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THE THEOSOPHIST

ON THE WATCH-TOWER

THE milestones on Life's Road seem near together as age advances, while in youth how huge a length of way stretches between them. This magazine, born in my own month of birth, had the opening of its Thirty-first volume just a year ago, and since then eleven numbers have indubitably followed it, so that it now stands complete on the book-shelf, bearing witness to the fact that twelve months have run their course since October 1909. And yet it seems so brief a time ago. The Watch-Tower which opened our Thirty-first volume was written in New York City, on August 2nd, 1909, at the beginning of my last American tour. This one is written in the President's Room, Adyar, where our President-Founder penned many an article for his beloved *Theosophist*, and where many another President will sit in many a year to come. For Presidents may come and go, but the Theosophical Society lives and will live, the Ark which bears within it the seeds for the New World, the Ark which may be storm-tossed, but never will be wrecked. The *Theosophist* is only its flag, and it floats gaily on the breeze. Carrying far and wide the message of the

DIVINE WISDOM it is truly *Lucifer*, the Light-Bearer. May its Light shine more and more brightly, until the risen Sun of Truth shall make all light-bearers unnecessary.

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I have been much interested in reading in *The Students' Chronicle*, issued by the Serampore College, Bengal, that that College holds a Royal Charter as a University, given to it in 1827 by King Frederic VI. of Denmark, who was its first Patron, and who was the great-grandfather of Her Majesty the Queen-Mother. The College was founded by William Carey, Joshua Marshman and William Ward, three Christian missionaries, who supported it out of their earnings. They used from Rs. 25 to Rs. 50 each for family expenses, and paid over the rest to a common fund, which supported the College and the Mission. Mr. Carey earned Rs. 1,300 a month as Professor of Samskṛt at Fort William and Bengali translator to Government, and the others earned about the same amount by an English school and a printing-press. They thus gave some twelve lakhs of rupees between them. All the funds raised were lost in 1830 by the failure of the banks in which they had been placed, and these brave and noble pioneers of English education in India died, without having been able to utilise their Charter. All honor to them, none the less, for they worthily played their part, and sowed good seed. Now, in 1910, the Charter is to be put in force, and Serampore Christian College will grant degrees in Divinity. Our good Christian brothers are thus the first in the field with a University duly chartered, under private control. I had no idea of the existence of this University, when I set to work to draw up a Petition for the granting of a Charter to the University of India, but I cannot but be glad that the splendid labors of these good Missionaries are bearing fruit eighty-three years after they gained their Charter, and I am quite content to play second fiddle to these self-sacrificing pioneers. The College itself

was founded in 1818. Students of all religions and countries are admissible to it, although the instruction is Christian, and while its main object is Christian Divinity, it has also an Arts Department.

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Lieut. Colonel Nicholson writes to me that the Eastbourne Town Library recently refused a gift of some Theosophical books and of the *Theosophist*, though it has on its shelves a copy of the *Ancient Wisdom*, which, when these were offered, was out on loan to a subscriber. The Chairman does not wish people to read Theosophical literature, and the good town of Eastbourne should rejoice in his fatherly care for its orthodoxy. It would be a good thing to start a Theosophical Reading Circle in Eastbourne, and later form a Lodge; Brighton and Folkestone have both strong Lodges, and could help a younger sister. Lieut. Colonel Nicholson has found four Eastbourne booksellers to sell pamphlets and books, so that the Chairman of the Town Library has not succeeded in preventing the shining of the Light, and his action has also led to the discovery of some Theosophical students in the town. The Tunbridge Wells Library has accepted with thanks an offer similar to that refused by Eastbourne. Was it not in the neighborhood of Eastbourne that King Knut in vain commanded the flowing tide to stop?

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The Animals' Friend publishes a sad account of the sufferings of the ponies used in the coal-pits of England and Wales. The miners complain of the cruelty, but are powerless to prevent it; the boy driving the pony must, according to a miner who recounted what went on in his pit, draw forty-two tons of coal during the working day, and if he fails is discharged. The ponies are very small, Highland or Welsh, and in many places the galleries are only 3 ft. 9 in. high, and the ponies have to get through on their knees. When, in a recent strike, the ponies were

brought to the surface, the day-light revealed such a shocking condition "that every one of them had to be shot". As *The Animals' Friend* remarks, machinery should take the place of the ponies. Many mining companies in France, Austria, Belgium and Holland are using specially designed locomotives instead of ponies, and find them cheaper. Even South Africa has had some engines sent out, but England lags behind. Will some horse-loving M. P. take the matter up, and persuade the House of Commons, if it can spare time from its quarrel with the Lords, to pass a Bill prohibiting the use of ponies underground?

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The Bishop of Tasmania has been giving a very interesting public lecture on Reincarnation. He distinguished four phases of the belief: Transmigration, the simple passing of the soul from body to body, a belief found among savage peoples, widely spread, and crystallised in folk-lore; then re-incarnation, as in Brāhmanism in India, and as in the Orphic Mysteries in Greece, based on a moral law; then metempsychosis, as in Buḍḍhism, in Plato and Plotinus, based on a philosophical and metaphysical idea as to the nature of the soul and its origin, looking on the earthly life as a stage in the upward progress of the soul to God; the fourth stage was exemplified in Schopenhauer, the union of metaphysics and modern science: the will to live builds up a body which is the expression of the soul. The Bishop did not give his own view, but propounded certain theses:

(1) Every argument that could be used for immortality could also be used for pre-existence. (2) Then there was the question of affinities. "You air my affinity," as the woman said to Artemus Ward. There was a speculation that true love was the coming together of a divided soul, split up, as it were, by the accidents of time and space. (3) Another problem was that of character. Could everything be put down to heredity? He believed there was something unique in each individual, even at birth. (4) Another deep problem was that of the evolutionary process. Why should not our souls progress from zero to infinity, evolving to a higher and higher type? As to the end of the process, he believed that

we would in time come to the similitude of God. We would not become God, or then our personality would disappear.

Such a lecture is surely a sign of the times; Bishop Mercer seems to have omitted—but I have only a newspaper report—the doctrine of pre-existence in the form largely held by the Jews and the Early Church; this is surely a sub-division of importance, though perhaps falling under his second stage. Bishop Mercer, I see, has lectured to the Hobart T. S. Lodge. Would that the Church had more Bishops of this type.

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The *Paisa Akhbar*, in commenting on my scheme for an Indian University, says that there is nothing in the scheme to which exception can be taken, and therefore it has won the support of men of light and leading belonging to different creeds and nationalities. But if the Charter be granted, it opines, then the pretended Indian University would throw off its borrowed colors, and become a Hinḍū University. But does the *Paisa Akhbar* know that it would have been far easier for me to obtain a Charter for a Hinḍū University than for one which is to be undenominational but religious? I should have had much warmer support from Hinḍūs; some of the leading Musalmāns would have gladly signed a petition for a Charter for a Hinḍū University—I have letters stating this—but refused to sign one for an undenominational one; the Anglo-Indian Press has said that it would be easy for me to have the Central Hinḍū College raised to University rank. If a man deceitfully sails under false colors, he surely does not choose those which would put him at a disadvantage. I deliberately chose the harder task, because I believe that denominational Colleges, or hostels, are needed at present, but that an undenominational University might act as a unifying force, so that men, professing different faiths, might have a common Alma Mater, and so feel a bond of union. It may be that India is not yet ripe for this high ideal; if so, I shall

fail, and some one else can take up the easier task of making Hindū, Musalmān and Christian Universities. In the future, if not now, my ideal will be realised by some one more capable and more powerful than myself, and to us, who work for the future in the power of an unending life, immediate success or failure counts but little.

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As we are going to press I hear that the petition to H. M. the King-Emperor for a Royal Charter for the University of India has been forwarded by H. E. the Viceroy to the Secretary of State for India, and it now remains on 'the knees of the Gods,' to be granted or not, as is best for the great work. I am profoundly grateful to the Viceroy that he has been good enough to forward it, and for the sympathy with its object that he has expressed.

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There was a very fine meeting in Madras on August 23rd, to bid Godspeed to the Indian deportees, who are starting again for South Africa to continue the struggle against the tyranny of the Boer Government. The ill-usage of the British Indians in the Transvaal was one of the causes of the war in South Africa, and now even worse treatment is meted out to them under the British flag, to the dishonor of the Empire. It skills little that the name is changed; it is the same oppressor who now works under the shield of England; it makes the Indian's case the harder. This imperial scandal is working much harm in India, and is stirring up anger and resentment. The only good thing it does is that it unites different creeds and nations. We had Hindū and Musalmān and Christian speakers all standing shoulder to shoulder and claiming justice for the much-wronged sufferers, and two of the strongest speeches were by an English clergyman and an English resident, who, as

Englishmen, felt the shame of the evil wrought under the English flag.

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A step of the greatest importance in China has been taken; an Imperial Decree has made the study of English compulsory in all the schools of the Empire, and instruction in everything except Chinese literature, history, geography and ethics is to be given in English. Thus the huge population of China is to adopt the English tongue, and amid the multifarious vernaculars English will become the *lingua franca*. English has lately been rising into the position of the dominant world-language, and this decision of China renders its supremacy invulnerable.

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A number of witnesses bear witness to the fact that a strong fragrance as of Oriental incense is noticeable about the precincts of the ancient Abbey of Glastonbury. This phenomenon is familiar to many Theosophists, who have suddenly found themselves surrounded by such a fragrance; it is ever indicative of super-physical Presences. In Spiritualistic séances, also, similar sweet odors are often experienced. The 'odor of sanctity' is not wholly figurative.

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A poster sheet, with a very striking design in colors of the Society's seal, has just been issued by some friends in England. The design is in the corner of the sheet, and the sheet is blank, so that anything may be printed on it. It would do admirably for lists of Theosophical books, to stand outside a shop. Fifty can be had for 10/-, carriage extra, or a set of blocks can be had for £5-5-0. Application should be made to Mrs. Sharpe, Theosophical Society, 106 New Bond Street, London, W.

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It is suggested that the Kaiser should appoint a Peace Commission to confer with that appointed by America, and should transform himself from the War-Lord to the Peace-Lord. Further, that the Rulers of the Powers who sign the international agreement, the World-Federation, should preside over its Congresses in turn. Mr. Andrew Carnegie is much interested in the peace movement begun in America, and is likely to take an active part in it. All eyes are turned to Mr. Roosevelt as the right President of the American Peace Commission, and, if he accepts it, he will be strongly helped from 'the other side'.

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A very influential Town's meeting has been held in the Town Hall, Benares, in support of foreign travel for Indians. The outcasting of some leading townspeople—members of the T. S.—for their refusal to take part in the outcasting of Bābū Lakṣhmichand, a Master of the C. H. C. School, who went to England with a Government Scholarship to study weaving, has caused much excitement. The Town's meeting was presided over by Mahāmahopāḍhyāya Suḍhakar Dviveḍi, a Trustee of the C. H. C., the only Paṇḍiṭ of his rank who has stood by us throughout. He gave an admirable address, pointing out that the Hinḍū Scriptures made no distinction between Princes and ordinary people, and that travelled Princes were not outcasted while ordinary people were. H. H. The Mahārāja of Benares made a strong speech in support of foreign travel, and among the speakers were Munshi Ishvar Saran, Bābū Ayoḍhia Ḍās, Bar-at-Law—himself outcasted for being called to the Bar in England—Paṇḍiṭ Igbal Narain Gurṭu, Headmaster of the C. H. C. School, and Mr. Arundale, Principal of the C. H. C. They are all devoted members of the T. S., and it is pleasant to see members of the T. S. and the C. H. C. leading this battle for freedom. Fifty, nay, twenty-five, years hence people will marvel that men of high education and spotless character were persecuted and made social outcastes for advocating foreign travel.

Plan of the Headquarters of the Theosophical Society, Adyar, Madras, S. India.

A B C D.—HEADQUARTERS COMPOUND.

I Guest House. II Headquarters. II-a Library. III Mrs. Russak's House. IV River Bungalow. V Studio Bungalow. VI Theosophist Office. VII Staff Quarters. VIII Tennis Court. IX Staff Quarters. X Tank. XI Olcott Memorial. XII Stables. XIII Tank. XIV Staff Quarers. XV Vasanta Press. XVI Alsace Grove, with small House and Tank.

E F G H.—BLAVATSKY GARDENS.

XVII and XVIII Tanks. XIX Bhojanshala. XX Indian Quadrangle. XXI Blavatsky Bungalow. XXII Leadbeater Chambers. XXIII Engine House.

I J K L.—BESANT GROVE, WITH TANK.

M N O P Q R.—OLCOTT GARDENS.

XXIV Olcott Bungalow. XXV Miss Kofel's Bungalow. XXVI and XXVI-a Stables and Outhouses.

S T U V.—BESANT GARDENS.

XXVII Masonic Temple. XXVIII Besant Bungalow, Dairy and Outhouses. XXIX Tank.

W X Y Z.—DAMODAR GARDENS.

XXX Damodar Bungalow. XXXI and XXXII Tanks.

MYSTERIOUS TRIBES [1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI (H. P. B.)

(*Continued from Vol.* XXXI, *part* ii, *p.* 1522)

CHAPTER VII

Tempore mutantur et nos mutamur in illis.

Ich bin der Geist, der stets verneint.

GOETHE, *Faust*

OUR wonder-tale has come to an end. Although I could fill three big volumes with the evidence I have collected to prove that sorcery is practised in the Blue Mountains, the cases mentioned must suffice. My aim was not so much to give publicity to the powers of the Ṭoḍas and the Mala-Kurumbas, as to divest sorcery of its semblance to the miraculous by showing the *modus operandi* of these tribes in their handling of white and black magic. I endeavored to show the truth of the saying: *Vox populi vox Dei.* The only thing needed is to approach all problems which step out of the narrow compass of general experience with an impartial and unbiassed mind. Now to the moral of the tale. I intend to prove that the materialism of Bücher and Moleschott, as well as the positivism of Huxley and other English followers of the

[1] Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. ED.

protoplasmic theory, including their German bard Hæckel, though it does not exactly lie in the death-throes, has yet received a mortal wound, and carries the cause of its destruction within itself. Since the London Society for Psychical Research has published its Transactions, and informed the public of its scientific investigations of all kinds of psychic occurrences, the time has perhaps come for Russian men of science to consider seriously the transcendental phenomena of mediumship. We must remind ourselves that *Abusus non tollit usum*; the best leading European newspapers no longer deride that which is one of the most impenetrable mysteries of all ages, and science has begun for the first time, at least in England, to study the manifestations of psychism in man. In the face of the phenomena of thought-transference, those who are looked up to as the highest authorities in the realms of physiology and biology (even the inflexible Huxley) have been obliged to lay down their arms. A thought hidden in some corner of the experimenter's brain is transmitted without the help of any of the five senses to another man's brain, and becomes part of his consciousness. Already this faculty of thought-transference is almost recognised by science, while but a few years ago the uneducated considered it as miraculous, and the educated as madness. What has been branded as superstition, as fraud, and as chimera is thus gradually gaining citizenship in the realm of science, and its nomenclature is penetrating into the vocabulary of scientific terminology. Irving Bishop and his rival Stuart Cumberland may or may not have been charlatans; yet both, especially Irving Bishop, possessed the faculty of reading the thoughts of the most sceptical investigators. It is for initiating experiments like these that everyone who is interested in psychological phenomena owes a debt of gratitude to the above-mentioned Society.

But what does this Society for Psychical Research stand for? The answer to this question is as follows:

Seeing that Crookes had only earned scorn instead of appreciation for his three years' experimenting with mediums, none of the leading English men of science dared to follow in his wake. But the spiritualistic phenomena did not stop. On the contrary, they increased in number and in variety. Upon this some men of science banded themselves together in great secrecy for the purpose of experimenting along these lines. Having investigated some of the phenomena very carefully, they boldly declared them to be facts. At this juncture the big guns of the Royal Society stepped in and wanted them to stop their proceedings, whereupon they took a desperate step; *i.e.*, they founded a Society of their own, which they called the Society for Psychical Research. This happened in 1881. The new Society recruited its members from amongst Oxford and Cambridge men; also Professor Barrett of Dublin joined. Branches were formed and, so to speak, 'travellers' engaged for the investigation of psychic occurrences; a vast correspondence which soon extended all over the globe was another feature of this unique departure. Lastly they formed an investigating-committee for the purpose of supervising mediums. All phenomena of spiritualism, mesmerism and second sight were duly observed and registered.

They showed great skill and business capacity. Owing to donations and members' dues, the Society possessed large funds which enabled it to establish a whole net-work of international committees of impartial and scientifically minded men. Spiritualists are not eligible on these committees.

These investigating-committees have nothing to do but to gather information about striking cases of the appearance of the double. They do not look for them in the spiritualistic camp, but rather amongst cultured people, not connected with that movement, who have been eye-witnesses of the incidents. In this manner seven thousand cases were reported during the first year in England alone.

In order to examine the cases reported, investigations are made in which men of science, judges and lawyers take part. The minutes of their proceedings are checked by other men of science, who sift the most striking cases and in their turn experiment with the mediums in question along the lines laid down by Crookes and Zöllner. From the very first they acted cautiously and advanced step by step. The majority of members went only so far in the beginning that they determined to keep an open mind and take an expectant attitude. But by this time many of them have been convinced by the facts in the reality of which they firmly believe.[1]

The force of evidence was so powerful that several French and English men of science felt compelled to join the Society for Psychical Research. Its actual presidents are the well-known Professors Balfour Stuart and Sidgwick of Cambridge; among the co-workers are Professor Oliver Lodge, a rising star in the realm of Chemistry;[2] Professor Barrett, and others, most of whom are Fellows of the Royal Society. If you should like to know in what kind of work these men have been engaged during the year 1884, you have but to glance at the July issue of the journal published by the Society for Psychical Research. The object of the Society as stated therein is to collect and investigate cases of the appearance of real ghosts. According to the rules of the Society, evidence of such occurrences is only accepted from eye-witnesses and these have to be:

(1) Well-known and respected people.

(2) Non-spiritists.

The evidence of persons who are avowed spiritists, if accepted at all, is taken *cum grano salis*. Despite these restrictions, the number of cases collected both of the

[1] A good number of them are also members of the Theosophical Society, and serve to bring the two Societies into touch with one another.

[2] Now risen to the zenith!—Ed.

appearances of the living and of the dead surpassed the expectation of even the Spiritualists themselves.

No one outside spiritualistic circles would have dreamt that even now-a-days so many ghosts still appear in England. After three years' activity the Society for Psychical Research was able to verify three thousand ghost-visits, partly from the other world, partly from this one, these latter being cases of the double. At the last monthly meeting in London at which Professor Balfour Stuart presided, the minutes were read and the characteristics of the manifestations commented upon. The hall was crowded; the aristocracy, which in England is so eager for ghosts and ghost stories, largely attended; also many Spiritualists were present. Those in favor of the theory of ghosts triumphed, while others remained quiet, silently waiting.

The address of the Secretary, Edmund Gurney, was noteworthy. He said:

It is not so much in the realm of transcendental physics as in that of physical psychology that we must look for the cause of these manifestations. Our undivided attention is centred for the moment on the phenomena of the phantasms of the living, *i.e.*, on manifestations which we have known for a long time under the name of the 'double'. We leave aside for the present all cases of phantasms of the dead, as they occur less frequently. We have to make our choice between the theories of the spiritists and of the philosophers. The one sees in these manifestations the spirits of the dead, the other considers them as manifestations of living persons or of people who recently died. Up to this date the results of our investigations seem to favor more the doctrines of the Theosophists rather than those of the Spiritualists.[1]

This is exactly what we want. Once the existence of the double of living men is scientifically proved, it necessarily follows that the cases we mentioned, where a Kurumba appeared in his astral body to his victim, are,

[1] See *Proceedings of the S. P. R.*, July number, 1884. (Trübner, London.)

to say the least, possible; the theory of the double explains many instances of 'sorcery'.

Only when this explanation is accepted can magic enter the sphere of scientifically proved laws and its workings become understood. To do this would mean to advance a bold step in the history of mankind. Not until then will the light of truth pervade all dark corners of superstition, and divide the chaff from the corn. In the realm of spiritualistic manifestations many puzzling and unexplainable incidents will then gain in probability and become explicable, while they are now rejected as improbable if not impossible. Sorcery with its uncanny magic potions and general witchcraft will then be recognised as what it really is: a psycho-physiological phenomenon, the investigation of which should have been the principal care of biologists ever since tables began to rap and move in our days.

Let us grant for a moment, for the purpose of comparison, that such a semi-material double exists in man,[1] and let us bear in mind the reality and power of the hypnotic and mesmeric phenomena witnessed by so many impartial people and recognised almost in their entirety by scientific observers. This done, let us consider in what the logical impossibility of sorcery and its manifestations consists.

What is understood by 'sorcery' in the real meaning of the word? Let us begin with the so-called evil-eye and with imprecations. Both consist simply in some invisible and intangible method of causing disease, accidents, and even death among men and animals; if our biologists and physiologists deny these facts, it would be but fair of them to reject a process running on parallel lines, *i.e.*, the process of infection. And yet they believe in this latter. If we admit the hypotheses of invisible germs or bacteria

[1] *L'Humanité Posthume* (d'Acier) shows us a positivist and materialist who believes in a double in every living being, animal as well as human.

in the air, why can we not transplant the same process into the realm of psychism?

Science has reluctantly recognised the force emanating from a man's eyes and finger-tips, which force, if directed against some one else, takes possession of this other man's thoughts and of his organism by the mere power of will, or by the help of metals, as is done in hypnotism. So far so good. But science cannot stop here. It must take the next step. It has no right to deny the effects of the same force in cases of so-called sorcery as long as it proudly refuses to study the latter. We boldly maintain that sorcery is a kind of rough mesmerism, and that the ills it causes are by no means a fable. The day cannot be far distant when sorcery shall be as much recognised as mesmerism is now, after so long a struggle, under its new name of hypnotism. And this weird faculty in man once admitted by science, the law will step in and put an end to its misuse. There is a conscious and an unconscious sorcery. Induced somnambulism and hypnotism are identical. The more powerful will remains victor and rules the weaker. The somnambulistic subject acts in a twofold way under the influence of his own impulse and under a foreign one, that of the magnetiser.

If the latter is wicked and depraved he can inflict great injury on his subject without himself running any danger by doing it. When the magnetiser directs on his subject his own currents of thoughts, poisoned by vice, he will awake all kinds of passions in that person, especially if the latter is much weaker than himself. He can implant in him the germ of diseases, and even kill him in course of time. A hypnotiser can take full possession of the thoughts of his subject. He can make a hale and sound person sit on a chair fancying it to be a horse. The subject will believe he is riding, he will imagine the horse bolts and throws him off, and he breaks his neck. If any ordinary hypnotiser can achieve this, why not a sorcerer?

I have shown more than once in my narrative that the difference between the two is only a difference in quantity and quality of the magnetic current emanating from them. If the one can influence the organs of thought so powerfully that a temporary derangement is the result, or restore the equilibrium of the shaken brain by directing towards it a beneficent current, the question naturally arises why it is considered so foolish to believe that a sorcerer can kill man or beast by his 'basilisk-like' looks, *i.e.*, by a magnetic current emanating from his eyes.

I shall give below another proof that the difference between a sorcerer and a wicked and revengeful magnetiser exists but in the name.

Dr. Charcot and other *savants* convinced themselves of the reality of animal magnetism, as soon as its name was changed into hypnotism. One almost feels tempted to tell them that if it is true that a magnetiser imparts to his patient part of his vitality, it might be equally true that, like a vampire, he could draw the last remnant of his patient's strength and vigor out of him. If you believe the one, you must necessarily also believe the other. These two possibilities once admitted, one cannot help recognising that one and the same force—innate in man—manifests itself in sorcery as well as in the effects of hypnotism.

There are cases, which have been legally proved, in which hypnotisers have committed crimes in comparison with which that of the Mala-Kurumba who bewitched little Simpson was a mere amateur effort. The will-power of such a man is witchcraft; his foul thoughts play the part of magic potions. If such a man has, moreover, the faculty of using, for his vicious purposes, his own double or the double of his victim, in what does he differ from a Mala-Kurumba? The wickedness latent in him may, in such cases, take enormous dimensions; we have such instances in the mediæval phenomenon of the

'possessed of Loudun' and also in the 'witches of Salem'[1] in the chronicles of New England.

Science knows nothing of the true nature of vital force; nothing of the conditions necessary for its manifestation and for its trackless disappearance; nothing of the currents and the forces of animal magnetism; we therefore protest against its judging these problems. If, owing to difficulties of all kinds, a man has not thoroughly investigated a force, he has no right to dogmatise about its qualities, functions, strength, and least of all about its dimensions and its effects. We maintain that our modern physicists, chemists and biologists have no right to call a person superstitious and foolish, because he believes in things which these *savants* do not know, and worse, which they refuse to study. How can they expect us to submit to their authority in this matter, if they are unable to give a rational explanation of the main principle of 'vital force' and if they have no idea of its proteus-like adaptability? One thing we know for certain: this force will not only strike the death-blow of the materialistic theory, it will also inundate the world with a flood of superstitious madness, if science does not come forward in time and stem the rising tide. As long as men of science are not willing to do this, we deny them the right to sit in judgment on us.

The antagonism which the representatives of science evince for all such kind of investigations is caused by their fear that these new doctrines might upset their cherished theories of the origin of the world. They consider it their main task to allow no one to grapple with the problems of life and consciousness, outside the narrow limits of physiological and physical laws; it is here that we have to look for the reason of their inveterate opposition to the study of spiritism, and kindred forms of 'superstition'. There is no doubt that a good

[1] Vide *Salem Witchcraft*, by Upham.

deal of superstition is mixed up with these mysterious manifestations. But whose fault is it, if not that of the men of science? Once the public realised that the methods so glorified by our *savants* could never satisfactorily explain the problems of life, they began to look for the solution in their own way, *i.e.*, in that superficial manner which is ever characteristic of the masses: the result of this search for truth was alienation of the mind and gross nonsense.

Some S. Petersburg friends inform me that at some spiritualistic séances which took place recently in Tzarskoje Sselo, the spirit of a drunkard manifested, and that this apparition began by asking for some brandy and drank it. Another regular visitor from the other world was a fair child of sin, who had not yet lost the tastes and habits of a courtisan, though she had died several years ago. Finally there materialised in this circle the very donkey on which Jesus rode when entering Jerusalem! If this last story is true, we should consider this materialisation as an undistorted reflexion of the sitters themselves.

The same things happen in France and in England. The repentant thief on the cross reincarnates as an spiritualistic shoe-maker, and identifies his non-repentant comrade in a marquis of the Faubourg S. Germain. Not pleased at being thus found out, the marquis smacks the shoe-maker. Tableau! The two ex-thieves on the cross are brought to the next police-station.

(*To be concluded.*)

The study of the problems brought before us by recent investigations leads us to the conclusion that ordinary material systems must be connected with invisible systems which possess mass whenever the material systems contain electrical charges. If we regard all matter as satisfying the condition we are led to the conclusion that the invisible universe—the ether—is to a large extent the workshop of the material universe, and that the phenomena of nature as we see them are fabrics woven in the looms of this unseen universe.

J. J. THOMSON, D.Sc., F.R.S.

THE BROTHERHOOD OF RELIGIONS

Introduction

IN all times, throughout human history, man has been searching for God, and the various Religions of the world are God's answer to the search, made through men in whom more of Himself was manifest than is the case in ordinary people. These men are variously called Prophets, Ṛṣhis, Divine Men, Sons of God, and They may be thought of as composing one great Spiritual Brotherhood of God-inspired men, the Guardians and Teachers of Humanity. We should think of all of Them with reverence and admiration, whatever may be the particular religion to which we belong, for every one of Them brought the same Divine message to the world, taught the same fundamental spiritual truths, proclaimed the same changeless moral law, and lived a noble and

inspiring life. They put the one message in different ways, each choosing the way which would most help the people to whom He came, and which would develop in them the quality which the world most needed at the time of His coming. At one time it most needed a sense of Duty and Order; at another Purity; at another Righteousness; at another Beauty; at another Knowledge; at another Individuality to be followed by Self-sacrifice; at another the recognition of the Divine Sovereignty. For this reason religions are different, but all the differences go to the making of perfection, and to the enriching of the world as a whole. They are not, therefore, differences to be regretted, but to be utilised, and while we love our own religion best, we should be ready to learn what any other religion has to teach us. To the people of each religion the Founder of that religion is the dearest and the most honored, and should be loved and reverenced above all others. But all the Founders, and all the great Teachers who followed Them, are worthy of our homage:

Through such Souls alone
God, stooping, shows sufficient of His Light
For us i' the dark to rise by.

In ancient times, the various countries of the world were much more separated from each other than they now are, and religions were national and local. There was little idea of proselytism, and a man was born into a religion as he was born into a country. As a man might occasionally leave his native country and become a citizen of a foreign one for personal reasons, so he might occasionally leave his hereditary religion and become a proselyte in another. But such cases were exceptional, and no religion made definite efforts to strengthen itself at the expense of its neighbors.

Thus, looking back at the old nations, we see the Egyptians with their own religion, the Assyrians with theirs, the Hebrews with theirs; the peninsula of India belonged to Hinḍūism, with Jainism as a divergent; then the great reform of Buḍḍhism spread through it, and Buḍḍhism sent out missionaries and established itself in other countries—the first great missionary movement known to history, overstepping the limits of country and race. Christianity, like Buḍḍhism, almost left the country of its birth, and spread far and wide, uniting the western nations into Christendom. Islām, founded in Arabia, while not abandoning its native land like its two predecessors, is the third of the great missionary religions, and established itself firmly in Asia. Both Christianity and Islām have been embraced by warlike and conquering nationalities, and these have carried their religion with them and have planted it in the lands subdued by their arms. Zoroastrianism, long regnant in Persia, was driven from its home, and now survives chiefly in Pārsī colonies in India, its land of refuge.

Sects have arisen in all the religions, and divide their adherents from each other in various matters of teaching and administration; the Hinḍūs have their Shaivas, Vaiṣhṇavas, Shākṭas, and many subsidiary sects; the Christians their Greek, Roman, and non-Roman Catholics, and Protestants of many denominations; the Buḍḍhists their Mahāyāna and Hīnayāna, and Northern and Southern Churches; the Musalmāns their Shiahs and Sunnis.

Yet as these sectarian divisions group themselves respectively under the banners of their different faiths, as Hinḍūs, Christians, and so on, so may all the religions of the world be seen as Branches of one Tree of Life, the Universal Religion, whose roots are struck deeply into the soil of the DIVINE WISDOM, and whose leaves are for the healing of the nations. They all have one treasure: the Knowledge of God, which is Eternal Life.

They use many methods, but all have one object: the helping of man through purification to perfection. They have the essential truths in common; but, for the reason given above, differ in many details and in the relative stress laid on each.

In modern days, the ease and swiftness of communication between the countries of the world no longer permits any religion to remain isolated and unaffected by its neighbors. Thought is more and more becoming international, cosmopolitan, and each religion is enriching itself by contact with others, giving and receiving fruitful ideas. Nor is this interchange confined wholly within the circle of living religions. Antiquarian and archæological researches have brought to light pictorial, sculptural and literary relics of religions now dead, belonging to vanished nations and perished civilisations; scholarship has gathered and classified these, and has established on an impregnable basis of facts the truth of the fundamental Unity of Religions. There are fundamental doctrines, symbols, rites, precepts, which are common to all, while the lesser variants are innumerable. It thus becomes possible to separate the essential from the non-essential, the permanent from the transitory, the universal from the local, and to find *quod semper, quod ubique, quod omnibus*. When this is done, we have a religious and moral teaching which may fearlessly be given to the young, on the testimony of the religious consciousness of humanity, as the expression of the facts concerning God, Man, and the Universe, borne witness to by the Elect of Humanity—the loftiest and purest human beings who have appeared in our Race—and capable of being reverified by all who reach a certain spiritual stage of evolution. No other facts are declared to be true on so weighty and united an authority as these, an authority stretching back beyond the dawn of history—for it is found established and ruling on the oldest fragments yet unearthed—and constantly re-inforced by new wit-

nesses at the dawn of each successive civilisation, from Oannes to Muhammad. Nothing taught in history or science in our schools is endorsed by Teachers so august, and if we are justified in teaching anything to our children which they cannot verify for themselves, we are justified in teaching them these facts of religion and this moral law.

