was answered," he said humbly. "It seemed like failure."

"You know it now," she replied. "If you had been stronger and more patient this thing need not have been made plain to you. For at your heart's core you knew."

Then the sun smote his forehead; he opened his eyes; behold! it was sunrise, and on the dewy grass beside him was the Child. He rose.

"Now I go back," he said. "Back to my reed hut in the felons' town. Shall I see you again?"

"Not as we have met. In the good world of sleep we shall meet."

"But when I wake I shall not know that."

"Does it matter?"

"No. It does not matter. Good-bye."

But his voice shook a little. He walked through the woods listening to the birds; it was noon when he reached the reed hut in the fetid street. He entered it, and opened the door and windows widely to let in the light of day.

"Here also the sun shines," he said.

He lived there alone during fifteen years, and then he died. During the last five years of his life flowers that no man's hand

had planted began to spring in the city streets and in the felons' town. A few grew about the reed hut; pansies, rosemary and wild thyme, but not many. Flowers blossomed in the courtyard of the Chief Physician, and round the steps of the Chief Priest's house; and flowers, chiefly the flowers of spring and new birth, grew thickly in the felons' town. They grew better than ever after the man died. The air was sweet with blossoms that none had planted nor tended, when in the fifth year after his death there came one from the woods who sang as she came; one who bore in her hands flowers sweet as those the city folk and the felons had learned to know and love; and she entered the King's city crying with a loud voice: "Open to me! For I am Peace, I am Beauty, I am Wisdom. I am the Voice of the Faith to Come."

MICHAEL WOOD.

REVIEWS AND NOTICES

WITHOUT DISTINCTION OF CREED

A Religion that will Wear, addressed to Agnostics by a Scottish Presbyterian. (London: James Clarke & Co.; 1902. Second edition.)

THIS is a useful book, marked by tolerance towards all religions and modes of thought. Its object is, as the title suggests, to put before the reader a form of religion which will satisfy the intellect as well as the feelings, and will at the same time be practically useful in daily life. The subject is considered from many different points of view. We have quotations from John Stuart Mill, Herbert Spencer, Comte, Ruskin, Wordsworth, William Blake, F. W. Robertson, F. D. Maurice, Carlyle, Max Müller, John Morley, John Caird, Edward Caird, Sabatier, Tennyson, Professor Clifford, Amiel, Schopenhauer, and others; and the book as a whole lays before us, with considerable success, the real unity which underlies these apparently diverse modes of thought. The author points out clearly that merely intellectual criticism does not take the place of religion. "Surely Comte,

the High Priest of Positivism, warming his soul at the fire of Thomas à Kempis, is the most dramatic commentary we could have on the permanent inadequacy of science to satisfy the heart of man." In regard to the Church of the future, he says: "The final object of religion is not to be the depository of a creed, so much as the embodiment of a spirit. . . . To limit the reason merely to intellectual processes and visible facts is to deny the scope of induction, and forfeit our true position in the scale of created beings. . . . Man's strongest and most far-reaching convictions are, and must be, the outcome of his whole nature." The keynote to the message of Jesus is rightly said to be the unity between the Divine and the human spirit, and purity of life the ever necessary condition of the knowledge of God. The author looks forward to a time when "moral likeness and spiritual sympathy will be the organ as well as the measure of all our knowledge even of one another."

S. C.

THE FIRST BIBLICAL CRITIC

Christian Difficulties in the Second and Twentieth Centuries. A Study of Marcion and his Relation to Modern Thought. By F. J. Foakes Jackson, B.D. The Hulsean Lectures, 1902-1903. (London: Edward Arnold; 1903. Price 3s. 6d.)

MR. FOAKES JACKSON is to be congratulated on the choice of his subject if not altogether on his manner of treating it. The last Hulsean lecturer is a moderate conservative whose interest is to save what he considers the fundamentals of the Christian faith from the attacks of modern criticism, rather than to appreciate the value of Marcion for the history of Christian origins. Mr. Jackson points to Marcion; there, he says, you see a critic of old time, an able and a good man, but what became of the movement he inaugurated? In comparatively a brief time it disappeared and left the field to triumphant orthodoxy. So also, he thinks, will it be with the modern critical movement; the fundamental traditional dogmas will triumphantly survive, for they alone give men help and comfort.

