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ON THE WATCH-TOWER

A SOMEWHAT remarkable letter has appeared in the *Pioneer*, the leading Anglo-Indian paper, diagnosing the feeling of "unrest" which pervades India. The writer says, quite truly, that there is no wish in India to overthrow the British Government, and he proceeds to trace the unrest to the schools and colleges and to the religious revival. The schools and colleges turn out the young men of India "minus religion, morals or character, with undeveloped mind, weakened brain and shattered health." This statement is much exaggerated, though it contains elements of truth. The absence of religious and moral training has certainly led to the lowering alike of religion and morality, and the system of cram necessitated by over-examination has, especially in the North-western Provinces, overstrained the mental and physical health of many. It is a hopeful sign that this should be recognised, as it may lead to a relaxation of the present system, and may check the desire to crush out every educational establishment that does not wish to consign its students to the Government treadmill. There is sore need in India for schools and colleges

Unrest in India

that will educate instead of cram their pupils, and we hope to supply this need to some extent in the Hindu College at Benares. The *Pioneer* writer accurately gauges the force of the religious spirit in India, but woefully misrepresents its working; he says:

> To trace the fountain head of this feeling of unrest one must go to an unexpected quarter. It exists and flourishes in the garb of religion. It is in the name of religion that this feeling is kept up, fanned, and spread broadcast all over India. Every man must have observed that a great religious upheaval is going on amongst all classes of the Indian people. In the metropolis of India, if enquiry be made, it would be found that there flourish no less than a dozen or more distinct Hindu revival movements, headed by different leaders. There is the Theosophical movement headed by Mrs. Besant, and the Ramkrishna movement headed by Swami Vivekanand; the Gouranga movement supported by the *Amrita Bazar Patrika*, and the orthodox Hindu movement supported by the *Bangabashi* newspaper. There is the *Yoga* movement of Panchanan, the Radhaswami movement of Saligram, the *Tântric* movement of Mohin Chukrabarty, the *Bhakti* movement of Bijoy Goswami, and many others, smaller or greater, too numerous to mention. All these organisations have thousands of followers, hundreds of missionaries, pamphleteers and tract-writers, who, and whose writings and sayings, penetrate into the remotest village and the most secluded zenana. They have scores of idle rovers who tour over the country from village to village, and their orange-coloured cloths, ever honoured in India, make them welcome in the palaces of the prince as well as in the cottages of the poor. No political agitator or newspaper has such power of circulating and spreading an idea, rumour, or a feeling widely and speedily all over India as these men have.

The revival of Hinduism is, of course, a fact, and one that is now universally recognised although it was ridiculed but a few years ago. It did not create the feeling of unrest, but it is slowly guiding that feeling into safe and useful channels, and will build up hereafter a strong and united India, not the less loyal to its rulers because, as of old, its loyalty is an integral part of its religion.

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Remnants of Atlantean Magic

THE *Chicago Record* publishes an interesting account of the Pueblo, or Zuñi, Indians of New Mexico and Arizona, adding the recital of a conversation with the well-known Mr. Frank H. Cushing, a most interesting and remarkable man, who has been initiated into the Zuñi mysteries, and knows more of Zuñi thoughts and ways

than any other white man. The priesthood among the *Zuñis* forms a separate order, into which boys are adopted, chosen for their intellectual promise and their merits in past lives. The priests are wonder-workers, and develope many powers—siddhis, as would be said among the Hindus. Mr. Cushing gave an account of their "ember dance," and stated that the priests who take part in it fast for eight days before the ceremony, and anoint themselves with preparations said to harden the flesh. They dance on a "thick and glowing bed of embers," without suffering the slightest injury. Another remarkable ceremony is the "calling up of the waters"; a very ancient jar, "unnumbered centuries old," is placed in the midst of a circle of the Priests of the Bow; incantations are chanted, the chant describing the powers of the Elements, and when the God of Water is named about a teacupful of water is poured into the jar as the "water-seed." Presently water rises in the jar, flows over the rim, and forms a rivulet which runs toward the altar whereon the image of the God of Water is standing. The high priest dips a shell into the water and gives it in turn to each member of the tribe who is present. When the last has drunk, the water slowly subsides and the chanting ceases. Mr. Cushing offers no explanation of this phenomenon, beyond saying that it may be "an optical illusion or an example of hypnotism; but I am sure I saw that jar fill with water by an invisible agency." There is one method of interfering with normal sight which is for the most part left out of account by those who seek explanations of magical phenomena—the turning aside of the lightwaves, and the consequent rendering invisible for the time of the immediate surroundings of the object which is the centre of attention. As we see only by the rays of light reflected from the surface of an object, any object may be rendered invisible, or may be made to appear in another place, by merely turning aside from their normal course the etheric waves that are reflected from it. This is one method used in playing "the psychological tricks" that so much puzzle the ordinary modern spectator. The *Zuñis* have brought down from elder days some of the secrets of the old Atlantean magic, handed on from priest to priest in the archaic Order of the Bow, as have, indeed, others

of the North American Indian tribes. Moreover, there are those among them who are in touch with that most ancient Lodge that has its habitat in Central America, whose Initiates have climbed high on the occult ladder, and wield powers unknown to the modern world. These Great Ones of the Fourth Race have still their disciples, and find them most readily among the children of their own ancient Root.

* * *

Deva Music

THE little Bavarian town of Bayreuth was, as usual, crowded to listen to the "wonder-works" of Richard Wagner, at the biennial festival. A master-genius, this same Richard Wagner, and, like all geniuses, loved ardently by some, hated bitterly by others. It is said that for long he was tormented because none of earth's instruments would give him the tones he wanted, *the tones he heard*, and he had to create his instruments as well as his music. Having added to his orchestra the great instruments he required, he could peal forth his music in faint echoes of the mighty strains that rang around and through him as he listened. And truly some of his phrases and cadences—as well as the strange upwellings, each rising within the one before it as though outward-pouring from another dimension—belong to the Deva-kingdoms rather than to those of earth. They are echoes of the music of the Passion-Devas, of King Pinâka and his hosts.

* * *

Creation is the Reproduction of the Other-World

RICHARD WAGNER has told us himself how he learned some of his lessons. The musician should set before him a character who has fascinated him, and take him aside by himself. "Is he wearing a mask? away with it! is he garbed in the dress of a theatre-tailor's figurant? off with it! He sets him in the twilight, where he can catch only the glint of his eye; should this speak to him, then the whole face will quiver with an emotion that may terrify him—but he must endure it; at last the lips will move, the mouth open, and a superhuman voice will speak somewhat that is real, wholly intelligible, but withal so wondrous (as the 'marble-guest' and also the Page Cherubin spoke to Mozart), that he thereon awakens from his dream. All

hath vanished; but in the spiritual ear it still sounds on; he has had an 'idea,' and this is what is called a musical 'motive'; God knows whether another may have heard the same or a similar one. Does it please this man, displease the other? What matters that? It is *his* motive, given legally over to him to have and to hold by that august form in that rapt moment of ecstasy." (*Gesammelte Schriften und Dichtungen* von Richard Wagner; x. 172, 173. Leipzig; 1888.) Thus genius sees and hears—then sets down the shadow and the echo as best it may, and all the world wonders, "How was it wrought?" Genius may tell its method, but it cannot lend the eye and ear with which it senses other worlds than this.

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The Old Old Story

IT is passing strange, in these grey days of materialism, to sit and listen to and gaze at the slow unrolling of the ancient allegory of Initiation, represented by the Parsifal-episode in the Legend of the Holy Grail. Strange, because it seems so unsuited to these times, and because the listening crowd is so unconscious of the nature of the drama on which it hangs. Parsifal—who, by the way, should show the guilelessness of the child, the "little one," not the denseness of the yokel—is born of Heart's Sorrow, for none may become King and Priest in the Grail Kingdom, the "Kingdom of Heaven," save he whose "feet have been washed in the blood of the heart." The knights and squires of the Grail, the militant circle of the neophytes of the Higher Intellect, lovers of the mystic Swan, are horrorstruck when the young Initiate pierces to the death the sacred Bird, knowing not that he who would reach the Swan out of Time and Space must slay the Hamsa who is the very life of the lower world. Only then can he break and cast away the Bow, by which he has slain his enemies—the dark broods of sin—in traversing the jungle-forest of the world.

* * *

The Maker of Illusion

WEIRDLY glooms and flashes the sorceress-figure of Kundry, Mâyâ herself, now terrible, now seductive, matter apart from spirit, the lower mind in nature as in man. She it is who beguiles but suffers by the beguiling, who groans and travails in pain even

while ensnaring the Sons of God, who can only be redeemed by her conqueror, saved by him who rejects her. Luring man to his ruin yet suffering in his degradation, embracing him for his wounding yet seeking vainly to find balsam for his hurt, the great enchantress is at once his friend and his foe, his tempter and his necessary helper. How many of those who shuddered and wept with Kundry could unriddle the mystery of her being?

* * *

The Drama as Mystery

THE Wagnerian stage revives in these frivolous modern days the old ideal of what the drama should be—the teaching of great truths by pictured allegory, the "purification of the emotions by pity and by terror." The crowd may go to Bayreuth to be amused, but Richard Wagner himself did not consider that the rôle of the dramatist was that of the caterer of public amusement. Every detail of the arrangements he so carefully designed, and which his wife, his true helpmate, so scrupulously carries out, points to the sacredness which, to him, invests his art. Those who attend his dramas cannot lounge in after dinner to gaze at the splendid decorations of the theatre, to eye the glittering crowd, to gossip and flirt with their fellow-idlers. The Drama at Bayreuth is solemn as a religious function. The theatre itself is dignified, chaste, and plain, admirably designed, but with nothing to distract the attention. The performance begins at four, and is the business of the day, needing the unwearied minds and bodies of students, not the jaded and exhausted ones of pleasure-seekers. As the hour strikes the doors are closed, the lights are extinguished, and in the darkness the opening strains are heard from the invisible orchestra. Then the curtains open, and on the stage alone are light and colour and motion. Darkness and stillness spread their brooding wings over all save the life of the drama itself. There are intervals of from half an hour to an hour between the acts, during which the crowd wanders through the gardens surrounding the theatre, returning fresh to take up again its study, and thus the time is spent from four to ten. In this fashion is Art once more made the vestibule to the Wisdom.

THE twelfth International Congress of Orientalists is to be held in Rome, under the Presidency of the King of Italy, on October 2nd. Its first and last meetings will take place in the Capitol, and the remainder in the University of Rome, and the President of the Council, with the Ministers of Foreign Affairs and of Education, will give all the aid in their power. Count Angelo de Gubernatis, the Chairman of the Italian Committee, in extending a hospitable invitation to the Eastern races, refers "to that East whence the first spark came, and from which it is not impossible that further revelations may dawn. India, above all, and the far East, are to us subjects of the deepest interest." Finally, he suggests that the Congress might consider "the difficult problem of the origin of the ancient races, languages and civilisations of America." It will be seen that, if the Congress fills in this outline, most interesting work will be done, and the very suggestion of such labours proves that the Orientalists are entering on a new phase of activity. What can be more significant than that a Congress devoted to Eastern research should meet in Rome, the occult centre of the western world? How must he who sought to lead Europe along the ancient path in the last quarter of the sixteenth century, and who was sent in a fiery chariot from the Field of Flowers, rejoice to see this gathering of East-lovers in his Rome!