Each religion has its own inspired literature, *i.e.*, books written by its Prophets and Teachers; the value set on this literature in different religions is not the same, and varies at different epochs in the history of the religion. All Hinḍūs accept the *Veḍas*, but are not wholly agreed as to their interpretation, certain opposing schools maintaining opposite readings; they have many other Scriptures (Shāsṭras) of various ages, and of debated values. The Zoroastrians have their *Gāthas*, with *Zendavesta* and other sacred books. The Hebrews their *Books of the Law and the Prophets*. The Buḍḍhists their *Tripiṭaka*, and many others. The Christians their *Bible*, with Apocrypha of challenged authority. The Musalmāns their *Al Qurān*. All these books, and others belonging to dead and living religions, are worthy of study, and should be read with an open and candid, but sympathetic mind. Scholars alone can decide on their historical authenticity, but the spiritual man alone can decide on their inspirational value; whatever debates may rage round their dates, their authors, their accuracy, men of all faiths may read them as documents venerable from their intimate association with human life and evolution, and instructive from the light they throw on past history. They are quoted in this book in support of the statements of the Universal Religion; not as infallible authorities, but as witnesses that the religion to which they belong has taught the doctrine in question. Each student must decide for himself as to the weight he attaches to any one of them. This question is obviously outside the scope of the Universal Religion, and must be decided by the believer in any faith for himself.

The doctrines of the Universal Religion, incorporated in the several religions of the world are:

The Unity of God—One Self-dependent Life.
The Manifestation of God in a universe under Three Aspects.
The Hierarchies of Spiritual Beings.
Incarnation of Spirit.
The Law of Causation.
The Three Worlds of Human Evolution.
The Brotherhood of Man.

These doctrines, in broad outline, without denominational and sectarian details—which necessarily differ—should be taught to all children, and should form part of every school and college curriculum. Denominational schools and colleges can, at their pleasure, add their own details for their own adherents, but the broad teachings, found in every faith, are a common possession, and are the only sure foundation for morality. They form Part I. of this book. Part II. contains brief statements of the special doctrines of the various religions, with their chief rites, written by their respective adherents. Part III. deals with Morals. The three Parts will be issued and paged separately, so that members of any faith can, if they please, bind up the universal Parts I. and III. with their own special Part II. School books and catechisms may be based on the standard Text-Book, and used in denominational schools with the special Part II. or in undenominational without it.

The Unity of God

This is the central doctrine of Religion and the one sure foundation of Morals. "One only, without a second," says the Hindū.[1] "Hear, O Israel, the Lord our God is one Lord," proclaims the Hebrew.[2] "There is none other God but one," declares the Christian.[3] "There is no God but God," assents the Muslim.[4] And all other religions re-iterate the same statement. Even savages, who worship various forms, have ever behind them the 'Great Spirit,' often described by some name which implies His omnipresence.

He is Self-existent, Infinite and Eternal, the One Life on which all lives depend, the One Existence from which all existences are drawn. Everything that exists is in Him; "In Him we live and move and have our being."[5] He has been compared to an Ocean, whose billows are universes, whose spray is myriad forms; to a Fire, whence millions of sparks proceed, and every spark a Spirit; to a Tree, bearing innumerable leaves, and every leaf a life. He is vaster than Space, and in Him move the uncounted myriads of stars, each one the centre of a system. He is minuter than an atom, for He is within every atom as its indwelling life. There is nothing so huge that it can over-stretch Him; there is nothing so tiny that it can escape Him. "He hath no form nor color, nor outline"[6] but all forms draw their beauty from Him, all colors are portions of His white Light, all outlines are expressions of His thought. When we see the immemorial mountains, they tell of His strength; when we watch the ocean, ceaseless in movement, it speaks of His activity; the depth of primeval forests at noontide is still with His silence; the torrent, the streamlet, the song-bird, the breeze-driven branchlets, are notes in His

[1] *Chhāndogya-Upaniṣhaṭ*, VI. ii. 1.
[2] *Deut.* vi. 4.
[3] 1 *Cor.* viii. 4.
[4] *Al Qurān*, viii.
[5] *Acts*, xvii. 28.
[6] *Ādi Granṭha Sāhab*, Sorath, 1.

voice; the sleek cattle knee-deep in odorous grasses, the flower-spangled meadows, the reaches of snow, the fire of the sun, the cool shade of the grove, are modes of His beauty; He speaks in the highest flights of the sweetest poesy, in the stateliness of noblest prose, in the linked melody of exquisite symphonies and the mighty harmonies of crashing chords; He is the root and the end of the mystic's aspiration, and the heroism of the martyr; He whispers in the mother crooning over her babe, throbs in the bounding pulses of the youth, smiles in the shy glances of the maiden, soothes in the gentle hand laid on an aching wound; He reveals Himself through the prophet, the saint, and the scientist; He is strength for the weak, shield for the defenceless, repentance in the sinner, and compassion in the righteous. He fills the worlds, but dwells in the heart of man. The heavens declare His glory,[1] but "as one whom his mother comforteth,"[2] so does He comfort the sorrowful. He is Father, Mother, Husband, Friend, to the Spirits who come forth from him. He is "the perfect Spirit," by whom "all this is pervaded."[3] Yet He is greater than all universes; "I established this universe with a fragment of myself, and I remain."[4]

While the fact of the Divine Unity is the foundation of religion and morals, the realisation of it gives strength and sweetness to life. For man is a life in God's eternity, and, sharing in His nature, he cannot cease to exist. This One Life expresses itself in endless varieties of form, and all lives are one in Him. Hence we are ever children in the Father's house, and we are all brethren. As we learn to see the Divine in everybody and in everything, we realise that all is moving towards a blissful goal. Being but fragments of Divinity, we are each imperfect, and our separate imperfections

[1] *Psalms*, xix. 1.
[2] *Isaiah*, lxvi. 13.
[3] *Shveṭāshvaṭara-Upaniṣhaṭ*, iii. 9.
[4] *Bhagavaḍ-Gīṭā*, x. 42.

cause our disharmonies; but we are fragments which are growing, growing towards perfection, as the Christ has commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect."[1] When that is reached, we shall have reached the Unity.

These many Selves—superhuman, human, and subhuman—are all fragments of the One Self, and therefore destined to perfection.

> They are but broken lights of Thee.[2]

Good is our inevitable destiny:

> The one far-off divine event
> To which the whole creation moves.[3]

For whether on this earth or on any other, whether in bliss of highest heaven or woe of deepest hell, we cannot go outside the all-embracing circle of the Divine Unity, and therefore we are safe eternally. In the beautiful language of the Hebrew singer:

> Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.[4]

Moreover, since we are fragments of Divinity, we may find God by plunging into the profoundest depths of our being, beyond our changing feelings and thoughts and wishes, into our Spirit, who came forth from Him and ever has his being in Him. That which is eternal in us, our deepest Self, is Divine. Hence the Hindū Scriptures teach that as by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known —by whatever names men may call the objects made of each—so to know one Self really is to know *the* Self, to know God.[5] Hence also the Christ declared, that

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[1] *S. Matt.* v. 48.
[2] *In Memoriam.*
[3] *Ibid.*
[4] *Psalms*, cxxxix. 7-10.
[5] *Chhāndogya-Upaniṣhat*, VI. i. 4, 5, 6.

to know God was life eternal,[1] and again: "Behold, the Kingdom of God is within you."[2]

But the Divine Self may be found only by those whose lives are pure, who are self-less, devoted in heart, and concentrated in mind. Only "the pure in heart shall see God".[3]

He who has not renounced evil ways, nor is controlled nor concentrated, nor of subdued mind, even by knowledge he may not attain Him.[4]

The Self must verily be obtained by the constant practice of truth, of devotion, of perfect knowledge, of the duty of a Brahma-student. He whom the sinless devotees behold is verily in the midst of the body, is of the nature of light and pure.[5]

Such is the narrow ancient way by which alone the paradox of S. Anselm may be solved: "Become what thou art."

ANNIE BESANT

(*To be continued*)

[The above forms the Introduction and the First Chapter of the forthcoming *Universal Text-Book of Religion and Morals*. The first Part will consist of Introduction and seven Chapters. The Chapters themselves will appear here, and criticisms, emendations and objections will be gratefully received from any school of thought in any faith, and will be considered before final publication, so that as large a consensus of opinion as possible may be obtained before the book itself is issued. It is not proposed to print here the texts from the various Scriptures which support the doctrines outlined, but these will be added to each Chapter in the completed volume, proving to demonstration the identity of teaching in the great world-faiths.]

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[1] *S. John*, xvii. 3.
[2] *S. Luke*, xvii. 21.
[3] *S. Matt.* v. 8.
[4] *Katha-Upaniṣhaṭ*, I. ii. 24.
[5] *Muṇḍaka-Upaniṣhaṭ*, III. i. 5.

THE MASTER-BUILDER

(*Concluded from Vol.* XXXI, *p.* 1541.)

IT has been very truly said of Henrik Ibsen that he has a striking power of compressing an immense amount of thought into what seems a very simple matter. Owing to this seeming simplicity—and many never seem to get beyond it—people think after reading the play once through, that there is very little in it. For them the inner meaning remains untouched and unsuspected, and some evident eccentricities and apparent improprieties merely puzzle and shock them. But a student of Ibsen's plays, with some knowledge of the man, his life, his writings, his intellect, his earnestness of purpose, finds in such points as, for instance, the three nurseries in the house of the Solnesses, who have no children—and again the nine lovely dolls which Mrs. Solness lost in the fire—so pertinent and so vital a significance, that any singularity of outer setting cannot interfere with his appreciation of the essential ideas conveyed.

Let us take these two points.

First, as regards the nurseries. In the house in which the Solnesses live there are three nurseries, but they have no children. I must here go a little way back into their history.

A grim old robber's castle was the family home of Aline, who represents the emotions. Its burning down means the "release of the ego from the tyranny of the desire-nature".[1] There is, I take it, here symbolised some emotional crisis of intensely severe suffering in the life of

[1] Arnold S. Banks, *T. R.* July 1908.

the soul, when the desire-nature, or a great part of it, was burnt out. Twin children escaped the fire, but died from the effects of it on their mother, who was nursing them.

These two little boys, born at the same time, are Love and Happiness. The fire itself, the intense suffering, does not kill them, but the searing and blasting of the emotion-nature, which is unable to withstand the fire, does; hence the empty nurseries. These are three in number; threefold, I take it, because love and happiness are threefold. Ibsen has adopted S. Paul's symbolism of the Master-Builder, and also apparently his threefold classification of the principles of man—body, soul, and Spirit. The empty nursery in the Solness' house, *i.e.*, the empty chamber or void in the consciousness of the ego, caused by the dying out of love and happiness, is accordingly conceived as threefold. There is the earlier, younger, transitory stage of love, connected with the bodily form; and the happiness resulting from it—such as the instinctive love of the parent for the newly-born offspring, evidenced even by the higher animals. Then there is the love of soul for soul, more enduring, but not yet the highest, and its twin, soul-happiness; and lastly the highest love, the love of Spirit for Spirit, which is twin, Siamese twin, to the highest happiness; or rather the highest love and the highest happiness are one—the imperishable consciousness of Unity, which is the highest bliss.

So in the play, Mrs. Solness instals Hilda on her arrival in the second or middle nursery. The seat of the emotions is the soul, and it is here that she, in her character of emotion-nature, is conscious of the empty chamber.

Again, Solness says to Aline, the morning after Hilda's arrival: "So we have found a use for our nurseries after all, Aline." Hilda Wangel, later on, speaks of "all the empty nurseries I slept in". She has only been in the house one night, so the meaning seems clear.

Now as to the dolls. There is mention made in the dialogue, by Mrs. Solness, speaking to Hilda, of nine lovely dolls, which she lost in the fire. On the face of it, and if the remark be accepted only at its surface value, it is likely enough to raise a laugh, but not, I think, if one goes a little deeper into it.

What do these nine dolls mean? Certainly Ibsen had a meaning, and it must have been a meaning of some importance, or he would hardly have used so peculiar a metaphor. Mr. Arnold Banks, in the *T. R.* (July 1908) suggests that they are the Nine Muses. I came across that expression only the other day, used to denote the collective appeal of Art, as embodying all the different aspects of life, to the human consciousness. Now Art makes its appeal to the consciousness largely by way of the emotions. In this soul the emotion-nature was so to speak lifeless, the emotions, for the time being, dead. How then could these Nine Muses be living realities for Aline Solness? How could this emotion-nature perceive them as living realities, nourishing her with the wisdom distilled from Life? "The dolls and I," she says, "had gone on living together". For her, they still remained dolls, and dolls, mere play-things, the Nine Muses are and must be to every undeveloped soul. When the emotions are active on a higher level, because lower desires are dead, *and higher ones have been substituted for them*, then the reality behind all forms of Art can be perceived, then the Nine Muses will be no more nine dolls. Mrs. Solness says: "For you see, in a certain sense there was life in them, too. I carried them under my heart, like little unborn children."

The portraits, dresses, laces, trinkets, etc., which Mrs. Solness laments as having been all burnt, probably means the pleasures which were parted with in the past, when there was that great burning out in the desire-nature.

The effect of the coming of Hilda upon Mr. Solness is very noticeable. It is this emotion-nature that is still

weighing the man down, preventing him from rising above the intellectual level, where his consciousness is chiefly centred, to the intuitional level or plane of Unity, above. This emotion-nature cannot pull him down, it is true, but he has to pull it up. Hence all the sufferings. The consciousness, ever moving on, reaching and functioning on higher levels, says to the desire-nature: "Let go the lower object, and take the higher." But the desires are stubborn, they have to be wrenched away from the lower, and that wrench means pain, suffering, agony. Just as when we will to do a certain thing in a certain way—a fresh and better way—on the physical plane, we have the automatism of the physical body to reckon with and to overcome; so the consciousness, working ever at higher and higher levels, has to overcome the automatism of its lower vehicles, which, accustomed to vibrate in a certain way, very strongly tend to go on doing so.

In the second Act, it is perceptible that Aline, influenced by Hilda, is beginning to show unselfish feeling. She does not know it; she only knows she is suffering. Solness does not know it; he knows that she is making him suffer. They are both suffering keenly, but the raising of the emotional level is evident enough.

In the following passage, the Dramatist enters very clearly upon the domain of Occultism. Solness is talking to Hilda about the fire, telling her about its origin; there was a crack in a flue. He had noticed this crack, and realised that it might cause a fire, and he put off mending it, for there was a dim idea in his mind that—perhaps—it might open a way to his success as a builder. He thought, and planned, and willed. The fire broke out one day when he and his wife were out. But it had originated, not in the crack, but in a distant cupboard. "Why then," says Hilda, "talk all this nonsense about the crack?"

Solness. (Confidentially). Don't you agree with me, Hilda, that there exist special, chosen people who have been endowed with the power and faculty of *desiring* a thing, *craving* for a

thing, *willing* a thing—so persistently and so inexorably—that at last it *has* to happen! Don't you believe that and black-haired devils? If only you could always tell whether it is the light or the dark ones that have got hold of you! (Paces about.) Ho, ho! Then it would be simple enough!

Hilda. (Follows him with her eyes.) Or if one had a really vigorous, radiantly healthy conscience—so that one *dared* to do what one *would*.

One point suggests itself before coming to the subject of Occultism here involved. Solness, talking to Hilda, says of the first sight of the smoke of the fire: "That's how I wanted it to be." Here the man tells us that he wanted to transmute his desires from the lower to the higher, that he anticipated doing it easily and painlessly. He had even planned the method. But not so does the thing actually happen. Instead, the catastrophe is sudden, unexpected, tragic, and terrible in the after sufferings it causes. Such periods of agony, of intense suffering, I suppose, every one of us has to go through, in some of our lives, at least. It is at such times that those parts of our nature which are weighing us down are quickly and effectually burnt away.

Now for that significant passage which seems to point so directly to Occultism. The servants had made good fires, as his wife was likely to be cold on her return, and Solness remarks, that not only will is wanted to bring about a result, but also "helpers and servants".

What are these helpers and servers? Forces—intelligent forces set in motion by the power of the will of a man who has reached a certain stage of development. Knut Brovik, who stands merely for the desire for material success, and who had not yet built up his individual centre of consciousness, could not command these helpers and servers. Solness, whose individual centre of consciousness is fully established, who is ready for the next step upward beyond the intellectual, can and does command them. And he commands them without clearly knowing it in his own brain mind. The man of highly developed intellect and

strong will acquires powers which his brain consciousness does not necessarily know he is wielding. Since, then, the will of the highly developed intellect has such potency, the transmutation of the desires and emotions to a higher plane becomes of a hundred times greater moment. I take it that is one of the messages of the play, and it seems to me that here Ibsen gives us a piece of real, practical Occultism.

A phrase, "robust conscience" occurs several times. Hilda says that she should like his conscience to be "thoroughly robust". And again a little later she says: "Or if one had a really vigorous, radiantly healthy conscience, so that one *dared* to do what one would." And again, elsewhere, she reproaches Solness with having a "dizzy conscience," a "sickly conscience". I think this eulogy of the "robust conscience" might easily be misunderstood. Solness having reached the stage he has attained to, cannot remain there. The next stage of his existence, whatever it may be, will be beyond that of the ordinary human family life. But in this human family life are very many whom his presence influences greatly; many leaning on him, dependent upon him, tied to him in many ways. His going onwards to a higher sphere of work will therefore mean the breaking of many such ties, and this will be the occasion of pain and suffering to many. His conscience must be strong enough to bear all this, knowing that he must fulfill the law of his nature, and that to hesitate would in the end do not good, but harm. He must see the highest and follow it steadfastly. His conscience must be robust enough to disregard even temptations to falter which present themselves in such appealing guise as this.

Here is a passage, the meaning of which is far from clear on the surface. Solness is talking to Hilda about the time, ten years previous, when he climbed up the scaffolding of the tower he had built on the old church, the time when he first met Hilda. He says:

When I stood there, high over everything and was hanging the wreath over the vane, I said to him: 'Hear me now,

Thou Mighty One! From this day forward I will be a Free builder, I too, in my sphere, just as Thou in Thine. I will never build any more churches for Thee, only homes for human beings.'

Who and what is this Mighty One whose service Solness thus renounced? While I was thinking about this, I came across a poem which seems to me to answer this question so simply and clearly, that I transcribe it here. It is by Whittier, the American poet:

In the Minister's morning sermon he had told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to the quenchless burning, and held in the way thereto.
Yet never, by faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
For, after the painful service on that pleasant Sabbath day,
He walked with his little daughter through the apple-bloom of May.
Around on the blossoming glory the Minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child!
Behold in the bloom of apples and the violets in the sward,
A hint of the old, lost beauty of the Garden of the Lord!"
Then up spake the little maiden, treading on snow and pink:
"O father! these pretty blossoms are very wicked, I think.
Had there been no Garden of Eden, there never had been a Fall;
And if never a tree had blossomed, God would have loved us all."
"Hush, child!" the father answered. "By His decree man fell;
His ways are in clouds and darkness. But He doeth all things well."
"Oh! I fear Him!" said the daughter, "And I try to love Him, too;
But I wish He was good and gentle, and kind and loving as you."
The Minister groaned in spirit at the words of the little one;
Had he erred in his life-long teaching? Had he wrong to his Master done?
To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness—from the tender skies above—
From the face of his little daughter—he read a Lesson of Love.
No more as the cloudy terror of Sinai's mount of law,
But as Christ, in the Syrian lilies the vision of God he saw.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the Gospel of Hatred burned on his lips again.

Then, after this, he builds "no more churches, only homes for human beings". That, it would seem, denotes a period of agnosticism, of even atheism. He tries to build souls, to teach, without the aid of God or of Religion of any kind. But it turns out to be of no use. "Building homes for human beings is not worth sixpence, Hilda. Men

have no use for these homes of theirs, to be happy in, and I shouldn't have had any use for such a home, if I'd had one." Who is it says: "Life is a bridge, pass over it, but build no house"?

Then Hilda asks him the question the answer to which is his declaration that he is ready, that he has determined to take the step onward and upward, that she will at last see him again: "Free, with the wreath in his hand, high, high up, upon the pinnacle of the tower."

Then comes the closing scene of the play; the ceremony of the hanging of the wreath on the tower of the new house, the house that Solness has built for Aline, his wife's sake.

The scene is the Solness verandah.

From it a glimpse is caught of the lower part of the new villa, with scaffolding round so much as is seen of the tower. In the street, also partly visible from the verandah, a crowd of people has assembled, vaguely seen through the trees. Music of wind-instruments is heard far away behind the new house. Mrs. Solness, with a fur collar round her neck, Doctor Herdal with her white shawl on his arm, and some ladies come out on the verandah. Ragnar Brovik comes at the same time up from the garden.

Ragnar Brovik represents the younger generation in its aspect of scientific materialism, as Hilda represents it in its intuitional, spiritual aspect. Solness goes down to the foreman who has the wreath, which is to be hung on the vane of the tower. Ragnar mockingly says that Solness dares not to climb the top of his own house, while Hilda says that they will see him "high up by the vane". A man is seen climbing; the foreman, says Dr. Herdal; but Hilda cries exultantly: "It is the master-builder himself." There is wild excitement, which Dr. Herdal tries to restrain, lest it should attract Solness' attention and cause his fall. Then:

Hilda. There, he's standing on the topmost planks! Right at the top!

Dr. Herdal. Nobody must move! Do you hear?

Hilda. (Exulting, with quiet intensity.) At last! At last! Now I see him great and free again!

Ragnar. (Almost voiceless.) But this is impossible.

Hilda. So I have seen him all through these ten years. How secure he stands! Frightfully thrilling all the same. Look at him! Now he's hanging the wreath round the vane!

Ragnar. I feel as if I were looking at something utterly impossible.

Hilda. Yes, it *is* the *impossible* that he's doing now (With the indefinable expression in her eyes.) Can you see any one else up there with him?

Ragnar. There is no one else.

Hilda. Yes, there is one he is striving with.

Ragnar. You are mistaken.

Hilda. Then do you hear no song in the air, either?

Ragnar. It must be the wind in the tree-tops.

Hilda. I hear a song—a mighty song! (Shouts in wild jubilation and glee.) Look, look! Now he's waving his hat! He's waving it to us down here! Oh, wave back to him! For now it's finished! (Tears the white shawl from the Doctor, waves it, and shouts up to Solness.) Hurrah for Master-Builder Solness!

Dr. Herdal. Stop! Stop! For God's sake!

(The ladies on the verandah wave their pocket-handkerchiefs, and the shouts of "Hurrah" are taken up in the street below. Then they are suddenly silenced, and the crowd bursts out into a shriek of horror. A human body, with planks and fragments of wood, is vaguely perceived crashing down behind the trees.)

Mrs. Solness and the Ladies. He's falling! He's falling!

(Mrs. Solness totters, falls backwards, swooning, and is caught, amid cries and confusion, by the ladies. The crowd in the street breaks down the fence and storms into the garden, at the same time Dr. Herdal, too, rushes down thither. A short pause.)

Hilda. (Stares fixedly upwards, and says, as if petrified:) *My* Master-Builder.

This catastrophe makes an exciting climax to bring the curtain down, but its real importance, of course, lies in its inner meaning. Taking this closing scene of the play, the climbing of the tower-scaffolding, and the fall

and death of Solness, at its literal meaning, it is just a very uncommon and unlikely incident, romantic, but by no means impossible. It is quite conceivable, that even a man of Solness' age, spurred on by an intensely enthusiastic and energetic girl, who has great influence over him, and also, it must be remembered, by the mocking attitude of Ragnar and his friends, might do such a thing as Solness does. Men of equal or greater age no doubt have taken as great or greater risks and will do again, on no greater provocation. But still from this point of view things are unsatisfying. The action seems rather quixotic, and more or less uncalled for, and the reader who narrows his perception to the obvious aspect of the occurrence, might well suspect that when Solness fell and his "head was all crushed," the quantity of brains dashed out would not be large. But it seems to me that, if the play means anything, this closing scene is full of the deepest significance. The man, spurred on by his higher consciousness, at last, deaf to all selfish considerations, regardless of that "dizziness," which would prevent his climbing, keep him on the ground for fear of falling, of losing his footing, his reputation, with the wreath in his hand, climbs fearlessly to the topmost pinnacle of the tower, and there before all, deliberately hangs the wreath. I take that to mean that he disregards all such considerations as these of expediency, or of a "sickly conscience," and gives boldly and freely to the world the very highest truth that is in him. Again, when he is at the top of the tower: "There is one he is striving with". Then once more there is the song in the air, and: "Now it is finished." That means the crowning achievement; he has already striven with and renounced the false God; now he realises the true one, the God within.

One dominant ideal can be seen through Ibsen's works in different aspects, that of self-realisation, and this to him is no small matter, but the *Magnum Opus*. The development of this ideal may be briefly traced. In a letter written in 1871 he says: "There are actually moments when the whole history

of the world appears to me like one great shipwreck, and the only important thing seems to be to save one's self." In 1882 an advance is to be seen in the sentence: "So to conduct one's life as to *realise* one's self—this seems to me the highest attainment possible to a human being. It is the task of one and all of us, but most of us bungle it." But the third and last stage of the ideal is expressed in this play, *The Master-Builder*, published in 1892. The play is a re-statement of the idea of realisation of self, but now Self may be said to be spelled with a capital letter.[1]

The crushed and mangled physical body which falls into the quarry (and which Hilda never sees at all—she never looks down after he has climbed the tower), I take to be all that is human and perishable in his work, his achievement, his message, the truth he has given out. This part only falls back into the quarry as material for future working.

Two points before I close. First: The meaning of the "Kingdom of Orangia" which Solness promises Hilda when they first meet, would naturally be intellect—the intellectual kingdom. But Hilda says of it, a little later in the play; "I won't have anything to do with that stupid kingdom."

This at first seems puzzling. But Hilda's standpoint, or rather the standpoint of the principle she symbolises, is the plane *above* the intellectual. It is one thing to look up to the intellect, but I imagine it might be quite another thing to look down upon it. The off-hand manner of Hilda's expression of this idea is quite in keeping with her character of the modern young girl.

Second: It is of the first importance to remember throughout the play, that the two characters, Aline Solness and Hilda Wangel, are parts of Solness' consciousness, and have really in the inner meaning of the play, no existence apart from him.

KABER HARRISON

[1] Arnold S. Banks. *T. R.* July 1908.

EDUCATION AND THE WILL

IN the ranks of our Society, there must be many who are engaged in the education of the young. Of these, some may only seek in Theosophy a relaxation and relief from the monotony of the daily round of duties, without thinking of relating its theories to the platform and the desk; but keener students cannot but find their whole view of the theory and practice of education affected by their knowledge of the inner nature of the child, and the principles of his complex constitution.

This knowledge must play an important part in determining the factors of modern education. The reaction from the old methods tends to make all things indiscriminately new. Instead of the school being the place where the child studies the book, it becomes a happy hunting-ground for the master to study the child—in bewilderment, often, at the many unexpected sides to that simple-looking childish nature! Instead of the thorny paths of knowledge, the teacher seeks ever new ways along flowery meadows of games, object-lessons and excursions; and 'French without tears' is to be surpassed by 'wisdom without effort'.

We feel the reaction tends to be extreme. There was something in the old dominie with book and cane that the new education is in danger of missing; and the object of study when young surely ought to be more than a well-stored mind in a sound body; it should be the aim of those in charge of the young to develop every part of their nature in due proportion, and to do so, every part of that nature must be known. We must have the best physical development of the young bodies. The Theosophist only knows all that implies. It is not only a

matter of pure air or microbes. The preparation should go further back, and deal with the parents. It must go wider afield, and deal with food, and things which, from the astral, affect the physical body. How few teachers deal with the causes that affect the child's frame, or know anything about them!

Then there should surely be a training of the senses, helped by the knowledge of the true centres of perception in the supra-physical body, and showing how to make the most of the powers of sense, by purity of life and thought; so leading to the development where possible, or advisable, of latent senses; or at least a hinting at their existence and possibilities. Then the mind must be dealt with as a machine that should obey the owner, when he is expert; not merely as a sack to be filled with information. All this time the teacher will be watching for indications of the stage at which his pupils have arrived, when this life begins for them, in the light of his knowledge of Reincarnation, and so can more easily prepare to counteract tendencies for evil, as they show themselves, or encourage and train the powers that point to 'genius,' and advise parents as to the future of their children.

But perhaps it will be in regard to the *will* that the Teacher with a Theosophical training will most differ from the usual 'dominie'.

He recognises the will as the real battle-ground of the forces that play around his pupils; and will aim in every way to strengthen and purify the will, so that the pupil may not only know right, but *do* it.

What part does will-training play in an ordinary school? It is never mentioned in a syllabus; it is left chiefly to the discipline of the school-bell and the athletic field! The discipline of the school is left indirectly to deal with the fundamental part of the pupil's nature; and often the boy is made or marred by almost

haphazard words and actions of companions or masters, never guessing that his destiny is in his own hands, that his will is the prize for which the forces above and below him are engaged in constant warfare, and that he must determine for himself whose the victory shall be, and to which he shall join himself.

While there is the real danger of a strong will that is not purified, the dangers of the 'left-hand path,' there is just as much to be gained by a trained will that always makes for right.

Perhaps some 'more expert brother' will be induced to give the world a manual of pedagogy from the Theosophical point of view, and though it may not be accepted at present by teachers in general, it will be of the greatest service to those who feel the responsibility, and realise the opportunity in their hands, as guardians of 'The Coming Race'.

MASH-MAK

The preceptor is the lower piece of wood used for kindling the sacred fire. The pupil is the upper piece of wood. The teachings form the middle portion of the wood where the stroke is made. Vidyā is the pleasing fire that comes out. The pupil by constant questioning should extract the fire of wisdom from the Guru. The pure wisdom that is thus acquired from the Guru shakes off the Māyā that is begotten of the Guṇas.

Bhāgavaṭa Purāṇa

AN ESTIMATE OF THE PROBABLE EFFECT ON THE MODERN WORLD OF THE LIFE OF A MASTER OF WISDOM

THIS is a subject which is occupying many minds just now, when those who watch the signs of the times are straining their eyes to catch the first gleams of a new Sun of Righteousness, already being heralded in the East.

For its due consideration we need, in the first place, to review what history can tell us of the lives of great Teachers in the past; secondly, to inquire in what particulars our modern world resembles, and in what particulars it is an advance upon, that past; thirdly and lastly, we must determine, at least approximately, the unknown quantity in a proportion which can roughly be stated thus: As past conditions to modern conditions, so is the measure of the public effectiveness of a bygone Master to His anticipated effectiveness if re-incarnated to-day.

To this it may be objected that we are not dealing here with mathematical quantities, so cannot fitly so formulate our problem. Yet, it can hardly be controverted that if we could measure our first ratio, the second would equal it with mathematical precision, for the 'good seed' is sown by every Master of Wisdom, and the harvests reaped vary only with the quality of the soil. Those that have ears are alone able to hear! Hence our understanding of the problem before us must depend on our understanding of the world's present condition, as related to its past and its future.