Prophecy we leave to others; our main interest is in Marcion and in the question whether the Hulsean Lectures, 1902-1903, have thrown any fresh light on the subject. It must be regretfully confessed that the lecturer has entirely missed the importance of the Marcionite movement. Mr. Foakes Jackson submissively follows Tertullian in his bitter polemic; in fact, his position is mainly that of

an apologist for the Bishop of Hippo. It should be recollected that Tertullian wrote his fiery onslaught fifty years or more after Marcion was dead; it is an entirely *ex parte* statement by a clever lawyer and a fanatical theologian, there is no reply before us, nothing to indicate the line of defence of the Marcionites. Tertullian begins his angry address: "Now then, ye dogs, whom the apostle puts outside, and who yelp at the God of truth, let us come to your various questions. These are the bones of contention, which ye are perpetually gnawing!" He then "bears on gradually."

Now why was Tertullian so angry? Simply because the Marcionite Church was the largest and best equipped of all the churches of the time, and Tertullian had no means of *historically* upsetting the position of Marcion. Marcion (fl. 140-150) had boldly challenged the authority of all the then existing Gospels and Acts in favour of certain Letters of Paul and a document he called the "Gospel of Paul." Doubtless Marcion here employed a test which was theological rather than rigidly historical, but the historian's interest in the controversy is not so much as to whether or no Marcion's theology and his canon of judgment were correct or erroneous, but that as a fact of history the Marcionite view gained an enormous following, perhaps the half of the then Christian world. This fact proves conclusively that at this period, in the middle of the second century, there were no longer any provable *data* of a one and only historic tradition to which to make final appeal. If there had been, Marcion could never have gained a serious hearing for a moment. It was all, even at this early date, as far as history went, a question of opinion. Marcion is of great importance for all questions connected with the canon, for it is almost certain that it was the promulgation of his peculiar Pauline canon which forced on the choice of our present canon based on Petro-Pauline compromise. The determination of the question what Marcion's Gospel was, is one of the most interesting points in Gospel criticism; the Hulsean lecturer puts himself unreservedly on the side of Tertullian and asserts that it was a mutilated form of the Lukan Gospel, but in no place does he discuss this very uncertain point. Indeed, as Mr. Foakes Jackson's main object is to contend that Judaism is the basis of Christianity, it is hardly to be expected that he can quite appreciate the position of a Marcion who contended that Judaism was the millstone hung round the neck of Christianity, and that this burden should be cut adrift.

G. R. S. M.

JEWISH AND CHRISTIAN SCHOLARSHIP IN CO-OPERATION

Vierteljahrsschrift für Bibelkunde, talmudische und patristische Studien. Herausgegeben von Dr. M. Altschüler. (Berlin: Verlag von S. Calvary & Co.; 1903. Price per annum Mk. 15; per number, Mk. 4.)

WE have great pleasure in calling the attention of those of our readers who are persuaded that the co-operation of Jewish and Christian scholars in the field of Bible study generally, and especially in that of New Testament research, is a consummation devoutly to be wished, to the new Quarterly that has just appeared. No more fruitful field of research for the elucidation of Christian origins can be investigated than that which combines Talmudic and Patristic studies.

Especially remarkable in the first number is an article by Krauss on a passage in Zechariah (xii. 10): "They shall look upon me whom they have pierced," in which he points out that this "Messianic prophecy" refers to events in the reign of Jannai (B.C. 104-79), and two articles by Soltau, pointing out the secondary nature of our present Luke both in the prologue and in the resurrection narrative; there is also an article by Mead, on the Gnostics. In the future numbers we are promised much of interest; especially "The History of Jewish Heretics, their Philosophy, Religion, and Culture"; "Jewish Writings in the New Testament"; "The Latest Researches on the name 'Minim' (Heretics)"; "Kabala and Gnosticism"; and "Alexandria at the Time of Christ."

G. R. S. M.

THE POWER OF THOUGHT

As a Man Thinketh. By James Allen. (London: The Savoy Publishing Company; 1903. Price 1s.)