1600 and 1899

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THE well-wishers of the Hindu College, Benares, will be glad to hear that the Library is growing, and already numbers a thousand English and Sanskrit volumes. English friends are just now sending in some useful additions, and these I shall take out with me to India this month. The cry for the Boarding House is increasing in urgency, and the Managing Committee have decided to give it precedence over the building of the new class-rooms. The post of matron in the Boarding House, when it is opened, will be held by Mrs. Lloyd, whose long experience with schoolboys makes her well suited to the work on the one side, while her proved devotion to Theosophy and her love for Hindu ideals and

The Hindu Movement

Hindu literature fit her for it on the other. The Rome Lodge will be the poorer for the loss of its founder and its faithful helper, while the College will be the richer, and if our devoted co-worker is able to win in her new sphere of labour half as much love as she has won in her old, her life will continue to be as useful as it has been in Rome.

One interesting result of the foundation of the Central Hindu College has been the upspringing of four others, each appealing to a different class of the community, but alike in making the Hindu Religion an integral part of their educational work. It would have been wiser to strengthen the central College at first rather than to found a number of others all at the same time; still, we cannot repine when evidences of energy are seen, and we must do our best to help each as opportunity offers. Hindus have not, in modern days, relearned the value of united effort, and, when they are moved to right feeling, they are apt to shoot off on independent lines, and to scatter their forces over too wide an area, by each man working for his own separate scheme. Better scattered energies, however, than lethargy, and presently the wider and more united spirit will begin to manifest itself.

A great loss has been sustained by the College—in common with all India—by the passing away of one of the best men on its Board of Trustees—Sir Romesh Chander Mitra. Sir Romesh retired not long ago from his position as one of the Judges of the High Court of Calcutta in consequence of failing health. One of the noblest and most upright of men, he shed lustre on his motherland and his religion alike by his character and his lofty position in the State; India mourns him as leader and Hinduism as pure example, while the College has to regret him as adviser and strong helper. May his soul rest for awhile in peace, and then return to the faith, the land, and the work that now feel his loss.

HERMES THE THRICE-GREATEST ACCORDING TO IAMBLICHUS AN INITIATE OF THE EGYPTIAN WISDOM

We will now direct our attention to non-patristic classical writers and see what they have to tell us about the Trismegistic tradition.

And first let us turn to Iamblichus* whose evidence is of prime importance, seeing that it was he who put the Later Platonic School, previously led by the purely philosophical Ammonius, Plotinus and Porphyry, into conscious touch with those centres of wisdom into which he had been initiated, and instructed it especially in the Wisdom of Egypt in his remarkable treatise generally known by the title *On the Mysteries*.

Iamblichus writes with the authority of an accredited exponent of the Egyptian wisdom as taught in these mysteries, and under the name of "Abammon, the Teacher," proceeds to resolve the doubts and difficulties of the School with regard to the principles of occult science as formulated by Porphyry. Iamblichus begins his task with these significant words†: "Hermes, the God who is our guide in [sacred] sermons, was rightly held of old as common to all priests. And seeing that it is he who has in charge the real science about the Gods, he is the same in all [our sacred sermons].‡ And so it was to him that our ancestors attributed all the discoveries of their wisdom, attaching the name of Hermes to all the writings which had to do with such subjects.§ And if we also enjoy that share of this

* The exact date of Iamblichus is very conjectural. In my sketches of the "Lives of the Later Platonists" I have suggested about A.D. 255-330. See The Theosophical Review, xviii., 462, 463.

† I translate from the text of Parthey (Berlin; 1857).

‡ The term λόγος is used technically, as a sacred or inspired sermon or course of instruction.

§ πάντα τὰ οἰκεῖα συγγράμματα.

God which has fallen to our lot, according to our ability [to receive him], thou dost well in submitting certain questions on theology to us priests, as thy friends, for their solution. And as I may fairly suppose that the letter sent to my disciple Anebo was written to myself, I will send thee the true answers to the questions thou hast asked. For it would not be proper that Pythagoras and Plato, and Democritus and Eudoxus, and many others of the ancient Greeks,* should have obtained fitting instruction from the recorders of the sacred science of their times, and that thou, our contemporary, who art of a like mind with these ancients, should lack guidance from the now living bearers of the title 'common teachers.'"†

From the above important passage we learn that among the Egyptians the books which dealt technically with the science of sacred things, and especially with the science of the Gods, that is to say, with the nature of the hierarchy from man upwards to the Supreme Ruler of our system, were regarded as "inspired." The Ray of the Spiritual Sun which illumined the sacred science was distinguished as a Person, and this Person, because of a partial similarity of attributes, the Greeks had long identified with their God Hermes. He was "common" to the priests of the sacred science, that is to say, it was this special Ray of the Spiritual Sun which illumined their studies. Not, however, that all were equally illumined, for

* Parthey here adds the following interesting note: "The Egyptian teachers of Pythagoras were Oenuphis of On (Plut., *De Is. et Os.*, 10) and Sonchis (Clem. Al., *Strom.*, i. 15, 69); Plato was the pupil of Sechnuphis of On (Clem., *l.c.*), and of Chonuphis (Plut., *De Gen. Socr.*, 578); Democritus was taught by Pammenes of Memphis (Georg. Sync., i. 471 Dind.); Eudoxus by Chonuphis of Memphis (Plut. and Clem. *ll. cc.*)." To this Parthey appends a list of some of the many other famous Greeks who owed their knowledge to Egyptian teachers, *viz.*, Alcæus, Anaxagoras of Clazomenæ, Appuleius, Archimedes, Bias, Chrysippus of Cnidus, Cleobulus, Dædalus, Decæneus, Diodorus Siculus, Ellopion, Euripides, Hecatæus of Abdera, Hecatæus of Miletus, Hellanicus, Herodotus, Homerus, Lycurgus, Melampus, Musæus, Œnopides of Chios, Orpheus, Pausanias, Pherecydes, Polybius, Simmias, Solon, Sphærus, Strabo, Telecles, Thales, Theodorus, Xenophanes of Colophon, Zamolxis. I have quoted this note on purpose to show the overpowering weight of evidence which the modern theorists have to face, in order to maintain their thesis that the philosophy of Greece was solely a native product. The universal testimony of the Greeks themselves is that all their greatest philosophers, geometricians, mathematicians, historians, geographers, and especially their theosophists, were pupils of the Egyptian Wisdom; the modern theory of the unaided evolution of philosophy on the soil of Greece, which is so universally accepted, is, to my mind, entirely erroneous.

† That is to say, presumably, teachers of all without distinction of race. *Op cit.*, i. 1.

there were many grades in the mysteries, many steps up the holy ascent to union with Deity. Now the Rays of the Spiritual Sun are really One Light, "polarised" variously by the "spheres" of which we have heard so much in the Trismegistic treatises. These Rays come forth from the Logos, and each illuminates a certain division of the whole hierarchy of beings from the Logos to man, and characterises further the lower kingdoms, animals and plants, and minerals. Hence, for instance, among animals, we get the ibis, the ape and the dog as being especially sacred to Thoth or Hermes.

Among men generally also, there are certain whose characteristics are of a "Hermaïc"* nature; the more evolved of these are adapted to certain lines of study and research, while again among those few of these who are beginning to be really conscious of the science of sacred things, that is to say, among the initiated students or priests, the direct influence of this Ray or Person begins to be consciously felt, by each, as Iamblichus says, according to his ability, for there are still many grades.

Now the peculiar unanimity that prevailed in these strictly hierarchical schools of initiation, and the grand doctrine of identification that ran throughout the whole economy—whereby the pupil became identified with the master when he received his next grade of initiation, and whereby his master was to him the living symbol of all that was above that master; that is to say, was Hermes for him, in that he was the messenger to him of the Word, and was the channel whereby the divine inspiration came to him—rendered the ascription to Hermes of all the sacred scriptures, such as the sermons of initiation, a very natural proceeding. It was not the case of a modern novel-writer taking out a copyright for his own precious productions, but simply of the recorder, scribe or copyist of the sacred science handing on the tradition. As long as this was confined to the disciplined schools of the sacred science it was without danger, but when irresponsible people began to copy a method, to whose discipline they refused to submit, for purposes of edification, and so appended the names of great teachers to their own

* It is from this region of ideas that the terms "mercurial temperament," and so forth, have reached modern times over the bridge of astrological tradition.

lucubrations, they paved the way for that chaos of confusion in which we are at present stumbling.

Towards the end of his treatise Iamblichus, in treating of the question of the innumerable hierarchies of being and their sub-hierarchies, says that these are so multiplex that they had to be treated by the ancient priests from various aspects, and even among those who were "wise in great things" in his own time the teaching was not one and the same. "The *main* states of being were completely set forth by Hermes (in the twenty thousand books, as Seleucus* writes, or in the thirty-six thousand five hundred and twenty-five as Manetho relates), while the *sub-states* are interpreted in many other writings by the ancients, some of them sub-dividing† some of the sub-states and others others."‡

At first sight it would seem that we are not to suppose that it took 20,000 volumes to set forth the *main outlines* of the cosmic system. Iamblichus would seem to mean that in the library or libraries of the books treating of the sacred science, the general scheme of the cosmos was set forth, and that the details were filled in very variously by many writers, each according to the small portion of the whole he had studied or speculated on. As to the number of books again we should not be dismayed, when we reflect that a book did not mean a large roll or volume but a division or chapter of such a roll. Thus we read of a single man composing no less than 6,000 "books"!

But on further reflection this view does not seem satisfactory. The ghost of the very precise number 36,525, which Iamblichus substitutes from Manetho for the vague total 20,000 of Seleucus, refuses to be laid by such a weak-kneed process.

We see at once that 365·25 days is a very close approximation to the length of the solar year. We know further that 36,525 years was the sum of 25 Sothiac cycles (1461 × 25 = 36525),§ that most sacred time-period of the Egyptian secret

* Porphyry (*De Abs.*, ii. c. 55) mentions a Seleucus whom he calls a "theologist"; Suidas says that Seleucus of Alexandria wrote a treatise *On the Gods*, in 100 books or chapters.

† Reading διαλαβόντες instead of διαβάλλοντες.

‡ *Ibid.*, viii. 1.

§ See Georgius Syncellus, *Chron.*, i. 97, ed. Dindorf. Also Eusebius, *Chron.*, vi.

astronomy, which was assigned to the revolution of the zodiac or the Great Year. Now supposing after all that Iamblichus *does* mean that Hermes actually did write the scheme of the cosmos in 36,525 "books" or "chapters"; and supposing further that these "chapters" were not written on papyrus, but in the heavens; and supposing still further that these "chapters" were simply so many great aspects of the real sun, just as the 365·25 days were but aspects of the physical sun—in such case the above favourite passage, which every previous writer has referred to actual books superscribed with the name of Hermes, and has dragged into every treatise on the Hermetic writings, will in future have to be removed from the list, and one of the functions of the real Hermes, the initiator and recorder, will become apparent to those who are "wise in greater things."