First, then, let us turn to history. Barely three thousand years may we go back without reaching periods deemed

pre-historic, perchance only because we have not yet learned to read the language in which their history is written. Still, those three thousand years include the lives of two great Masters of Wisdom, the Buḍḍha and the Christ, lights respectively of the East and the West. Many more than two of the Disciples of the Wisdom has the world seen during these centuries, but even to such Sages as Pythagoras, Lao-tze, Confucius, Plato, and Apollonius must we deny the title of Master for purposes of this consideration, to mark our sense of the pre-eminence of those Great Ones who, having reached the utmost limits of human evolution, have voluntarily stooped under the burden of the cares and sorrows of the world; who, having transcended individual consciousness and realised union with the Logos, in His second, or Wisdom aspect, have become living centres of divine light, redeeming the world from the darkness of ignorance and materialism.

In studying and comparing the effects of the lives of Gauṭama Buḍḍha and the Christ, let us first look at immediate, then at eventual, results. The receptions accorded to these Teachers were different. India has always loved and reverenced her Sages, and Shākyamuni was able to live out to the full His beautiful life, preaching the Good Law of Love and Duty. On the other hand, the Christ met with such hostility that His public ministry was most unduly shortened. His own nation rejected and spurned His physical presence among them, so that the instructions on which His Church was founded had to be given to His disciples in His secret intercourse with them, after the physical body had been done to death. This difference depends on a difference in the national temperament, and we shall have to ask ourselves which of the two races our modern western Society most resembles, the gentle, submissive and reverent Hinḍūs, or the children of Israel, with their attachment to an empty formalism sanctioned by long use, their craving for the material loaves and fishes rather than for "the Bread

that cometh down from Heaven," and their national bigotry and exclusiveness, as the one race favored of God among the children of men.

Yet, beyond the immediate differences, there are many points of likeness in the world's eventual reception of these two messages.

Both the Buḍḍha and the Christ came as true Sons, though reformers, of an old religious system; each was rejected by the official exponents and guardians of that system; and the religion founded by each as a superstructure on the old foundation had finally to betake itself to other lands and races, bitterly repudiated by the parent religion to which it should have been a crown and a fulfilment.

Yet, the reason is not far to seek! Both Teachers had to break down forms which were imprisoning the Spirit of Religion. But these forms were also of divine institution, had grown with the national life, crystallised with it, and must decay with it, in a natural order. The old could not be patched with the new: old bottles would not be safe receptacles for new wine. We need not regret this, for in each case, before the new teachings were finally repudiated, they had done much to revivify the orthodox religious tradition of the land.

Having then briefly considered the first terms of our two equal ratios, let us turn to the second, and look at the conditions of the modern world. First we notice that it is led by the Teutonic sub-race, which has developed along Christian lines.

Many are the likenesses between modern Christendom and that Jewry to which a Master came two thousand years ago. We too have our Pharisees, too easily recognisable to need indication, and materialistic Science provides us with the Sadducees, incredulous of aught but that which their senses can perceive. One point strikes us in which the Jews notably had the advantage of us;

they were expecting a Messiah, believed in the possibility, nay, the absolute naturalness, of a God-man dwelling among them, with authority to say to them: "Thus saith the Lord." Our age is firmly persuaded that the time is long past for such intercourse between Heaven and Earth, and places the second coming of Christ far away in the remote future, at the end of the world, for the immediate dissolution of which it is in nowise anxious. Even those few ardent souls that cry: "Even so, Lord, come quickly!" mostly look for Him to come in the clouds of Heaven, heralded by the trump of an Archangel, and would be shocked at the profanity of a suggestion that they should look for Him among the mean and commonplace surroundings of ordinary human life!

Then, of all ages, ours is surely the slowest to recognise a great man! We can honor a type or representative; can acclaim, with much real enthusiasm, the man who represents the national ideal of the moment, or some popular measure of Government; but a true democrat views with dislike and distrust any pronounced departure from the ordinary, and frankly prefers a man who boasts himself to be no better than his neighbors. Yet, our age has the virtues of its faults; from attaching too great importance to material conditions, it has grown to be chary of interference with those conditions, and from under-estimating spiritual power, to be tolerant, if only from indifference, of spiritual pretensions. In this respect, public opinion, admirably reflected in the Press, has taken the place of the Roman power in old Palestine, where Governors viewed with amusement, largely tinged with contempt, the wranglings of Jews and Christians, and as Gallio, "cared for none of these things".

There is, then, little probability, in our modern world, of the personal safety of the Master being endangered; but much that His life will pass by almost unnoticed by His own generation. Will He not, very possibly, choose comparative obscurity, rather than front men too suddenly and

prematurely with an immediate choice between acceptance and rejection of His message? They would almost certainly reject it, as we have seen, and so would raise barriers between their race and future receptivity to the Light. Does it not seem likely that He will labor quietly on the small plot of prepared soil, among the few who are making ready for His coming, and so clothe His spiritual gift to the world in a Soul and Body, through which it can contact the world around and gradually spread light in the dark corners?

In Him, as in His predecessors, will dwell all the fulness of wisdom; He will shine as the true Light of the World; but we shall inevitably be disappointed if we expect the world to be dazzled by the splendor of His presence. "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become Sons of God."

The new revelation will, then, in all probability, again be spurned by the custodians of the old, which, indeed, it is not meant primarily to supersede, but which will owe to it, nevertheless, an increase of strength and vigor.

Lastly, it is safe to predict, from the tendencies of the day, that the direct influence of the Master's life will not be confined to one nation, however small the number of His inmediate followers. The hour seems to be at hand when "they shall come from the East and from the West," to take their seats in "the Kingdom," and we seem to perceive the reason why Buḍḍhism and Christianity were established so close together in point of time, the former but the Eastern mode of a phase of religious thought essentially similar to the latter.

The religion of the future is to be the offspring of eastern thought and western practice, the synthesis of Buḍḍhism and Christianity, and at last "there shall be one fold and one Shepherd".

HELEN VEALE

THE ASCETIC'S REVEL, OR THE SIMUL IN FLOWER

[After WALT WHITMAN]

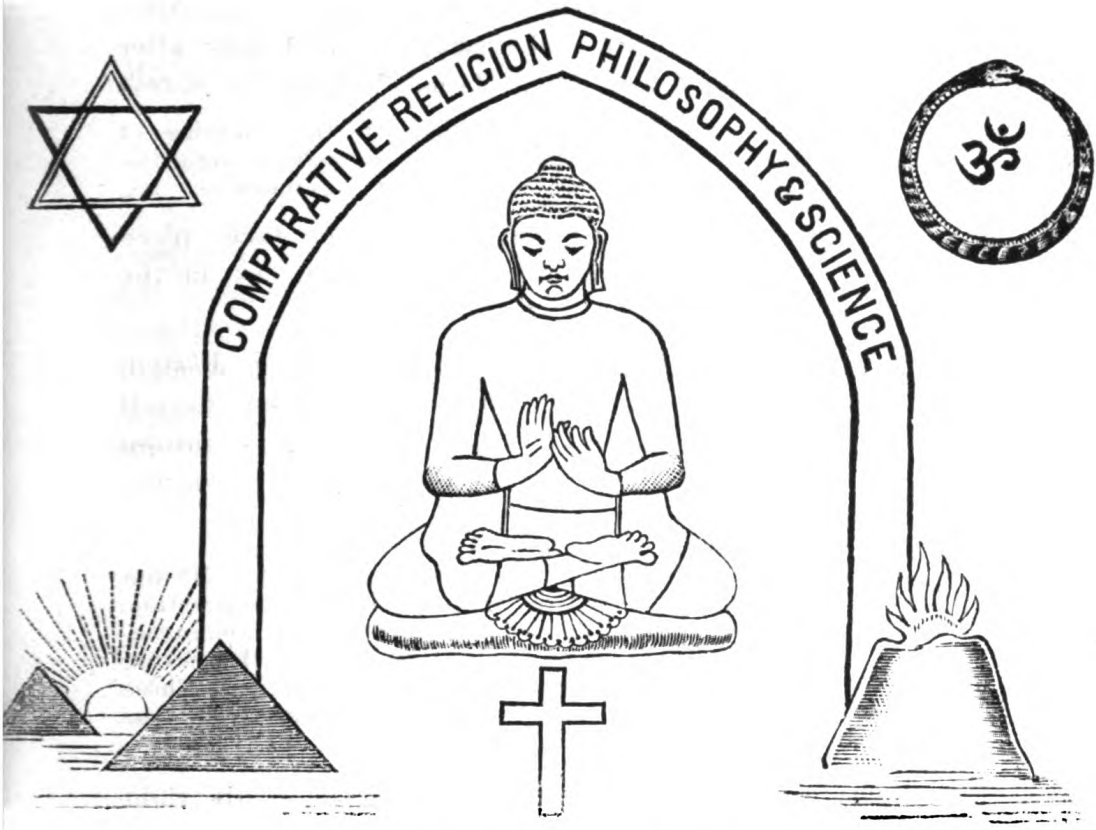
[Bereft of leaf, and reduced to sheer skeleton-bareness, the *Simul* (Sk. *Salmali*), the tall and strong Indian Cotton tree, becomes, in mid-spring, covered, trunk and bough, with thousands of large, flame-colored but scentless flowers, smoky-dark in their undermost petals, looking, from a distance, as though it were entirely ablaze, having caught fire simultaneously at several points.]

What incarnadines the crimsoned Simul?
On withered boughs, above, below,
In smoke-chaliced fire of clustered flowers.
Whose passion burns, hot, impetuous, devoid of shame?
On yonder winter-bared and leafless tree
What magic hath been wrought by touch of Spring?
Through merest bones gush sprays of scarlet blood,
fiery with quintessent desire!

Art thou, O tree, a tranced ascetic,
Naked, with obtrusive ribs:
For having sought to kill the flesh, the chosen mark
of envious Indra's ire?
Wine-frenzied, deep-dyed,
And circled to make a pouting kiss—
Whose lips, flower-guised, smother thee with their
eager multitudinous contact?

No fragrance, but color merely:
No love hallows this rapture red:
To what cruel mockery of blandishment art thou
perforce a victim?
Has Ūrvashī come, bodied in Spring,
And all around thee thrown her hot embraces,
Setting a hundred carnal flames to thy long-nursed trance?

B. C. MITRA



REINCARNATION: AN ISLĀMIC DOCTRINE

THIS will perhaps come as a revelation to the majority of the Muslims, and to others who are not acquainted with the inner meaning of the teaching in the holy *Qurān;* and also with certain sayings of the Blessed Prophet Muhammad.

Al Keyseri, a learned Muslim Sūfī and a great author —in his commentary on *Fussoos-el-hikem,* a work of great merit, composed by Mohiyadeen-ibnu-Araby, the most learned among the Muslim Sūfīs, by the direct instructions of the Holy Prophet Muhammad, at Damascus, where the Prophet appeared to him in M u s h a d a, a trance induced

during contemplation, and commanded him to reveal those teachings to the world—says, in speaking of Ilyas: "Ilyas is Idrees," and then observes: "Idrees lived before Nooh (may peace be on him), and that Ilyas lived long after Nooh, and shortly before Eesa (Jesus)." Here he states:

> This is not to be a confirmation of the doctrine of Tanasikiyas, which teaches that a soul is reborn into the world immediately after death, but the fact is otherwise.

The inference here is that reincarnation takes place after the lapse of certain time after death, as in the case of Idrees and Ilyas.

Mohiyadeen-ibnu-Araby, in his book, *Futoohat il Mkkiya*, the author's greatest work, which is regarded by all Muslims as an unquestionable authority—a work written at Mecca under instructions from the Prophet, as in the case of *Fussoos*—in the chapter 'Resurrection,' states:

> There is some difference of opinion among the Muslim (Ulemas) learned men, as regards the method of Resurrection. Some of them say that resurrection will be by reincarnation, and quote passages from the *Qurān* and authenticated sayings of the Prophet, in support of their contention. Those who oppose this teaching also adduce arguments from the *Qurān* and Hadeez, traditions, against it.

Ibnu Araby declares both sides to be partly right and partly wrong, because neither has understood the teaching correctly, and says that this difference of opinion will not affect their claim to be regarded as Moemin, the faithful. The belief in some sort of transmigration of the soul was prevalent among the Arabs in the time of the Prophet, and He does not appear to have ever denied it, for after the time of the Prophet there arose a sect among the Muslims known as 'Tanasikiyas'. It should be noted that no sect could be formed, nor was it ever formed, among the Muslims contrary to the teaching of the *Qurān* and Hadeez. The founder of the Tanasikiya sect would not have counted upon the support of the Muslims if he had no valid ground for doing so. The promulgation of a doctrine contrary to the teaching of

the *Qurān* and Hadeez would cost the promulgator his life.

It is clear that if there was any controversy on the subject, it was a question of immediate or deferred reincarnation. In the *Qurān* the doctrine of reincarnation is taught under the allegory of hell. The *Qurān* teaches that when a sinner is cast into hell, he will be in charge of nineteen Zabanias (angels, or ḍevas, serving in the hell), and they are under the superintendence of a Malik, King or Chief. The nineteen Zabanias are the twelve signs of the Zodiac, and the seven planets of the week, under whose influence every mortal born into the world passes his life of suffering till relieved by death. The Malik is Tabeeah, Nature. It goes on that every time the skin of a sinner is consumed in the hell, he is clothed in a new skin, and that this would continue to be the case till every stain of sin was purged off, and the Divine principle in him had manifested itself in its purity.

The above is another allegory, the sense of which is that the sinner will be born into the world time after time, till he attains Union, Wusool, with God, when man's personality will be absorbed and he will live in God.

It is taught that the action of every human being will be weighed on the Day of Judgment in a balance, fixed on the bridge Siratelmutakeem (the straight path), consisting of three parts, one end of which rests in hell and the other end in heaven; that one part of this bridge leads downwards as into a well, the middle portion is a level, and the last portion leads upwards; that it would take thousands of years for a soul to traverse the bridge; and that the scale, if heavy with good deeds, will ascend and the author of those good deeds will enter heaven, while the scale with bad deeds will descend and the author will go to suffer in hell under the Zabanias, till redeemed by the intercession of the Saviors, who are the different

Prophets and other blessed Ones. Since actions are not concrete objects, their weighing in a balance and the heavy scale going upwards and the light one going downwards, can have only an allegorical meaning; otherwise the whole idea is absurd. The explanation of the allegory is as follows :

The bridge over hell is the material world. The human ego descends from its spiritual height into the mineral kingdom, in which it unfolds its capacity to evolve, and after gaining experience in that plane for ages, it enters the vegetable kingdom, where it gains experience and qualifies itself to enter into the animal plane. Up to the vegetable kingdom, is the descending part of the bridge. The animal kingdom except the human, is the middle portion of the bridge, for the beasts and reptiles, etc., have a horizontal motion, and the last part of the bridge which ascends upwards is the human kingdom, from which the soul ascends to heaven. The scale is the human body; the soul is weighed in it, a chance being given to rise higher by purifying itself from the taints of matter, and at death, if the soul was pure from all attachments to earthly objects, it ascends to the spiritual plane; otherwise it is cast into rebirth, after staying for some time in Barzakkthe, the intermediate state.

It is also taught that when God sits on the throne to judge people (according to the Sūfīs this is always happening, there being no fixed time for it, although the illiterate people think that there will be a day in the future for such judgment), hell will be brought to the plain where all will be assembled for judgment by its keepers. It will resemble a big beast, with a long neck like that of a camel, and it will have its mouth wide open, and all the sinners will be thrown into its mouth; after swallowing them all, it will ask for more, till at last the Lord will place His foot in the mouth of the beast, when there will grow in it water-cresses. Here the whole idea is an allegory. God sits in judgment in

the hearts of men; the long-necked beast is desire born of the wickedness and ignorance of His creatures, which increases in proportion to the measure in which its demands are met, and it can never be satisfied; at last his conscience cries out to him to desist from his wicked ways, and at certain moments of a man's life, the voice of conscience is heeded and the individual begins to mend his ways; this is the idea of the Lord placing his foot in the mouth of hell.

It is also taught that God will order the sinners to be taken to the shade of a tree with three branches, called S h a j e r u z a k r o m, to taste of its bitter fruit—this again signifies the earth, with three dimensions—taking rebirth on the earth.

Passages similar to the foregoing could be quoted by the dozen from the *Qurān*, all of them implying reincarnation.

The question will naturally arise why this was concealed from the people, and why the Muslims do not accept this doctrine.

The answer to this is given by the Prophet Himself. He has said: "Speak to people according to their wisdom." The Prophet said that when He made His night journey, which was to Him a spiritual exaltation, He was given to drink out of four vessels, meaning that four different kinds of knowledge were communicated to Him; and that He was commanded to give the first to the world at large: this was S h a r e e a t, the Law. The second was for the advanced people: this was T a r e e k a t, the Path. The third was for a select few: this was H a k e e k a t, the Truth. The fourth was not to be communicated to any, as God Himself would impart it to those with whom He was pleased: this is M a u r i f a t, Divine Knowledge.

It is clear that certain kinds of knowledge were withheld from the illiterate mass; they were however taught in the form of allegories. At the time of the preaching of

Islām, the Arabs to whom He first preached the creed were all idolators, immersed in sensuality. It was no easy work to wean them from their sensual life, and lead them to enter a path of spirituality. It would be a vain effort to appeal to their sense of morality and spirituality and purity. They could appreciate no pleasure nor pain outside the physical body, and it was necessary therefore to adopt certain tactics. Truths were taught under the form of allegories, and in terms relating to physical pleasure and pain; it had the desired effect.

No sooner a person was found fit to understand the real significance of these allegorical teachings, then he was duly initiated into their real meaning. Were the Prophet to have told the hot-blooded Arabs that for their sensuality and voluptuousness they would be born into the world again, and therefore they should be less sensual, there would have been little chance of his obtaining their hearing. It was the idea of physical suffering in a material hell, and of enjoying the pleasures of a material heaven after death, that induced the majority of them to adopt a more sober life. And the result has proved the wisdom of the Prophet.

Abbas, one of the immediate followers of the Prophet, said on one occasion: "There are certain gems of knowledge, which, if I were to reveal, I would be condemned as an idol-worshipper, and the Muslims would consider it an act of merit to cut off my head; and they would little know that they were perpetrating a great crime."

O. S. M.

THE RELIGION OF GOETHE

From an Indian View-point

THE idea of dealing with Goethe's religious and philosophical views from an Indian standpoint—with the double object of bringing the greatest German nearer to the East and showing him from an unknown side—will very likely be found highly objectionable by most western *literati*. Goethe, the strong one, the apostle of action, the realist, the individualist, the ideal of perfect humanity—how can one dare to compare him with the dreamers of the Ganges? But the writer of these lines has reached the conviction that the science of Indian religions—which is, in his opinion, the most complete religious measuring scale of the world[1]—whenever applied (with the necessary caution, of course) to the profound thinkers of the West, will bring to light facts unfindable by any other method; and he indulges in the hope that the following essay[2] will prove at least that even by this seemingly inappropriate way of treatment less violence is done to our poet-philosopher than, for instance, by pressing his ideas, as is the custom, into the Procrustean bed of Spinozism. Goethe worshipped Spinoza, but no Spinoza could have sufficed him.

[1] The same view is held by Prof. Harnack with regard to the science of Christianity, but his works show that he is wrong.

[2] Which is an elaboration of a lecture or lectures I gave on various occasions. My sources are the materials I have collected, in the course of years, from Goethe's works and letters, Eckermann's Dialogues, and the Goethe literature, and lastly two recent and particularly useful books, *viz.*, *Goethes Selbstzeugnisse über seine Stellung zur Religion und zu religiös-kirchlichen Fragen. In zeitlicher Folge zusammengestellt von D. Dr. Theodor Vogel. Dritte Auflage. Leipzig* 1903, and *Meine Religion. Mein politischer Glaube. Vertrauliche Reden von J. W. v. Goethe, zusammengestellt von Dr. Wilhelm Bode. Zweite Auflage. Berlin 1901.* There is also a third edition (1903) of the second book, but in it certain sayings on reincarnation, etc., have disappeared, apparently because the compiler has meanwhile adopted the standpoint of the first book, according to which all such sayings have to be ignored as mere caprices of Goethe.

A few words of introduction, for Indian readers, on the import of Goethe's personality. He is very likely the most comprehensive genius ever heard of in the West. His writings are to many an educated German what, to an Indian, Kālidāsa, Upaniṣads and *Bhagavadgītā* may be *together*: the highest possible satisfaction of artistic, religious, and philosophical need. And more than that. For Goethe was also a man of science. He studied chemistry, physics, anatomy, zoology, botany. He took a keen interest in history, geography, the development of commerce, technical sciences, education, nay, there is almost no branch of human knowledge on which something important has not been said by Goethe in the course of his literary activity which, indeed, extends, apart from the attempts of his boyhood, over a period of sixty-five years (1767—1832). He was a sage and a poet in one person: a *kavi* in the Vedic sense. His mind belongs to those extremely rare ones in which science is in a complete and unobjectionable harmony with art, religion, and philosophy. Of this his *Farbenlehre* (Theory of Colors), his *Wahlverwandschaften* (Electic Affinities), his *Metamorphose der Pflanzen* (Metamorphosis of Plants) are instances.

Now to the subject itself. I am perfectly aware how risky a thing it is to bring into a system the religious ideas of a great man who has himself never cared for systematising his creed. Yet the attempt is surely justifiable, and the danger we may practically avoid by confining ourselves to the general features for which there is sufficient material, and giving the reader every possible chance of judging for himself. Accordingly, I shall not so much speak about Goethe as make Goethe speak for himself, and I shall add to the German original an English prose translation,[1] even in the case of metrical quotations, and at the risk of spoiling the beauty of the original. He who wants to enjoy the latter has to learn German anyhow.

[1] With the exception of one longer passage (of *Faust*) rendered in a masterly fashion into metrical English.

Young Goethe did not attend any school, but, together with his sister, received a very careful and comprehensive private education in the house of his parents, and, the latter being Protestants, he had also to pursue a continual and progressive religious instruction. This, however, was not at all congenial to him. He wrote about it, later on, as follows:

> The ecclesiastical Protestantism handed down to us was, indeed, not much more than a kind of dry morals: there was no shade of an original exposition, and the teaching could please neither heart nor mind.

Thus the idea arose in the mind of young Goethe that he had to approach the Deity on his own account, and he did this in quite a particular way. Already at that time his idea of nature and God was a pantheistic rather than a theistic one: he understood the world to be a manifestation of God, and so he decided to address himself to the greatest visible symbol of the Deity, to the *sun*. After much pondering, he found that he had to perform a *fire*-sacrifice; that he had to get the fire for it from the sun itself; and that the appropriate fuel would be neither wood nor coal, but incense-sticks, because—his own words—"this gentle burning and evaporating seemed much better to express what is happening in the mind, than an open flame". So he took a small table, fastened on it some incense-sticks, and kindled these by means of a burning glass, as soon as the sun (which had already risen a considerable time) appeared over the roofs of the neighboring houses. Now the devotion of the boy was perfect, and, at the repetition of the ceremony, the absorption was so deep that he noticed too late the damage done by the burnt-down incense-sticks to the fine flowers painted on the table.

To this *Sandhyā-vandana* Goethe came, as I said, quite spontaneously. He did not know anything about India or Parsism at that time. Yet I believe that already then, as later on, he liked to compare the energy of the soul

with that of the sun, and that something was in the mind of the boy like that idea which is the esoteric key to the *Sandhyā-vandana* of the twice-born, the idea expressed, *e.g.*, in the *Ānanda-Vallī* of the *Taittirīya-Upanishad: Sa yaç cāyam purushe yaç cāsāv āditye sa ekah*, "This one who dwells here in man, and that one who dwells in the sun, they are one." And here is also the place for a splendid saying of *old* Goethe, spoken a few days before his death to Eckermann, his Secretary:

> If you ask me whether it suits my nature to pay to Him (the Christ) adoring awe, I say: By all means! I bow to Him as to the divine manifestation of the highest principle of morality. If you ask me whether it is in my nature to worship the sun, I again say: By all means! For he is likewise a manifestation of the Highest, and that the most powerful one which we children of the earth are allowed to perceive. I worship in him (the sun) the light and the generating power of God, by which alone we live and breathe and are, and all plants and animals with us. If, however, you ask me, whether I am inclined to stoop to the thumb-bones of Saint Peter or Paul, I say: "Spare me, and keep at a distance with your absurdities!"

We are told by Goethe that his doubt of the Christian God had already begun when he was hardly seven years old, namely in consequence of the earthquake of Lisbon. The report of that fearful catastrophe in which the angry God, without a visible cause, not only killed sixty thousand human beings, good and bad, but even destroyed His own temples, produced a very strong impression on the young mind, and his distrust was still more confirmed by a most violent hail-storm breaking out soon after, which desolated the corn-fields and even broke the windows of his parents' house.

The growth of the seed of unbelief, however, was retarded during all the years he was at home, by the Christian *milieu* in which he had to live, and the many edifying stories of the Old Testament he became acquainted with.

All the more complete was the self-emancipation of Goethe during his University career, when he developed

into an unmistakable *atheist* (*nir-īçvara-vādin*), in the sense in which the word is understood in the Christian Church. Once for all he freed himself from the religious and social prejudices he had been so far subject to, and in the proud consciousness—thus he tells us in his autobiography, in the kārmic consciousness, I should like to say—of his having to thank nobody but himself for whatever he was and would become, he wrote that grand poem with which we have now to acquaint ourselves: the *Prometheus*.

There is hardly anything like it in Indian literature. We might think of certain hymns of the *Ṛgveda* (ii. 12; ix. 112; x. 119), full of a secret scorn about the King of the Gods (Indra), or of the fine speech of Draupadī in the Vanaparvan of the *Mahābhārata* (Adhy. 30), where that brave lady reproaches the Īçvara with arbitrariness and ill-naturedness: *Na mātṛ-pitṛ-vad rājan dhātā bhūteṣu vartate; roshād iva pravṛtto'yam yathāyam itaro janah.* "Not like a mother or father, O king, the Creator behaves towards the beings; but he is carried along by his passions like an ordinary man."

But all this is feeble, when compared with the *Prometheus*. Judge for yourselves!

Prometheus belongs to Greek mythology. He was a Titan, a sort of Asura who rebelled against Zeus, the King of the Gods. He formed from earth-slime the first men, and stole for them fire from heaven. He is imagined by the poet as sitting before his hut and watching the rise of a thunderstorm sent by his deadly hated enemy.

Bedecke deinen Himmel, Zeus,
Mit Wolkendunst,
Und übe, dem Knaben gleich,
Der Disteln köpft,
An Eichen dich und Bergeshöhn;
Musst mir meine Erde
Doch lassen stehn
Und meine Hütte, die du nicht gebaut,
Und meinen Herd,

Um dessen Gluth
Du mich beneidest.

Cover thy sky with the vapor or clouds, Zeus, and like a boy who pleases himself in decapitating thistles with his stick, practice at oaks and mountain-tops; must yet leave to me my earth and my hut thou hast not built, and my fire-place, the glow of which thou enviest me.

Ich kenne nichts Ärmers
Unter der Sonn, als euch, Götter!
Ihr nähret kümmerlich
Von Opfersteuern
Und Gebetshauch
Eure Majestät,
Und darbtet, wären
Nicht Kinder und Bettler
Hoffnungsvolle Toren.

I do not know anything poorer under the sun than ye Gods! You miserably feed your majesty by sacrificial taxes and puffs of prayers, and would have to starve, were not children and beggars hopeful fools.

And now, on a sudden, the poet acts out of character, the following verse being fit for *his* childhood, but not for that of the former denizen of Heaven.

Da ich ein Kind war,
Nicht wusste, wo aus noch ein,
Kehrt ich mein verirrtes Auge
Zur Sonne, als wenn drüber wär'
Ein Ohr, zu hören meine Klage,
Ein Herz, wie mein's,
Sich des Bedrängten zu erbarmen.

When I was a child, not knowing where to turn, I lifted my strayed eye to the sun, as if beyond there was an ear to hear my complaint, a heart like mine, to have compassion for the distressed.

Wer half mir
Wider der Titanen Übermut?
Wer rettete vom Tode mich,
Von Sklaverei?
Hast du nicht alles selbst vollendet,
Heilig glühend Herz?
Und glühtest, jung und gut,
Betrogen, Rettungsdank
Dem Schlafenden da droben?

Who helped me against the haughtiness of the Titans? Who saved me from death, from slavery? Hast not thou done every thing thyself, thou sacred-glowing heart? And thou,

glowing in youth and goodness, deceived, gavest thanks for deliverance to that sleeping one above?

Ich dich ehren? Wofür?
Hast du die Schmerzen gelindert
Je des Beladenen?
Hast du die Tränen gestillet
Je des Geängstigten?
Hat nicht mich zum Manne geschmiedet
Die allmächtige Zeit
Und das ewige Schicksal,
Meine Herren und deine?

I to pay homage to thee? For what? Hast thou ever soothed the pains of the afflicted? Hast thou ever dried the tears of the anguished? Have not almighty time and eternal fate forged me a man, my masters, and yours?

Wähntest du etwa,
Ich sollte das Leben hassen,
In Wüsten fliehen,
Weil nicht alle
Blütenträume reiften?

Didst thou fancy perhaps, I should hate life, flee into the deserts, because not all my flower-dreams have ripened?

Hier sitz' ich, forme Menschen
Nach meinem Bilde,
Ein Geschlecht, das mir gleich sei,
Zu leiden, zu weinen,
Zu geniessen and zu freuen sich
Und dein nicht zu achten,
Wie ich!

Here I am sitting, forming men after my image, a race which shall be like myself, to suffer, to weep, to enjoy, to rejoice and to despise you, as I do!

So far the *Prometheus*. Now let us compare another poem entitled *The Limits of Mankind* (*Grenzen der Menschheit*), which originated only a short time after *Prometheus* and yet seems as opposite to it as possible; in reality, however, it does not at all mean a change of opinion, but is only the expression of *another* religious feeling which, alternately with the first, dominated our poet's mind, until the idea of the pantheistic One and All definitely conciliated the two; it is the *feeling of dependence*, the idea of a necessary dependence of mankind on higher beings or powers, of a dependence on what people like to call fate.

Goethe alludes to it already in *Prometheus*, but it is eclipsed there by the gospel of freedom from the Gods. Every one of us has this feeling, and every one has the other one also. Whenever we look inside, we find ourselves independent and free; we feel the presence of a something within ourselves which will last from eternity to eternity, indestructible, not liable to the least loss. That is the Prometheus feeling. And on the other hand: when we look outside; when we see how helpless we are against old age, sickness and death; when we behold the sun and moon and stars moving aloft according to iron laws, and see the irresistible change of the seasons; when we consider that infinity surrounds us everywhere, then we feel how small and dependent we are; then we understand the "limits of mankind".

The condition at the beginning of the poem, is the same as in *Prometheus*: a thunderstorm; but in the place of the challenging Titan we find a deeply devoted worshipper of the Gods.

Wenn der uralte,
Heilige Vater
Mit gelassener Hand
Aus rollenden Wolken
Segnende Blitze
Über die Erde sät,
Küss' ich den letzten
Saum seines Kleides,
Kindliche Schauer
Treu in der Brust.

When the ancient, holy father with gentle hand from rolling clouds is sowing blessing lightnings over the earth, I kiss the last border of his garment, with childlike awe in my faithful heart.