THIS little book belongs to the class of literature familiarised in this country by the works of Dresser and Trine. It deals with the importance of thought as a creative power, putting the facts with which it is concerned in simple clear language; it does not aim at giving a detailed and scientific explanation of the mechanism of thought and the workings of its laws. The book is likely to be useful to the large section of the public to whom such ideas are unfamiliar. From the fact that the author does not allude to the possibility of the present circumstances being the result of the thoughts and actions of past lives, he makes, in

the writer's opinion, certain statements which are open to challenge. A man's circumstances, and even his tendencies and actions, are not always wholly the result of his *present* habit of mind, as the author would seem to imply, nor can he always free himself so swiftly from the bondage of circumstances as would seem to be indicated in this little book; but the main theory is profoundly true, and the following quotation appears to hint at a trend of thought and belief which, while it slightly contradicts the author's previous assertions as to the swiftly renovating power of thought, diminishes the objection to those assertions which the writer has just advanced:

"Seeing a man grow rich, they say, 'How lucky he is!' Observing another become intellectual, they exclaim, 'How highly favoured he is!' And noting the saintly character and wide influence of another, they remark, 'How chance aids him at every turn!' They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised, that they might overcome the apparently insurmountable, and realise the Vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy, and call it 'luck.'"

The following sentence, too, is true and useful: "That exquisite poise of character which we call serenity, is the last lesson of culture; it is the flowering of life, the fruitage of the soul."

I. H.

THE FIRST WRITTEN GOSPEL

Diatessarica, Part III.: From Letter to Spirit; An Attempt to reach through Varying Voices the Abiding Word. By Edwin A. Abbott. (London: Adam and Charles Black; 1903. Price 20s.)

In the third part of his great undertaking Dr. Abbott deals chiefly with the question of "voices" supposed in the Gospels to have come from Heaven, and compares them with the Bath Kol of the Jews, and comes to the conclusion that they were spiritual and not material. Incidentally a number of points of great interest are brought out, especially the high probability that the familiar phrase "take up the cross" is a Western paraphrase in the Christian sense of the equally familiar phrase among the Jews of "taking up the yoke" of the Law

or of the Kingdom of Heaven. But the main interest of this very learned volume of minute analysis is Dr. Abbott's method or thesis of Gospel-criticism, to which we have already referred in noticing his two previous volumes. The main outline of his theory is as follows. In Old Testament study we know many instances "where varying Greek versions, those of the Septuagint, Aquila, Theodotion, and others, have ramified from one Hebrew Original, owing to erroneous translation." In fact so numerous are these errors that they can be classified into types of error; and in this connection it must be remembered that the Original was written in unpointed Hebrew, that is to say practically without vowels, only the consonantal characters being set down; and further that the forms of square Hebrew letters in a number of instances closely resemble one another, so that errors of copying were exceedingly numerous. When further it is remembered that the whole Hebrew speech is based on tri-literal roots, it is simple even for the least instructed to see the ease with which the transposition of two letters, or the confusing of two characters of almost precisely similar form, would give the most strangely varying meanings. Much work has been done in tabulating these errors in the case of Old Testament translation, though there is still much more remaining to be done. Dr. Abbott's method is to apply these known facts to the study of the Gospel text. "Tabulating these instances we can compare them with the Greek of the three Synoptists and ascertain whether they, too, deviate from one another in a manner corresponding to the deviation that we have found in the Old Testament. If they do, there results a probability that the Synoptic deviations also proceed from mistranslation of Hebrew."

In the present volume Dr. Abbott has brought this method to bear on the question of the "voices from heaven" which are reported so variously by the Synoptists and the writer of the Fourth Gospel, and it must be confessed that he does establish a strong case for his contention. What then follows? It follows that the so-called "Triple Tradition," in other words the matter *common* to the Synoptists, was not only a document, but a document written in Hebrew. Dr. Abbott's whole theory is based upon the Original written Gospel being in Hebrew, not in Aramaic, though he admits that some sentences may have stood in Aramaic.

Now it is absolutely certain that Jesus spoke the language of the people during his ministry, and that his "words" therefore were delivered originally in Aramaic. If then we have to deal with a

Hebrew Gospel, a narrative of doings and sayings, we have to deal with a document that could not be understood by the people, any more than a present-day Tuscany peasant could understand a Latin treatise. Hebrew was the language of the learned. It follows, therefore, that we are dealing with a document written by a learned man for the learned, a narrative written in Biblical language in imitation of ancient scripture. Moreover, this document could not have been widely circulated, even among the learned, before it reached the hands of our Greek evangelists, otherwise there would have been a consistent oral tradition of the precise meaning of the written characters, and it would not have had to be "interpreted" solely from the written characters by each evangelist "as he was able."