In the next chapter, after first speaking of the God over all, Iamblichus refers to the Logos, the God of our system, whom he calls "God of gods, the Monad from the One, prior to being and the source of being." And then continues: "For from Him cometh the essence of being and being; wherefore is He called Father of being. For He is prior to being, the source of spiritual existences; wherefore also is He called Source of spiritual things. These latter are the most ancient sources of all things, and Hermes places them before the æthereal and empyrean and celestial gods, bequeathing to us a hundred books on the history of the empyrean, and a like number on that of the æthereal, but a thousand of them concerning the celestial."*

I am inclined to think that there is a mistake in the numbers of these books, and that we should have 10 assigned to the first class, 100 to the second, and 1,000 to the third. In any case we see that all are multiples of the perfect number 10; and that thus my theory is still supported by the further information that Iamblichus gives us.

We next come to a passage which deals directly with our Trismegistic literature. Iamblichus tells Porphyry that with the explanations he has already given him, he will be able to find his way in the Hermetic writings which have come into his hands. "For the books in circulation bearing the name of Hermes, con-

* *Ibid.*, viii. 2.

tain Hermaïc doctrines, although they often use the language of the philosophers, seeing that they were translated from the Egyptian by men well skilled in philosophy."*

The information given by Iamblichus is precise; they were translations, but instead of a literal rendering, the translators used the usual phraseology of the Greek philosophical writers.

Iamblichus then goes on to say that physical astronomy and physical research generally were but a very small part of the Hermaïc science, by no means the most important.

For "the Egyptians deny that physics are everything; on the contrary they distinguish both the life of the soul and the life of the mind from nature,† not only in the case of the cosmos but also in man. They first posit Mind and Reason (the Logos) as having a being peculiar to themselves, and then they tell us that the world of becoming (or generation) is created. As forefather of all beings in generation they place the Creator and are acquainted with the Life-giving Power which is prior to the celestial spaces and permeates them. Above the universe they place pure Mind; this for the universe as a whole is one and undivided, but it is variously manifested in the several spheres.‡ And they do not speculate about these things with the mere reason, but they announce that by the divine art of their priestly science§ they reach higher and more universal states [of consciousness] above the [seven spheres of] destiny, ascending to God the creator,|| and that too without using any material means, or any other [material] assistance than the observation of a suitable opportunity.

"It was Hermes who first taught this Path.¶ And Bitys, the prophet, translated [his teachings concerning it] for King Ammon, discovering them in the inner temple** in an inscription in the sacred characters at Saïs in Egypt. [From these writings

* *Ibid.*, viii. 4.

† That is the life of the body.

‡ Lit., distributed to all the spheres as different.

§ διὰ τῆς ἱερατικῆς θεουργίας, lit., by the theurgy known to the priests.

|| The Mind in its creative aspect, called the eighth sphere in the Trismegistic writings.

¶ *Sci.*, This Way up to God.

** Or secret shrine.

it was that Bitys] handed on the tradition of the Name of God, as 'That which pervadeth the whole universe.'"*

"As to the Good Itself [the Egyptians] regard It in Its relation to the Divine as the God that transcends all thought, and in Its relation to man as the at-one-ment with Him—a doctrine which Bitys translated from the Hermaïc Books."†

From these two passages we learn that the ancient doctrine of Hermes concerning the Path, which is the keynote of our Trismegistic tracts, was to be found either in inscriptions in the sacred script in the secret chambers of the temples, into which no uninitiated person was ever permitted to enter, or in "books," also in the sacred script. That these had never been translated until the reign of King Ammon, identified by some writers‡ with one of the last kings of the Saïtic dynasty (the xxvith), who reigned somewhere about 570 B.C. But what are we to understand by translated? Into Greek? By no means, but interpreted from the hieroglyphic symbols into the Egyptian vernacular and written in the demotic character. The term used (διερμηνεύειν) clearly bears this sense, whereas if translation from Egyptian into Greek had been intended, we should have had the same word (μεταγράφειν) employed which Iamblichus uses when speaking of the Hermetic books which had been read by Porphyry.

We have thus two strata of translation; from hieroglyphic into demotic, from demotic into Greek. As to Bitys, we know no more than Iamblichus tells us. Perhaps he was the first to translate from the sacred hieroglyphs into the vulgar tongue and script, and by that we mean the first to break the ancient rule and write down in the vulgar characters those holy sermons and treatises which previously had never before been inscribed in any but the most sacred characters. We are not, however, to suppose that Bitys was the only one to do this.

Now in our Trismegistic literature we have a deposit addressed to a King Ammon. Is it then possible that this King was the initiator of a change of policy in the immemorial practice

* *Ibid.*, viii. 5.

† *Ibid.*, x. 7.

‡ See Thomas Taylor, *Iamblichus on the Mysteries*, p. 306 n. (2nd ed., London; 1895).

of the priests? It may be so, but at present we have not sufficient data to decide the point.

That these books contained the same doctrines as our Trismegistic writings is evident from the whole treatise of Iamblichus. Iamblichus throughout bases himself upon the doctrines of Hermes and clearly suggests that he does not owe his information to translations, as was the case with Porphyry, but to records in Egyptian; but whether to the demotic treatises of the Bitys school or to the hieroglyphic records themselves he does not say. That these doctrines were identical with the teachings in our Trismegistic literature requires no proof to any one who has read our treatises and the exposition of Iamblichus; for the benefit, however, of those who have not read Iamblichus,* we append a passage to show the striking similarity of ideas. Treating of the question of freewill and necessity raised by Porphyry, and replying to the objection that the Egyptians taught an astrological fatalism, Iamblichus writes:

"We must explain to you how the question stands by some further conceptions drawn from the Hermaïc writings. Man has two souls, as these writings say. The one is from the First Mind, and partakes also of the power of the Creator,† while the other, the soul under constraint, comes from the revolution of the celestial [spheres];‡ into the latter the former, the soul that is the seer of God, insinuates itself at a later period. This then being so, the soul that descends into us from the worlds§ keeps time with the circuits of these worlds, while the soul from the Mind existing in us in a spiritual fashion is free from the whirl of generation; by this the bonds of destiny are burst asunder; by this the Path up to the spiritual Gods is brought to birth; by such a life as this is that great art divine, which leads us up to That beyond the spheres of genesis,|| brought to its consummation."¶

* Who must be read in the original and not in the inelegant and puzzling version of Taylor, the only English translation.

† The Second Mind according to *The Shepherd*.

‡ The seven spheres of the Harmony.

§ The seven spheres.

|| πρὸς τὸ ἀγέννητον.

¶ *Ibid.*, viii. 6.

With regard to the nature of these spheres, Iamblichus shows very clearly that they are not the physical planets, as may be seen from the following passages of his *De Mysteriis :*

"With regard to partial existences, then, I mean in the case of the soul in partial manifestation,* we must admit something of the kind we have above. For just such a life as the [human] soul emanated before it entered into a human body, and just such a type as it made ready for itself, just such a body, to use as an instrument, does it have attached to it, and just such a corresponding nature accompanies [this body] and receives the more perfect life the soul pours into it. But with regard to superior existences and those that surround the Source of All as perfect existences, the inferior are set within the superior, bodies in bodiless existences, things made in their makers; and the former are kept in position by the latter enclosing them in a sphere. The revolutions of the heavenly *bodies*,† therefore, being from the first set in the celestial revolutions of the æthereal *soul*,‡ for ever continue in this relationship; while the *souls* of the [invisible] worlds§, extending to their [common] *mind*, are completely surrounded by it, and from the beginning have their birth *in* it. And *mind* in like manner, both partially and as a whole, is also contained in superior states of existence."||

And again in another passage Iamblichus writes :

"We say that [the spiritual sun and moon, and the rest] are so far from being contained within their bodies, that on the contrary, it is they who contain these bodies of theirs within the spheres of their own vitality and energy. And so far are they from tending towards their bodies, that the tendency of these very bodies is towards their divine cause. Moreover, their bodies do not impede the perfection of their spiritual and incorporeal nature or disturb it by being situated in it."¶

To this we may add what Proclus writes in his Commentary on the *Timæus* of Plato :

* That is as an individual soul, and not as the world-soul.

† *Physical* planets.

‡ Of all of our *visible* system ?

§ That is to say, the seven spheres, (Planetary chains.)

|| *Op. cit.*, i. 8.

¶ *Ibid.*, i. 17.

"Each of the [seven] planetary spheres is a complete world containing a number of divine offspring, which are invisible to us, and over all of these spheres the star* we see is the ruler. Now fixed stars differ from those† in the planetary spheres in that the former have but one monad, namely, their system as a whole;‡ while the latter, namely the invisible globes in each of the planetary spheres, which globes have an orbit of their own determined by the revolution of their respective spheres, have a double monad—namely, their system as a whole,§ and that dominant characteristic which has been evolved by selection in the several spheres of the system. For since globes are secondary to fixed stars they require a double order of government, first subordination to their system as a whole, and then subordination to their respective spheres.|| And that in each of these spheres there is a host¶ on the same level** with each, you may infer from the extremes.†† For if the fixed sphere‡‡ has a host on the same level as itself, and Earth has a host of earthy animals,§§ just as the former a host of heavenly animals,|||| it is necessary that every whole¶¶ should have a number of animals on the same level with itself; indeed it is because of the latter fact that they are called wholes. The intermediate levels, however, are outside the range of our

* That is the fixed star or sun.

† That is globes.

‡ Lit., their wholeness.

§ In our case the whole solar system.

|| Or as we should say in modern theosophical terms, to their planetary chains.

¶ Hierarchy.

** σύστοιχον.

†† That is to say we may infer from the fixed stars (or suns) and from the globes which we can see (*i.e.*, the visible planets), the manner of those we cannot see.

‡‡ The sphere of fixed stars or suns.

§§ That is to say all the visible globes (*vulgo* planets) of our system as a whole. An "animal" means a "*living* thing;" so that here "earthly animals" mean the living vehicles of the heavenly beings which we so erroneously call "heavenly bodies."

|||| That is to say, suns or solar systems.

¶¶ Here whole means plane.

senses, the extremes only being visible, the one through the transcendent brilliance of its nature, the other through its kinship with ourselves."*

It is evident that we are here dealing with what is known to theosophical students as the "planetary chains" of our system,† and that therefore these spheres are not the physical planets; the visible planets are but a very small portion of the globes of these chains, of some of which there are no globes at all visible, while of one, we are told, there are no less than three visible. The ascription therefore of the "influence" of these spheres to the sun, moon, and five of the visible planets is at best a make-shift, a "correspondence" or a "symbolism."

So much, then, for Iamblichus and his successor Proclus. Our next paper will deal with "Hermes the Thrice-Greatest and the Mysteries of Egypt and Phœnicia."