Denn mit Göttern
Soll sich nicht messen
Irgend ein Mensch.
Hebt er sich aufwärts
Und berührt
Mit dem Scheitel die Sterne,
Nirgends haften dann
Die unsichern Sohlen,
Und mit ihm spielen
Wolken und Winde.

For with the Gods no man should himself dare to compare. When he rises upwards and touches the stars with his crown, nowhere then his unsafe soles are clinging, and with him clouds and winds are playing.

Steht er mit festen,
Markigen Knochen
Auf der wohlgegründeten
Dauernden Erde:
Reicht er nicht auf,
Nur mit der Eiche
Oder der Rebe
Sich zu vergleichen.

When with firm, marrowy bones on the well-founded lasting earth he is standing, he cannot dare even with the oak or the vine to compare himself.

Was unterscheidet
Götter von Menschen?
Dass viele Wellen
Vor jenen wandeln,
Ein ewiger Strom;
Uns hebt die Welle,
Verschlingt die Welle,
Und wir versinken.

What is the difference between men and Gods? That many waves are rolling before them, an eternal stream: *us* lifts the wave, devours the wave, and down we sink.

Ein kleiner Ring
Begränzt unser Leben,
Und viele Geschlechter
Reihen sich dauernd
An ihres Daseins
Unendliche Kette.

A small ring limits our life, and many generations are perpetually being added to the infinite chain of their existence.

So we see that Goethe was at the same time a bold atheist and a humble theist: the first in that he firmly declined the idea of a God who governs the world from outside; whom you may bribe by prayers; who, whenever he likes, may disregard the laws of nature; the second because he was thoroughly convinced of the existence of superhuman powers to the influence of which man is subject.

To a more definite *Weltanschauung* (*darçana*) Goethe did evidently not attain during his student's time, it being

just this vacillating between the two extremes which seems to me to characterise the student Goethe, as far as religion is concerned, and, indeed, in other respects too.

We therefore take leave here of young Goethe, and, overleaping the mediating links of the next decennia (a description of which is excluded by our plan), we turn to the last quarter of our poet's life, with but occasional references to earlier years.

Once more we must remember here that Goethe was all his lifelong not an abstract thinker but a poet, full of life, whose thinking always followed his feeling, rather than *vice versā*. His confession concerning his study of the history of philosophy, *viz.*: "In the most ancient men and schools I liked best that poetry, religion, and philosophy wholly coincided into one" (*Aus meinem Leben, II*), may, indeed, be claimed not only for his youth but for all his life.

Such being the case, it is only to be expected that the two great philosophical view-points known in India as *Advaita* and *Viśiṣṭādvaita*, and in the West as *Idealism* and *Pantheism*, have been *both* felt as true by a man like Goethe, so that it is sometimes the one, sometimes the other view which predominates in his mind, as I have now to show.

DR. F. OTTO SCHRĀDER

(*To be continued.*)

ANCIENT INDIAN MEDICINE

(*Concluded from Vol.* XXXI, *part* ii, *p.* 1572.)

THE second point of difference—which is a vital one and upon which the causes of diseases depend—is the result of the food digested. According to the eastern system, out of the digested food there arise two things, *viz.*, Prasāḍa (nutrient substance) and Mala (refuse). This double aspect of nutrient substance and refuse is carried on throughout, as the nutrient substance is converted from one stage to another. In the course of digestion in the duodenum, there occurs the froth according to the East, and the soaping process according to the West. This is the refuse of it, just as in boiled rice there is the foam or froth over it. This refuse is due to fatty or oily matter. But the ancients say that it is due to the sweet matter of the food—probably sugar or starch is also there. After this mass of food goes into the small intestine, we find that the juice is separated into two kinds by the villi, —one entering the capillaries as blood and the other entering the lymphatics and becoming the chyle, which is milk-white. The latter, according to the East, is the refuse of the rasa or juice; the froth, which is called phlegm, becomes liquid here. Where does this go to? It goes to the thoracic duct, and empties itself into the superior vena-cava. Why should this division take place in the smaller intestines and why should they again join in the thorax? It is not explained by the West. The East says that the phlegm is formed at the thorax through this process. In describing the different places in the body where phlegm resides, Charaka says:

> The thorax, the head, the throat, all the joints, that portion of the stomach which holds the undigested food and the

fat, are the seats of phlegm. Amongst these all, the thorax is especially the seat of phlegm (Lesson xx).

Now mark the word 'fat' as one of the seats of phlegm. Hence there cannot be any doubt that the fat floating over the food is identifiable with phlegm. Moreover the lymphatic vessels go to the thoracic duct to discharge their contents there, and this shows clearly it is for forming phlegm, which is found proceeding from the throat of all men.

Then coming to the bile, we find there is no difficulty in tracing it, since it, as a tangible thing, emanates from the liver and joins at the duodenum the mass of food. We have to know what becomes of it afterwards and what result flows from it. When the absorption of the food into juice takes place in the small intestine, does this bile go with the blood into the capillaries or with the chyle into the lacteals? It is with the former, as in the analysis of the blood, the salts, etc., are found in it only. The question now to consider is about the result the bile produces in its combination with blood. According to Charaka, the refuse of blood is bile. Hence, when this blood is converted into flesh, etc., we find there is in each stage certain refuse appropriate to each, and these are fully described by Charaka.

Vāyu

In the description of vāyu, there are two things to be noticed. One is the seven fires. It is fire that digests things. The author, after making mention in the text of five fires, at once goes to the enumeration of seven fires according to the elements. The other is vāyu. This naturally brings us to the third cause of diseases. In vāyu, we have more difficulties to encounter when we compare the old system with the new. In what stage is this vāyu produced? When the soluble mass of food goes to the small intestine, where the separation of rasa (juice) takes place, then it is from such a solid mass that arises vāyu, as the text says: in Pakvāshaya the food cooked

by the fire is converted into a sodden mass. From its condition of pungency arises vāyu. As the author elsewhere says:

> The hypogastric region . . . . and surrounding parts are the seats of vāyu. That portion of the stomach where digestion goes on is among the seats of vāyu.

It is in respect to vāyu that we cannot get any endorsement from modern Science, its researches being confined to dead bodies, when prāṇa, or vāyu, has fled from the body.

I may state that the Upaniṣhaṭs use the word vāyu for energy in the universe, and prāṇa for that in man. But Charaka does not use it in this manner. He divides vāyu into two, of the universe and of man. In each division there are two sub-divisions—*viz.*, excited and non-excited. In the ordinary or non-excited state, vāyu tends to the formation of an organism, and in its excited state, to its destruction. This is how he describes its function:

> Vāyu upholds the constituents of the body (such as blood, flesh, marrow, fat, etc.) and then courses through the body. It exists in the fivefold form. It is the urging cause of movements of different kinds. It restrains the mind (from all undesirable objects) and concentrates it (on objects that are desirable). It causes all the (10) senses (of knowledge and action) to perform their functions. It bears all the objects of the senses (after contact with the senses) to the mind. It holds together all the elements of the body. It assists the cohesion of the particles of the body. It causes speech. It is the prime cause of touch and sound and the root of scents. It is the origin of joy and cheerfulness. It excites the heat of fire. It dries up all humors. It throws out all impurities. It pierces through all the ducts of the body, gross and fine. It gives form to the embryo in the womb. It furnishes evidence of the existence of life. The vāyu, when unexcited, achieves all these functions. When excited within the body, it pains the body with diverse afflictions. It destroys and injures strength, complexion, happiness and period of life. It agitates the mind. It injures all the senses.

From the foregoing it is clear that, of the three mentioned, vāyu, bile and phlegm, it is vāyu that cannot be understood from the modern standpoint. Probably

as the moderns begin to go more into the constitution of air, they will begin to understand it, and then we shall have some suggestions about it. We find that the breath in the body, so long as there are inspiration and expiration, denotes life.

How then are physical diseases caused? When these three are normally working in the body, then there is no disease; but when their normal condition is altered, then they become sources of evil. Hence the book says in Chapter xvii. thus:

> The humors of the system, *viz.*, vāyu, bile and phlegm, have three kinds of causes; first, they may be attenuated, or remain in normal measure or be increased or excited; second, they may range upwards or downwards, or in transverse direction; and thirdly they may travel into the stomach, the branches or subsidiary ducts, or all vital parts and bone-joints.

Hence if they are normal, there is no disease; but if they are abnormal, *viz.*, less or more, then disease is produced. Generally it is food that, taken in excess, with a certain quality or qualities involving vāyu, bile and phlegm, that generates disease. The food has to be taken according to different seasons or constitutions, mental or physical. The food that is suited at one time or to one person is not suited to another person or to that same person at another time. Hence it is stated by the author that these three when normal are even called the strength of the body. For instance he says:

> The phlegm that is normal is called the strength of the body. When the phlegm changes its normal condition, it becomes those impurities that are evacuated by the system. When the normal condition becomes altered it becomes a source of evil. All acts and functions are due to vāyu as their cause. Vāyu has been called the life of all living creatures. It is through vāyu that all diseases are generated. It is through vāyu also that all creatures meet with destruction . . . . . The digestion of men arises from the heat of the bile. The bile when excited produces all kinds of disorders.

Hence we find that, of the three, the primal cause of disease is the humor called vāyu. How is the abnormal state of these three to be made normal? By administer-

ing food or medicine which is adverse to the cause that produced the abnormal state.

Vāyu, which may be dry, cold, light, subtle, unstable, clear and keen, is cured by objects which have adverse attributes. Bile which may be cold, hot, keen, soft, sour, liquid and bitter, is speedily cured by objects having adverse attributes. Heavy, cold, mild, watery, sweet, stable, and slimy—these attributes of phlegm are cured by objects having adverse attributes. The sweet, the sour and the salt check vāyu; the astringent, the sweet and the bitter check bile; the astringent, the pungent and the bitter check phlegm. Diseases being generated by these three either individually or in combination, medicines and diet are prescribed to create the attributes adverse to the fault or faults generated.

Cure of Physical Diseases

It may be thought that these physical diseases are cured by medicines or food producing qualities contrary to the humors generated in the system. But Charaka mentions another cure, which may not be admitted by the moderns. Each disease has its own Ḍevaṭa, or intelligence. According to Hinḍūism, there is no life without form, nor form without life—no Spirit without matter, and *vice versâ*. Hence each humor has its own Ḍevaṭa. Hence in order to cure physical diseases, Charaka says thus:

The first kind (*i.e.*, bodily disease) is cured by medicines founded upon acts in respect of the Deities and upon reason.

In these days the remedy of diseases through the propitiation of the Deities will be laughed at by the moderns.

Ojas

Let Charaka himself explain:

When the element called ojas becomes attenuated, the patient yields to causeless fears, becomes weak, indulges in anxious thoughts ceaselessly, and feels pain in all his senses. His body again loses all its splendor, he becomes cheerless; a dryness pervades the whole system; and a languor comes over him so that he feels fatigue upon the slightest exertion. There resides in the heart a quantity of pure blood, which is slightly yellowish. This blood in the body is called ojas: through attenuation of this blood or its loss, even death may overtake the man.

In some texts, there is a verse of two lines on the subject of ojas. It is as follows:

That which is called ojas at first appears in the bodies of embodied creatures, endued with the color of clarified butter. In taste, it resembles honey. Its scent resembles that of fried paddy. As honey is gathered by bees from diverse kinds of flowers and fruits, even so is the ojas of men gathered by vâyu, bile and phlegm, from the several elements mentioned above.

In another place Charaka says thus:

To the heart are attached ten great ducts. They produce mighty results. Mahaţ and Arţha are said to be the synonyms of the heart by the wise. The body consisting of the six limbs, intelligence, the senses, the five objects of the senses, the soul as invested with attributes, the mind and thoughts, are all established in the heart. Since the heart is the refuge of these existent objects, therefore it is regarded by persons who speculate on the meanings of things as the top beam of the wooden or bamboo frame-work of the roof. One suffers from swoons or loss of consciousness from wounds inflicted on the heart, and death from the bursting or piercing of that organ. That which is the well-known consciousness of touch is that which is called the life that is situated in the heart. The heart is the seat of the foremost ojas. It is also the seat of the supreme Brahman. For these reasons, the heart is called Mahaţ and Arţha by the physicians. Because the heart is the root of the ten ducts, therefore these are called the great roots. These bear the ojas and run into every part of the body. All embodied creatures vivified by ojas move about or act. Without it, the life of all creatures becomes extinct.

From the above quotation from Charaka, he clearly means that ojas is a fluid, *viz.*, blood. The question is whether it is physical or ethereal. I would incline to the latter view. It is said to be yellowish in color and sweet to the taste, having the scent of fried paddy. If it is physical blood, then some proof should come from modern physiology. But as yet there is none. It is located in the heart and said to be the life-sustainer and life-destroyer. It sustains life through its presence and destroys life through its absence. Hence is accounted the fact that wounds inflicted on the heart produce loss of consciousness, and that the bursting or piercing of the heart produces death. Hence ojas plays an important part in man's constitution. If a person has to preserve it, then he has to be free from the mental worries which deplete, in more or less degree, the heart of its ojas. Hence the necessity of calm for man.

This ojas, which is the source of all and which is supplied to the heart by vāyu, bile and phlegm through the blood, passes from the heart to all other places through ducts (nādīs). One statement is made in the book which deserves to be noticed. It is that the body is composed of ducts everywhere, different ducts playing different parts. Hence in one place the author says:

> Whatever bodily phenomena occur in a person are all only especial forms (or conditions) of ducts. All phenomena, (visible) in a person never make their appearance or never disappear without (the action of) the ducts. Verily the ducts are the conduits of the ingredients of the body for bearing them (from one place to another) during the process of their development or transformation.

In the quotations made, we find that the mind, senses, etc., are all located in the heart. How can that be? In order to understand it, we have to go deep into the constitution of man. We all know that man has three bodies—the gross, the subtle, and the causal. In the first two bodies, gross and subtle, there are the senses, etc., in their gross and subtle states. But how can the senses, etc., be localised in the causal body?

Causal, it is called, because it is the cause of the other bodies. It is then necessary that in the cause the effect should be, though in a latent form. In the effect, the subtle and gross bodies, there are the senses, etc. Should not these also be in their cause? Theosophical works make of the causal body an auric egg, without explaining about the senses, etc., in it. In the ordinary Hinḍū works, they dismiss this body with the statement that it is a body of nescience, functioning in high trance. But if we go to the Upaniṣhaṭs, we find this causal body located in the heart, with different gates, as they are called, in which are posted these different things of the lower bodies (see the *Chhāndogya Upaniṣhaṭ*, III, xiii). Hence it is into the centres of the heart that all the energies of the different senses, etc., are withdrawn in high trance; and again when man has to awake from

it, it is from these centres the ojas of the heart has to run to the different ducts, to give strength to the subtle and then to the gross body.

K. NĀRĀYAṆASWĀMI IYER

One of the interesting signs of the times is the tendency towards a more liberal religious policy on the part of the Indian Maṭhs, religious bodies, analogous in their wealth and power to the Monasteries of the Middle Ages in Europe. The Hampi Maṭh is being led at present towards educational and social activity by Mr. G. K. Harkare, a man of considerable energy; he is endeavoring to put pressure on Brāhmaṇas to perform their duty of teaching gratuitously, according to ancient custom. The Kolhapur Maṭh, largely guided by Dr. Khedkar, F. R. C. S., and Mr. G. S. Pishivikar, is issuing a well-printed little magazine, *The Vedāntin*, and lately gave a warm welcome to Mr. F. T. Brooks, who lectured in the Maṭh and was given a shawl of honor, as a token of its satisfaction with his "deep study and impressive lectures on the real spirit of Karma Yoga for the good of humanity". The Jagaḍguru (world-teacher) further expressed his appreciation of "the good work done by all Branches of the Theosophical Society" "in bringing the people of the West and East in closer relations, as desired by the original Founders of the Society". If these wealthy bodies would spend a little of their money in placing the Central Hinḍū College in a secure financial position, they would win the approval of the English educated class, which at present looks on them with much suspicion.

THE DOCTRINE OF THE GREAT SELF IN WESTERN PHILOSOPHY

(*Concluded from Vol.* XXXI, *part* ii, *p.* 1565.)

KANT'S philosophic system, wonderful, startling and bold as it appeared to most of his contemporaries, had yet a great defect in the eyes of many of them. That man, the creator of the world, should be unable to fathom the spiritual essence of the Universe, that he should only know the phenomena and never 'the things in themselves,' was a thought which his pupils were loth to accept, and which is therefore lacking in the philosophy of Fichte, Schelling and Hegel, the founders of the School of Transcendental Idealism in Germany. Although the latter accepted most of the doctrines of their old master, yet Kant in his later life disclaimed all connexion with those young enthusiasts, who had an unbounded belief in their power to explain the Universe in terms of the mind, but who showed a sovereign contempt for the methods of science. As for Kant, he was of far too cautious, logical and critical a nature, ever to leave the safe ground of experience built up from sensation; he had taught that Ultimate Reality could not be found in this way, but he emphatically denied that it could ever be discovered by 'transcendental methods'. The difference of opinion between him and his pupils was really a psychological question. A man of such predominantly intellectual cast of mind, of such a habitually self-controlled disposition, could have but little sympathy with the dreams and ideals of those young enthusiastic philosophers, who did not only use for the foundation of their structure the products of

the intellect, but also the uncertain and changing elements of the feelings and the will. There cannot be any doubt that Fichte, Schelling and Hegel were all endowed more or less with the artistic temperament, and that Schelling was even a poet of no common order. The development of the emotional aspect of the race was showing itself in them as the faculty to see the truth before them in concrete pictures, ideals projected outward in bold majestic types, startling as well as convincing the intellect, and satisfying at the same time one's deeper spiritual nature.

But in spite of the fact that Kant would not recognise the idealists, after they had proclaimed their own systems, it cannot be denied that the doctrine of the Great Self is implicit in the *Critique of Pure Reason*. It is definitely stated in his theory of cognition that the process of gaining knowledge would be impossible without the unity of consciousness, which Kant calls 'transcendental apperception,' and without reference to which in Kant's phrase "no representation of objects is possible".

But this unity of consciousness, or awareness of the fact that we are the same person, no matter how many sensuous representations enter the mind, is intimately connected with the 'unity of functions,' by which all the phenomena that become objects of our knowledge are grasped in a necessary synthesis or unity according to laws.

But both, the unity of consciousness and the unity of functions, pre-suppose a larger consciousness than the personal self, which expresses itself by constantly shifting mental states, thoughts and feelings, while the higher ego keeps these disunited elements together. And what are the inborn forms of Space and Time by which sensations are unified, and the 'Categories' by which we "think phenomena into objects," but the faculties of that larger mind which only partially expresses itself through our consciousness?

The existence of the Higher Self having been established in Kant's philosophy, let us see now how Fichte, the great disciple of Kant, develops his system from the former:

"If I can never know the true nature of things," Fichte seems to say, "and if the outer world can be only such to me as is represented in my consciousness, then my thoughts, feelings and volitional acts are the only reality to me, and there is nothing beyond it; for, what I can never know does not exist for me".

So Fichte, in doing away with the 'thing in itself' makes our subjective states of mind the expression of both the phenomenal and the noumenal factor.

Now the question arises: "If there is nothing but this inner mental condition, how is it then that we became aware of an objective world?" The answer of Fichte is: By activity. The individual self in going out into the world finds itself confronted by a not-self, something it has to influence and to conquer. This imposes a task on the self, it gives it an opportunity for action; and by acting upon its surroundings it comes to a realisation of an outer world. Now, according to Fichte, the objective world is nothing but the embodiment of our duty. The fact that I was born in a certain family, that I am living in a larger community, a village or a town, that I am a citizen of a State, imposes certain duties upon me, and causes me to act along definite lines, by which I come to a recognition of my relation to the larger body, the community, the country of which I form a part, and in doing this I actually create the world to which I belong.

We have here another difference between Kant and Fichte. Both philosophers teach that man creates the world around him. Kant says that is done by the native power of the intellect, which imposes laws on the materials furnished by the senses, and reduces the multitude of phenomena to unity. Fichte claims that we make our world by fulfilling the duties in the particular sphere of life into which destiny has placed us. Both thinkers however realise that the finite mind is only used as

an instrument in this act of world-creation; that it is practically unconscious of it. Kant claims that it is beyond the sphere of knowledge to explain *why* the mind has the obvious tendency to combine the multiplicity of facts according to the laws which he saw in the categories; but Fichte says that this is done by the action of a larger Self which only partially expresses itself through our consciousness. In Fichte's philosophy there seem to be however two Selves larger than the ordinary self of which we are conscious: namely, the individual Higher Self which creates my world for me in determining my position in this life, and the Universal Self. The former we would call in Theosophy the Higher Ego and the latter the Ātman.

Now the question may be asked: "How can it be said that the Higher Individual Self creates the world for each of us; do we not see all the same world around us? Do I not live in the same world as my neighbors?" The answer is: Only partially so. Our common human nature certainly enables us to see the same things around us, the same houses, people, trees, mountains, the sun, the moon, etc. But these are unrelated phenomena, *disjecta membra*, until the intellect reacts upon them and forms these mental perceptions into *objects*, by ascertaining the relations into which they enter with the *subject*. What do the heavenly bodies I see overhead mean to me? Are they specks of fire in the sky, a legion of demons, a host of angels, or infinite worlds, the same in substance and kind as the earth on which I stand? What is my relation to the people with whom I live? What is our relation to the people outside our house? Such questions and a myriad of others would have to be answered first, before my world is built for me.

A Cabinet Minister and his valet, going on a tour all over the country, would probably be in the same surroundings most of the time. They would visit together

large industrial establishments, factories, shipyards, docks, military barracks, educational institutions; they would both be present at political assemblies, public functions, court ceremonials, etc. Yet, could it be asserted for a moment that the uneducated man has the same idea of the complex machinery of the State as has his master? So, in a certain sense, it must be admitted that the minister and his personal attendant are living in two completely different worlds.

It cannot be repeated too often that it is the mind which creates our world by acting on the material of the senses; this is the great truth which Kant has won for us. Now Fichte really accepts this doctrine; only he says it is the activity side of the mind, and not the intellect, by which we become conscious of the world; by working we build it. There is, however, another important point in Fichte's system.

By acting upon the objective world we not only realise ourselves and become conscious of our position in the Universe, but we also become aware of other selves who are working with us in the family, or outside, in the world of business, of education, or in any of the numberless departments that form the large body of the State. We see that similar tasks are imposed upon them, that each has his special duty to perform, and yet that all are co-operating to the same end, namely the welfare of the community. The fact then which, according to Fichte, constitutes the true *Vocation of Man* (the title of his representative work), is the co-operation of the individual self with the other selves in the fulfilment of the world-task, which is based on the recognition that all the apparently separate selves are part of the great Universal Self, in whom we all live and move and have our being.

So, to Fichte, the Infinite expresses Himself through the moral will, and the scene of His action is the home,

the civic community, the country at large; where great numbers of people are living together and where they have to respect each other's rights. In this way the chief virtues of the race are developed, and the drama of civilisation is daily enacted before our eyes.

Although the idealism of Fichte had definitely formed and proclaimed the important truth, that the conscious mind is by no means the whole of the Self; yet there was one weak point in Fichte's system, namely the explanation of the objective Universe. That the outer world is "an embodiment of my duty" is certainly true as far as my immediate surroundings are concerned; but it is perhaps not so easy to explain, in what relation my duty stands to a jelly-fish or a star. Schelling proposes to solve the problem of the relation between the subjective and objective worlds in his famous work entitled *Naturphilosophie*, which is the most complete account of his philosophic views.

Now how does Schelling, the eloquent lecturer, the young professor, who had attained to fame before he was twenty-five, view the world-problem? He seems to say:

> I realise that my states of consciousness, my feelings and my actions are manifestations of the Great Self; but there is an infinite realm beyond those, there are myriads of solar systems in space, of magnitudes so overwhelming, at distances so enormous, that the contemplation of the infinitude and the majesty of the cosmos makes the human brain reel and man's intelligence stand speechless.
>
> We are dimly aware at such moments of the presence of the great World Spirit, who expresses Himself in the mystery of gravitation, in the wonders of electricity and magnetism, in the phenomena of light and heat; who works through the seemingly magic forces of crystallisation and who is present in all vegetable and animal life. When rapt in mystic contemplation of the wonders of Nature I see by intuition that this is the same Great Self who speaks through my states of consciousness, and that the great book of Nature is really a record of my past lives; not, of course, as an individual (Schelling had probably never given any serious thought to reincarnation) but as the various modes of existence of the great World Spirit, who is thinking and feeling in me now, and who since the beginning of time has worked His way up

through the mineral, the vegetable, the animal, until He finally became conscious of Himself in Man.

We cannot help noticing how near Schelling is coming near to Theosophical thought; but, of course, he never developed in his teaching the descent of the human Monad into the body, and its taking possession of the matter on different planes.

It is believed by competent critics that Schelling never expressed his system of the philosophy of Nature more concisely and clearly than in the fragment of a poem which he wrote, so to speak, under the eyes of his lady friend Caroline von Schlegel, that wonderful woman who was the centre of the romantic circle at Berlin, in the early twenties.

The poem which bears the humorous title: *Epicurean Confession of Faith of Hans Bristleback*, gives us the experiences of a thoroughly worldly-minded man, who, disgusted at the asceticism and the superstitions of the priest-craft, determines first to live completely a life of the senses, but not finding satisfaction in this, he begins to reflect how it is that world attracts us so; and, having turned mystic for the time being, he explains this mystery by the presence of the great World Spirit, the Soul of the Universe, who is the same Being who thinks and feels in our minds. For the poem itself, I must refer the student to the translation of Dr. Josiah Royce of Harvard.

In the philosophy of Fichte and Schelling, the Great Self, which formed the central doctrine of both their systems, had assumed, so to speak, a definite form, *i.e.*, in the teaching of Fichte it was represented by the World State, the community of individual selves all working together for the benefit of the whole. In the metaphysics of Schelling it was the cosmos personified; the great World Spirit with his flashing aureole of suns, and his trailing robe of stars, enthroned beyond the realms of space and time.

In the philosophy of Hegel, however, the third of the transcendental idealists, the Great Self is devoid of shape or form, for it is represented simply by the Idea. By this is not meant, however, merely the knowledge of some truth, but it is a creative force, showing itself in the World-process, revealing itself in history, and attaining to its crowning development in philosophy.

We see in Hegel's system the unfolding of the Absolute in the great events of the world, in historical epochs, national characteristics, forms of culture and faith and philosophical systems.

God is not, as in Fichte's system, embodied in the more or less stable conditions of the State, in the form of the co-operative Commonwealth, where every member has his fixed duties, and all are performing this regular work day after day for the benefit of the whole.

Hegel's Absolute is the Idea in a constant flux; it is the Divine Spirit struggling and striving in the nations towards an ever higher degree of freedom and happiness, which is the result of an ever nobler and greater ideal of perfection. He is the youth who is carrying his banner on the mountain heights, and having arrived on a summit, cries "Excelsior!" and instantly proceeds on his upward journey.

Now what is the aim of this ceaseless struggling on the part of the Spirit against his environment? It is Self-realisation. The Spirit is striving to become conscious of himself, and, in reflecting upon himself, to get the deeper meaning of the drama of life, as represented by the onward march of civilisation, from gray antiquity to modern times. This is done by Philosophy; because it interprets the events of history, it explains the facts of Nature by pointing out their relation to higher spiritual principles, and it helps us to solve the difficult problems of our personal existence by upholding the Idea as triumphant, by showing that a sound rationality reigns above all the conflicts of the spiritual life.

So we see that Hegel's philosophy is essentially optimistic, and that it is thoroughly in harmony with the Theosophical teachings.

We find his system best developed in the *Phenomenology*, for this work has been characterised as the picture of the Hegelian philosophy in the making, at the stage before the scaffolding has been removed from the building.

You will ask perhaps now: "What was the effect of the idealistic philosophy on the world?"

The effect of great ideas is not easily traced, for it is subtle and far-reaching; but there cannot be any doubt that Fichte's passionate appeal to the patriotic spirit of Prussia, his *Addresses to the German Nation*, in which he set forth the creative and regenerative power of the Self, helped to bring about the very important social and military reforms which enabled Prussia in 1813 and 1814 to throw off the yoke of Napoleon.

We have here the elevating spectacle of a great people, rising by its innate vitality and spiritual force, from a state of moral and political degradation to the position of one of the leading nations of Europe. It is the philosophy of Idealism vindicated.

In England the idealistic school of philosophy had an enthusiastic adherent in Thomas Carlyle, who developed his idealistic teachings not only in his well-known work *Sartor Resartis*, but who, in his many literary essays, criticisms and pamphlets, would always uphold the right of the Spirit to triumph over empty forms, meaningless customs, insincerity and cant. Also Coleridge was a warm admirer of German Idealism, and his poetry, as well as that of Wordsworth, Shelley and Keats, is nothing if not thoroughly idealistic, showing the Divine Spirit under the manifold forms of Nature, the sea, the mountains, the woods, the daffodils, the daisy and the cuckoo.

In America, transcendental Idealism found its chief representative in Ralph Waldo Emerson, whose famous

Essays show the fundamental teaching of Fichte, Schelling and Hegel, namely the Immanence of God in the world.

Taking Europe and America together, we might say that on both continents Idealism has without doubt exercised a refining and ennobling influence on the public mind, and counteracted to a large extent the vulgarising tendencies of the pride of rank and the worship of money.

It is true that a current of materialism and agnosticism, which flooded the western countries, roughly speaking, from the middle till nearly the end of the nineteenth century, kept back the tide of Idealism for the time being. This movement was partly the result of the great development of science, and partly of the great increase of wealth, brought about by the utilisation of steam in the various industries and manufactures.

But the reign of unbelief in the existence and efficacy of spiritual forces is over, and Idealism has returned once more, although in a somewhat different form. She no longer spurns experience and the investigation of matter, but she is even re-inforced by the fruits of science, since the latter has declared her inability to solve the problem of existence alone.

At this juncture, when apparently solid Matter has melted away and is being defined in terms of force, we need not wonder that Idealism has once more commenced to influence men's lives, and that the people in every land are listening now to the doctrine of the Great Self, whether in the eastern or the western garb, whether presented by the Veḍānṭin or his younger Āryan brother, whose spiritual vision could pierce the more troubled atmosphere of western thought, and enable him to catch glimpses of a truth, of which the Indian Sage, in his more peaceful life, doubtless had a fuller realisation.

H. S. Albarus

RENTS IN THE VEIL OF TIME

The Lives of Alcyone

XV

TWELVE thousand years before the Christian era there existed in the country which we now call Peru one of the most remarkable civilisations that the world has ever seen. This is not the place to give a full account of it; that may be found in a series of articles in *The Theosophical Review*, vol. XXV. Here it must suffice to say that under an absolute autocrat who reigned by divine right, we find in full operation all that is intelligent in the ideas

propounded by the Socialists of to-day, with the result that poverty was entirely unknown, and the general average of public health and happiness was out of all proportion higher than in any country at the present day. The organisation was so perfect that death occurred almost only from old age or accident, that no one needed to work after the age of forty-five, that there was practically no law but that of public opinion, and no punishment except the expulsion from the community of any one who by uncivilised behavior was considered to have forfeited the privilege of belonging to it.

This most marvellously successful of civilisations lasted unchanged for thousands of years, much as did that of Egypt; but eventually it became effete, as do all races after a sufficient lapse of time, and the degenerate descendants of its mighty heroes were overcome by another and far less developed nation. The conquerors, though in many respects far inferior to those whom they displaced, had the grace to recognise the advantages of that ideal form of government, and tried to carry it on as far as they could. But they lacked the education, the strength and intelligence of the men of old, and it was but a pale reflexion of the original glory of that mighty empire that was found by the Christian barbarians who invaded the country four hundred years ago, and perpetrated there perhaps the foulest crime of which history tells us.