The phenomena with which Dr. Abbott presents us are those of men struggling to make out the meaning of an obscure document of the precise meaning of which they had not previously had any certain knowledge; each made out as best he could what he thought it meant. This phenomena of criticism points strongly to the conclusion that the evangelists did not previously know the form of the story told by this learned Hebrew writer, yet this story is precisely the very story that forms the main "historic" basis of the consciousness of Christendom to-day.

It is, therefore, very strange that Dr. Abbott is found throughout firmly relying on the main outlines of this story as historical; he makes his theology rest on the story, whereas in every probability the story in the mind of the original Hebrew haggadist was entirely conditioned by his theology.

What, however, we rejoice to say is that Dr. Abbott in his New Testament criticism makes great use of the Targums and Talmuds, and of the pseudepigraphic and apocalyptic contemporaneous writings of the Jews, and also of extra-canonical, apocryphal and "heretical" writings of early Christendom. This is the only atmosphere in which the Gospel genesis can be understood.

There is no doubt, then, but that our learned author is steering his critical bark in the right direction; it is pioneer work, and the present fleet of small vessels in which he has set sail for the "new world" of Gospel study is as the galleons of Columbus to the ocean liners of to-day; but it is a new land for which he sails—a land of marvels created by a learned writer, and not the unvarnished story of peasants.

G. R. S. M.

THINGS PHYSIOGNOMICAL

Clues to Character. Being a Complete Text-book of the Laws of Scientific Physiognomy and Graphology. By R. Dimsdale Stocker. (London: The Modern Medical Publishing Co.; 1903. Price 2s.)

WITHIN the compass of a hundred sparse pages we have twenty-three chapters treating of "the laws of scientific physiognomy," of temperament, form, colour, health, palmistry, phrenological matters, graphology, etc., etc., with separate divisions upon the eyes, nose, neck, ears, etc., etc., and character studies of H.M. King Edward VII. and H.R.H. the Princess of Wales by way of *finale*. To anyone who has made serious endeavour to understand any of the outer signs whereby we complex mortals publish our complexities at every turn, works of this kind are utterly disconcerting. They may, in a sense, be founded on observation, and they may, as in the instance before us, admit that observed signs are differently interpreted, and in these respects one may endeavour to take them seriously and sympathetically. But the attempt even to touch upon all the matters indicated in a booklet of this size leads to an amount of sweeping generalisation which is far more misleading than instructive. It tends to repel further enquiry instead of inviting it. The author warns us against estimating character upon any one indication; but on p. 60 we are told that "it is quite possible to sketch in outline the entire character" from inspection of the chin alone, and on p. 42 we read that in the case of a person with small nostrils "a mean-spirited and cowardly character will be found indicated." P. 50 tells us that the strong exercise of the will induces electrical discharges through the hairs about the root of the nose, causing them to "bristle in all directions," and then proceeds to the discernment of a person's temper by the disposition of those hairs—presumably when the electrical display was "off"—for a hot or hasty temper is indicated by their ruffled state. Leaving the electrical business out of consideration, one thus gets strong will associated with unpleasant temper; the evidence of the one is the sign of the other! Anyone adopting such ideas as these would have much to unlearn when approaching the absorbingly interesting study of the Ego's struggle with the capacities and limitations of the physical organism.

G. D.

MAGAZINES AND PAMPHLETS

Theosophist, July. "Old Diary Leaves" this month, treats of the valuable services rendered to the cause by Mr. Stead in *Borderland*, and carries the history of the Society as far as the publication of *Isis very much Unveiled*; Mr. Samuel Stuart, in concluding his "Cyclical Retrospect," warns us that "instead of repining that more is not given us, it is our plain duty to make the most of that which we already have; and if we do so, it will be found that the means placed within our reach lead to vastly more than our few short years of physical life will allow us to acquire; and that in the meanwhile there will be no time for "idle contentions." The second part of Mr. John's "Body and Character," contains much careful and valuable thought; next come Mr. Leadbeater's lecture on "The Nature of Theosophical Evidence"; an interesting collection of "Theosophical Gleanings from Non-Theosophical Fields," by C. Kofel; more of Miss Grewe's commentary on *Light on the Path*; and the endless discussion of Avatâras according to the texts is continued by A. Govindacharya, who treats the matter in the true style of a Professor of Theology: "If this fails to produce conviction against the travesties of sense in which the doctrine of Avatâras continues to be treated by our Indian writers, it is hopeless to argue any further; as when writers presume to oppose their own wits against the declarations of the Vedas, and their wise interpreters such as Ramanuja and Shankara . . ." It might be Epiphanius or Tertullian we were listening to!