G. R. S. Mead.

* That is to say the brilliant light of the suns in space, and the reflected light of the physical globes of the planetary spheres of our system. See Proclus, *Commentarius in Platonis Timæum*, Bk. iv.; p. 279 D., E.; p. 676, ed. Schneider (Vratislaviæ; 1847). The passage is very difficult to translate because of its technical nature. Taylor in his translation (London; 1820, ii. 281, 282) misses nearly every point.

† The great interest of this passage consists in the fact that it is the only one I have been so far able to discover in ancient literature which clearly refers to the idea of the "planetary chains."

It is not things, but the opinions about the things which trouble mankind.

A man undisciplined in philosophy blames others in matters in which he fares ill; one who begins to be disciplined blames himself; one who is disciplined, neither others nor himself.

Epictetus.

THE PROOFS OF THEOSOPHY

THEOSOPHY is a system of Philosophy very different from those current in the educated world, and therefore all the more needing the fullest and most demonstrative evidence. If a mere ingenious speculation, if a scheme set forth with no other support than that of able minds and honoured names, if without props beyond assertion or even analogy, it may be interesting, curious, or plausible, but it is not convincing. To be that, it must be fortified with proof, and the proof must be as rational and as cogent as is proffered on behalf of any other system asking acceptance of the intelligent.

Before considering what evidence may be adduced in support of Theosophy, we need to digest a prefatory fact. It is that in every department of thought the proof of a proposition must be congruous with the nature of the proposition. If the proposition belongs to the physical world, the proof must be physical; if to the mental world, mental; if to the moral world, moral. When the Professor of Mechanics expounds the properties of the lever, he uses a model whereby, through shifting the relation of the fulcrum, he shows the three kinds of levers and the law which governs each. When the Professor of Logic explains the necessary and formal laws of thought, he does not attempt this upon material or physical facts, but bases his demonstration of syllogisms and fallacies upon the intellectual plane. When the Professor of Morals seeks verification of the obligation to speak the truth or to respect human rights, he does not look to mechanical models or to merely intellectual concepts, but to the principles resident in the higher nature of man, and which have their sanction there. In no case can evidence of a proposition be demanded from a region foreign to the proposition. He who asks that the law of Chemical Affinity shall be proven by Geometry, and he who will not believe in the

existence of God until God may be shown to his eyes and felt by his hands, are alike in childishness or unreason.

Take a step forward. Hardly have we entered upon the examination of any phenomenon before we come to the borders of the unseen. We attempt the study of the expansive force of steam. Yet steam is a vapour, visible only as it is chilled by the cooler atmosphere. We seek to discover what electricity is, to learn its actual nature and whether a current or a vibration. Yet in its inner reality it eludes the keenest eye, and only can we examine its effects as they display themselves in the field of manifestation. Light, heat, gravitation, chemical affinity, what do we know of these in their essence, how do we know of them at all except as they emerge from the hidden world and produce some effect in the world of matter? Life itself we perceive only in its activities: what it is, the invisible force which sweeps everywhere and through all things, we cannot define; not until its consequences palpably disclose themselves are we aware of its presence. And so with all the objects perceptible to the senses. But a very little way do we go in our examination before the senses are transcended, the border of the unseen is reached, the examination is closed in powerlessness.

Take another step. If every path of human investigation soon ends at the edge of the invisible, it is evident that the invisible world is really the important world, and that the physical world, marvellous and complicated and extensive as it is, is relatively small, and is but the stage on which are manifested the enormous powers and laws and forces of the vast region of the invisible which surrounds it. It is as if a little area had been located in space, and that therein a fraction of the potencies vibrating through infinity had been permitted to disclose to human perception a portion of their possibilities. Eminently is this suggested by the character of human life. Before the point when each man enters upon an earthly career, lies an unimaginable duration of activity and darkness, then come a few years of what he knows as life, and beyond their termination stretches an eternity closed to view and regarded with uncertainty or perhaps dismay. To the limitless eras outside the little zone of any human life, that life is but as the tiniest fragment, an infinites-

simal episode, the mere winking of an eyelid. Above and around are hints of other spheres, other planes where energies are throbbing and vitalities are thrilling and existences are multiplying; but these are hidden, screened from ordinary sight by that inexorable wall which bounds the faculties of sense. Compared with the infinities of time and space and force, the seen world is small indeed. Evidently the great content of the universe is outside the seen. There is very little here as contrasted with the richness and the interest of the elsewhere.

Take another step. If the seen world is insignificant in comparison with the unseen, and if we are not prepared to assert that human exploration was never intended to go beyond the physical world as reachable by the five senses of man, it follows not only that the largest and most important fields of being were designed for human research, but that there must exist means for conducting it. Put the case in other words. Either the Higher Powers did not purpose that men should know more of the universe than what could be discerned in one of its smallest sections through the use of physical faculties, in which case hints of a beyond would have been useless and merely tantalising; or else they purposed that exploration should be as limitless as the universe itself, in which case faculties other than physical must have been provided. If, then, the unseen world is the truly vast, worthy, and treasureful world, the one far more rich in material for study than this, and if the needful faculties for that study have been provided, it follows that those faculties must be part of the possession of the human race, and that while they may be in abeyance, they are not non-existent.

Take still another step. So long as men are without the developed faculties which enable them to enter and study the unseen world, it is evident that information concerning it can come from only two sources—those who inhabit it, and those who are able to visit it. The case is precisely as with some distant and—for most persons—practically inaccessible country, say Persia. Powerless to go there themselves, their sole information must be from residents who disclose its contents, or from intelligent travellers who have personally inspected them. When such travellers are known to be also painstaking and honest, their

testimony is accepted as proof, precisely as testimony is accepted as proof in any Court of Justice. At the present stage of human development, we are, therefore, unless we are to remain in entire ignorance of the largest and most important part of the universe to which we belong, obliged to depend for our knowledge of it upon the evidence of others—either its inhabitants or its visitors.

Take a step still further. Theosophy is that universal system of Science, Philosophy, and Religion which purports to include all facts in the Kosmos. It embraces the origin, evolution, and history of everything in every region, and especially concerns itself with that exhaustive treatment of humanity. All kosmical regions and forces are connected, the universe being one, but the truths most interesting to us, as human beings, are those of our past before our birth into this world, of our future after we leave it, and of our duty while in it. These are the facts for which the eager cry of the race for ever goes up, and they are the ones which Theosophy most particularly sets itself to expound. It does so by narrating the genesis of man, his intended destiny through development, the course incumbent on him through incarnate life, the experiences which he undergoes after death, the reasons for and the laws governing his return to earth again, and the ultimate goal towards which all evolution through experience is intended to impel him. But every one of these facts and laws is within the hidden region inaccessible to ordinary men, the unseen world, and if they are to become known to men and thus make possible the evolution designed, it can only be, as I have said, through their disclosure by those who know them, *i.e.*, those familiar with that invisible realm through dwelling there or going there.

Take one more step. Theosophy holds that there are these two classes of witnesses, and proffers to us their testimony. The two classes are the great Adepts and their pupils. The Adepts, at all events when of advanced grades, have their normal home in the unseen world. The requirements of evolution which earlier made necessary their repeated passage through incarnation, no longer exist. They have exhausted all the experiences of incarnate life; they have surpassed the need, and therefore the propriety—for the most part—of existence in bodies of flesh; they have acquired the

character and the faculties fitted for abode in super-physical realms; the unseen world is their home. Yet this advance could only be gradual; it was a process of development. And as other Adepts must evidently be flowering out from the race, it is clear that there must exist a body of incipient Adepts, pupils of greater or less progress, at different stages of the long ascent, equipped with the more or fewer powers they have gained in their course, able to see and do and teach in part what the Adepts themselves can see and do and teach in perfection. One of such powers, at some point in the evolution of a pupil, must be the ability to transcend physical conditions and to reach higher planes of consciousness—in other words, to function in the unseen world. This has to be acquired under instruction from an adept in it, just as in athletics a feat is not guessed at but learned. When learned it is a possession of the disciple. But as the observations of a disciple can only be imperfect and inaccurate, they need correction through comparison with the observation of many other disciples, and the outcome requires supervision by a perfected teacher. If the description of Persia by a number of intelligent travellers was uniform, and if it was confirmed by a Persian of the highest competence, its exactness would seem to be beyond dispute.

The summation of what has been said is this—that the invisible world is of incomparably greater richness and value than the visible, since it is the source of the vitalities exhibiting themselves here; that it is of most importance to humanity, since it contains the answers to the questions which most concern us; that as we cannot explore it, the disclosure must be in testimony from its inhabitants or from visitors; and that the inhabitants are Adepts, and the visitors are their pupils. More briefly, all that we can know of regions outside the physical has to come from Adepts and disciples.

It is not possible now to go into proof of the existence of either. That may be found in immemorial tradition, in the belief of most of the sages and philosophers of antiquity, in the root fact of the Mysteries, in the names of Adepts recognised by their contemporaries, in the testimony of the sacred books of the race, in the disclosures of history through the centuries, in

the direct evidence of modern witnesses who have met them, seen them in their astral or their physical bodies, or both, been taught by them orally or in writing, who have verified their reality by the same conclusive tests as we use in relation to each other. That there has always been a succession of such exalted Teachers, custodians of Wisdom, depositories of Knowledge and Power, is the unanimous assertion of all who have become their pupils and have given out to the world truth in advance of the age and which has later on been established. Pupils still exist; they reveal facts in science and philosophy beyond the reach of scientists and philosophers; upon perplexing questions they throw light which can come only from the super-physical world, and they avow that it is through the guidance and the help of the Adepts that they acquired the powers by which they can enter that world for themselves.

Now what are some of the questions thus illuminated? I think myself that the most momentous topic to man is Death, and that unfoldment of it is more eagerly craved than of any other. Yet the question is not merely as to what happens to us after we die; it is why it should happen, and can anything be done to shape it. But this is really a challenge for the whole scheme of human evolution, for it means the preface to life, the purport of life, the effects of life, and the continuance of life. Theosophy takes it up and unveils the entire panorama. Beginning with the origin of all things, it runs rapidly over the genesis of the kosmos, of the solar system, and of humanity, and then depicts the development that humanity was designed to make, the ultimate restoration to Divinity, whereto all lives, in flesh or apart from it, are contributory. But this means not only a copious depictment of the workings of reincarnation and karma: it means an ample unveiling of post-mortem states, so that we may know what we undergo after death and why we undergo it, the effect which any life has upon the era that follows it, and then upon the life succeeding that era. Description of the experience between incarnations connects them, assures of the continuity through them, explains the progress by them. Immortality is no longer a speculation or a hope, if its course is actually brought to light; and destiny becomes a certainty when

the path to it is delineated up to the point where it is lost in the glory of Infinity. There is far more than the assuagement of fear or the satisfaction of the desire to know; there is the revelation to intelligence and devotion of the rationale of human existence, of the aim and method and influence of each day of incarnate life.