One interesting fact for us about this splendid kingdom is that every line of incarnations which we have yet examined takes us back to it, so that we find there almost the whole list of our *dramatis personæ*. For some reason the great Lords of Karma thought it well that all those who are now prominent members of the Theosophical Society should pass through the utopian experience of a life in ancient Peru, and so among the rest we find Alcyone born there in 12,093 B. C., as the son of Uranus and Hesperia, and thus closely

connected with the royal family, since Uranus was the brother of the Inca Mars. Alcyone was the younger brother of Sirius, and the nephew, on his mother's side, of Mercury, Calypso, Crux, Selene and Vesta, who were all children of Saturn. He was a very handsome child, red-bronze in color, with wavy black hair and flashing black eyes. As a little child he wore a curious double necklace of magnificent emeralds, the largest I have ever seen. He was born near Cuzco, in a great rambling house of reddish stone, built on a steep hill-side, which was cut into terraces leading down to a river, over which there was a wonderful bridge with enormous piers.

The education which he received was an exceedingly practical one, though not at all in accordance with modern ideas. He learnt reading and writing, and very great care was bestowed upon the art of caligraphy. There seem to have been two scripts—the cursive script of ordinary life, and what was called temple-script, a writing done with the accuracy of engraving, which presented a very beautiful appearance, as it was usually executed in a kind of illumination of many colors, red, blue, black and gold. At this latter Alcyone was particularly successful, so that even while still a boy he was employed to write some manuscripts for some of the principal temples in Cuzco, and was very proud of being chosen for this service. It does not appear, so far as I can see, that any occult significance is to be attached to the order of the colors; but it was certainly the custom to write particular texts always in the same colors, and to preserve the same order.

The ancient Peruvians had no arithmetic in our sense of the word, and all their calculations were done by means of a frame and beads, in the manipulation of which they were very dexterous. Astronomy was their prominent subject, all the stars having special names of their own, though they seem to have been grouped in a manner quite different from that which we employ at the present

day. They were also studied from an astrological point of view, and each was supposed to have its special influence, much attention being paid to this and to the exact moment at which certain undertakings were to be commenced. Geography was only imperfectly known, and the history at their command was chiefly local, and even so was studied only by a few specialists, and not at all as a general subject. Many folk-tales were current of the doings of ancient Gods and Heroes, and some of these were founded upon events of Atlantean history. There was also some vague knowledge that a new race was being founded on the other side of the world, but they had no definite information about the matter.

They made much of an elaborate system of physical culture, a series of exercises not unlike the modern jiu-jitsu of the Japanese, the knowledge of which was confined to the ruling class. It enabled them to perform what looked like miracles in the eyes of the common people and the barbarian tribes. Chemistry was liberally studied, but purely from a practical point of view, connected, for example, with the making of manures and plant-foods of all descriptions. They had a good deal of machinery, though much of it would seem to us at the present day very clumsy in construction. Both painting and music were taught as a matter of course to the higher classes, though Alcyone did not take any special interest in either, devoting himself almost entirely to the production of beautiful temple writings. The painting was curious, being done with rapid dashes which dried instantly, and could not be altered. They had some exceedingly fine colors, more brilliant and yet purer than any that we have now; indeed, color seems to have taken a very prominent part in this civilisation. The clothing of the people was of bright, yet tasteful and harmonious color; Alcyone, for example, almost always dressed himself from head to foot in a most lovely shade of pale blue. The very food which they ate was colored, for the upper

classes at least lived almost entirely upon a sort of cake made of flour very much like wheat, and these cakes were flavored in many different ways and colored according to the flavor, red, blue, yellow or variegated with stripes. Fruit also was extraordinarily plentiful, and a great deal of it was eaten, even by the poorest of the people.

The books in which Alcyone wrote were composed of thin sheets of enamelled metal of some kind; the surface was almost exactly like porcelain, but the plates were flexible. The characters were painted on, rather than written, and then the whole sheet was subjected to great heat, so that the characters were rendered indelible by it—fired in, as it were. These books were of course of different sizes, but the most ordinary kind was about eighteen inches by six, the writing running along the page from left to right, as on a palm-leaf manuscript. The sheets were fastened together at the upper corners, and when not being used were kept in a shallow metal box. These metal boxes were frequently ornamented with carved horn, which was inlaid in some curious manner, and caused to adhere to the metal without rivets or glue. Such books were sometimes of gold, a metal which seems to have been exceedingly common in Peru then, as in later days.

The innermost shrine, or holy place, of the temples was usually hung with plates of gold, and also in connexion with the temples it was not uncommon to see basso-relievos with quite a thick coating of beaten gold. These temples were vast, but according to our ideas generally rather low in proportion to their other dimensions. There were however also a number of step-pyramids, with small temples upon the top of them. At this period no animal sacrifices of any sort were offered in Peru, —only fruit and flowers. Much praise was offered to the Sun as to the manifestation of the Deity, but no prayer, as it was supposed that the Deity knew best what was good for His creatures. They believed in a progressive

existence after death, the conditions of which depended upon the man's actions during life, and it was considered wrong and ungrateful to mourn for the dead, because the Deity did not like to see His children suffer. Reincarnation was not clearly present in their teaching, though there were some texts which were probably really references to it, or at least appear to bear that as their most natural interpretation.

Alcyone had many young friends of both sexes, but he was always attracted most of all towards one whom he had known in other lives, Mizar, the daughter of Vesta and Mira, the sister of Orion, Bellatrix and Achilles. She was a timid and shrinking young lady, but clinging and affectionate. She in her turn adored Alcyone, and when they were married with the glad consent of the families on both sides they formed a most united couple. As they belonged to the ruling class, public opinion exacted from them ceaseless activity in the interests of the community, and their course in life was practically marked out for them by the mere fact of their birth.

The business of this ruling class was always to rule —but to rule entirely in the interests of their people; and so the usual course for a young man was to begin first as an assistant governor on a very small scale over some small village or quarter of a town. After that he gradually passed onward, acting as assistant to some governor of somewhat higher position, until at last he was entrusted with a village or a small sub-division himself. Alcyone had to go through this routine like all the others, and he acted as assistant for a time to his father Uranus, and later to his elder brother Sirius. They worked together in closest fraternity with the fullest mutual understanding. Alcyone had a special attachment to the second son of Sirius (Vega), loving him more than the rest. The family was a very large and united one and had many distinguished connexions, but they all stood well together.

Alcyone worked under Sirius for many years, as they were transferred from one post to another, but eventually a good opportunity offered for him to take a separate charge, and then his long experience in the subordinate capacity stood him in good stead, so that he was able to rise rapidly to the command of a large border district, of which he became the Tlecolen, that is, the governor and judge. The governorship of this border district was an onerous charge, for it involved not only the management of the district itself but also of its relations with the more or less savage tribes beyond the border, over which he had a sort of suzerainty or loose jurisdiction.

At a very early period of his tenancy of this office Alcyone conceived the idea of civilising the nearest of these savage tribes, and adding them to the empire, and he made this to a great extent his life-work. This imposed a very heavy strain upon him, because in addition to the business of his province he was constantly travelling among these tribes, making friends in the most intimate manner with their chiefs, and gradually trying to educate them into Peruvian methods. He was especially interested in educational schemes, and one of his plans was to get hold of promising children from among the barbarians (the sons of chiefs when possible), bring them into his province, and have them educated on the Peruvian system, and brought up to understand the current ideas as to the responsibility of the rulers for the welfare of their people. In this way he had presently succeeded in forming quite a large band of young barbarians, who were in truth barbarians no longer, and he entrusted to them the preparation of their people for the revolution which he hoped presently to bring about.

In fact, for years before he ventured to propose the formal incorporation of the new province into the empire of the Inca, he had already the whole machinery of its government in working order, according to the Peruvian methods. So that when the time was ripe the transition

was very easily managed. He made the principal chief a sort of sub-governor, but still stood ready to check any arbitrary exercise of authority. This incorporation of a new province was considered a great achievement, and brought him very great credit at court. He was specially sent for by the Inca, and publicly thanked for the work that he had done.

The remarkable and very obvious improvement introduced into the conditions of life in this new province attracted the attention of other and more savage tribes lying beyond it, and a number of their chieftains came as a kind of deputation to offer their submission to the governor, and to ask for a similar extension of benefits to their people. Alcyone received these people in the fullest possible state, in order to produce an impression upon them. His robes on the occasion were of the most magnificent description, the same that he would have worn if presented to the Emperor—made of some sort of cloth covered with small scales of gold, which gleamed in the sunlight with a dazzling splendor. Some curious scientific arrangement was also introduced by which the governor was surrounded with flashes of blinding light, so that the savages prostrated before him, evidently regarding him as a supernatural being, or some kind of Deity. This electrical display was arranged for him by Cygnus, who had spent much of his time in studies of this sort. He was a relation by marriage of Alcyone's, and had attached himself to him and followed his fortunes. When Alcyone became governor of this border district, Cygnus was put in charge of the principal town as a kind of mayor, and did his work faithfully.

Alcyone's interest in educational work was so great that when he reached the age at which it was permissible for a governor to retire, he petitioned the Inca to allow him to transfer himself to the priestly caste, and devote himself entirely to this educational work. It was more usual for governors to work on until extreme

old age, or even until death, although they were at perfect liberty to give up their work on attaining the age of sixty. This petition was granted, and he at once transferred himself to the department presided over by his uncle Mercury, under whom he had the privilege of working for some years. So great was his enthusiasm and aptitude for this particular work that at the death of Mercury he was appointed as his successor in the responsible office of Director-General of Education for the empire. The natural successor of Mercury in this office would have been his son Sūrya, but he and his brother had been sent by the Inca on an important mission to the City of the Golden Gate, and on the invitation of the Emperor had settled in Atlantis, where they held high office. Alcyone invented various new methods, largely teaching by objects, and by combinations of building-blocks and designs—a kind of primitive kindergarten. He also made a great point of the use of varied colors in many ways, and tried to train the eyes of the children to distinguish artistic shades. There was a doctrine in the religious teaching that beauty of form and color was especially pleasing to the Deity, and that the production of such beauty might be regarded as an acceptable offering to Him. Alcyone took up this matter, and brought it prominently forward, making this value of beauty his especial gospel. He maintained remarkable vigor even up to extreme old age, and continued to travel constantly all over the empire to oversee the various educational establishments, until within a few days of his death in 12,003. His wife Mizar had died four years previously, in 12,007, at the age of eighty-four. This was a valuable life, in which much useful work was done for others, and so great progress was made.

DRAMATIS PERSONÆ

First Generation

JUPITER: ... *Inca. Wife:* Vulcan. *Sons:* Mars, Uranus.

SATURN: ... *Wife:* Venus. *Sons:* Mercury, Calypso, Selene, Vesta. *Daughters:* Hesperia, Crux.

PSYCHE: ... *Wife:* Libra. *Son:* Algol. *Daughters:* Mira, Rigel.

Second Generation

MARS: ... *Inca. Wife:* Bṛhaspaṭi. *Sons:* Siwa, Pindar.

URANUS: ... *Wife:* Hesperia. *Sons:* Sirius, Alcyone, Centaurus. *Daughters:* Aquarius, Sagittarius.

MERCURY: ... *Wife:* Lyra. *Son:* Sūrya. *Daughter:* Andromeda.

NEPTUNE: ... *Wife:* Crux. *Sons:* Melete, Virgo. *Daughter:* Tolosa.

CALYPSO: ... *Wife:* Avelledo. *Son:* Rhea. *Daughter:* Amalthea.

SELENE: ... *Wife:* Beatrix. *Sons:* Aldebaran, Albireo, Leto. *Daughters:* Erato, Spica.

VESTA: ... *Wife:* Mira. *Son:* Bellatrix. *Daughters:* Orion, Achilles, Mizar.

ALGOL: ... *Wife:* Iris. *Sons:* Helios, Draco, Argus.

RIGEL: ... *Husband:* Betelgueuse. *Sons:* Altair, Demeter, Viola, Cygnus. *Daughters:* Hector, Aurigu.

Third Generation

SŪRYA: ... *Sister:* Andromeda.

SIWA: ... *Inca. Wife:* Proteus. *Sons:* Corona, Orpheus.

PINDAR: ... *Wife:* Tolosa. *Son:* Olympia. *Daughters:* Herakles, Adrona, Cetus.

SIRIUS: ... *Wife:* Spica. *Sons:* Pollux, Vega, Castor. *Daughters:* Alcestis, Minerva. *Adopted Son:* Fides.

ALCYONE: ... *Wife:* Mizar. *Sons:* Perseus, Leo, Capella, Regulus, Irene. *Daughter:* Ausonia.

RHEA: ... *Sons:* Sirona, Lachesis.

MELETE: ... *Wife:* Erato. *Sons:* Hebe, Stella.
VIRGO: ... *Wife:* Aquarius.
ALDEBARAN: ... *Wife:* Orion. *Sons:* Theseus, Fomalhaut. *Daughters:* Arcor, Arcturus, Canopus.
ALBIREO: ... *Wife:* Hector. *Sons:* Pegasus, Berenice.
BELLATRIX: ... *Wife:* Tiphys. *Sons:* Juno, Proserpina.
ACHILLES: ... *Husband:* Demeter. *Sons:* Aletheia, Aries, Taurus, Procyon. *Daughter:* Elsa.
HELIOS: ... *Wife:* Lomia.
DRACO: ... *Wife:* Phœnix. *Son:* Atalanta.
ARGUS: ... *Wife:* Andromeda.

Fourth Generation

CORONA: ... *Inca. Wife:* Pallas. *Sons:* Ulysses, Osiris. *Daughter:* Theodoros.
POLLUX: ... *Wife:* Melpomene. *Sons:* Cyrene, Apis, Flora. *Daughters:* Eros, Chameleon.
VEGA: ... *Wife:* Pomona. *Son:* Ursa. *Daughters:* Circe, Ajax.
CASTOR: ... *Wife:* Herakles. *Sons:* Vajra, Aurora. *Daughters:* Lacerta, Alcmene, Sappho.
LEO: ... *Wife:* Concordia. *Son:* Deneb. *Daughter:* Egeria.
ARCOR: ... *Husband:* Capricorn. *Sons:* Gemini, Polaris, Hygeia. *Daughter:* Boötes.
ALETHEIA: ... *Wife:* Ophiuchus. *Sons:* Dorado, Fortuna.

Fifth Generation

OSIRIS: ... *Brother:* Ulysses. *Sister:* Theodoros.
ULYSSES: ... *Inca. Wife:* Cassiopeia. *Son:* Virāj.
URSA: ... *Wife:* Lacerta. *Sons:* Alastor, Thetis. *Daughters:* Cancer, Phocea.
AURORA: ... *Wife:* Wenceslas.
FORTUNA: ... *Wife:* Eudoxia.

Sixth Generation

VIRAJ: ... *Inca.*
ALASTOR: ... *Wife:* Clio. *Son:* Markab. *Daughter* Trapezium.

XVI

The next life takes us back again to India, and gives us in many ways a great contrast to the last one. In Peru Alcyone was surrounded by the largest gathering of Theosophical friends and relations that we have yet found, while in this sixteenth incarnation scarcely a dozen characters have been recognised. This is partly to be accounted for by the fact that the majority of our *dramatis personæ* take an average interval between lives of twelve hundred years, and so could not return quickly enough to be present on this occasion.

Our hero was born in the year 11,182 at a place called Ranthambhor in Rājpuṭāna. He was the son of an Āryan chief owning a good deal of land and much respected, a man of strong character, but somewhat harsh. Caste, as such, had not yet distinctly appeared, but the family to which Alcyone belonged was one of the most highly regarded, and several members of it had become priests in various temples, so that we may regard it as distinctly Brāhmaṇa. His mother was a good housewife and a capable woman, but always immersed in small matters, and with comparatively little of spirituality about her nature.

Alcyone as a child was keen and active, and seemed very reserved in nature. He was more affectionate with his uncle Perseus than with either his father or his mother—naturally enough, for Perseus had been his eldest son in Peru, while they had not then been related to him. This uncle lived in the same house, and his influence had much to do with forming the child's mind. Perseus was of a speculative and inquiring turn of mind, and was much interested in all kinds of occult influences and in researches connected with them. Though he did not remember their Peruvian relationship, he was strongly attracted towards Alcyone from the first, and the tie between them was very greatly strengthened when he discovered that the boy was exceedingly sensitive, and responded much more readily

than he himself did to some of the occult influences which he had learnt how to evoke.

He tried a number of mesmeric experiments with Alcyone, and attained unexpected success, finding that when he had thrown him into a trance various entities could speak through him, and he could also be used as an instrument for clairvoyant investigation. Although he himself constantly mesmerised Alcyone he never permitted anyone else to do so, and he also taught Alcyone how to mesmerise others, and how to invoke nature-spirits. He set him to practise crystal-gazing, and automatic writing with a stylus. In this way he constantly received communications from various dead people and also from living entities, and after a time these not only wrote through him, but even began to use him as a medium and to speak through him.

These two people, then, the uncle and the nephew, lived a kind of inner life of their own, for Alcyone's parents, though they knew all about what was taking place, were but little interested in it, and inclined to regard it as somewhat useless and nonsensical, though quite glad to share in the credit when Alcyone's clairvoyance happened to discover something useful, as once or twice happened. Various other phenomena took place, many of them by no means unlike those with which we meet in modern Spiritualism, but these were regarded by those who knew of them with a good deal of hesitation and suspicion, some holding them to be distinctly evil and necromantic in tendency, and others looking upon them with a certain respect, as a kind of inspiration. The young Alcyone occasionally passed into a trance during which materialisations occurred.

All this was under the control of a kind of spirit-guide who called himself Nārāyaṇ, to whom they paid very great respect, regarding him as a divine manifestation. This entity promised to take care of the medium under all conditions, to protect and develop him, and he held

out hopes of great occurrences later when the boy should be grown up. Among other things he advised the practice of psychometry, and accordingly they took a great deal of trouble to procure suitable specimens, such as fragments of stone, small articles of various kinds from different countries, and anything that might be supposed to have been connected with any ancient civilisation. Alcyone soon proved very apt at this work. They held many sittings, and acquired by degrees a vast amount of information about the earlier stages of the world's history, about hill-tribes and primitive men and pre-historic animals. By means of some articles which had been brought from Central Asia they got on the track of that early fifth Root-Race civilisation; by means of other objects which had been brought from Atlantis, Alcyone had visions of the great City of the Golden Gate, and also a series of pictures from Atlantean history. Indeed they compiled by degrees books of history of all the three places—early India, Central Asia, and Atlantis itself. The entity calling himself Nārāyaṇ commented on what they saw, and sometimes gave explanations. In this way they produced by degrees quite a mass of literature, and it may be said that Perseus had no other object in life than the prosecution of these studies.

Many of those who came to ask for help or advice were suffering from various diseases, and Nārāyaṇ met with considerable success in prescribing for these, having chiefly a small set of herbal remedies, which on the whole worked very well. His prescriptions had quite a modern air about them, for he always insisted vehemently upon fresh air and cleanliness, and the observation of hygienic rules. His anatomical and surgical knowledge was very limited, but still he could evidently see what he was doing, and was able to diagnose the condition of the internal organs, and therefore either to deal with them successfully or to say that they could not be dealt with. There was considerable uncertainty, however, about

the whole thing, as in some cases the entity calling himself Nārāyaṇ did not appear when required, and in other cases he apparently refused to prescribe, or at least did not manifest or take any notice.

As Alcyone grew older he was definitely attached to the temple at which they worshipped, for the performance of ceremonies. On one occasion when a number of pilgrims were present, Nārāyaṇ impressed him to address the crowd, so that we have here the phenomenon of a kind of trance-speaking. Nārāyaṇ does not appear to have completely obsessed Alcyone, as the latter still retained a certain consciousness of what was going on, and was able to sit or stand without falling; but at the same time he did not usually know what was coming, so that the speech was given through him as an instrument rather than by him. The address which he gave to the pilgrims on the first occasion greatly pleased and impressed the head priest in charge of the temple (Adrona), who happened to hear it, and he at once saw that Alcyone possessed in this a talent of an unusual order, which might be of the greatest value in enhancing the reputation of the temple. He therefore encouraged Alcyone to yield himself to this influence of Nārāyaṇ, though it is doubtful whether he really believed the high claims made by the spirit-guide.

From this time forth the young Alcyone took a position of considerable importance in the temple, and addresses and sermons were not infrequently given through him, though they were never able to calculate with certainty whether the communicating entity would or would not manifest himself on any given occasion. Besides what may be called public sermons, a great many private messages were given to persons who came from all parts of the country, to ask various questions or to beg for boons of different kinds. Some of these answers were in the usual cryptic style peculiar to oracles, but on the other hand some were quite definite, and conveyed real information, which was at times distinctly valuable as

enabling people to recover lost articles, to gain information with regard to missing relations, and so on.

Although a great deal of public and semi-public work was done in this way in connexion with the temple, Perseus and Alcyone continued, as opportunity offered, what may be called their private séances, and at these a number of remarkable phenomena manifested themselves. On several occasions small objects were brought to them, which were alleged to have come from great distances. They had also now and then manifestations of spirit-lights, and the carrying about of objects. Materialisations were not very common, but still they did occasionally take place, and in this way they began to know the appearance of several of these spirit-people. Undesirable as mediumship undoubtedly is, it did not seem to be in any way injuring Alcyone's health. Their séances and sermons and psychometrisations continued with varied success for quite a number of years, and all this time Alcyone was making his position more secure in the temple.

The fame of Alcyone's achievements along these various lines was noised abroad, and people came from all parts of the country to this temple, thereby adding greatly to its revenues. The King of the country on one occasion sent for Alcyone, to see whether any advice would be given through him towards the curing of a painful disease consequent upon an accident while hunting. Fortunately on this occasion Nārāyaṇ was available, and though the instructions which he gave were not palatable to the King he nevertheless followed them, though under protest, and was very shortly entirely cured, which of course brought still greater fame to Alcyone. In many cases also communications from dead people were given through Alcyone, though the spirit-guide exercised rather a rigid censorship over this, and often declined to permit any attempt in this direction. However, in some cases, what would now-a-days be called tests were given, and on

one occasion a very valuable missing treasure was discovered through the information supplied by Nārāyaṇ.

The private séances with Perseus and the psychometry were continued, though naturally the opportunities for them were now comparatively few. At one of these private séances a new influence suddenly manifested itself, which gave quite a fresh direction to their investigations. I have mentioned that occasionally small objects were brought from a distance, and at a certain séance a very beautiful carved seal was produced in that way, Nārāyaṇ telling them through Alcyone that he was ordered to bring it and to direct that Alcyone should psychometrise it. The result of the psychometrisation was very startling, for this seal came from Peru, and was one of those which had been officially used by his uncle Mercury in the previous incarnation. Its effect was to bring before him with the greatest vividness first one or two special scenes from that incarnation, and then practically the whole of it, so that he spent many hours, day after day, in living over again all its most striking events.

In all these scenes the figure of Mercury was the most prominent, and Alcyone's strong attachment to him and deep reverence for him made these pictures more of a reality to him than the very life which he was really living. Until now his instinct had always been to consult the spirit-guide, and to abide in all cases by his advice when any question arose for decision; but in this psychometric image of Mercury he found himself in the presence of so much greater wisdom, and also of an altogether purer and higher attitude towards everything, that he constantly yearned to consult the uncle of his former life instead of the spirit-guide of this. But of course the pictures of the Peruvian life, intensely vivid and realistic as they were, were still only pictures, and the characters in them could only repeat the parts which they had really played some eight hundred years before.

A problem of some difficulty arose as to the way in which the temple influence should be used with regard to

the succession to the throne of the country. The chief priest of the temple was distinctly in favor of one who was not the rightful heir, because he could obtain his support in certain schemes which he had in hand. Alcyone himself, on the other hand, felt that to use the power of the temple in favor of one who was emphatically not a good man would be not only a highly improper thing in itself but distinctly a failure in duty, and so he was in considerable trouble with regard to this matter. The advice of Nārāyaṇ was to fall in with the wishes of the chief priest, since greater power would probably accrue in that way to the temple authorities; but Alcyone felt very strongly dissatisfied with this, and very earnestly desired to have the opinion on this subject of the uncle upon whose wisdom he found himself so constantly leaning, in the scenes from old Peru. It must be understood that in examining these pictures psychometrically, he found them not merely as pictures, but was able, as it were, to enter into that form and to live over again, with all its original intensity, the life of authority and experiment which he had led in those earlier centuries, and he had when doing this a curious double consciousness, for the memories of the Indian life were present in his mind even while he was living over again the older Peruvian existence.

During this period of indecision he was going back psychometrically by means of the seal into that older life, and constantly he made a passionate appeal to the Peruvian uncle for counsel in his present Indian difficulty; or rather perhaps for the support which he felt sure that that uncle would have given to his own conviction on the side of what seemed to him right. Suddenly, and in answer to this appeal, there came something which he had never seen before; a kind of vivid and greatly intensified life came into the form of the uncle in his mental picture, and instead of going through (as it had done a hundred times before) the various

scenes belonging to the Peruvian life, it stepped as it were out of the picture into reality and changed before his eyes into a commanding Indian figure, which materialised itself so as to be visible to Perseus as well as to him, and spoke to him with great emphasis in reply to his appeal.

Mercury told him that he had really been his uncle long ago in old Peru, but now was born again in a distant part of India. He then proceeded to give him very definite advice, first of all upon the subject at issue, and then on a more personal matter. He told him that his intuition was right, and that the influence of the temple should be used only in favor of the rightful heir to the throne, and charged Perseus to put that message before the chief priest with all the force of which he was capable. Then Mercury, in his new form, told Alcyone most impressively that he had embarked upon a dangerous course in submitting himself as he had done to the will of Nārāyaṇ; that he should do so no longer, but should use only such of his powers as could be exercised in full consciousness and without any yielding of his body to the use of any other entity whatever; that he had a great work to do in the far distant future, to do which he must be keenly sensitive and yet absolutely positive; that therefore this training had been necessary, but that now there had been enough of it.

Alcyone gladly and eagerly accepted this advice, but asked his new monitor how he was to make the required change—how, after so many years of complete submission to Nārāyaṇ, he could now suddenly succeed in resisting. Mercury replied that he himself knew much of these matters and would assist him; that while it was impossible for him to come to him in the physical body, he would yet give him astrally such instruction as was necessary, and that here and now he would enable him altogether to cast off the influence of Nārāyaṇ and the possibility of that undesirable kind of mediumship, by throw-

ing him into a trance which should last for years, and enable his various vehicles to grow too strong ever again to be used by any other than himself. Turning then to Perseus, he gave him minute directions as to the treatment of the body of Alcyone during this lengthened rest, and charged him to take the greatest care of it. Then, fixing his piercing eyes upon Alcyone, he made over him a few mesmeric passes, under the effect of which Alcyone passed immediately into a deep trance, but with a smile of ineffable happiness upon his face.

In that strange trance his physical body lay for a period of seven years, exactly as Mercury had foretold, and all this time the latter's directions were implicitly followed by Perseus, who took the greatest care that every detail should be carried out exactly as it had been ordered. This prolonged trance was of course regarded by the temple authorities as a miracle of the first order, and it was indirectly the cause of an enormous increase in the temple revenues, as the whole affair became noised abroad, and pilgrims came by thousands from distant parts to see the sleeping priest.

During the trance, the consciousness of Alcyone rested almost entirely upon the mental plane; it was in fact the consciousness of the ego in close contact with the ego of Mercury, both apparently under the direction of, and as it were bound together by and in, a still higher consciousness, which was directing both to some great end at present unexpressed. All this time Alcyone's physical body lay resting in perfect health, all its particles gradually changing in the natural course of events, while his astral and mental bodies were being steadily moulded by the pressure of these higher influences. When, at the end of this long sleep, he awoke in the most natural manner on the very day that had been fixed by Mercury, he was in the physical brain entirely unconscious of all that had passed, remembering only the appearance and the words of Mercury, just as though what had happened then had taken place only the evening before.

When Perseus informed him of the lapse of years he was at first utterly incredulous, and only by slow degrees and by the most convincing proofs could he be brought to understand the astonishing fate which had overtaken him. From that moment, however, his mediumship ceased entirely, although his sensitiveness and his power of psychometry remained. He was no longer amenable to the influence of Nārāyaṇ, of whom indeed he never heard again, nor did any other entity speak through him for the rest of his life. People continued to flock to him for the curing of various diseases; this was now no longer done through him as before, but by careful experiment he found that in very many cases he himself by his own insight was able to diagnose and to cure their ills.

He had of course a greater reputation than ever, in consequence of his long trance, but when at the urgent solicitation of the chief priest he resumed his temple addresses, he found that he had now to prepare and to think them out entirely for himself, though he had certainly a greatly enhanced power of thought and capacity of expression. He tried again and again the psychometrisation of the Peruvian seal, and found himself able to call up the whole of the older life as vividly as before; yet never again did the loved form of his Peruvian uncle change into its modern Indian presentment, nor was he able to come into touch on the physical plane with him to whom he owed so much.

The communication made by Perseus to the chief priest of the temple seven years before had led to the priest's throwing the weight of the temple influence into the scales in favor of the rightful heir Orpheus, and in consequence of that this heir had since come to the throne. There was naturally therefore a close link between the temple and the palace, and the new King, mindful of what he owed to Alcyone, showed marked favor to him in every way, so that on the passing away of the chief priest at a very advanced age, Alcyone

was at once appointed as his successor, and administered the affairs of the temple until the day of his death.

At the age of twenty-two he had married a good young lady, Cygnus, who was always kind and faithful to him, though there was nothing about her character which calls for any special remark. She bore him nine children. Naturally all of these children played at trying psychometry, and Osiris proved to be even more successful with it than his father. They all survived him, and all did well in the world, as his influential position enabled him to place them satisfactorily. He died in the year 11,111, at the age of seventy-one, deeply reverenced by a wide circle of people.

DRAMATIS PERSONÆ

MERCURY: ... *Astral Teacher.*
OSIRIS: ... *Father*: Alcyone.

ADRONA: ... *Chief Priest of the Temple. Wife*: Herakles (died young).
ORPHEUS: ... *King of the Country.*
ALCYONE: ... *Father:* Olympia. *Mother:* Tolosa. *Uncle:* Perseus. *Wife:* Cygnus. *Sons:* Osiris, Regulus, Polaris. *Daughters:* Mizar, Proteus.

MEMORY OF PAST LIFE

A Correspondent writes from Sicily:

An interesting case has just come to my notice. A poor tinker, who lives some miles out of Palermo, called yesterday at the house of my clerk, and being very tired asked for a seat. He then said to my clerk's mother: "See to what I am reduced by my own folly; in my last life I was an Emperor and reigned 40 years, but was then massacred for my evil deeds and am now born in this condition. NO, I am not mad, but remember other lives, this being my fifth, and I regard this old carcase of mine as on old suit of clothes to be discarded when the time comes. The priests teach the immortality of the soul, but they do not know, as I do, that Souls go up and down (suiting here his gestures to the words) and return to earth again and again. The other day I was waylaid by three foot-pads, and gave them without resistance the Lire I. 25 which I was taking home to my paralysed son. Well, a neighbor who had just killed a fowl gave my son a wing and some chicken broth, so we lost nothing, but the foot-pads have to settle their accounts with God." My clerk, who is a member of the T. S., is going to try to get hold of the old man and bring him to one of our meetings. Curious, isn't it?