Prasnottara, July, contains a paper entitled, "What is Brotherhood," by the Editor; notes of Mrs. Besant's lectures on F. W. H. Myers' *Human Personality*; and the continuation of Miss Edger's "Thoughts on the Zoroastrian Gâthâs"; "Reviews and Magazines," and "Questions and Answers."

The Dawn, June, gives a leading place to a paper purporting to give "The views of Mr. Sinnett on the Nature of Karma that makes for a change of Sex, etc." There surely must be a misprint in the last line, which makes him say that the aspirations of current life are *in the East* centred mainly on advancement in worldly station; Mr. Sinnett would certainly repudiate such a statement. A lecture by Mrs. Besant on the Indian Caste system also finds place in its columns.

East and West for July has a continuation of the interesting bit of autobiography, under the title "Forty Years Ago," to which we referred

last month. The "Few Events in the Early History of the Parsees" will also be of interest to some of our members. T. F. Dowden makes a large claim for the religion of the English, in a paper on "Private Enterprise in India." He says "If England does not hold the first position, it is not for want of an earnest faith in Christ and His teaching as an infallible guide to co-operation. . . . Perhaps a less ostentatious show of religion is made in Protestant kingdoms than in others of different denominations; but a deep reality of it is the prized possession of each individual and forms the bedrock of his conduct, especially towards his neighbour. (!) It is impossible for men to be engaged together in a common work without reflecting on the rules of conduct laid down by Christ." (!!)

It must be very hard for our Hindu brothers to believe that this astounding picture of the Englishman in India is not *conscious* cant—deliberate humbug; but we know the breed well and can assure them that it is sincerely meant; only the Englishman is not of their race and as a fifth-race man thinks quite other thoughts from theirs. I should like to enlarge on this view a little, for I find with regret that some of my Hindu friends have taken offence at words of mine which have implied just this and no more. It seems to me that the only satisfactory basis of our relationship with other races must be the recognition—the tolerant and large-minded recognition—of this fundamental difference. "*Race prejudice*" is the vulgar assumption that the European mind, being *different*, is therefore *superior* to the Hindu; but to my mind all attempts to assist the evolution of the Hindu race must fail unless we keep ever in mind that it is going on *its own* line, not on ours. A distinguished Indian Judge, in his account of his visit to England, tells us that he retained his native dress. "I did not wish," he says, "to be taken for a black Englishman." I think he was entirely right in this feeling. A Hindu, however highly educated, however noble and enlightened a character he may display, will always take a different view of life from that of an equally advanced Englishman; many things which seem natural and reasonable to us will not seem so to him, and *vice versa*; and this simply because he *is* a Hindu and not an Englishman. I am aware that it is the Government and Missionary ideal to ignore this, and that a Hindu lad cannot obtain a degree at the University or a place under Government without displaying an extent of knowledge of English history, literature and geography, which is utterly absurd as compared with his practical ignorance of his own. But I think that the strength of our own

movement in India is just that we are the only ones who do not desire to make "black Englishmen" of our pupils. For my own part, speaking for myself alone, I regret the smallest yielding to this mischievous conception; I earnestly deprecate the assimilation of Hindu books, schools, or magazines to English patterns. I don't believe that the fundamental vice of the University course can be set right by any amount of daily prayers or supervision of morals. I would have the C.H.C. say openly and bravely: "If you send your sons to us, they won't learn to pass Government examinations, *but*—we will do our best to make them worthy followers of their great ancestors; good citizens, sons, husbands and fathers, as of old"; and I can't but believe the Hindu world would rally round them and that they might be the forerunners of a change for the better which, in time, might supersede the present faulty system.

Having said this, I am prepared for my Indian friends calling me unpractical and visionary; but I hope they will cease to charge me with "race-prejudice" and with disrespect or want of affection to brethren I love too much to think of flattering. And, with this, enough of myself.

The Vâhan, August, announces the death of three good Theosophists, Mrs. Lloyd, Countess Schack, and M. Charles Blech. The "Enquirer" is almost entirely occupied with a long answer by B. K. to a question as to the three Aspects of the Self; to the only other question, as to the sense in which H. P. B.'s statement in *The Secret Doctrine* that the present Fifth Race is becoming bad as the end of the cycle approaches is to be taken, W. S. E. replies: "It is to be hoped that our Fifth Race is getting better, not worse, with the passage of the centuries; but the general improvement of the race in no way militates against the fact that as each race approaches the end of its cycle, the element of evil also becomes more accentuated."