Nohow is such a disclosure possible save from those who know, and only those know whose developed faculties enable them to see for themselves. The proofs of Theosophy are therefore in the testimony of the evolved souls, Adepts and pupils, who can enter at will upon these regions of supersensuous consciousness, explore them, study them, report them, and expound them. If we are to apprehend anything of ourselves as human beings, of what life means, and to what it conducts, and how to use it, of our future when death comes and of the later future when earth-life comes afresh, we can do so only through their evidence. That evidence is embodied in many sacred books; it is hinted at in many philosophies and vaguely sounded in many religions; it underlies the current of aspiration and proclaims itself in the utterance of faith; its traces account for strange beliefs and stranger ceremonies; but if we seek its clear, precise, resonant tones, we must do so in the avowed experience of those who know what they believe and testify that they have seen.

One of the most singular, yet one of the most frequent, convictions among men is that personal observation is the highest kind of proof. Says many and many a person interested in the phenomena of force and life beyond the perception of the senses: "I can understand that the narrations given are plausible, and that they justly account for what is obvious on the physical plane; nor do I question that the observers are both competent and sincere; yet their words are but the words of another. If I could see for myself I should be convinced." Now this implies two things. It implies, in the first place, that it is possible to see without having had the training which is a prerequisite to sight. The faculty of supersensuous vision is as yet but latent in ordinary humanity; to quicken it, arouse it, discipline it, is the work of years or ages. How, then, could one possessing it but in latency use it as if developed? The demand is for something impossible

in the nature of the case. But, in the second place, assuming that such use could by a miracle be conferred, of what value would be the outcome? Faculties, like eyesight or hearing or muscles, in order to be reliable have to be trained. The mere possession of an organ does not guarantee its accuracy. To ensure observations with any worth there must be long and careful discipline, natural errors must through repeated experience be guarded against, distinctions and qualifications and illusions be learned. This is true of the physical plane: much more of the astral plane where phenomena are so different, conditions so unlike, misguidance so multiform. He who assumes that his untutored observation for the first time of the contents and facts of the astral world would better determine them than does the trained faculty of long and accomplished students, presupposes really that he is an exception to universal rule, superior to other men and of different mould. But what is this save a form of vanity, a case of that strange delusion as to personal worth which the smallest observation of human nature might have cured? It is akin to the supposition that his first introduction to an unknown continent, he not being a naturalist, a physicist, or a botanist, would be more conclusive in its results than the protracted researches of scientists long familiar with the region and mutually comparing their investigations.

But acceptance of testimony in default of experience is not a peculiarity of geography or of the astral field. It is the universal practice in all departments. Personal verification is of necessity very partial and within narrow boundarics. The provincial knowing but his little town believes in the capital because others have been there. He visits it, and belief becomes assurance. Yet as to other provinces he has still only belief. These, too, are visited, and his circle of personal knowledge is enlarged. Yet other lands are accepted still on the old testimony, and not till each is personally seen is it included in the realm of experience. So with every fact outside this small circuit of direct contact; it is accepted on reliable evidence. And this is equally true on every level of human attainment. Always is the unattained a matter of faith. The lowest Adept possesses personal knowledge compared to which our culture is but the alphabet of

childhood. And yet beyond him is the unimaginable richness of higher orders which he has not reached. He accepts their teaching until in time it is his own by verification. So of grades mounting beyond human conception. Short of omniscience, there must to an Intelligence be facts unknown, and they, until omniscience is reached, must be accepted on faith. And if this is so on levels nearing Divinity, much more must it be so with us children of ordinary humanity, poor in our endowments, feeble in our powers, narrow in our range.

Unwelcome as may be the assertion, it is nevertheless a truth, that we can know nothing of the future world except as we are told it by others. Death is a mystery, immortality a speculation, heaven a dream, apart from testimony. Books do not of themselves disclose nor tradition ratify, for both the authorship and the sanction of the books we believe only from witnesses, and tradition itself is but reiterated assertion. Trace authorship to its source, and it resolves itself either into a claim to have personally experienced or into a claim to have accurately transcribed. It is either testimony at first hand or testimony at second hand. The Sages of antiquity, the Prophets of the ages, the Teachers of the soul, voice the facts about man and his origin, and his history and his destiny; but where did they get them? Always as direct explorers of the invisible world or as pupils of those who were. No matter what may be the religion, no matter what its name or cult, everywhere we reach an authoritative pronouncement—authoritative because on knowledge personal or bestowed. It cannot be otherwise. Only by those who know can those who do not know be informed.

And so there is nothing singular in Theosophy when it proclaims spiritual or psychical facts on the word of such as have verified them. It may seem a momentous thing to frame one's belief and guide one's life and condition, one's future, on statements made by others. And yet there is no escape from it; there is no other course. We do it if we are Christians, Buddhists, Mahommedans, Brâhmaṇas, religionists of any name. A man may certainly construct his own creed apart from any instituted system, and yet it can only be a piece of eclecticism, for outside the very small range of his experience every fact or doctrine

must rest on an extraneous authority. He is doing unknowingly what Theosophy does avowedly. For it does insist that the whole vast scheme of universal Science, Philosophy and Religion reposes on a basis of certified fact. It disclaims the vapoury support of speculation or fancy, and points to the consentient testimony of the developed souls whose faculties have made them capable of the exploration and the result.

And yet, however, there is one point as to which Theosophy differs from all systems not theosophic. They admit the possibility of ultimate verification of doctrine by each man, but place it in the future beyond earth life. Theosophy asserts that possibility as here. They make the matter one of time and place; Theosophy makes it one of evolution of faculty. If a student follows the course through which the latent power he and all other men possess is brought into full activity and function, he does not need to wait till death strips him of his body; nor yet to depend on other students in the body or without it, but may investigate and settle for himself. It is altogether a question of the extent to which he shall evolve. There is a way, a way made certain by thousands of antecedent cases; he too may achieve as did they.

But, it may be urged, the existence of this way is as much an assertion as are the disclosures to which it leads. The proof needed of supersensuous planes should be immediate, or at least within ascertainable time, since the practical duties consequent on them are immediate. Yet the way asserted is indefinitely long, certainly not to be finished in one incarnation, possibly not in many. Hence both the way and the goal rest equally on faith, and the verification of one is as remote as of the other. True; but here again holds the analogy with kindred matters in human experience. There is certainly a route through which Persia may be reached by any one; but without certain qualifications no one can reach there. He must have time, means, health, capacity to stand fatigue, patience, and determination. Without these he cannot succeed. A man cannot even visit regions contiguous to his home, much less those at far distances, unless his personal circumstances permit. This fact does not disprove the existence of other lands, nor does it impugn the rule

that unattainable places are believed on testimony. It does not even constitute a hardship, since in no matter can a man perform what he has not the power to perform. Just so with personal proof of the psychic plane and of after-death states. That proof exacts the use of certain faculties as yet dormant. They cannot be used until they are active, and they cannot be active until they are aroused. The whole process must be long, and also difficult; yet its possibility is shown by the success of others who have undergone it, and the necessity of accepting its existence and its results on faith until it is personally achieved is shown by the analogy clear in all like cases.

Concerning the nature and contents of the unseen world, which, as has been shown, is immeasurably more important than the seen, what is the proof of Theosophy? The answer is simple —the testimony of Adepts and pupils. Its reason is no less so—because only they have personal knowledge. It is, no doubt, the fact that their expositions of supersensuous realms are receiving corroboration from every new step forward of science. So far as present experiment can pass the borders of matter and through hypnotism, telepathy, and the phenomena of dreams, reach some of the inner contents of that world, it finds them what Theosophy has foretold. Even in the region covered by physical science, the latest theories and suggestions point to the very facts which have been disclosed by Theosophy, and in some cases affirm, through new discovery, exactly the teaching hitherto given out by the Sages. One of the most significant marks of the closing century is the veering of orthodox science towards the Esoteric Philosophy—not avowedly, for that cannot be expected; not fully, for that time has not arrived; but really, for it is beginning to proffer hypotheses, to suggest explanations, to proclaim probabilities—these being the very points distinctly stated by our Teachers. This veering will almost certainly continue until the two systems are at one, and then Theosophy will secure what in an age of secular enthusiasms is the most effective of all endorsements—the affirmation of its postulates by scientists otherwise hostile.

It is no small gain to have for theosophical doctrines the sanction of non-theosophical authorities. It is no small boon

to have demonstration of esoteric truths on purely scientific lines. And yet, from the very necessity of the case, the most important doctrines, the most momentous truths, must always lie beyond, must always receive their evidence from Adepts and chelas. Not very far over the boundary of matter can the finest equipment carry the exoteric philosopher; not very deeply into the unseen world can he penetrate who has faculties only for investigating the seen. Without the indispensable knowledge of how to enter other regions of consciousness, how to guard against their dangers to safety and to sound perception, how to impress upon the physical brain the results of observation and to reproduce them with accuracy, no one can be a student of the Occult. But all this means a distinctively occult training. It means the evolution of powers which we all possess, but which only occultists have developed. And it means, furthermore, that the same training shall be followed which has secured these results to prior students. He who would attain as they have done must proffer the same hallowed character of unselfishness and sincerity, must fortify himself with the same patience and energy, and must tread the same path of regimen and study. It is possible to do all this and to verify teaching by personal experience, but it is not possible to secure the verification without the training which verification exacts.

Perhaps there is nothing more astonishing in this century of wonders than the revelation of the unseen world which has been made by Adepts and by their pupils thus trained. It is not many years since the first disclosures of Esoteric Science were vouchsafed through the pages of *The Occult World* and *Esoteric Buddhism.* As the century neared its end the darkness was further illuminated, and, in *The Astral Plane*, *The Devachanic Plane*, and works akin, information of after-death states and of human life and its evolution has been poured forth, such as no previous era in recorded history possessed. I do not believe that any scientific achievements, however grand, any inventions of genius, however amazing, are comparable in wonder or in value to the revelations lately given to the world of these facts concerning our hereafter and our power to shape it. We may well honour those tireless workers who have expanded human know-

ledge and enriched human comfort; and yet even greater glory, I take it, belongs to the occultists who have solved for us the enigmas which since human history began have distressed and saddened men everywhere, who have drawn aside the veil of the future, dissolved the mystery of death, revealed to us the nature of our coming state, shown us how we may mould it to our aspirations. The great, the absorbing query of every thinker has been answered, the region of his deepest interest has been lighted up, and this he owes, not to arbitrary speculation, not to plenary or other inspiration, but to the direct investigation of contemporary students, students whose advance in prior lives has enabled them to take such a stride in this. If a Theosophist is no longer forced to rest upon vague description or upon the partial accounts alone possible in the earlier stages of progressive disclosure, if he is brought almost to touch these realities, so minutely and vividly pourtrayed, if he is able to give the keynote to his post-mortem career by first giving the keynote to his career on earth—all this is due to the prowess and the powers of those who have provided us the PROOFS OF THEOSOPHY.

ALEXANDER FULLERTON.

THREE VIEWS OF KNOWLEDGE

KNOWLEDGE is the knowing that we cannot know.—EMERSON.