MODES OF INDIVIDUALISATION

THOSE who have been following the discoveries and investigations of the last few months will remember that in a recent article I mentioned the existence, within one of the great classes of monads, of two types which, though equal to one another in development, differ greatly in their intervals between lives, one of them habitually taking nearly double the length of heaven-life which is customary with the other. As the amount of spiritual force generated is equal in the two cases, it follows that one type of man must exhaust that force more speedily than the other. Into the same portion of time, as we measure it, he compresses a double amount of bliss; he works as it were at higher pressure and therefore concentrates his experience and gets through nearly twice the amount in any given period, so that his seven hundred years is fully equivalent to the twelve hundred of a man of the other type.

The fundamental difference between these two varieties results from the way in which, in each case, individualisation was attained. We know that the monad manifests itself upon the nirvāṇic plane as the triple spirit, and that when an ego is called into existence as an expression of this triple spirit its manifestation is arranged in a certain well-recognised form which has frequently been explained in our literature. Of the three aspects one, the spirit itself, remains upon its own plane; the second, the intuition, puts itself down one stage and expresses itself through the matter of the buḍḍhic plane; the third, intelligence, puts itself down two planes, and expresses itself through matter of the upper part of the mental plane.

The personality is also triple in its manifestation, and is an accurate reflexion of the arrangement of the ego; but, like all other reflexions, it reverses itself. The intelligence reflects itself in the lower mind on the lower part of the same mental plane; the intuition mirrors itself in the astral body, and, in some way much more difficult to comprehend, the spirit in turn reflects itself upon the physical plane.

It is obvious that, when an ego is formed, all three of these manifestations of the spirit must be called forth, but the first connexion may be made through any one of the three. It has previously been explained that individualisation from the animal kingdom usually takes place through association with the humanity of the period. Such examples of it as we occasionally see taking place round us at the present time will serve as instances for us. Some particular domestic animal, well treated by its human friends, is stimulated by its constant contact with them up to the point where it breaks away from the group-soul to which it has previously belonged. The process has been fully described in *Man Visible and Invisible* and *The Christian Creed*, and I need not repeat that description here. But a point which is not mentioned in those earlier works is the possibility that the first connexion may be made in various ways—between the lower mind and the higher; between the astral body and the intuition; or between the physical body and the spirit itself.

A domestic animal (when well treated) usually develops intense affection for its master, and a strong desire to understand him, to please him, and to anticipate what he is going to do. Sometimes, for a few minutes, the master turns affectionate thought upon the animal, or makes a distinct effort to teach him something; and in these cases there is a direct and intentional action passing from the mental or astral body of the master to the corresponding vehicle of the animal. But this is comparatively rare, and

the great majority of the work is done without any direct volition on either side, simply by the incessant and inevitable action due to the proximity of the two entities concerned. The astral and mental vibrations of the man are far stronger and more complex than those of the animal, and they are consequently exercising a never-ceasing pressure upon the latter.

We can see therefore that the character and type of the master will have a great influence on the destiny of the animal. If the master be an emotional man, full of strong affections, the probability is that the development of any domestic animal of his will be chiefly through its astral body, and that the final breaking of the link with the group-soul will be due to some sudden outrush of intense affection, which will reach the buḍḍhic aspect of the floating monad belonging to it, and will thus cause the formation of an ego. If, on the other hand, the master be unemotional and if the chief activities in his nature are of the intellectual type, it is the nascent mental body of the animal which will be stimulated, and the probabilities are that individualisation will be reached because that mental development rises to a level too great to permit any longer of enfoldment within the group-soul. In yet another case, if the master be a man of great spirituality or of intensely strong will, while the animal will develop great affection and admiration for him, it will yet be the *will* within the animal which is principally stimulated. This will show itself in the physical body by intense activity, and indomitable resolution to achieve whatever the creature may attempt, especially in the way of service to his master.

It is difficult to rid oneself of the idea that the distance between the spirit and the physical body must be far greater than that between the lower mind and the intelligence, or between the astral and buḍḍhic bodies. But this is not really so, for it is not a question of distance in space at all, but of the conveying of a

sympathetic vibration from the reflexion to the original. When we think of it in this way, it is obvious that each reflexion must be in direct connexion with its original, whatever the distance between them may be—in closer connexion than it is with any object which is out of the direct line, no matter how much nearer in space the latter object may be.

The desire of the animal to rise constitutes a steady upward pressure along all these lines, and the point at which that pressure finally breaks through the restrictions, and forms the required link between the monad and its personality, determines certain characteristics of the new ego which thus comes into existence. The actual formation of the link is usually instantaneous if the first connexion is made through affection or will, but it is much more gradual when it is a case of mental development; and this also makes a considerable difference in the current of the future evolution of the entity.

In the course of the recent investigations we discovered that, out of a great mass of people who were individualised practically simultaneously at a certain point in the moon-chain, those who had attained individualisation gradually by intellectual development came into incarnation upon earth roughly about one million years ago, and have since taken between any two lives an average interval of about twelve hundred years; whereas those who had attained individualisation through an instantaneous uprush of affection or will did not come into terrestrial incarnation until about four hundred thousand years later, though as they have since taken an average interval between lives of about seven hundred years their condition at the present time is practically the same. I cannot emphasise too strongly that this difference of interval must not in the least be supposed to indicate that those who came in later generate less of spiritual force during their earth-lives. It means merely that they take their bliss in a much more concentrated form, and therefore work out

the result of an equal expenditure of force in much less time. Indeed it appears very much as though the period of their respective entries upon terrestrial life had been arranged especially in order that, after running through about the same number of incarnations, they might arrive at the same point, and be able to work together.

Later investigations have convinced us that there is far greater flexibility with regard to these intervals between lives than we at first supposed. It is quite true that the amount of force which a man has to work out, first in the astral plane and then in the heaven world, is precisely what he has developed during his earthly life—*plus* of course such further force of the same kind as he may generate during the astral or heaven-lives respectively. But it is evident that the rate at which this amount of force exhausts itself is by no means always the same. The necessity of bringing groups of people into incarnation together, in order not only that they may work out mutual kārmic inter-relations, but also that they may all learn to labor together towards one great end, is evidently a dominant factor in regulating the rate of the expenditure of force.

A study of the lives of Alcyone will show that this must be so, since it is unquestionable that a number of people, living each his or her own life, must inevitably generate widely-varying amounts of spiritual force; yet in life after life of that entrancing story it is contrived that these people shall come back together, in order that they may pass through similar preparatory experiences, and that the bonds of affection between them may be knit so strongly that they will be incapable of misunderstanding or mistrusting one another, when the strain of the real work comes upon them in the future.

Besides the differences in the mode of individualisation which I have just mentioned, there are also differences in the *degree* of individualisation, which corresponds

to the stage of development at which it takes place. It has been explained in Theosophical literature that as an animal group-soul gradually evolves within its own kingdom it breaks up into smaller and smaller sub-divisions. Quadrillions of flies or mosquitoes are attached to one group-soul, millions of rats or mice, hundreds of thousands of rabbits or sparrows. But when we come to such animals as the lion, the tiger, the leopard, the deer, the wolf or the wild boar, only a few thousand will be found to belong to one soul, while among domesticated animals such as sheep and oxen the number is smaller still.

Individualisation is possible only from seven kinds of animals—one for each of the seven great lines or types. Of these we already know certainly the elephant, the monkey, the dog and the cat; and the horse is possibly a fifth. Up to each of these heads of types leads a long line of wild animals, which have not yet been fully investigated; but we know that wolves, foxes, jackals and all such creatures culminate in the dog, and lions, tigers, leopards, jaguars and ocelots in the domestic cat. When we reach these seven individualisable animals we find usually only a few hundred attached to each group-soul, and as their development continues the souls break up rapidly. The pariah dog of India or Constantinople is nothing but a half-tamed wolf, and a thousand of such creatures may well represent only one soul; but in the case of the really intelligent pet dog or cat one soul hovers over not more than ten or a dozen bodies.

Now it makes much difference at what stage of this higher animal life individualisation takes place, and this is dependent largely upon the opportunities which offer themselves. Even a pariah dog is presumably capable of individualisation, but it could be only a very low type of individualisation. The animals of the moon-chain were not the same as those of to-day, and so we cannot draw exact parallels; but assuredly the pariah dog could at most individualise into nothing more than a separated fragment

of the group-soul with a monad hovering over it, connected perhaps by a line or two of atomic matter—corresponding therefore to the animal-men from the moon, who led the way in filling the forms in the first round. On the other hand the really intelligent and affectionate pet dog or cat, whose owner looks after him properly and makes a friend of him, would certainly, when he individualised, obtain a causal body at least equivalent to that of the first order of moon-men, while various intermediate types of domestic animals would produce the basket-work causal body, such as that obtained by the second order of the moon-men.

It will be seen therefore that the amount of real work done in the attainment of any given level is practically always the same, though in some cases more of it is done in one kingdom and less in another. It has already been made abundantly clear, in the course of our investigations, that entities attaining to the culminating point in one kingdom do not enter the lower levels of the next higher kingdom. The life which ensouls an oak-tree, a banyan, or a rose-bush will pass directly into the mammalian order when it enters the animal kingdom; whereas the life which leaves the vegetable kingdom at a much lower level may pass into the stage of insects and reptiles. In just the same way, a being who reaches the summit of intelligence and affection possible in the animal kingdom will pass over the absolutely primitive conditions of humanity, and will show himself as a first-class individuality from the beginning of his human career; whereas one who leaves the animal kingdom at a lower level will quite naturally have to begin correspondingly lower down in the scale of humanity. This is the explanation of a remark once made by one of our Masters, when referring to the cruelty and superstition shown by the great mass of humanity: "They have individualised too soon; they are not yet worthy of the human form."

The three methods of individualisation which I have already mentioned, through the development of affection,

intellect, and will, are the normal lines which we may suppose to have been intended in the scheme of things. Individuality is, however, occasionally attained in certain other ways which we may perhaps define as irregular methods, since it would seem that they can scarcely have been part of the original plan. For example, at the beginning of the seventh round of the moon-chain, a certain group of beings were at the point of individualisation, and were drawn towards it by their association with some of the perfected inhabitants whom we call the Lords of the Moon. An unfortunate twist, however, entered into their development, and they began to take so great a pride in their intellectual advance, that that became the prominent feature in their character, so that they were working, not to gain the approval or affection of their masters but, to show their advantage over their fellow-animals, and to excite their envy. It was this latter motive which pushed them on to make the efforts which resulted in individualisation, and so the causal bodies which were formed showed almost no color but orange. The authorities in charge of that stage of evolution nevertheless allowed them to individualise, apparently because if they had been permitted to continue their evolution in the animal kingdom any further, they would have become worse instead of better. We have therefore the extraordinary spectacle of a detachment of egos (what we have lately been calling a ship-load), numbering about two millions, who had individualised themselves entirely by pride, and who, though clever enough in their way, possessed but little of any other quality.

The fruitage of the first, second and third globes of the seventh round of the lunar chain was intended to play a certain part in the development of humanity on the earth. At a certain stage in the development of that planet we know that seven of the Lords of the Moon—one belonging to each great type—descended to the earth and began to cast off etheric bodies for the shaping

of the new race. The entities who occupied these vehicles intermarried, and when their descendants became numerous these three ship-loads of egos were called upon to occupy these vehicles and thus establish the type of the humanity that was to come. "One-third refuses; two-thirds obey." It was the members of this orange-colored ship-load from planet A of the lunar chain who declined these lowly vehicles, while the golden-colored egos from globe B and the rose-colored group from globe C accepted the conditions, entered into the vehicles, and fulfilled their destiny.

The future career of these orange-colored egos showed clearly enough the undesirability of the line along which they had come, for not only did they refuse to take the primitive bodies which were assigned to them (thus leaving them to be occupied by very much lower animal types, and so leading to the sin of the mindless), but all through their history their arrogance and unruliness caused constant trouble to themselves and to others who were infected by their foolishness. Eventually the law of evolution forced them to occupy bodies in many respects considerably worse than those which had at first been offered to them; and though that lesson taught them something, and they seem to have recognised that a mistake had been made, even when they mingled with ordinary humanity we find them perpetually in opposition, and perpetually making trouble by standing upon their own dignity at inopportune moments. By constant collision with natural laws the great majority of them have by degrees been driven more or less into line with the rest of humanity; but even now we may distinguish some of them by the occasional recrudescence of their old objectionable characteristics; they are still "turbulent and aggressive, independent and separative, prone to discontent and eager for change," as our President has described them.

Some few of the cleverest of them have made no inconsiderable mark upon human history, for they developed

into the celebrated 'Lords of the Dark Face' of Atlantis, of whom we read so much in *The Secret Doctrine*, and later such special distortions became world-devastating conquerors, caring nothing for the thousands who were slain or starved in the course of the gratification of their mad ambition, or (later still) equally unscrupulous American millionaires, well called by their parasites 'Napoleons of finance'.

Another abnormal method in which individuality has been gained is through fear. In the case of animals who have been cruelly treated by man, there have been cases in which the cunning developed by strenuous efforts to understand and avoid the cruelty has caused the breaking away from the group-soul, and produced an ego possessing only a very low type of intellectuality—an ego who, when he puts himself down into the lower planes, must inevitably, because of the nature of his permanent atoms, draw round him mental and astral vehicles capable only of expressing the less desirable passions.

A variant of this case is the type of ego in which the attitude caused by the cruelty has been rather that of intense hatred than of fear. That force also is strong enough to develope such intelligence as may be necessary to injure the oppressor, and in that way also individuality has been secured. It is not difficult to imagine the kind of human being that would be produced along such lines as these, and this is the explanation of the existence of the fiendishly cruel and blood-thirsty savages of whom we sometimes hear, of the inquisitors of the Middle Ages, and of those who torture children in the present day. Of them it is distinctly true that they have come into humanity far too soon, and are displaying under its guise an exaggerated form of some of the very worst characteristics of the most unpleasant types of animals.

Yet another variant is the entity who is individualised by an intense desire for power over others, such as is sometimes shown by the chief bull of a herd. An ego developed in such a way often manifests great cruelty,

and appears to take pleasure in it, probably because to torture others is a manifestation of his power over them.

On the other hand those who have been individualised at a comparatively low level along one of the regular lines—as by affection—provide us with a type of equally primitive but joyous and good-natured savages—savages in fact who are *not* savage but kindly, as are many of the tribes to be found in some of the islands of the Southern Seas.

As we look at these early stages of our development upon the Moon-chain, it often seems as though the mode of individualisation of an ego depended upon mere chance—upon 'the accident of environment'. Yet I do not believe that this is so; even for animals the environment is *not* accidental, and there is no room for chance in a perfectly-ordered universe. I should not be surprised if further investigation should reveal to us that the very mode of the individualisation was somehow pre-determined either for or by the monad himself, with a view to preparation for whatever portion of the great work he is to undertake in the future. There will come a time when we shall all be part of the great Heavenly Man—not in the least as a myth or a poetic symbol, but as a vivid and actual *fact*, which we ourselves have seen. That celestial body has many members; each of these members has its own function to fulfil, and the living cells which are to form part of them need widely-different experiences to prepare them. It may well be that from the dawn of evolution the parts have been chosen—that each monad has his destined line of evolution, and that his freedom of action is concerned chiefly with the rate at which he shall move along that line. In any case our duty is clear—to push ahead as rapidly as we can, watching ever to discern the divine purpose, living only to fulfil it, striving always to help onwards the great scheme of the Logos by helping our fellow-man.

C. W. LEADBEATER

IN THE TWILIGHT

"I have here a rather interesting incident," said the Vagrant, "in a letter from England. The writer is a member and is sensitive and very clever. She says:

'On the night of Friday, May 6th, I was sitting alone in the drawing-room of my house from a little after 11 P. M. I had of course seen a late bulletin of the King's state, and knew that grave fears were entertained by his physicians on his account. I was not however consciously thinking of him; but was occupied with quite other matters. Suddenly it seemed to me that a loud and piercing cry rang through the room; I must have lost consciousness for a moment, for I had the sensation of coming back with difficulty, and found that both hands were clenched tightly over my heart which was beating to suffocation. I had a vague idea of going to the window to see if the cry came from outside, but, as I thought of it, I heard a little and thin toneless voice say distinctly: "The King is dead." I sat on motionless, and in about eight or ten minutes (as nearly as I can judge) the clock on the landing struck twelve. That clock was five minutes faster than the time by the Greenwich ball which regulates all the town clocks here, and so the time when I heard the cry would be 11-45 P. M. I heard no more loud sounds, but while I was undressing was conscious of a great psychic turmoil around me. When I lay down in bed I found great difficulty in remaining in my body, which grew cold and faint, while my heart beat so irregularly that at times I thought it would stop entirely. When at last I slept, I was conscious of a sense of acute distress, and felt that I dared not get far away from my body lest I should

not be able to return. When the maid came in with hot water in the morning, I waited for the words I knew she would speak; they were: "The King is dead".'

"One would not be surprised," commented the Vagrant, "if many felt some of the vibrations which would be caused by the emotions of thousands of people, as the news spread. Besides the Passing of a great King stirs the astral world, as the surges of popular feeling roll through it. I remember that the great waves of love and sorrow which rolled out of millions of hearts to Queen Victoria, after her death, awaked her from the unconsciousness which succeeded, as always, the leaving of the physical body. Probably the writer caught something of the surge of emotion in the crowd round Buckingham Palace. It is quite likely that during that second of unconsciousness she travelled to London and heard the announcement: 'The King is dead'."

"A sudden cry as an announcement of death is not at all uncommon," said the Shepherd.

The conversation turned then on the various ways in which death was announced. Two ladies present told of different instances in which a white bird was seen flying out of the window when a person died. Reference was also made to the banshee; this, the Shepherd said, might be either a nature-spirit or a thought-form. At the Vagrant's request, he repeated the story of the death-warning that is given to his own family. It is as follows: An ancestor of his who went on a crusade, took with him his only son to win his spurs in the Holy Land. The lad was however killed in his first battle; and to the natural and intense grief felt by his father, was added a terrible anxiety about the fate of his son's soul, as he had died without receiving the last consolations of the Church. This so preyed on his mind, that he became a monk, and spent the rest of his life in prayer for two objects: firstly, for the soul of his son; and secondly,

that no descendant of his should ever meet death unprepared. Since that date, the members of his family in the direct line have always heard a strange, mournful music before their deaths; this appears to be strains from the dirge that was played at the funeral of the Crusader's son. The Shepherd added that as he was the last of his name, and the death-warning did not seem to be given to collateral branches of the family, he was curious to know what would happen after his own decease. It appeared to be in full vigor the last time he heard it, and calculated to run a long time yet; though how it was 'worked' he did not know.

The Vagrant related how when she and a companion were one day sitting in her bangalow at Benares, they heard a carriage drive up to the door; but no announcement following, they went to see who it was, and found no carriage was there. It was about eight or nine in the evening. This experience recalls to mind the stories of the coaches that in various English families are said to drive up to the door previous to the death of any member of them; but in this instance no death, and no special event of any kind, occurred as a sequel. There was also a ghostly bull in the garden, who would sometimes appear and charge at people, causing them to bolt hurriedly.

"What happened if they didn't bolt?" enquired the Shepherd.

"But they always did!" replied the Vagrant.

The Shepherd demurred: "But surely, once certain that it really was an astral bull, and not a physical one, the people should have stayed; it would have been so interesting."

"I know of a man who acted on that principle," observed a member. He built himself a house and arranged his sleeping compartment on the first storey; the first night he went there to sleep, an apparition warned him not

to do so, or harm would come to him. So he fled to the ground-floor. This happened for several nights. Finally one night he refused to leave his bed-room at the ghost's behest, and went to sleep there. He awoke with a tremendous jerk and a start, to find himself in bed, but out in the middle of the street, whither he and his bed had been mysteriously removed in the dead of night."

The Vagrant spoke of the various efforts that were being made in the sixties and seventies to reach people and arouse them to a sense of the existence of the superphysical. At a village in Germany some people received teachings along Christian lines superphysically; they had initiations of sorts, and used to receive a kind of stigmata on the backs of the hands or on the arms, such as a cross made in little red dots, as though by pin-pricks; they had to *think* about this, till it appeared; it was very painful, and evidently it was the action of the intense thought that caused the blood to ooze through the skin.

"That is something along the lines of the training the Jesuits go through," said the Scholar. "They have to build up a picture mentally—say of the Passion—but in the minutest detail. They place a figure in a certain place, and in a certain attitude, and clothe it in a certain way; and so proceed, till the whole picture lives in their mind."

The Shepherd told a remarkable experience that Demeter had had, when only six or seven years old. "His mother belonged to a noble family in the north of Europe; and while staying in her ancestral castle he had several times seen an apparition that haunted it—a white and shining figure of a beautiful lady. He was not at all frightened, but on the contrary ardently desired a closer acquaintance with her. One moonlight-night when he was lying in bed, the ghostly lady came into his room, and crossing over to where he lay, she lifted him up bodily in her arms. He admits he felt a qualm; but it

flashed into his mind that she was going to take him to where some buried treasure, that was said to be in the castle, was concealed, and he determined to keep quiet; unfortunately, the ghost had left the door open when she came in, and a nurse or governess, happening to pass outside and catching sight of her, uttered a blood-curdling scream; the ghost dropped the boy on the floor, and vanished, leaving him to lament passionately the lost opportunity. He and his sister were most remarkable children," the Shepherd added; "before he was eleven, they had written a description of one of the evolutions that is taking place in the interior of the earth, which they had visited. This book was also illustrated by them with pictures which really conveyed a very good idea of that inner world".

The Vagrant related a psychic experience in which Aurora had certainly displayed the most cool courage. "One night in bed he became aware of a man standing by his bed-side and staring at him, with a most malevolent expression. Aurora asked him what he wanted, and received no answer; he then requested his ghostly visitor to go away, with no better result. 'Well, if you won't speak, and won't go away, I shall go to sleep,' said Aurora; and turning round in bed, with his back to the ghost, he went to sleep. Personally I should prefer always to keep my face to such a visitant," added the Vagrant.

To Aurora it also happened that one day as he was riding down a ravine,. he met a ghostly horse and rider, and his own horse shied violently. Aurora had not recognised the unsubstantial nature of the figures confronting him, and, being vexed, struck his horse smartly. His horse sprang forward, and, to his astonishment, he passed clean through the other horseman and his steed.

Zur frdl. Erinnerung
ergebenst
Dr Rudolf Steiner

THEOSOPHICAL WORTHIES

RUDOLF STEINER

DR. Rudolf Steiner, the able and much-beloved General Secretary of the T. S. in Germany, is hardly as widely known in the Society as he should be, from the fact that his literary and oratorical activities are all in the German tongue. The readers of *The Theosophist*, however, have had the advantage of perusing two valuable series of articles, translated for our pages; one of these has been reprinted as *The Way of Initiation*, and is being widely circulated in its English dress in Great Britain and the United States. Any one who has listened to his powerful and moving eloquence in his native tongue will know how much those lose who are unacquainted with the virile language of the Teuton.

Dr. Steiner was born in 1861 in Upper Austria, and belonged by birth to the Roman Catholic Church, which nourished in him the seeds of mysticism with which he was born. He was clairvoyant from childhood, M. Edouard Schuré tells us, and was much distressed by the contrasts he perceived between the thoughts and the words of the priests ministering at the Catholic altars. At fifteen, he met a man versed in botany exoteric and esoteric, and learned from him a truth, already dimly sensed: the ebb and flow of the eternal Breath. His youth was given to a wide and profound study of philosophy and science, thus uniting in himself the two types of knowledge the divorce of which has so hindered in Germany the grasp of truth. At the age of nineteen, M. Schuré tells us, he met his Master, and his life-work was pointed out to him; he spent ten years in study and preparation, taking the degree of Doctor of Philosophy, and then

began his public life at Weimar (1890), with the editing of Goethe's scientific works, a congenial task to one like Rudolf Steiner. He met Haeckel, to be charmed with his personality but to see the lack of basis in his science, and two valuable works—*Theories of the Universe and Life in the Nineteenth Century*, and *Haeckel and his Opponents* mark this stage of his intellectual unfolding.

In 1902, Dr. Steiner joined the Theosophical Society, then almost defunct in Germany, seeing in it the most potent foe of materialism, and recognising that his own Rosicrucianism and the Eastern Wisdom sprang from a single root. He found ready and waiting for him his best disciple, as remarkable a woman as he was a remarkable man—Fraülein Marie von Sivers, intellectual, brilliant, artistic, and above all of a flawless devotion, one ready, on recognising his mission, to forsake all and follow him.

Very rapidly now did the Theosophical movement begin to spread through Germany, stimulated by Dr. Steiner's fervid and powerful oratory; life poured into the T. S. there through the channel he offered, and Theosophy took a new position in the German world of thought. He was quickly elected as General Secretary, and was re-elected year after year, till on his seventh election, in 1908, he was placed in his office for life. He has around him a band of adoring disciples, to whom his word is law and his teaching revelation. His books are many, and blend into one harmonious whole a spiritual philosophy and a reasoned science, peculiarly suited to the western mystic and idealist; and they are finding a large public, though naturally without the magic of the spoken word which draws great audiences around him in the largest cities of the Continent.

Long may he live to guide the people whom he enlightens, and to carry his message through Europe.

A. B.

THE EVOLUTION AND SOCIALISATION OF MEMORY

BY HENRI PIÉRON

IN the remarkable and most valuable series of philosophic and scientific works, called the *Bibliothèque de Philosophie scientifique*, edited by Dr. Gustave le Bon and published at Paris by Ernest Flammarion, there appeared recently a volume of singular interest. This series, of which the first volume appeared, if I am not mistaken, in 1902, consists of two divisions, the first comprising works on physical and natural sciences, and the second those on psychology and history. The whole series comprises at present some fifty works, about half in each division, by the foremost scholars and thinkers of France. The work to which we particularly desire to draw attention is by Henri Piéron, Maître de Conférences à l'Ecole de Hautes-Études. The title is *L'Évolution de la Mémoire*, and it is a splendid production of solid learning, acute reasoning and fulness of facts. Partly to draw attention to it, but also partly because of their illuminative explanation of some teachings current in our midst, we reproduce here the greater part of the final chapter, the 'Conclusion,' of the book.

This abstract primarily illustrates two statements promulgated in recent Theosophical literature, one of them of a fundamental nature, the other of a more incidental character.

The fundamental teaching is that concerning the nature of the knowledge of the Adept on the asekha level, who is pictured as almost omniscient. He is one who 'has no more to learn'. Now the difficulty is to picture to the mind the exact way in which to understand this phrase. It is difficult to conceive of a being burdened with the whole and complete load of human knowledge, and in early Theosophical literature there has been some speculation as to the precise nature of the 'perfect knowledge' of the Initiate. I believe that it is in one of the first numbers of *The Vâhan* that a question on the problem may

be found—though I have been unable to find the place on looking it up—and various answers, derived from the then prevailing level of general knowledge were given, amongst them a rather blunt but common-sense one from Colonel Olcott. There is also an aspect of the matter, discussed in a later year of *The Vâhan* (Volume VII, April 1898, p. 7), afterwards reprinted in *Extracts from The Vâhan*, p. 723. The latest and most luminous Theosophical statement is, further, to be found in Mr. Leadbeater's recent work, *The Inner Life*, pp. 23 and 24, to which readers are referred. The following extract illustrates the problem from quite another point of view, and deals with the reason why this great knowledge should be rather a general capacity for instantaneous knowledge, than knowledge itself always and fully active, a latent rather than a manifest state of it.

The question has also a wider bearing, inasmuch as it furnishes arguments in the endeavor to understand the 'omniscience' aspect of any God, whether of an earth, a solar system, or any larger universe. Under this aspect the problem has often been discussed by metaphysicians and theologians, and we find amongst the mediæval philosophers, for instance, Avicenna and Thomas Aquinas whom we may mention in this respect.

On Providence Avicenna held, and interpreted Aristotle, *Metaphysics* XII, to teach, that God knows nothing but Himself and the ideal order of things possible, that He is ignorant of all other actualities and individual existences besides His own, and particularly that things evil, trivial, and mean are wholly beyond His ken and His care. This doctrine is confuted by S. Thomas, *Contra Gentiles*, I, 63-71, 50-54. Ultimately, however, Avicenna did admit in God a knowledge of particular things, not got by virtue of His own nature, but by a knowledge communicated to Him from the angels, spirits emanating from God, who presided over the heavenly spheres, and thence observing earthly things, made report thereof to the Most High.[1]

And this again shows a most striking affinity with Mr. Leadbeater's statement in his article in *The Theosophist* on 'The Beginnings of the Sixth Root-Race' in the 1909 November number, p. 239 (paragraph on 'The Link with the Logos') and p. 244.

The second and more accidental point is raised in the same series of articles of Mr. Leadbeater, where in the December number (1909), p. 386, he describes the school curriculum, writing:

[1] Joseph Rickaby, S. J., *Scholasticism*, London, 1908, p. 36.

"The theory in the schoolmaster's mind is not to cram the brains of the children, but to develop their faculties and tell them where to find facts." And in the February number (1910), p. 621 and following, where he describes 'Libraries' and 'Newspapers'. We find here the same result described, as an actual future fact by our visionary and prophet, as a logical necessity by our psychological scholar. These two points then are the main ones which lend to the following extract a special interest for the Theosophical reader.

Elsewhere in the book, we may note in passing, we find also other items of such special interest; and before proceeding to the translation itself I quote—though quite unrelated to the main thesis of the present article—one more point. On p. 321, the writer states:

> When the tension of oxygen in the inhaled air descends below 8 per cent., any acquisition of memory becomes absolutely impossible, as the metabolism of fixation has been brought to a standstill.

This reminds us immediately of Mr. Leadbeater's statement in the same series of articles in the December number (1909), p. 381, that in the future for educational uses at school the various brain-centres of the children will be 'sprayed' with the influences of light, color, sound and electricity. It is certainly conceivable that by such a proceeding the metabolism of memory and other mental processes might be stimulated, as they are dulled by others.

Those readers who might perhaps be scared away from perusing the following translation, thinking it too learned, are advised not to do so, but simply to skip the first half of §1, after which the subject becomes as simple as *bonjour*. I also append a few notes to the translation.

§1. The Biological Evolution of Memory

The persistence due to ephemeral phenomena is an extremely general fact, but this fact becomes altogether evident in certain cases; and in the first rank of these privileged cases one may note the living organisms.

It has been tried on that account to make a distinction between life and mere matter, remarking with astonishment the persistence of the ancestral type in the

course of the lines of descent, and considering, with Haeckel, reproduction itself as a primary form of memory.

But in reality it is not possible to make such sharp divisions. When taken one by one, every characteristic considered as specifically proper to vital phenomena, may be met in other categories of chemical phenomena.[1] And the persistence of the action of a transitory phenomenon is a notion which cannot be directly applicable to the general fact of heredity, which confronts us with the reappearance of a form of constant equilibrium in the course of the development of a germ, but only to the heredity of such modifications as have taken place during an individual life.

Besides, this form of heredity, the transmission of acquired characteristics, remains still disputed by a great number of naturalists; it is very often contested, sometimes on purely verbal grounds, sometimes on theoretical grounds; on verbal grounds by the followers of Weismann, who explain heredity by the transmission of a germinative immortal plasm (the vector of the constitutional characteristics) left unaltered by the acquired somatic modifications, and who refuse to call by the name of acquired characteristics the profound modifications susceptible of influencing the germinative plasm; who refuse, in a word, to apply the name of acquired characteristics to hereditary characteristics; for theoretical reasons by the Neo-Darwinists who entirely ignore the action of environments on beings, and who regard as factors of variation only such modifications as have been brought about hap-hazardly and which will be sorted out by the play of selection.