The Lotus Journal, August, has a notice of the Convention and an article by the President-Founder giving an account, with illustrations, of the Headquarters at Adyar; also continuation of the child-story, Mr. Worsdell's "Science Talks," and Mr. Leadbeater's lecture on "The Law of Cause and Effect."

Revue Théosophique, July, presents its readers with translations from Mrs. Besant and Mr. Leadbeater, the continuation of Dr. Pascal's "Law of Destiny," and a short paper on the "Symbol of the Lotus," by H. Whyte. The "Activities" speak of much successful lecturing in Paris, and M. Pierre Bernard, who seems the most active

worker in that capacity, sends us a number of the *Bulletin de la Société d'Études Psychiques*," from Nancy containing a lecture delivered by him to this Society on the Law of Causality, incidentally informing us that Dr. Pascal had previously expounded to the Society the high antiquity of the Theosophical doctrine.

Theosophia, July, has a brief Editorial on keeping up the work well begun; an article on the *Bhagvad Gîtâ* by J. W. Boissevain and translations from Messrs. Sinnett and Leadbeater, an interesting letter from M. Reepmaker gives an account of his visits to the Lodges at Rome and Naples. The Seventh Annual Convention of the Netherland Section, under the presidency of Col. Olcott seems from the Report to have been a great success. The members number 597, being a net increase of 144 for the year. The financial position is described as "favourable, but not so good as last year."

Théosophie for August, has only selections, mainly from Mrs. Besant.

L'Idée Théosophique (Brussels). The July number of this Magazine has been sent to us, and consists entirely of a translation of Mrs. Besant's Introduction to Theosophy.

Der Vâhan, July, opens with an extensive Review of Mr. Leadbeater's new book, *The Other Side of Death*. The Reviewer expresses his disappointment that we have so little of Mr. Leadbeater's own experience on the astral plane, and declines to give up the hope sooner or later to have more. Then follows an extract from the *Theosophist*, and the usual summary of the THEOSOPHICAL REVIEW; next Questions and Answers from the English *Vâhan*, and review of Sinnett's *Animal Kingdom*, and of the translation of Mrs. Besant's *Dharma*.

Luzifer, July, has a paper by Dr. Steiner entitled "Initiation and the Mysteries"; M. von Sivers continues her study of Mrs. Besant's *Autobiography*, and we have further portions of Dr. Huebbschleiden's "Ideal of Life," and Engel's "Goethe's God and the World."

Bollettino della Soc. Teosofica, Sezione Italiana, July, announces the abandonment of *Teosofia* for want of support. It is sorrowful to reflect how many of our magazines depend for their maintenance on the pen and purse of but a few energetic and devoted Theosophists and must be expected to die out when these weary of their discouraging task. We do not criticise the announcement, but simply note that the *Bollettino*, which is to take its place, contains a speech of Mr.

Mead's at the Milan Conference and a question and answer from the May *Váhan* in addition to its local matter.

Also received: *Teosofisk Tidsskrift*, July; *Theosophic Messenger*, June; *South African Theosophist*, July; *Theosophy in Australasia*, June; *New Zealand Theosophical Magazine*, July; and the Santiago *Sophia*, May.

Also *Light*; *Modern Astrology*; *La Renovacion* (Buenos Ayres); *La Nuova Parola*; *Mind*; *Psycho-Therapeutic Journal*; *Animals' Friend*; *Theosophischer Wegweiser*; *Le Monde Occulte*; a lecture entitled *The Purpose of the Theosophical Society*, the last work of our lamented friend Miss Shaw, and published by the Theosophical Publishing Committee, Harrogate (2d.); *Mystic Poems*, in which A. Justin Townsend has doubtless found much enjoyment in putting some very good Theosophical sentiments into what (in Nathaniel Hawthorne's words) "at the distance of a few feet, looks very like poetry," and *Notes of my Life*, by George Wyld, M.D. These last are protected from criticism by the opening statement that the writer has now entered his 83rd year. To his family and friends these chatty reminiscences of a long and (on the whole) useful life are doubtless of interest, but to take them as serious history and discuss them from this point of view would be absurd.

ARTHUR A. WELLS.