He that knows not and knows that he knows not is simple—Teach him.

He that knows not and knows not that he knows not is a fool—Shun him.

He that knows and knows not that he knows is asleep—Wake him.

But he that knows and knows that he knows is wise—Follow thou him.—(*An ancient maxim, source unknown.*)

A man who knows that he is a fool is not a great fool. A man who knows his error is not greatly in error.—CHUANG-ZU.

THE HIDDEN CHURCH ON RUSSIAN SOIL

(Occult Sects of Russia)

I

The First Golden Seed. Bogomil Literature and Influence. The Kalikas, or Wanderers *

Among the links of the chain which binds East and West in religious sympathy, is that formed by the heresy of Manichæism—the heir of Buddhist moral doctrines, of Buddhist asceticism and the belief in reincarnation; it also contained elements showing Parsî, Jewish and Christian influences. After the violent death of Manes, the founder of the school, under the Sassanide Bahram, about A.D. 274, the teaching spread rapidly, and in the fifth century we find Idacius influencing new dualist systems such as the Priscillian heresy, which flourished in Spain and Aquitaine. In Armenia, again, there rises, A.D. 600-666, the sect of the Paulicians, which extends to France, and in the eighth century we see it in Thrace, then in Byzantium, where the Emperor Nicephorus gives it civil rights in A.D. 810. In the tenth century the whole of Christian Europe, especially the South, was so saturated with the main elements of Manichæism that the rapid success of the so-called new Manichæism was to be expected. It grew vigorously in the Balkan Peninsula, where it was born under the influence of the Paulician doctrines, a Bulgarian priest, Jeremias, being its chief. Following the custom of the Paulicians, who all bore the names of some among the disciples of S. Paul, he called himself Bogomil (Theophilus). He lived under the Bulgarian Czar, Peter (A.D. 927-68), and preached in the beginning of the tenth century (A.D. 920-950); and in the end of that same century and in the beginning of the next, we find his doctrine reaching Drim, Moratchi, and the

* Summarised from Alexander Vesselovski: "The Wandering Kalikas and the Bogomil Wanderers." *Viestnik Yevropi.* April, 1872, pp. 685-722.

Adriatic shores. Here, centuries ago, the Slavs followed their old faith. On the north-eastern shore of the sea seven springs fell from the rocks and at their foot the Slavs adored, in silent woods where wolves were tame, the cold divinity of the Moon, and brought it sacrifices of white horses.* Converted Christians now, they at once took to the more familiar teachings of Eastern parentage, and at the end of the eleventh century and in the beginning of the twelfth, church communities were founded in the towns of Plovdiv and Tzargrad (Constantinople). In the latter town was burned at the stake, under Alexis Comnenius, the heretical bishop, Basilius. In that same century the heresy spread in the other Slav countries, in Servia and Bosnia; in the thirteenth it had spread to Dalmatia and Slavonia. A little later it had actually ascended into the great convent of Mount Athos, for we have every reason to regard as di-theistic and closely allied to Bogomil thought, the doctrines called ἡσυχασται or ἡσυγὰζοντες in the fourteenth century, with their uncreated light manifested on Mount Tabor, and their purely Buddhistic ways of contemplation. From these Slav brother-countries, or even from Mount Athos, that spreader of orthodox Greek culture, the Bulgarian Sectarians could reach Russia, just as we find that along this way came the Bogomil Apocrypha, and the fables of Bulgaria. It is supposed that the heretic Dmitr, who appeared in Russia in 1123, was of the Bogomil sect; it is difficult to say whether the "Strigolniks" of Novgorod (fourteenth century) also belonged to it, but in any case the traces of the Bogomil heresy in the later sectarianism of our "Raskolnik" have their root in very ancient times.

Such was the path of this heresy to the East. At the same epoch it also found its way to the West, perhaps in the tenth and eleventh centuries. As it does not enter into the scheme of our subject we will only briefly give the outline of its march. Italy, especially Lombardy, was its first refuge; thence it crossed the Alps to Southern France, sustaining the Albigenses, and going as far as Paris, Britain, and Belgium; then up the Rhine to Goslar. A letter of Pope Innocent IV. (A.D. 1244) shows that it had touched Bohemia, and Henry II. opposed it by the Council of

* See Hilferding: *The most ancient Period of Slav History.*

Oxford in the twelfth century, London and York having been contaminated. Constantinople having fallen into Latin hands, and the Church of Byzantium having withdrawn to Nicea, the heresy penetrated into Asia Minor also.

So from Asia to England's shores over the whole of southern Europe the doctrine rolled its spiritual waves. The "heretics" —as a reproach to the dominating church—called themselves simply good Christians (Christiani, Boni Christiani, Bos Crestias, Christinani, Christines), or also Good Men (Boni Homines, Bos Hommes).* Their adversaries gave them other names; in Bulgaria they were Bogomils, Patarini in Italy, in France and Germany chiefly Cathari Also they had the name of Manichæans, Paulicians, and different local appellations. Cataros (καθὰρος, pure), and Bulgare (Burgari, Bulgari, Bulgri, Bugares, Bugre, Bogri), these names indicated as their origin Greece and Bulgaria. But to whatever distance in the West the sect travelled it kept the memory of its origin in the East. Their translation of Holy Writ and some differences in the text of the Lord's Prayer show their original to have been Greek. For a long time the Western followers looked at the Bulgarian Church as the chief representative of their doctrine, as that which kept the doctrine at its purest. From this the Catholics drew the conclusion that the heretics have their own mysterious, unknown Pope. Every doubt and strife in the East was echoed by the West. In A.D. 1167, at S. Felix de Caraman near Toulouse, the Bishop of the Bogomils of Constantinople, successor of the martyr Basilius, came to gather a council of the French Cathari. Some time later there appears in Lombardy a certain Petracus, who came "des parties d'outremer." One of the books of Bogomil doctrine, the so-called *Questions of Ivan Bogoslov*, was certainly brought to the Concorezo heretics in Northern Italy from Bulgaria, about the end of the twelfth century: "Hoc est secretum hereticorum de Concorezio, portatum de Bulgaria Nazario suo episcopo, plenum erroribus."

Vesselovski proceeds to show that too little attention has been paid to the part the Slav world took in bringing the dualistic system of thought into the religious world of Europe. But

* We must remark that the Doukhobortzi are called also Spiritual Christians.

although in its religious history during the Middle Ages we find full recognition given to two of the great dominating streams of tendency which showed themselves in the strife between the two great Catholic churches, the Eastern and the Roman, it is remarkable that the third, the "heretical," or, as we should say, the Hidden Church, is nearly forgotten, and its study is certainly much neglected. Now the Slavs were the channel of Bogomil propaganda from the East, handing it across the Carpathian barrier to the new-born Russian land, and drawing closer the bonds with the Cathari and Albigenses, as well, maybe, as with the Templars, who represented the higher element of the Eastern teaching. It is curious to note how in almost every old saga of prehistoric or early-historical Russia, the hero, the warrior and prince, sometimes risen from the ranks of the people, goes to India, or at least meets some Indian king or "tzar," and marries an Indian princess.* Now, many students of Russian saga hold it to have partly come from the Western Slav side first, as well as the Apocrypha, the *Palea*† and the *Book of the Depth* (corrupted into *Book of the Dove* or *Swan*, "Golubinnaya Kniga" instead of "Glubinnaya Kniga"). Anyhow, these legends often bore the name of Bolgarski Skazki (Bulgarian tales, fairy tales).

But what was the creed of the Bogomils on Slav soil?

The origin of the Kosmos was due, according to them, to two first Powers: Light and Darkness, God and Satanaël. God was the creator of the unseen spiritual world; Satanaël of the lower, physical (at least material) world, and of the earth with its plants, of the heavens with their stars, of man's body also. He ruled this world which we see, till the Saviour arose for man; he is one with the God of the *Bible*, for which reason the Bogomils rejected the Old Testament. The two Powers are in constant opposition; they wrestle for man. The soul is of Light, but the demon has built the body. Christ came to teach men how to effect their own salvation. His teaching was preserved in full purity only by the Bogomil Church. They seem to have held that men who were not inclined to enter it would have a long

* See Stassof: *Origin of Russian Saga.* 1868.

† The *Palea* is a sort of collection, a book—the most ancient of Russia, perhaps—composed of different apocryphal sayings. The first collecting and translating of books took place under Yaroslav the Sage (eleventh century).

series of metempsychoses before them, passing through animal bodies, till by repentance they were purified so far as to enter the body of a man with a mind open to Bogomil teaching and to an ascetic probation under rules which closely resembled the Buddhist. Murder, and even the killing of animals, the eating of meat, lying and swearing, were prohibited. Chastity and poverty were enjoined. Such a code of morals, so far above the general mode of life of that age, naturally raised against the Bogomils the accusations repeated against the Templars and against some of the modern occult Russian sects.

A great weight was laid on the apocryphal books, which bear undoubtedly the stamp of the East. Besides the already mentioned *Secretum*, or *Liber S. Joannis*, or *Interrogationes S. Joannes et responsiones Christi Domini*, in which the Christ gives answers permeated with the Bogomil spirit, and which showed the cult the Bogomils had for S. John, as the favourite disciple of the Christ,* the Russian Bogomils had the *Book of the Dove —Book of the Depth*, as said—undoubtedly founded on the *Secretum*, in its oldest form of the apocryphal *Apocalypse of John*, of which Tihonravoff has published the Slav translation. Then came the *Legend of the Tree of the Cross*, supposed to be the work of Hermes (Jeremia) Bogomil, founder of the sect. The apocryphal *Evangel of Nicodemus* speaks of it in chapter xx. The *Visio Isaiæ*, well-known so far back as the third century, and accepted by Egyptian Gnostics and by the Priscillians of Spain and Lusithania, existed in Slav, in Latin and in Ethiopian, which fact throws "a strange light on the close relations between all religions in the East during the first centuries of Christianity." A few hundred years later it was adapted to Parsîsm as *Ardaî-Vîrâf-nâmeh*, so, at least, Spiegel and Haug suppose, but the succession may equally well have been just the reverse, and Parsîsm have influenced Christian thought.

Besides many other Gnostic and apocryphal books, used in all similar sects of the time, such as the *Evangelium Thomæ Israelitæ*, *Acts of the Apostles* of Leucius (Levky), etc., two legends have given birth to curious Russian counterparts. The

* In the Bogomil divine service, S. John's Evangel was opened at the first chapter, and laid on a wooden table covered with white, their altar.

Contradictio Salomonis, excommunicated by Pope Helatius in A.D. 496, at the Rome Council, produced (*a*) our saga on Salomon and Kitrovas, and (*b*) the tale of the Truth and the Error (falsehood, krivdaj).

In the *Talmud* the adversary of Salomon is Asmodeus. In the Slav Saga he is Kitrovas (Centaurus, as explained by the original); as such he is even pictured on the town gates of Novgorod, erected in the fourteenth century by Archbishop Basilius. The miniature drawing in an ancient MS. represents him as a unicorn, the dragon of mediæval Europe.