Only these latter, really, deny in fact the heredity of acquired characteristics; yet it does seem that there are a certain number of undeniable examples of that heredity, and it does not follow that because one is tempted perhaps sometimes to exaggerate its real part in

[1] An admission we gladly note.

the variations of species, that this part is entirely lacking.....[1]

The biological part of memory shows itself indispensable to the conservation of species, and at the same time to psychic progress.

It seems that psychic progress, even during a long time, can be measured by the development of mnemonic phenomena: gradually the acquisitions take place more rapidly; they preserve their efficacy for a longer time, revealable either by the acts themselves, or by a shortening of the time necessary for the reacquisition of the apparently dissipated influence; and lastly they may co-exist in greater number without precisely thereby losing their efficacy.

But, if memory progresses, its fundamental nature and its laws are always the same. It is useless to remind the reader here of the common law of the dissolution of mnemonic traces, of memories—the common law of the initial discipline, the same necessity of a most favorable interval between the repetitions in order to obtain more rapid mnemonic growth, the same progress, as age advances, of the memory of acquisition with the most varied animals, etc.

One approaches with these laws—laws of purely physiological and sometimes almost physico-chemical interpretation—phenomena of persistence of acquisitions, of anterior influences: phenomena which constitute the basis of memory which is immutable under the superficial variations of progress.

This mnemonic progress is characterised by the rapidity of acquisitions, the slowness of dissolution and the capacity of co-existence; but from these three points of view progress is limited, and the mental superiority of

[1] We have left out here a passage without immediate interest for our purpose.

the highest species grows more swiftly than their mnemonic superiority.[1]

When the number of memories is considerable, cerebral activity (which has become very complex) has a greater value of dynamics of association and syntheses than of static riches. These dynamics themselves have been acquired, the associative links represent, it is true, exterior sequences which only repeat themselves; but the almost equal force of exceedingly numerous sequences permit insignificant influences to direct the course of mental phenomena which repercuss on the activity of beings.

Individual differences take from that moment a more and more prominent place, and action becomes more and more unforeseeable, which is a manifest sign of superiority according to most men, who like to regard it as scope and liberty.

In the course of these plays of the faculty of association there arise—a most weighty matter—progressive simplifications owing to the process of schematisation, which constitutes the value and assures the future of the human intellect, when memory cannot progress any further. And the highest individual intellects rest on the synthetic activity of which Pierre Janet has well demonstrated the great importance, particularly in his book on *Les Névroses*.

The evolution of individual memory as such, seems fully completed, and as it is not that faculty which constitutes mental superiority, it is not necessary to grieve over the fact, and one may renounce without regret the optimistic dream of Richet, who has wrongly confounded intelligence and memory when he said: "We may entertain great hopes for the future of the human intelligence! In proportion to the increase of facts to be known, it seems that the fixative power augments. The activity of a muscle grows by exercise, and its thus increased force is transmitted from age to age. In the same way, no doubt, the

[1] As the author shows in his book.

power of memory grows with its exercise, and that increase can be transmitted by heredity. There is no reason not to suppose that the power of memory will go on growing from generation to generation, tending to become ever and ever more intense. It is a legitimate hope which we can formulate for the future of the human race."

Vain hope, founded on false assimilations and inexact hypotheses; useless hope!

The development of memory through exercise is in reality but an illusion, for one develops only the attention; and the cerebral capacity, which is undoubtedly connected with the mnemonic capacity, cannot develop indefinitely, without destroying a morphological equilibrium necessary to life.

On the other hand the men of antiquity do not seem to have been inferior to our contemporaries as to memory, and the more the quantity of facts to be remembered increases in each field, the more one limits the field where one is obliged to remember the facts, the more one specialises.

The struggle against specialisation is not due to the development of memory but to progressive schematisation, constantly reducing the facts, of which the number is constantly growing, to formulæ, the number of which tends, on the contrary, to decrease with an equilibrium, which is variable at each moment, of these two antagonistic forces: discovery and mathematisation.

Nor does it seem any more true, that the individual intellects necessarily progress as to their average level; at least in so far as races are concerned which have already been civilised for a long period, knowledge alone is growing. As to exceptional intellects, it does not seem that they must be more numerous or more elevated than formerly. From Aristotle to Leibnitz, one follows the progress of knowledge but not the progress of the intellect.

And as to a matter which can have no relation to knowledge: in art, one notes verily the absence of real progress and only the reality of adaptations to different tastes. From Greek sculpture or architecture to our architecture or our sculpture, can one say that there has been a growing superiority?

The mental progress is undeniable, but it is a progress of knowledge; but knowledge is no longer individual, neither, it seems, is it hereditary: it is social.

The biological evolution of memory seems completed, but there exists furthermore a social evolution of memory, which in our own times is already remarkably advanced.

§ 2. The Social Memory and its Dangers

We have noticed with the superior animals facts of imitation which enable the individual to avoid a series of groping attempts when he has the chance to have before him, as a model for a series of complex actions, an already experienced individual. But it is only with man that the transmission of acquired experience can take place owing to schematisation and to his verbal signs, owing to language.

The possibility of the direct transmission of individual acquisitions permits the birth of tradition as social data, which perpetuate themselves from age to age; a common fund of traditions commences to constitute the individualised social mentality, and even outside of the race it is the common past, persisting in the memory of all, which constitutes the unity of a nation.

The growing weight of the past, of commanding traditions of a religious and moral, or other, nature, imposes itself with an invincible force on individuals, and just as an excess of the individual memory constitutes a danger for thought, so the excessive force of the social memory becomes really dangerous for the individual whom it imprisons and sterilises.

Creations, new combinations, are rendered impossible for minds which scarcely are able to bear the burden of the traditions imposed by generations which have disappeared; and one thus runs the risk of being more and more governed by the dead, for being narrowly imprisoned by them.[1]

So we see that in the history of civilisations, progress is hemmed in by the ever heavier weight of former acquisitions, which the new generations have to drag behind them.

It is its past which has sterilised China, and our Middle Ages have only been a pale reflexion of the Aristotelian tradition, whose origin was admirable, and whose consequences were sinister.[2]

Happily, the force of traditions lessens when their number augments, and it is in the complexity of the

[1] Compare Koeppen, *Die Lamaische Hierarchie und Kirche*, p. 278 and p. 282.

"It is a very widely spread preconception amongst Europeans, and specially us Germans, that it is part of the very essence and conception of typography to promote the progress of mental development unconditionally. The Tibetan, nay the whole oriental press, proves the contrary. And really, if with us the art of printing had not been introduced or invented in the 15th century, when the study of the classics had already begun and when everywhere there already existed hate and contempt for Romish monkdom, and if this invention had been made in, say, the 13th century, then it would have become in the hands of the popes, the Dominicans and Franciscans, the same which it has become in the hands of the lamas—a means to completely corrupt the mind and the phantasy of the laity, and to forge for them the undissoluble chains of a monkish world-conception."

"This enormous bulk of scriptures, which no human span of life is long enough to study exhaustively, is a very practical and exceedingly favorable element for the solidity and the unassailable position of the hierarchy. For if, for instance, the Catholic Church had possessed a similar Bible—as heavy, weighing tons and costing hundreds of pounds—then it would have been impossible to refute that Church on the strength of it, and the reformers might have saved their trouble."

[2] The Theosophical renaissance of our own days runs, to a certain extent, the same danger. Madame Blavatsky's attitude to the past and her utilisation of its teachings has had, on the one hand, a great value in rooting Theosophical philosophy in a universal ground; on the other hand it has encouraged—and brought about—too much syncretism, and a regard for the past to the exclusion of creative endeavor for the future. It remains a question for the future to decide if we are the losers or the gainers, in the long run, by having our teachings partly stated in a nomenclature of old civilisations, instead of in one wholly created anew, without the danger of false associations and misapplied terms, or of stimulating unsound conservatism. No new wine in old bottles!

past that individuals are able to find again a little independence. The choice between the numerous traditions, which are necessarily contradictory, can be determined according to present circumstances, and so adaptation is possible. Certainly one cannot say that the civilisations of the present have emancipated themselves from the past which has made them, but it is the past itself which tends to emancipate them.

There remains nevertheless the danger of the voluntary pre-occupation concerning things of the past. And history, that recapitulating form of the social memory, may sometimes give rise to well-founded apprehensions; even when one is freed—which is not always the case—from the prestige and authority of all that has behind it an old and long existence, it is not good to always look backwards, and to lose oneself, to hypnotise oneself, in the contemplation of the road one has passed over.[1]

Happy in a sense are those nations who have no history, and can only contemplate the present and the future. All their effort is full of fecundity and the grandiose ascent at the present time of American science and industry is to a great extent due to the absence of every depressing inheritance.

The predominance in France of historical studies seems, on the contrary, to constitute one of the principal causes of our relative decadence; it is by science that social progress is made, and it has a sterilising effect to devote oneself to the too often vain knowledge of the past. In looking too much at that which *has* been done, one forgets to *do* anything at all, and Greece, living on its memories, thinks itself still a great nation.

§ 3. The Social Substitutes for the Individual Memory
Writing and Printing

So memory presents the same dangers for societies as for individuals, yet is for this none the less necessary;

[1] One remembers here of course Nietzsche's brilliant essay on the usefulness and harm of history: *Vom Nutzen und Nachteil der Historie für das Leben.*

and as, once more, the fulness of memories is the greatest obstacle to the imperative value of each of them, the evil contains its own remedy.

With regard to this, great advance was made when the written transmission could be added to the oral one. The first one is indeed narrowly limited because its field cannot go beyond that of the individual memory. It is true that this individual memory may already be very extensive, and it cannot be forgotten that the Homeric poems were preserved during a long time by bards. The weighty traditions of the Brāhmaṇās have also been transmitted orally.

But writing has assured an enormous progress, whilst at the same time a storing up of the truly social memories was effected, because their conservation from that time no longer depended on individual existences.

The field of memory could suddenly grow to gigantic proportions, which very soon surpassed the capacity of single individuals.

And printing has permitted the fantastic acceleration of mnemonic progress in modern societies as it multiplied the imprints, the traces of memory, and mobilised them and rendered their evocation, their utilisation, ever more easy, ever more sure.

The reading of a book relieves the individual memory by permitting such data, as are useful at a given moment, to be found again exactly without spontaneous deformation.

§ 4. The Progress of the Future and Scientific Socialisation

Henceforth the progress of knowledge seems unlimited. It seems so at least with regard to individual knowledge, which is so small in comparison. But in reality it will be equally confronted by limitation. Evidently one no longer runs the risk of being imprisoned in a narrow domain when the acquisitions become extremely

numerous; but one may run the risk of losing oneself in inextricable labyrinths.

The production of printed matter increases so much not only on account of the number of publications which have already been issued, but also and above all, on account of the number of incessantly increasing new publications of each year, of each month, of each day, that one foresees within a short time enormous difficulties for the storing up, the conservation, and above all the consultation and utilisation of these millions and millions of works.[1]

One would be almost tempted to desire a few cases of destructive amnesia, as was in antiquity the burning of the celebrated Alexandrian Library, if the elective destruction could so be arranged as not to touch anything but the great mass of useless and insignificant works.

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[1] Big collections of books—in other words libraries—have become too costly for any one individual to collect with any degree of completeness. Consequently only those people living within the radius of the big collections can really profit by them. This rules out at the present moment, first of all, those people living in colonies or in non-western countries; secondly non-townsmen. Vanicek writes in the introduction of his *Etymologisches Wörterbuch der Lateinischen Sprache*, 2nd edition:

"The present writer has now vegetated for the last 28 years in various small country towns, removed from the scientific treasures of the capitals. He has been forced to buy, with all sorts of privations, out of his own, alas scanty, means, books which in the libraries of capitals are used for nothing—or perhaps not used at all."

It is not only distance which operates here as a preventive for usefulness, but also bulk and number. Take for instance such gigantic productions as the *Encyclopædia Britannica*, Murray's *New English Dictionary*, *The Imperial Gazetteer of India* (26 volumes, over 10,000 pages) and a hundred similar works. Or again such series as *Trübner's Oriental Series* (over 70 vols.); *The Sacred Books of the East* (50 vols.); *Texte und Untersuchungen zur Altchristlichen Literatur* (still running, 35 volumes at 800 page-=28,000 pages, increasing by 800 pages per annum). Or again the magazines. Think of the 320 volumes of *La Revue des deux Mondes*, of the 30 Volumes of our own *The Theosophist* (more than 30,000 pages), the 43 Volumes of *Lucifer-Theosophical Review* (more than 22,000 pages), *The Journal of the Asiatic Society of Bengal* (a complete set of which costs about 80 pounds) and the innumerable other productions.

We see at once that, firstly, no individual can possess them all, secondly, few individuals can have access to all, and no one individual can utilise the whole of any one of them. And even in any special case, how much there remains locked up for ever, never read, in each of such collections, even if they be in our possession and in constant use.

As to the difficulty in collecting or utilising the more ephemeral parts of the press—such as contained either in pamphlets or in daily periodicals—it is simply insurmountable, and with the mechanical disappearance of worthless matter a certain regular percentage of valuable matter falls into oblivion also.

Scholars are rightly apprehensive at the ever more laborious bibliography demanded by their researches, which causes these researches to be more rare and more difficult.[1]

And one may well think that there will come a moment when it will not only be impossible for a great number of publications to be consulted, as in our individual cases of amnesia of evocation, but when also the new acquisitions will demand the dissipation of certain of our old possessions.[2]

To want to remember everything will not always be possible, and fixation—easy in the beginning—will become more and more problematical. Oblivion seems there, again, a necessity of the development of memory.

But in that region one may hope for an almost indefinite progress, not certainly through the growing development of knowledge and memory, but, as in the

[1] Since 1876 there appears an annual bibliography of works and articles on oriental subjects. The first volume contains 86 pages of perhaps 30 titles to the page, which makes roughly 2,500 titles. In 1888 fully 6,000 titles are given, in 1898 nearly 5,500, in 1906 over 6,800. Calculating at an average of 5,000 titles a year the thirty volumes give 150,000 different titles. Besides this collection there are other and earlier ones, and furthermore there exist separate bibliographies on Chinese, on Japanese, on Arabic, and on several other cognate subjects. The Chinese bibliography alone contains over 30,000 titles. In Professor Skeat's *Etymological Dictionary of the English Language*, we find a list of about one thousand 'Books referred to in the Dictionary'. The (very antiquated) list of bibliographical works in the reading-room of the British Museum contains more than a hundred pages of mere titles of bibliographical works, beginning with a few *bibliographies of bibliographies!* Some years ago, in the catalogue of the Library of the India Office, in London, I found on consultation such a tremendous list of titles of works on, and editions of, the *Bhagavad-Gītā* (if memory serves right, about 15 pages close print) that my available time did not allow me to commence sorting them out.

If, according to the saying attributed to Johnston, a dilettante is a man who does not know what has been previously written on his particular subject, then every one is nowadays doomed to be and to remain a dilettante.

[2] Everyone with experience of big libraries has made two sorts of discoveries. Firstly he finds a mass of valuable books unused before—as shown for instance when the pages are uncut, though the book has been in the possession of the library for a long time, and secondly he will constantly make unexpected finds of books of value to his studies, though he neither had specially looked for them, nor had encountered them in the catalogue when looking up his subject. No catalogue can have such a perfect system of cross-references as to evoke the whole mass of material available on any given subject in the library it describes,

individual intelligence, through the simplification brought about by schematisation.

A considerable number of old scientific productions have become useless, because precise laws have taken the place of the knowledge of numerous separate facts: the *bagage* of data necessary for physics diminishes in proportion to the mathematisation of that science, and one must hope that the process of simplification will go on unceasingly.

And we can also have a certain confidence in the progress—certainly not, as Richet would have it, of the individual intelligence—but of the collective intelligence and of science, whose progressive socialisation is an evident fact and an unavoidable necessity.[1]

Translated and annotated by
JOHAN VAN MANEN

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1 The conception that knowledge, memory and other human attainments pass over from individual property to a stock of common possession, is a very beautiful one. One can see here a point raised which is in strict conformity with the Theosophical teaching of the spiritual unity of humanity. Humanity is, perhaps, under an aspect of a high order, a separate being, a 'heavenly man'. Theosophically the conception is clear that upward progress may mean the progressive identification of the isolated self with an ascending series of larger selves. Our author touches the same conception, though approaching it from a totally different point of view, and though perhaps rejecting this mystic interpretation of the material facts presented by him. Still it is as if we watched the individual labor of a 'brain-cell' in humanity's body, handing over its contribution to the 'heavenly man' in the form of human, not merely individual, acquisitions.

ELEMENTARY THEOSOPHY

MAN AND HIS MORTAL BODIES

[The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras S.*—ED.]

THE Worlds in which man is evolving as he treads the circle of births and deaths are three: the physical world, the astral or intermediate world, the mental or heavenly world. In these three he lives from birth to death in his waking day-life; in the two latter he lives from birth to death in his sleeping night-life, and for a while after death; into the last he occasionally but rarely, enters in his sleeping night-life, in high trance, and in it he spends the most important part of his life after death, the period spent there lengthening as he evolves.

The three bodies in which he functions in these worlds are all mortal; they are born and they die. They improve life after life, becoming more and more worthy to serve as the instruments of the unfolding Spirit. They are copies in denser matter of the undying spiritual bodies, which are unaffected by birth and death, and form the clothing of the Spirit in the higher worlds—wherein he lives as the spiritual Man, while he lives here as the man of flesh, the 'carnal' man. These undying spiritual bodies are that of which S. Paul speaks: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from

heaven" (2 *Cor.* v. 1, 2). These are the immortal bodies, and they will be dealt with in another paper of this series.

The three mortal bodies are: the physical, the astral, and the mental, and they are related severally to the three worlds above-named.

The physical body. This is at present the most highly developed body of man, and the one with which we are all familiar. It consists of solid, liquid, gaseous and etheric matter, the first three exquisitely organised into cells and tissues, these being built into organs which enable the consciousness to become aware of the outside world, and the latter possessing vortices through which forces pour. As the etheric part of the body separates at death from the solid, liquid and gaseous part, the physical body is often subdivided into dense and etheric; the former is composed of the organs which receive and act; the latter is the medium of the life-forces, and their transmitter to its dense comrade. Any tearing of this physical body into its dense and etheric parts during physical life is unwholesome; it is torn out by anæsthetics, and slips out, undriven, in some peculiar organisations, generally termed 'mediumistic'; apart from its denser comrade it is helpless and unconscious, a drifting cloud with force-centres, useless when there is nothing to which it can transmit the forces playing through it, and subject to manipulation from outside entities, who can use it as a matrix for materialisation. It cannot go far from the dense part of the body, since the latter would perish if disconnected from it; when disconnexion occurs, the dense part 'dies,' *i.e.*, loses the inpouring of the vital forces which sustain its activities; even then, the etheric part—or etheric double—hovers near its life-partner, and is the 'wraith,' or 'shade,' sometimes seen after death, drifting over graves. The physical body, as a whole, is man's medium for communication with the physical world, and it is sometimes called, for this reason, the 'body of action'. It

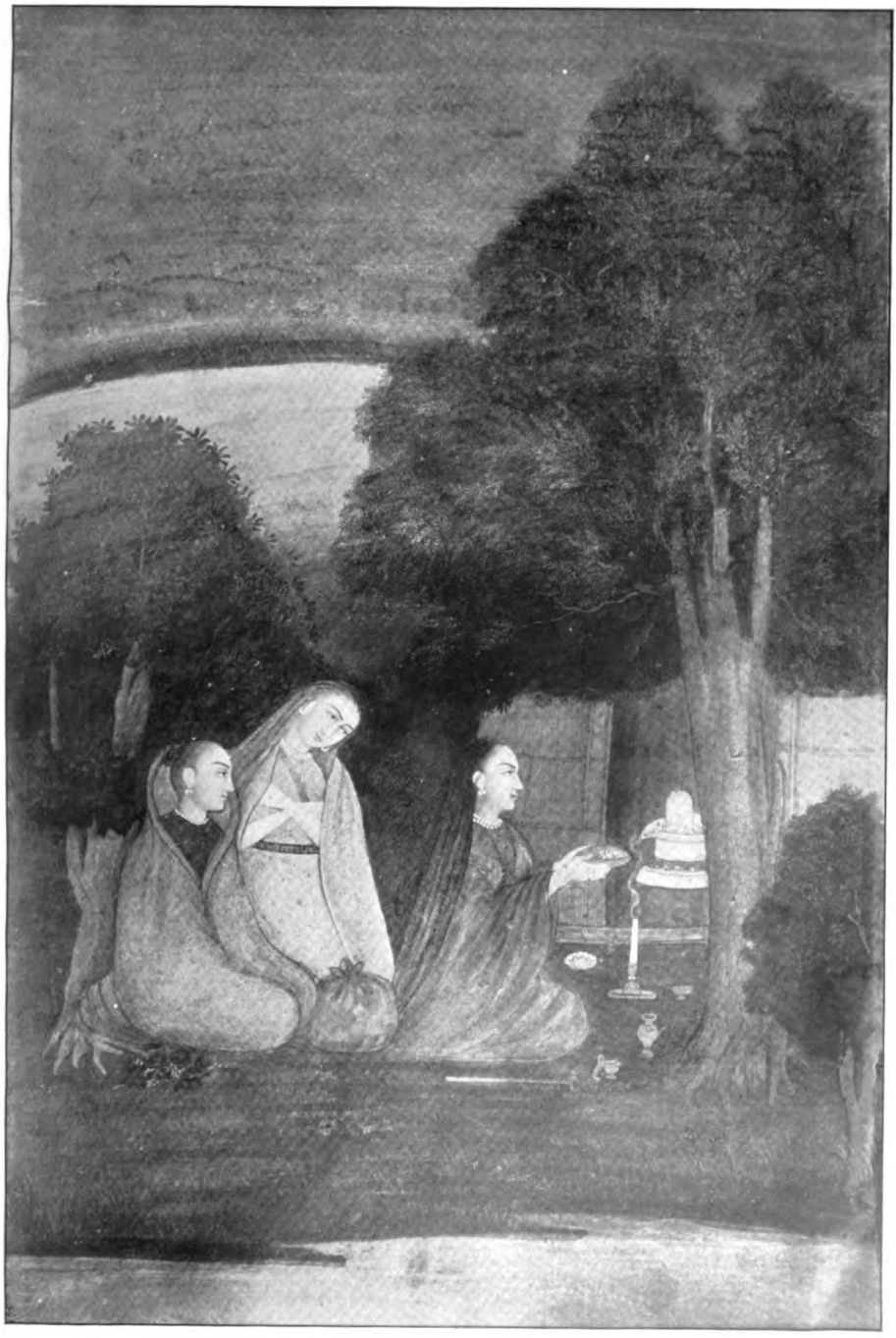
receives also vibrations from the subtler worlds, and when it is able to reproduce these it 'feels' and 'thinks,' its nervous system being organised to reproduce these in physical matter. As the viewless air, strongly vibrating, throws the denser water into ripples, as the viewless light throws the rods and cones of the retina into activity, so does the viewless matter of the subtler worlds throw into responsive vibrations the denser matter of our physical body, both etheric and dense. As evolution proceeds, and the physical body evolves, *i. e.*, appropriates finer and finer combinations of matter from the outside world, it becomes responsive to more and more rapid vibratory waves, and the man becomes more and more 'sensitive'. Racial evolution largely consists in this ever-increasing sensitiveness of the nervous system to outside impacts; for health, the sensitiveness must remain within the limits of elasticity, *i. e.*, the system must immediately regain its normal condition after distortion; if this condition be present, such sensitiveness is on the crest of the evolutionary wave, and makes possible the manifestation of genius; if it be not present, if equilibrium be not swiftly and spontaneously restored, then the sensitiveness is unhealthy and mischievous, leading to degeneration, and finally, if unchecked, to madness.

ANNIE BESANT

(*To be concluded*)

Joy! joy! I triumph! Now no more I know
Myself as simply me. I burn with Love.
The Centre is within me, and its wonder
Lies as a circle everywhere about me.
Joy! joy! no mortal thought can fathom me.
I am the merchant and the pearl at once.
Lo, time and space lie crouching at my feet,
Joy! joy! when I would revel in a rapture,
I plunge into myself and all things know.

ATTAR



SHIVA RĀṬRI.

REVIEWS

The Inherent Law of Life, by Dr. Kleinschrod. (G. Bell and Sons, London.)

Under this title Dr. Kleinschrod publishes a new theory of life and of disease, and the German work has been translated into English by Dr. Appel, who, in a brief preface, says that her Theosophical studies have led her to the conclusion reached by the author along the lines of western science; this conclusion is that Vital Force exists, and the work seeks to formulate the Law of Life. Dr. Kleinschrod asserts that the vital functions are the direct means of cure of any disease; healing is not to be sought by the exhibition of drugs, but by the strengthening of the vital functions: "Reactions which maintain life when healthy will heal life when ill." "A true remedy is a remedy which directly or indirectly calls forth the healing processes." A disease is not to be suppressed, but evolved, for its natural ending is the throwing out of that which produced it, *i.e.*, the course of the disease is really a curative process. This thesis is ably worked out, and we must congratulate the author on his translator.

A. B.

Annual Report of the Smithsonian Institution for 1908. (Government Printing Office, Washington.)

Once more we have the pleasure of writing a word of appreciation on the most valuable work of far-reaching importance that falls to the credit every year of the Smithsonian Institution. The Report for 1908 records solid work of splendid achievements. The Report and business documents take 111 pages, while the appendix which enriches the volume is of nearly 700 pages, and is made up of highly interesting articles of expert writers, lavishly illustrated. We cannot possibly do justice here to these scholarly contributions and must content ourselves with naming a few of them: 'The Present Status of

Military Aeronautics,' 'Wireless Telephony,' 'Photo-telegraphy,' 'On the Light thrown by recent investigations on Electricity on the relation between Matter and Ether,' 'Recent Researches in the Structure of the Universe,' 'Solar Vortices and Magnetism in Sun-spots,' 'Heredity and the Origin of Species'. This is a book that students should read for themselves. It is devoutly to be wished that every great country of the world may in time possess a Smithsonian Institute.

B. P. W.

The Crowds and the Veiled Woman, by Marian Cox. (Funk and Wagnall, New York and London. $1.50. 6*s*)

This is an extraordinary book, brilliantly original and clever, neither essay nor novel but a blend of both, taking apparently a hackneyed theme—two men who are close friends and a woman—and dealing with it in a manner wholly new, for the two men are unusual to the last degree, and the woman is a conception of startling novelty. The theories put forward are discussed to wearisome length, and the slight thread of story on which they are strung is almost too thin to support them, despite its surprises. But the theories are interesting, and the discussions are brilliant, though too verbose. We must, however, protest against the end of the story, which outrages all canons of art and good taste, in its unnecessary horror and loathsomeness. There is nothing in the characters to deserve such an ending.

A. B.

Psychism, by M. Hume, (The Walter Scott Publishing Co., Ltd., Paternoster Square, London. 2/6).

This is a book useful in one respect *viz.*, that it puts forward independent testimony, by an educated, unsentimental and unimaginative man of analytical intellect, on the problems of the borderland. On the other hand it is amusingly interesting to the student of Theosophy to see that the clever writer traces all his personal visions, foreseeings and experiences to what he calls the woman-in-us, which, when understood in Theosophical phraseology, is the etheric brain. "I am my organism, and my organism is an inseparable dual entity! I am father, and I am mother, and we too are ever begetting a third entity—our soul." "The Man-in-us is the solid thinker, the word-maker, the namer.....He is the determinator, director, and rule.....She is essentially the reproducer.....Her sub-conscious intelligence is far more aware and on the alert during

sleep; she is more sensitive then, and her curious powers are less fettered; she sees, and hears, and knows; she fore-sees and fore-knows; she far-sees and far-hears, as she cannot do when awake and under the control of her Man; sleep is her time for creative energy, for building and restoring, for making dreams, visions, and hallucinations." While it is true that in a majority of cases of psychic experiences the etheric brain, the "She" of our writer, plays an all-important part, it cannot be gainsaid that there is on record unimpeachable evidence of what Theosophists call *real* astral plane experiences brought down into the physical brain as dreams, as also clairvoyance, clairaudience and other phenomena relating to the subtler planes. Mr. Hume would gain much by looking deeper into Theosophy—it seems he has not looked into it at all—and searching in it for explanations of his many and varied experiences, some of which are more than the mere activity of his "She". The value of the book for Theosophists is not nil; while on the one hand the writer of the book relegates every psychological experience to the etheric brain, on the other, members of our Society, especially young members, see in every petty, mixed and inchoate dream an astral experience, often attribute the voice of their own sub-conscious self, heard because of over-strained nerves, to the ego or even to the Master, mistake physiological visualisations for astral pictures, etc. To such the book has a lesson to teach. It appears, in spite of clear expositions on lower and higher psychism, that many of our members have not thoroughly grasped the truth thereof and while such an exposition would be priceless to Mr. Hume, his book will be useful to them.

B. P. W.

Sacred Books of The Hinḍūs (Published by Sāḍhīnḍra Nāṭha Vāsu, Paṇini Office, Bahadurganj, Allāhabad. Rs. 2. Annual subscription, Rs. 12, or foreign £1.)

Another issue, No. 13, of this valuable series reaches us—a continuation of the translation of the *Chhāndogyopaniṣhat*, with Shrī Māḍhava's *Commentary*. The able translator, Srīsa Chanḍra Vasu, states in his Introduction that Shrī Māḍhava claimed to be an incarnation of Vāyu, or Prāṇa, "the highest Being next to God"—the divine Breath. He suggests that this implies a close correspondence between Vāyu and the Christ principle. Hence he has translated Vāyu and Prāṇa by Christ. This startling innovation should arouse some discussion.

No. 14 brings the *Vedānṭā Sutras* of Baḍarayana, with the *Commentary* of Baladeva. This also is translated by the indefatigable Srīsa Chanḍra Vasu, who is putting the religious world in all nations under a vast obligation.

A. B.

The Law of Psychic Phenomena, by Thomson Jay Hudson. (G. P. Putnam's Sons, London. 6/. Twelfth Impression.)

This is a book well-known and widely read, as this twelfth impression testifies. The primary object of the author is to bring Psychology within the domain of the exact sciences by formulating a working hypothesis sufficiently comprehensive to embrace all psychic phenomena, whether called mesmerism, hypnotism, somnambulism, trance, spiritism, mental therapeutics, genius, or insanity.

The researches of Prof. Liébault in the domain of hypnotism, seconded by his pupil Prof. Bernheim, have resulted in discoveries, which throw a flood of light upon the whole field of psychological investigation. Their field of observation being confined to hypnotism chiefly as a therapeutic agent, those eminent scientists did not realise the trancendent importance of their principal discovery for psychological phenomena outside the domain of their special studies. The discovery is this: Hypnotic subjects are constantly amenable to the power of suggestion. Suggestion is the all-potent factor in the production of all hypnotic phenomena. This fact supplies the missing link in the chain of propositions necessary for a complete working hypothesis.

The general propositions applicable to all phases of psychological phenomena, briefly stated, are:

I. Man has a dual mind, the objective mind and the subjective mind, each endowed with separate and distinct attributes and powers, each capable under certain conditions of independent action.

II. The subjective mind is constantly amenable to control by suggestion.

III. The subjective mind is incapable of inductive reasoning.

The three propositions together furnish the key to the whole science of psychology.

There is a wide distinction between objective and subjective memory. The objective memory is one of the functions of the brain, has an absolute localisation in the cerebral

cartex. The different varieties of memory, such as visual memory, auditory memory, memory of speech, etc., can be destroyed by localised disease or by a surgical operation.