When Salomon was building the Temple, for which he was ordered by God to use only unhewn stones, he was much puzzled as to the means of working his stones without touching them with iron tools. Kitrovas, prince of demons, knows a way to do it. Salomon, by ruse, makes him a prisoner, filling with wine instead of water the well whence the demon drank, putting him in chains when drunk, and using magical incantations with the Lord's name. Kitrovas puts then to Salomon several riddles of wisdom to which Salomon replies, the King aiming at getting from Asmodeus-Kitrovas the secret of making stones yield: the "chamir." Kitrovas directs him to find it in the nest of a bird, called in the *Talmud* nagar-tura; but in the *Palea*, kokot, nogot, negat. Salomon finds the magical chamir and builds his temple. But the demon seeks revenge, and in a moment of weakness on the part of the King, when Salomon yields to sin, the demon seizes the magical ring in which Salomon's power over spirits was hidden, exiles the King from the Promised Land and takes his place and his appearance. Salomon has to remain exiled, miserable and unknown, till the years of his probation are over, and a miracle gives him back the ring by which he overcomes the fiend. Thus the *Palea* and the *Talmud*. Later redactions of the legend in Russia introduce an incident of very ancient origin perhaps: the demon carries oft Salomon's wife, Salome (Salomonida), the King following her with great danger till he frees her again. In Russia Salomonida's father is called Volot or Volotoman—the name of a God with the ancient Slavs. The original Apocrypha is lost, but it has been thus far re-established as a whole by gathering the

fragmentary legends of the "rejected" books of the *Palea*—that fount of Russian symbolical lore—and by adding to these some poems still strewn over the vast area of soil under Slav dominion.

Over the whole of ancient Russia wandered the Kalikas Perehozhi ("who go from place to place"), half-minstrels, half-pilgrims, mostly described as wearing the pilgrim garb of the wanderer to the Holy Land, and with the "hat of the Greek country" on their heads ("shliapa zemli grecheskoï"). At the court of a prince as well as in the open steppe, to the warriors and to the solitary husbandman or to the monk in a forest hermitage, they sang or told their legends and their wondrous tales. They were the chief, the only source of spiritual teaching in verse, and, of course, in simple spoken word. Who were these mysterious sages and songsters of so many sagas?

They claimed to descend from S. John; their rules were strict:

> A law is given unto you:
> No theft, no lie,
> No love of woman . . .

just as the "perfect" Bogomil had to live. Voluntary poverty was their vow; they called themselves the "humble poor." They wandered in groups, at their head a "chief and ataman."* The national hero, Ilia, is visited by three Kalikas, whom the saga calls "Christ and His two apostles." The verses of these men, "rejected" verses, are similar to those which the Cathari taught even to children. Even their outer appearance was similar to the wandering Bogomil emissaries; over the shoulder they carried a bag with an Evangel (later reported always as made of velvet or precious stuff).

In day-time the sun guides them; at night the self-lit stone, *Antavent*, which stone sometimes is said to be fixed in their straw-shoes. Their voice is so powerful that earth shakes at its sound. They wear also the kolokol—wrongly believed to be a hat—the tcheque klokol, cloak, cape, an Eastern robe made of one piece of stuff. Their kalikas (caligæ) were the sandals of the Western Bogomils. "They had to cross seas to reach Russia," says

* The chiefs of the Cossaks still bear the name ataman.

Vesselovski, "for in their chief creation, *The Book of the Depth*, they sing of the Great Ocean which is father to all seas, the ocean whence rises the Church Catholic, Bogomil."

They were often heroes and warriors as well, for in the *Treatise of Peace* by Michael, Prince of Tver, A.D. 1316, a Kalika Youri is mentioned as one of the hostages among the officers, and the chronicles of Pskov quote the case of a Kalika, Karp Danilovitch, who led the youths of the republic to fight with the Germans in A.D. 1341. Before that time, however, for instance in the memoirs of Abbot Daniel (A.D. 1114), the Kalikas are still mentioned only as pilgrims come from afar. One of these Kalikas became the Archbishop of Novgorod, Basilius. Among the favourite types of the sagas is the Old, Old Pilgrim, a sage and magician generally.

"Our Kalikas," concludes Vesselovski, "have a long and a poetical past. Now they are but the Kalikas, the cripples and the beggars," wailing chants at the convent doorway, on the steps of the church; but they were the "tie of Slavonia and Byzantium," heralds of the Bogomil tenets, of the Eastern apologists, keepers of the traditions of Buddhism, the first and the chief teachers of Russian popular thought and belief.

A RUSSIAN.

IF the inner will daily and every hour battles against the evil qualities with which it is afflicted, if it quenches them and does not permit them to take substance in it, while at the same time those evil qualities hinder the person, so that he cannot act always according to his good will, such a man may believe and know for certain that the fire of God is glowing in him and seeking to become light; and whenever the evil body with its evil conditions is broken up, so that it can no longer hinder the glowing spark from burning, then will the divine fire in its essence burst into a flame, and the divine image will be reconstituted according to the strongest quality which that person has introduced into his desire.—JACOB BOEHME.

LOVE AND LAW

In considering the frequent recurrence in the *Vâhan* of various questions as to the working out of the theosophical doctrine of Karma, the practical uniformity underlying their differing details has suggested to me that possibly a somewhat more general statement of its bearing upon our views of life might be of real utility to some ot our readers. The difficulty which lies at the foundation of most of these questions is simply the old one, that the ordinary person in taking up a new doctrine does not for a long time (if ever) realise the modifications which it necessitates in his old belief; that (to use a familiar image) the various Articles of his faith lie merely side by side in his mind as goods lie on a shelf, without any sense of organic connection between one and another.

Now there are many "truths" which *do* naturally lie in the mind in this very way; matters as to which belief or disbelief makes little or no difference to the life of the soul. To this class belong most of the facts of science. When once we have the general idea of a solar system, for example, the discovery of an additional planet or of new satellites to an old one is a matter of interest indeed, as being a new truth, but one which we simply drop into the till with our other gains—the richer for one fact more, and there an end. But, there are others which make for us a new world to live in, give a new colour, seen through which all our old views of life are changed and transfigured from henceforwards—in which all our facts range themselves in a new and delightful order which carries its own evidence with it. The man in whose brain the observed movements of the heavenly bodies first arranged themselves into the simplicity of the heliocentric theory did not write that down and quietly proceed to something else; he had discovered a new mental world, the mysteries of which our modern science has been

exploring ever since, and feels itself still, as Sir Isaac Newton said, a mere child picking up pebbles on its shore.

Now the accumulating of these separate facts or doctrines is, we are told, the business of the lower Manas, the particular portion of our organism that is now in process of development, whilst the discovery of the great leading conceptions which organize their chaos into a living whole is rather the work of the higher Manas, which sees by the faculty which we may call Intuition, grasping "the one beneath the many." This it is which makes the absorbing interest of the latest developments of Science; the laborious piling up of disconnected observations which has been the work of the last fifty years seems (as happened once before in the earlier years of this century) to be beginning to give glimpses of higher laws yet un-dreamed of. Never before have all things been weighed and measured and counted as they have been of late; and, this completed, they seem to be drawing together into new order, with new and undiscovered meaning; an order as yet vague and undefined, but more and more (to our eyes) clearing up into the conception of the One Life, in which religion and science shall be once more one as they were in the beginning.

Now in this respect, as in all others, the microcosm—man—follows the analogy of the universe—the macrocosm; and the business of those who concern themselves with human life can be no other than to observe, carefully, minutely, accurately, the facts of individual and social life—keeping, however, our expectations fixed on the great leading principles which we may hope will emerge as our acquaintance with facts widens and deepens. These great principles may be expected to dawn upon our sight at first as hypotheses—working hypotheses, as the heliocentric system of astronomy did. Its first adherents were by no means able to answer all the objections made against it; I do not remember anything, in its way, much grander than the reply of Copernicus to one which then seemed unanswerable, "that he trusted that God would in His good providence supply the answer!" That was all—the vision was far too vast, far too complete a system to be overthrown by any single objection. It is in this manner I wish in this paper to present the doctrines of Karma and Reincarnation; setting aside all question of authority

or revelation for consideration at another time. One may do this without hesitation, for the Wisdom is distinguished from all other modes of presentment of the Truth by this characteristic, that it is in this very way it teaches. No Master ever requires from his youngest disciple mere blind "faith" in the revelations made to him. What He says is (in effect): You will never get at the *law* by merely piling up accumulated experiences of its workings—it is far too complicated for this. But if you accept from me this statement of it as a working hypothesis, you will find that the facts you know range themselves conveniently upon it—that what seem at first sight inconsistencies will clear up as your knowledge increases, and that in time it will take its place in your mind as an established Law of Nature, as for example the Undulatory Theory of Light has done in the scientific world —a system no one thinks of attacking or defending any more. It has been tested so often and in so many strange and unexpected ways, and always found to give a satisfactory answer, that it is settled beyond all questions of authority and all mere arguments. This is the only *certainty* which is of any practical value.

Up to a certain point of development men's views of life take shape mainly in their religions; and for our purpose we may begin from the foundation of Christianity. Amongst an agricultural people, quite outside the centres of the existing civilisation, there appeared a Master who undertook to teach them some portion of that Ancient Wisdom which had hitherto been confined to the few Initiates amongst them, and thus give them a new start upwards. Sufficient of His teaching has been preserved to show us that, like Buddha five hundred years before Him, He found still existing amongst His hearers a general knowledge of reincarnation, and rather took this for granted than made it a definite part of His doctrine. This seems to have been (again like Buddha's) a purely practical system of morals, adapted to the understanding of the simple country folks amongst whom He lived and taught; and the prevailing result of His life seems to have been, not so much a new religious system, as the conviction that in Him they had had a Divine Presence—unrecognised until they had in their ignorance driven It from amongst them. As far as we can judge from the statements of the New Testament

the one doctrine (if one may call it a doctrine) His disciples had to deliver to the new converts was that He was Christ, that God had raised Him from the dead, and that thus "Death had no more dominion over Him." To those who know only the "letter" this seems, or *should* seem, but a small foundation for the vast structure which has been built upon it; but to us its meaning is clear and unambiguous. By it they recognised that He had been one of those great Ones who stand far beyond us in the line of evolution—that He had in this life in Judæa reached the perfection of the Christ, had passed through the mystic "death," had "preached to the spirits" in the prison of this earthly flesh, and thus finally attained "the liberty of the Sons of God." Before such an "epoch-making" occurrence as this everything else shrank into insignificance; and to be enrolled in His army was acknowledged to be the one thing any one who understood the relations of the flesh and the spirit could care for —the one hope of following in His footsteps, of the Christ being in our turn "formed within us."