Subjective memory appears to be an inherent power free from anatomical relations. All the facts of hypnotism show that the more quiescent the objective faculties become, or in other words the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed the whole history of subjective phenomena shows that the nearer the body approaches death, the stronger become the demonstrations of the powers of the subjective mind or soul. The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute. Indeed the subjective memory is the only memory which is absolute. The objective memory is more properly designated as recollection.

The phenomena of purely subjective mental action are however of little practical importance to mankind when compared with the action of the subjective mind modified by the co-ordinate power of the objective intelligence. The most perfect exhibition of intellectual power is the result of the synchronous action of the objective and subjective minds. When this is seen in its perfection we call it genius. In this condition the individual has the benefit of all the reasoning powers of the objective mind combined with the perfect memory of the subjective mind and its marvellous power of syllogistic arrangements of its resources. In short all the elements of intellectual power are then in a state of intense harmonious activity. True genius is undoubtedly the result of the synchronous action of the two minds, neither unduly predominating or usurping the powers and functions of the other. When the subjective mind is allowed to dominate, the resultant acts of the individual are denominated 'the eccentricities of genius'. When the subjective usurps complete control, the individual becomes insane. Insanity consists in the usurpation by the subjective mind of the throne of reason. This is an age of purely objective cultivation. All our powers of inductive reasoning are strained to their highest tension in an effort to penetrate the secrets of physical Nature and to harness her dynamic forces. Meantime the normal exercise of that co-ordinate power in our mental structure is fast

falling into desuetude and its manifestations, not being understood, are relegated to the domain of superstition. But our boasted 'godlike reason' is of the earth earthy. Inductive reasoning is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of our objective existence. It is our most reliable auxiliary in our efforts to penetrate the secrets of nature and wrest from her the means of subsistence. But its functions cease with the necessities which called it into existence, for it will no longer be useful when the physical form has perished and the veil is lifted, which hides from mortal eyes that world where all truth is revealed. Then it is that the soul—the subjective mind—will perform its normal functions untrammeled by the physical form, which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source. Enough is now said to see in what a truly Theosophical spirit this book is written, albeit the author constantly sneers at Theosophy. For Theosophists specially it is interesting to study his scientific explanations of clairvoyance, telepathy, hypnotism, mediumship, etc., all which he puts under the generic name of subjective or hypnotic phenomena, and as governed by the same general laws. Curious are the last chapters of the book, where he tries to prove "that the discoveries of modern science not only confirm the story of the physical manifestations of Jesus Christ, but demonstrate the essential truth of the central idea, which Christ promulgated concerning man's immortality, show the philosophy of his mission on earth, and prove that he was and is, as a matter of scientific truth, the savior of the souls of men".

M. C. V. G.

Pagal Haranāṭh (Published by Bābū Atal Behary Nandy, Hathras Junction. E. I. R. Re. 1.8)

This is a collection of letters written to his relatives and friends by Thakur Haranāṭh, a Bengali yogī much revered in North India. He is a devotee of Shrī Kṛshṇa, and the letters are full of the overflowing and ecstatic love which is a Vaiṣhṇava characteristic. Those who are fond of this type of devotional literature will find pleasure in reading the letters, but we think they would have been improved by a use of the scissors, as there is much repetition.

A. B.

Brahma Jñan, Theosophy or Khudāshenāsi, by F. K. Dadachanji, B.A., LL.B. (Blavatsky Lodge T. S., Hornby Road, Bombay. Annas 12.)

This is a Gujerāṭi book written by an intelligent Pārsī Solicitor, and its chief interest lies in the fact that he is *not* a member of our Society. He is a sympathiser, and is keen on spreading Theosophy among his co-religionists—all the more credit to him; and the book has not in the least suffered because its writer is not a member of the T. S. It is well written, in quite a broad spirit which we cannot but appreciate. We wish the book great success.

B. P. W.

Orpheus, Histoire Générale des Religions, by Salomon Réinach. (Alcide Picard, Paris.)

This 'general history of religions' is an amazing production. It is very learned and at the same time very ignorant; very progressive, yet most conservative; very subtle, yet most naive; very comprehensive, yet exceedingly incomplete. In a sense—taking the title as a criterion—the book is a failure in the strictest sense of the word, singularly disappointing; in another sense, as a political and social treatise on the relations between Church and State, especially in modern times, it is often brilliant and illuminative. Two grave defects of the work have to be noted at the outset, the one with regard to form, the other with regard to substance. As to the formal vice, it is the total absence of proportion. The book contains about 600 pages. Three hundred of these suffice to describe all world-religions except Christianity, to which the other 300 pages are devoted. The religions of the Āryans, Hinḍūs and Persians are polished off in a rapid 40 pages. The Greeks and Romans receive a little more attention, in some 50 pages. The Chinese, Japanese, Mongolians, Finns, Africans, Oceanians and Americans, on the contrary, are all bundled together and furnish material for only 18 pages, all told. Lao Tsz and his system have a whole page devoted to them, half as much as Dreyfus, whose story is told in 2 pages. So far as to the formal defect. As to the graver shortcomings of a substantial nature: they may be bluntly summed up in the single verdict: the author does not know what he is talking about. His theme is religion, but he does not know what religion is. His own definition is: "A complex of scruples putting themselves in the way of the free exercise of

our faculties". We will not say that this is not one element, amongst very many, in the make-up of religion, but it seems, to say the least of it, ridiculous to give it as the definition of the whole and all of religion. Besides, are not 'scruples' themselves the outcome of a faculty of man, which strive just as much for full sway, as the manifestations of hope, faith, doubt, enthusiasm, fear, will, ambition, desire, judgment and the rest?

Of a real appreciation of the 'religious' mind, no trace. Mysticism is scarcely discussed, dismissed with a mere contemptuous sneer. The new psychology does not yet exist for the author. Plain reason—of a rather antiquated materialistic matter-of-fact type and seasoned with strong modern political sauce—is his guide. Religion has been, in origin and development, always and everywhere, the mere dry carcass which the author knows from direct experience in the present time. Church is taken for religion; priestcraft for the compelling forces it exercises on life; deception and self-deception, folly, megalomania, ignorance, superstition and lack of independence do the rest. The author is by profession an archæologist, one of no mean value. He has here written a learned book on the physical *débris* of religion, but religion itself he has not touched. I believe even that he does not suspect its real existence. It is a case of 'shoemaker, keep to your last'. Yet even this historical narrative of the sequence of dry bones and outer forms is useful for those who know better than the author. As a catalogue of facts the book is all right, and can be used by others who simply know better. Only they have to eliminate the author's theories and opinions, which are not worth the price of the paper they are printed upon.

Thus far for the negative side of the book. Now for the positive one. The second part especially is excellent and brilliant in many ways. This would be more evident, if it had an appropriate title. For instance 'The history of the struggle for emancipation from Church tyranny,' or 'The fight for mental freedom against priestcraft,' would do well, or with reference to another aspect 'Evolution and decay of superstition'. And the nearer our author comes to our own times, the better he grows in his exposition. In this part Theosophists can still learn much from him. We recommend it without hesitation.

We will silently pass by the author's cock-sure and supremely silly remarks about Theosophy, and such themes

as have a special interest to Theosophists. They are all natural consequences of the author's belated standpoint. It may be useful to be reminded sometimes that there are still very excellent, honest, industrious and learned men, like the author, whose watches stopped some time ago. Our own habitual mental atmosphere makes us perhaps forget, from time to time, that the world in general does not move so fast as we sometimes fancy. And it is therefore interesting to study an exposition on religion by an authority and scholar of Mr. Reinach's reputation, from a standpoint so profoundly different from ours, an exposition which met with such instantaneous response that his book was immediately translated into some foreign languages, and was ten times reprinted in its original form within a very short time.

One thing also must not be forgotten. The book is the work of a reactionary, not a reactionary against the principles of the great French revolution, but against those who are the original reactionaries against these. That explains much, and that, also, makes us forgive much.

For the rest: the book is a model of dainty book-making, cheap and handy to boot; the author's style is precise, clear and charming; there is an excellent index; there are excellent bibliographies; the work is a monument of industry and learning (not insight!)—the only thing is that there is somewhere a big mistake, either in the title, the choosing of the subject, or the method employed, or perhaps a little bit in all three of them. Mr. Reinach's fame, at all events, as a deep seeing philosopher, as an intelligent student of the human mind and its aspirations, as a sympathetic understander of what religion is and has been to humanity, will, in the future, scarcely rest on this little book, which, *à l'heure qu'il est*, is in itself somewhat of a tragi-comedy.

J. v. M.

PAMPHLETS

Episodes from an Unwritten History, by Claude Bragdon, is an interesting pamphlet giving some incidents of the early history of the T. S.

A Simple Means of Mass Education is a tract published for free distribution by some followers of the late Hindū Preacher Kṛṣhṇánanḍasvāmi.

OUR CONTEMPORARIES

The Review of Reviews—(August)[1]

The chief attraction of this number is the special character sketch of our Queen Mary, who is called "the mother on the throne". Written as usual in Mr. Stead's delightful style, it provides excellent reading and gives an insight into the Queen's life and character. Needless to say the sketch is highly favorable, and the Queen is pictured in a way which makes her most lovable, especially in India, where woman as mother is more respected and reverenced than anywhere else. As a woman she is a Queen and thus is queenly doublefold. We regret that space forbids our reviewing the sketch at length. In the 'Leading Articles in the Review' we find a nice collection of extracts from various journals about King George.

Other Contents: 'Progress of the World'; 'Current History in Caricature'; Reviews, etc.

The Occult Review—(September)[2]

'The Philosopher's Stone' by Dr. Franz Hartmann, is a short but useful article, in which the writer says that what the ancient philosophers meant by the Philosopher's Stone is wisdom and fortitude of character, by which we can transmute the baser metal of our lower self into the pure gold of the higher, which in other words means gaining Divine Wisdom. Man, therefore, is himself the Philosopher's Stone. We are not our bodies and we have to carry on a process of transformation in them by the help of our own inner Self, which is Divine, which is the Philosopher's Stone. "However I have no doubt there exists also a physical aspect of Alchemy, by means of which certain transmutations can be made, and I have witnessed some such experiments, but would not recommend anybody to try them unless he is an adept, and capable of controlling the spiritual influences which on such occasions enter into action, much against his will."

[1] Bank Buildings, Kingsway, London, W. C.

[2] William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C.

Other Contents: 'Notes of the Month'; 'Pascal'; 'The Healing Cup of Nanteos'; 'The Seeress of Prévorst'; 'Dreams'; 'Correspondence'; etc.

THE INDIAN REVIEW—(August)[1]

Saint Nihal Singh is a brilliant young writer, an early product of the India that is coming. He pens a most interesting article on 'The Indian Renaissance,' remarking that "it is being forgotten that beneath the thin crust of political struggle and frenzy and talk about poverty and plague, constructive work of mammoth dimensions and of immeasurable potentiality is going on". This has been so for two generations now, but is more in evidence at the present moment because of the general Oriental awakening. This unrest is hydra-headed, but the resulting discontent is divine. "While in a thousand years from now it will not matter much if the sons of a little European Isle have held India in subjection, it will matter much if the genius of the nation has performed its God-given mission, enriched posterity by progress in religion, philosophy, science, art, and industry." "To be a man—to act manly—is the agitation of the moment," and this is manifested in many ways, among them in the fact that many thousands have disregarded canons of caste and conservatism and have gone abroad. Again, Indian emigrants have distinguished themselves in every walk of life on all continents. Another significant point is that Indians at home and abroad resent the humiliating treatment accorded to their emigrants, which shows that an Indian nation is coming into being. Then, the modern Indian tries to lift India out of sloth and degeneration. Spirituality of a wrong nature, which made the Indian call the world all Mâyâ, is being replaced by a more healthy tone of religious feeling, and as first-fruits an industrial renaissance has dawned upon India.

Other Contents: 'A Problem of National Interest'; 'India and Imperial Preferences'; 'British Indians in the Transvaal'; 'Feudatory India'; 'Education in the Madras Presidency'; 'The Sugar Industry in India'; 'Current Events', etc.

ORPHEUS—(July)[2]

Among the many readable contributions, both in prose and verse, 'Some Aspects of Japanese Art' by Gertrude Levy is

[1] G. A. Natesan & Co., Madras.

[2] The Art Movement of the Theosophical Society, Strathleven, Oakleigh Park, London, N.

one we specially recommend to our readers. The writer has thrown some good light on the arts of Japan, on her sculpture, which is more delicate and subtle and less massive than that of China; on her painting, which depicts fleeting impressions, such as the mists of morning and evening, the radiance of spring and autumn; on her drama, which is built upon her legends and history, and which has in it something that is ritualistic, in which harmony prevails between the emotions, the music, the verse, the grouping of characters, etc., in which self-surrender is always the ideal portrayed, because sacrifice is regarded as the end of all action.

Other Contents: "A Note upon the Art of F. Cayley Robinson'; 'Solomon to the Queen of Sheba'; 'On the Verge of Vision'; 'The Mystery of Love is Greater than the Mystery of Death' (see our July issue); 'Woodland Wisdom' and 'Metaphors'.

THE HINDŪSTAN REVIEW—(August)[1]

The place of honor is given to 'The Place of Art in Education' by our good friend Miss Francesca Arundale. No individual, no nation, can thrive on one-sided development, and complete perfection consists in the realisation of the good, the beautiful, and the true. The tendency of western thought has been to exalt mind at the expense of feeling, while the tendency of eastern thought has been to depreciate the expression of the emotions by stoical neglect of feeling. Many in the West have awakened to the necessity of arousing the sense of the beautiful, but the evil is of long growth and therefore difficult to weed out. In India the question is not so difficult. The simple life of the Indian is full of beauty, though he is mostly unconscious of it. With the advent of western education, life in India has become more complicated, and needs and desires are gratified and supplied from the lowest stratum of western production. From the artistic standpoint this is fatal, and the practical question before us is as to what is to be done in the present to prevent the wholesale deterioration of Indian art. The answer is: Foster a taste in the whole nation to encourage true Indian workmanship to the exclusion of the foreign meretricious fabrics and tawdry ornaments. How is this taste to be fostered? Not only by the spread of literature, but by incorporating in the educational curriculum the

[1] Elgin Road, Allahabad.

study of the beautiful, for which some excellent suggestions are put forward by Miss Arundale. The closing para is worth quoting: "In the education of our boys and girls, let us remember that the spring of all efforts towards the beautiful and the true comes from two fundamental principles, which, however much we may have neglected and starved them by faulty education, are nevertheless to be found in every nation, in every human being. These principles are the deep-seated aspiration of human hearts, responding to the call of the Divine, that bids each and every soul press forward to perfection, and the no less potent force, the love of the Motherland, which constrains a man to spend and be spent in her service."

Other Contents: 'The Influence of European Science on Indian Thought'; 'The Juvenile Offender in India: A Rejoinder'; 'Ancient India's Commercial Relations'; 'The English in the Court and Camp of Shivaji'; 'Saint Nihal Singh: World-Journalist'; 'Religion and Politics'; 'The Indian Judiciary'; 'Vaccination: An Exploded Fact'; 'Mr. Theodore Roosevelt on International Peace'; 'Reviews', etc.

Miscellaneous

Among the American Magazines of Occult Science and Metaphysics, the New York *Metaphysical Magazine*, ably edited by Dr. Leander Edmund Whipple, occupies a prominent place. Every month it puts forward scholarly articles of value and utility, and we regret we are not able to review at length the July number, now before us, in which there is a very good article on 'Vibration and Radiation' by C. Staniland Wake. Another readable contribution is entitled 'Jesus'. *Modern Astrology* for September is full of interesting material, the chief being 'King George's Directions' by H. S. Green. *The Anti-Vivisection Review* continues its good work, thanks to the untiring labors of its editor, Miss L. Lind af Hageby. We are glad to welcome a new monthly *Universal Masonry*, edited by Mrs. Holbrook and printed at the Rājput Press, Chicago. We hope it will serve the great cause of Masonry worthily and well.

B. P. W.

THEOSOPHICAL MAGAZINES

Asiatic

Adyar Bulletin, Adyar, September, 1910. After the usual 'Headquaters' Notes' follows a good story by Miss Elisabeth Severs, 'Experto Crede'; 'The Apparent Exclusiveness of Christianity' is concluded, a paper worth reading. 'A Helpful Talk with a Svâmi' treats of Dreams and Abheda. 'Escape' is a short but beautiful poem. Nina de Gernet writes on 'Initiation in Russia' and the closing pages convey the news of the Theosophical world given by J. v. M. in his usual bright style.

Theosophy in India, Benares, August, 1910. The quarterly 'Letter from the President' is followed by 'The Age of Shrîmat Bhâgavata,' in which the writer concludes that it "was written by Vedavyâsaji some 5000 years ago". Baijnâth Singh contributes "Some Sûfî Precepts" which are both interesting and instructive. 'Self-sacrifice,' 'Should We Rise or Fall?' and 'Some Stray Thoughts' are short articles. A further instalment of Mazharullâ Haidari concludes the number.

C. H. C. Magazine, Benares, September, 1910. Our Vice-President's address on 'Education' is very interesting, full of valuable suggestions. Short articles, readable as usual, are followed by the regular columns. 'The Snake in our Girls' School' is a nice poem with fulfilment of right Dharma as its moral.

The Cherâg (Gujerâti), Bombay, September, 1910. The Gujerâti portion is full of useful matter, and the English Supplement has good reprints and a favorable review of *The Science of Social Organisation*, and an original article by Miss Severs.

The Message of Theosophy, Rangoon, July, 1910. 'The Value of Truth' by Maung Lat is an useful contribution.

Theosofisch Maandblad voor Nederlandsch-Indië (Dutch) Surabaya, July, 1910. This number contains chiefly translations. There is a good article about Hinduism by K. V. Gelder.

De Gulden Keten (Dutch), Buitenzorg, June, 1910, has nice short articles for children as usual.

Chabar (Dutch), Bandoeng, August, 1910. This is the first journal in the Malay language. We hope it will do good propaganda work in the Malay Archipelago. It contains some original articles written by some of our Javanese members.

EUROPEAN

The Vāhan, London, August, 1910. Besides the report of the Twentieth Annual Convention and sundry business and propaganda notices and reports, there appears a highly appreciative review by Clifford Bax of the Adyar Lodge Transaction No. I.

Theosophy in Scotland, Edinburgh, August, 1910. Besides 'Notes and News' there is a short paper on 'Theosophy and Christianity' by the Rev. C. W. Scott-Moncrieff. 'Across the Border' gives an excellent report of the British Convention, and is illustrated.

The Path, Hale, Cheshire, England, August, 1910, is as good as the first number, full of useful and interesting short articles of a popular nature. Two supplements, one illustrated, add to the value of the Magazine.

Revue Théosophique Belge (French), Brussels, August, 1910, reports the success of the cycle of Theosophical international lectures at the Brussels Exhibition.

Le Théosophe (French), Paris, August, 1910, contains different articles on the leading subjects of the day.

Theosophie (German), Leipzig, August, 1910, contains an article by Arthur Grobe-Wutischky on 'What does a modern man trained in the natural sciences think of Theosophy?' The author's elucidations are clear and well thought out, but though fully accepting karma and the seven principles in man, he is rather shy of reincarnation, which he defines as a possible, but not a necessary, factor in evolution. 'Modern Arabian Philosophers and Theosophists,' by Freiherr von Maltzan, was published thirty-six years ago in a well-known German monthly, from which it is a reprint. It treats of the mystic sect of the 'Hidden Imām'. According to the teaching of this sect, the world is never without hidden Imāms who live on the earth, though their

dwelling-place is known only to their representatives, who carry out their will, and govern States, make wars, and spread the mystic doctrine in their name. If he so chooses, a hidden Imâm appears in the world of men, and it is said that Obeid Allah, the founder of the great Moslem dynasty of Tunis and of Egypt, was such a great one. At the age of eighteen a young man of this sect is initiated into its mysteries. His father leads him at night into a lonely place and leaves him there, bidding him to kneel down and pray. After a while the youth is roused by two veiled men who, having hoodwinked him, drag him along through a cranny. The candidate knocks his head against the vault and stumbles to the ground during the transit, but, finally, he is again able to walk erect, and his guides bid him stop while an unknown voice requests him to answer with candor the questions which will be addressed to him. These questions satisfactorily answered, he is given a dagger and told to stab himself, and so on. It is interesting to find it confirmed once more that "there is nothing new under the sun".

Bollettino della Società Teosofica Italiana (Italian), Genoa, July 1910. Prof. O. Penzig contributes an interesting paper on 'Theosophy and Suggestion'. It is an able reply to the assertion made by Prof. Otto Stoll, of Zurich (in his work *Suggestion und Hypnotismus in der Völker-Psychologie*), that Theosophists, and all who believe that they have attained contact with superphysical forces or entities, are simply victims of auto-suggestion.

Ultra (Italian) Rome, August 1910. Two articles are continued from the June number. A. Agabiti writes on 'Music and Occultism,' and A. Tanfani describes a séance with E. Palladino. There is also the first part of a lecture delivered by G. Senigaglia at the Rome Lodge, on 'The Theosophical Society and the Present Time'; it appears that the lecturer is an enquirer only.

Sophia (Spanish), Madrid, August, 1910, continues its useful work of translating (among other things the lives of Alcyone), and also has a couple of short original contributions.

De Theosofische Beweging (Dutch), Amsterdam, August, 1910. The contents of this number are chiefly articles upon Art in the light of Theosophy—the subject for the quarterly meeting of the Dutch Section. The leading article of K. P. C.

de Bazel, a famous artist in Holland, gives some very original theses.

Teosofisk Tidskrift (Danish and Swedish), Stockholm, August, 1910, opens with the quarterly 'Letter from the President,' and the article on 'About Christendom' is continued.

American

The Theosophic Messenger, Chicago, July, 1910. Along with many reprints from our own pages and *The Adyar Bulletin*, there are some original articles, of which 'Kārmic Cycles,' by Eliott Holbrook, has good thoughts to offer.

La Verdad (Spanish), Buenos Aires, August, 1910. Dr. Mario Roso de Luna's portrait appears as frontispiece, and is accompanied by an appreciation from Lob Nor. Useful translations and interesting contributions grace the pages as usual.

Australasian

Theosophy in Australasia, Sydney, August, 1910. Reprints from our pages and the *Adyar Bulletin*, and short contributions on 'Portents of To-day,' 'On Open Doors' with reviews, etc. make up the number.

Theosophy in New Zealand, Auckland, August, 1910. 'Theosophy Undeclared' is the first part of what seems to be an interesting article.

African

The Seeker, Pietermaritzburg, July, 1910. "The Harmony of the Cosmos and Music on the Astral Plane,' 'Love' by W. E. Marsh, 'Astrology,' are original articles not without value. The August number has some clever articles entitled 'The Method of the Mystic,' 'A Master and the Modern World,' and 'Kuṇḍalinī and Meditation'.

Le Chercheur (French and English), Port Louis, Mauritius, July 1910, continues its useful work of spreading Divine Wisdom in a new land.

X

THEOSOPHY IN MANY LANDS

Sumatra

A little centre of Theosophical influence has been formed at Asahan, under the very able leadership of Mr. P. de Heer. Fifteen years ago Mr. P. de Heer was the only member of the Theosophical Society at our small out-of-the-way place. During these long years Mr. P. de Heer has made several efforts to interest people in Theosophy; but work here is very difficult, and there has been very little result. But a change seems to have taken place at last; we are to-day four members of the Society, and some more people seem to take great interest in the movement, so that we hope for improvement in the near future. We had the pleasure of a visit some time since from Mr. M. Reepmaker, who lectured on 'Karma and Incarnation;' nearly every one of our small community was present, even people from a long distance away. The house of our good Mr. P. de Heer was full, and I am glad to say that we spent a very happy and pleasant evening. After the lecture a very animated discussion ensued and questions were answered.

R. Dittmann

West Africa

The Lagos Lodge, T. S., in December 1909, received a letter from the General Secretary of the T. S. in Great Britain, submitting to the Lodge several names of unattached members of the Society in Sierra Leone, Axim, Accra on the Gold Coast, Asaba and Calabar, Southern Nigeria, urging that the Lagos Lodge should take the responsibility of supplying *The Vahān*, the monthly organ of the British Section, to the members in the above-named places, and that the Lagos Lodge should be the centre of the Theosophical Society in the West Coast of Africa. Meanwhile the objects of the Theosophical Society were printed by me in a pamphlet form in the month of February 1910, and circulated all over Lagos and the surrounding districts, and this brought some persons into touch with Theosophy. Enquiries began to be received daily form various parts of the country, and Brother I. O. Martins joined the

Society in April 1910; Brother M. L. Durasimi was admitted on March 17th, 1910; then Brother Salihu Muhammad in June last. The reading class conducted every Friday evening was well attended, and to make the word 'Theosophy' familiar to our people the objects of the Theosophical Society were published in one of the local papers, *The Nigerian Times*; we hope thus to encourage the spreading of the Theosophical Society in Lagos and the Hinterland. The Lagos Lodge, T. S. is now flourishing, and there is a Theosophical Book Depôt under the management of myself. We ask members to send good wishes to this far corner of the Theosophical field.

J. A. FASHANU
Secretary, Lagos Lodge, T. S.

GREAT BRITAIN

A bewildering array of topics crowd upon your London Correspondent as he pens these lines; on all sides the life of the Society in England is putting forth vigorous new shoots, and the report of the month shows a whirl of activity from which it is not easy to sift out the essentials; while stealing in among the memories of Theosophical activities come glimpses of long days of sunshine falling on mountains and streams, and cool shadows in the woods; for this is a time of holiday as well.

Our Convention in Harrogate (the first to be held out of London) is so far back that I will only mention a point affecting the future. Mr. Scott-Moncrieff, having in mind the success attending the plan in New Zealand, proposed the formation of a Preparation Fund of a penny a day to be initiated and sanctioned by the Convention as a whole, and this definite and practical plan gripped the minds of all present and was met with a chorus of approval. This Preparation Fund is now in being, and it is hoped that a large proportion of our members will join it; it will be a tremendous lever in our hands, for our efforts are constantly crippled for lack of funds. Last year the Balance-sheet showed £200 spent directly on Propaganda, and this does not include £150 spent by the Activities Bureau, and numberless lesser activities of which there is no official record; but next year we hope to have £1,000 to spend, and we shall have it, if our members catch the spirit of the Convention.

Many members went straight from the Convention to the Summer School, which bids fair to become a regular annual

event. Russian, German, Dutch, Scotch, Irish, English, Danish, French, American and Belgian were the nationalities represented, and the reports of all who attended agree as to the interest and vigor of the meetings, the spirit of good fellowship which abounded, in spite of bad weather, and a certain amount of discomfort. It is felt that meetings are fresher and ideas more inclined to be fruitful, when a group of students are living together in beautiful surroundings.

In the *Hibbert Journal* for July is to be found a stirring appeal to English gentlemen, which is significant of the movement of thought at the present time. The writer, who uses a *nom-de-plume*, makes an almost passionate appeal to the cultured and leisured classes to take up the burning questions of the day in politics and in social science, from which they are so much inclined to hold aloof; they have shown themselves in the past ready to *die* for England, but are they willing to *live* for their country? Appeal is made for a band of gentlefolk who will pledge themselves to service and to self-sacrifice. Readers of our President's *Changing World* will remember how she urged that the hope of the future lay in just such means as these—that the raising of the depressed classes could only come by the self-sacrifice of their more favorably circumstanced countrymen.

Another significant movement of the day is the collection by a leading journal of the opinions of the great newspapers in England and Germany upon the troublous question of armaments. In answer to overtures from England, the German Government are reputed by Mr. Asquith to have stated that they must have the support of public opinion in Germany to a modified naval programme. A plebiscite of the German press, however, discloses the existence of a very strong public opinion in Germany in favor of a mutual agreement, and a similar plebiscite in England shows an equally strong, if not stronger, feeling here. No leaders strong enough to unite these two forces have yet appeared.

Emboldened by the success which attended the Weybourne Summer School, some ardent spirits determined to have another one in the south of England, and Brighton was chosen as the place of meeting, a good school-building was engaged, and before the impressions of the first Summer School have grown dim, the second one is in full swing. An inviting

programme of meetings has been arranged and the attendance is reported as being very satisfactory.

The First Object (Universal Brotherhood) Group of the H. P. B. Lodge is taking active steps to form a new Lodge, which shall apply itself more particularly to Theosophy in relation to social questions. They hope to attract many to Theosophy, who are already earnest workers for human progression and happiness, showing how Theosophy illuminates so many of the problems of life. They propose to invite speakers representing various points of view to address the Lodge, so that members may have the opportunity of studying contemporary thought at first hand, and it is hoped that the Lodge may promote public lectures for propaganda purposes, publish literature, and supply lecturers competent to deal with questions of the day to societies which aim at social reform in its many branches. Mrs. Despard is actively interesting herself in this new and promising activity, and her great experience and influence and her fine personality will be invaluable; she is to give the first public lecture on 'Theosophy and the Woman Question'.

Steps are being taken to put the Preparation Fund in thorough working order. The officers of each Lodge are being asked to supervise the collection of contributions in their own Lodge, promissory forms are being issued and collecting boxes supplied. Some there are, of a religious turn of mind, who endue their daily pence with righteousness by offering them with the definite thought of the work.

The General Secretary has found time to supervise the designing of a Theosophical poster which, it is hoped, may be used wherever such means of advertising are employed. The Seal of the Society, beautifully executed in colors, has fittingly been taken for the design, and the result is a poster which is effective and dignified. Printed copies of the design suitable for any sized poster, or a set of printing-blocks, may be obtained through the London Headquarters.

Our National Society, finding Mr. Irving S. Cooper fast in our toils for a few weeks, has been quick to squeeze some goodness out of him. He has spoken at Headquarters and at the Summer School, given a course of lectures, and thereby greatly stimulated the Dover Lodge, and is now hard at work with a Propaganda Tour in the north of England. His charm of manner and able speaking have won golden opinions for the American National Lecturer.

Preparations are in full swing for an activity of quite a different character, although deriving its inspiration from the same source. A house has been taken in a pleasant district in London for a residential club for Indian students staying in London. Many difficulties and unpleasantnesses are apt to surround a young foreigner, alone in a strange city, with very often none too much money. The promoters of this Hostel intend it to cover expenses, but do not seek to make a profit out of it; their aim is to provide a home for such Indian students, and to give them some touch with the best side of English life. This will be a benefit to Indians and to English, for it is not too much to say that it is a national need at the present that there should be more sympathetic understanding between these two great branches of the Āryan family. In introducing the Indian Budget in the House of Commons, Mr. Montagu referred to the steps being taken in England to care for Indian students, and the promoters of the new Hostel are in very friendly touch with the India Office authorities—which is all to the good of our movement.

Mr. Dunlop, whose admirable pioneer work among advanced Christians is so well known, has, with Mr. Lazenby, just launched a new monthly magazine with the familiar title *The Path*. It takes an independent and unofficial line; in its primary object of directing students' attention to the treasures embodied in H. P. B'.s writings, it should serve a very useful purpose.

Two great bequests of money recently made are significant. A large sum has been set aside by a great London Banker to establish an institution which shall assist German subjects in Britain and British subjects in Germany. Great men in each country are to be trustees for the fund. The other bequest is from America, where a well-known publisher has made a foundation to further international peace by education, oratory, politics, or any other legitimate means. Directly following upon these two incidents, we have the arrival of the newest phase in naval construction—the advent of motor-driven vessels; if this new invention is not found wanting, it means, apparently, that the newest vessels are at once old-fashioned, and the millions expended are well-nigh wasted! Surely this is another plea, from an unexpected quarter, for Peace.

H. W.