But what the full consequences of this view were—what it all really *meant*—these new converts were the very last you could expect to understand. The idea of a "primitive Christianity," to which we might look back for our own instruction is an absurdity. It was only the seed of a new Life which could be planted in their minds, already formed and shaped by their education in the pre-existing religions and philosophies; not a connected series of dogmas—a creed. It was not until several hundred years had passed that the necessity—say rather the *possibility* of this last dawned upon the Christian world, and by that time things were sadly altered for the worse. The Roman Empire had reached its culmination and was going headlong down the hill; the old learning was forgotten, the seed had been choked by the briars and thorns of the parable, the traditions lost; and all that could be done was to meet in Council and do the best possible to extract from vague reminiscences, collections of anecdotes true and false, and letters and treatises of earlier times, a system, more or less coherent, which might henceforth be taught as Christianity and enforced by law. The wonder is that so much of the actual truth survived. But the

true Christian view of the world—which is also the true occult view—*did* perish under this process, and it is our business, as Theosophists, to do our best for its recovery, for it is in this that the hope of the world lies.

Now let us ask *what* in actual fact *is* the view of the world which popular Christianity, which has had its own way for so many hundred years, does at this present time offer to its followers. We need not go into detail; we may say that ninety-nine Christians out of every hundred would, if pressed, answer to something like this effect. That it was made by an infinite, perfectly good and wise God, for His pleasure; *why*, they don't know. That this same wise and good God made us, just as we are, body and soul—that He loves us and wants us always with Him; and yet, at the same time, that we are by nature (the nature He made) entirely wicked and hateful to Him, and that He hates us accordingly and means to send most of us to hell for ever and ever. If we press them how this comes about, we only get vague talk of the Devil—who is also a creation of this good and wise God, like ourselves. That all the misery of the world about us is the result of the strange fact that the Devil has managed to get hold of it and rule it as he pleases; that all this lovely creation about us is fit for is to be burnt up and destroyed for ever, and that for by far the largest portion of mankind it would have been, in scripture phrase, "better for them that they had never been born." Finally, and strangest of all, that we ourselves may be saved from this fate if we can only contrive to *love* the God whose work this is!

Of course, in full nineteenth century, this begins to be somewhat too strong for the better educated portion of mankind. I have before now been rebuked in the pages of this Magazine for setting it forth as the actual Christian doctrine; but I repeat that it *is* the doctrine of the enormous majority to this day. If we examine the view of the protesters we shall find that they have substituted in their thought for the angry, jealous, Jewish-Christian Jehovah an amiable, well-meaning old gentleman—the inflection of meaning which lies in the French *Le bon Dieu*, expresses it precisely—one who in Saint Martin's phrase "has no enemies: He is too good to have any." But this view,

whilst avoiding certain theological difficulties, ignores the problems of the actual world around us, and is even less satisfactory than the old one. The world is not a genteel comedy, in which God comes in as the rich uncle from India to set everything right in the fifth act; but a real and serious tragedy. Nor can I understand how any one can watch its workings for a life-time and yet utter the word *chance.* With all its darkness and confusion there is meaning in its movements—it is *alive*—has its own ends, and works them out with the most remorseless disregard of our comfort, nay, of our existence. There can be no doubt that it is an actual *pattern* which is being woven on the "roaring loom of Time," and that our own lives form a portion of its web; but what are the laws which govern its action—the purposes for which it works? These—the laws of our *life*—are what we need to know, the laws we must obey, or perish. The question what precepts may have been given by any external authority, such as the Christian God, is one of very minor importance; emphatically we do *not* exist for his pleasure, nor does our future depend on the due observance of the etiquette required at his court! we are fighting for our lives and can't be bothered with such matters.

Now suppose we make a change in our working hypothesis, and put aside altogether this figment of an Almighty, allwise Creator of this world as we see it? At once the desperate task of "justifying the ways of God to man," the theme of all the theological treatises and Sunday sermons, vanishes; all the cant and humbug which it has produced fall away with it, and room is left for the intelligible view of things which the Wisdom furnishes. Not that we must *disbelieve* in the Infinite—the Causeless Cause—which is the ever unseen Root of all existence; that would be absurd. No; but let us condescend to recognise that the Unchangeable cannot change; let us take it that our whole universe represents the Thought of some Great Being who, though immeasurably beyond our utmost imagination is *not* yet infinite and *not* absolutely infallible—in the ancient language an Emanation (one of many such) from the One: this Thought carried out into execution by numberless hierarchies of lesser Beings (the Christian angels), in strictest order

and succession, into the world we see around us and the higher world we feel within us and dimly sense above us. There is thus no room for caprice or chance; we ourselves are part of the order, growing up by degrees to the stature of the fulness of God—as yet imperfect, because our development is a matter of ages, and "it doth not yet appear what we shall be" when our long pilgrimage has made us *able* to see Him as He is. It is in this way we begin to realise how unimportant all these little puzzles about karma really are. In the assurance that nothing can come upon anyone which he has not deserved, and that of every seed which he sows now, of good as of evil, he must inevitably reap the appointed fruit, in this life or in some future one; that there are Powers above us who sleeplessly watch that nothing of this great Law—no jot nor tittle—shall fail of its working by reason of *our* defects or failures; in this assurance, I say, lies the true peace of the soul. Our Teachers do not profess that at our present stage we can understand all; reincarnation and karma are but two of the great laws which move the shuttles of the loom. It is enough for us to perceive how much light and guidance even the brief statement of these, which is all we are yet able to receive, is able to afford us.

We have been all our lives accustomed to judge of the rights and wrongs of things on the assumption that this life of sixty or seventy years is our only one—that into this short space must be crowded all our advance—that failure in this is utter ruin for ever and ever—that poverty and suffering in it is undeserved by any past and that it is the whole extent of our existence which is darkened by it, if unrelieved until death; and we find it very hard to realise the complete freedom which comes when this limitation falls away. The change cannot be made except gradually—but just think what it would be if we *could* take one of our earnest Christian workers amongst the poor of London, half maddened with the continual sight of the misery about him, and the thought that, spite of his best efforts, for nearly all these remains no hope of happiness hereafter in any future world—the few days of "harvest" fast passing unused, and hell more and more certainly opening its jaws to swallow them up for ever—and could pour into his sorrowful heart the

full consolation of the Wisdom! Yes, what a relief for such a man to be fully assured that the faint hope he could never wholly abandon, though all his theology denounced it, that God would never demand from these poor souls what He had not given them—the instinct that in the lowest and worst of them there was *promise*, something worthy of a better fate than everlasting fire—that all this had a far better foundation than his religion; that these are simply the scholars in the lowest class, learning the first and roughest lessons of life in the human world! The deliverance is to know that they are not to be expected in this one life to reach the level he desires; that his labour has not been in vain if he has planted one thought of something higher to bear fruit, ever multiplying through life after life. It is not the mere fact that life is not ended by death which is of value to a soul which truly lives and loves; who that was conscious in his heart of any aspiration to the Higher Life, would care to pass after death to the Christian heaven or the Spiritualists' Summerland? But to be assured that we all, from the lowest to the highest, are upon the upward path—that there is not one who shall not return to life the better and stronger for every faintest good thought and struggle, however ineffective, against the weaknesses which detain him from the Divinity which is his birthright, and of which he cannot in the end be defrauded—what is this but to know the reality of what to Tennyson was but such a faint, blind hope as that of which I was just speaking? He who "knew not anything," yet could say:

> "I can but trust that good shall fall
> At last—far off—at last, to all,
> And every winter change to spring."

ARTHUR A. WELLS.

IN THE HOUR OF TEMPTATION

Prologue

From one of the highest points in Western England, a gaunt grey peak towering above its fellows against the sky, a solitary figure watched the Sun-God descend towards the rest that was his, before once again he must arise and go forth as a giant refreshed. Over the level edge of the flat world, into the unknown land of which no mortal held the key, where the thunder was piled and the lightnings stored, where the winds were chained and the waters held in His Hand at whose bidding the Universe sprang into life, into the Council of the Seven, Sons of the One, the Lord of the Fire was majestically descending. Thus ran the thought of the watcher, for those were the child days of the western world, when the Wisdom, held in trust for its peoples and given out to them as they were able to receive it, was run by them into a mould shaped by their observation of the workings of Nature; and to the young Druid who stood bareheaded to worship the departing sun, the burning Orb of Light was in very truth the Creator, Preserver and Sustainer of all that is; and not, as the purer faith received by his fathers would have taught him, the visible vehicle of *one* of the Self-expressions of the Supreme Being. Slowly at first, then more and more rapidly, and seeming to turn upon its own axis like a flaming wheel, the great Orb moved downwards; and to the watcher it was as if he could see deep into the burning heart that was neither light nor darkness, but both, blending and interchanging in hues of violet and living gold.

The flaming disc seems at last to touch the solid earth and the vibrating rim thrills responsive to the shock; the centre deepens and quickens in pulsation till, flinging out tendrils of light, as if to hold and keep the world He loves even in parting

from it, the great God has passed into the unknown. With a low cry the young priest fell upon his knees, touching with his forehead the short dry grass still warm from the kiss of that sustaining Life. When he raised his head the face of the whole world was aglow with love and memory. The Lords of air and water and earth had marshalled their kingdoms in array to do honour to the passing of their mighty Brother; wave upon wave of ether rolled far as the eye could see, the billows of prismatic hues tossing their crests against the storm-clouds that gloomed sullen in the south, the far east glowing rosy with hope of the morrow. In the stillness above him the rooks were flying home to roost, company by company they passed over his head; the youth could hear the steady rush of the air against their beating wings, else there was no sound to break the stillness.

Long the young Druid stood motionless; far below him the world was already growing quiet with the hush of sleep; only now and again the plaintive bleat of a sheep, or the lowing of a cow, came up to the lone heights, and near him great black slugs and creeping things that fear the Lord of Light came out in the deepening dusk and made his flesh creep with disgust. The chill of night sharpened the delicate features of his ascetic face, in which the young curves of the mouth and cheeks contrasted strangely with the lofty moulding of the brow and eyes. Suddenly the boy spoke aloud, throwing out his arms to the paling west with a passionate gesture of entreaty and of claim. And the words that he said in the rough musical dialect of his people, may be translated thus:

"O Thou! God of the lives of men and of all that is, Sustainer and Nourisher, Purifier and Renewer, I worship and adore Thy Beauty, I dedicate my life to Thy service. *Keep* that which I have given Thee, O Life-Giver, not only in this present, but unto time everlasting. For, even as Thou goest from Thy world night by night, yet returnest unto Thy people and failest not, even so shall we, who would be as the Gods, return to the earth after the night of death. There is that within my soul which tells me this shall be so, and even as I think upon it I tremble and am afraid. In the darkness of unknown temptation, in the agony of quenchless desire, in the night of loss of Thy

Presence, do Thou preserve me. In the hour of my proving I will call upon Thee to remember that I have given my life to Thy service."

Once more the Druid knelt and touched the earth that his God loved; then as the first star came out like a flower in the fields of heaven, he turned and made his way to the world at his feet.

Six weeks before the time at which this narrative begins Father Basil had broken down! The Order knew it, and Father Basil himself knew it, and had been obliged to admit that after fifteen years of unbroken work in the large seaport town of W——, he needed a holiday. Once convinced that it was his duty to rest, Father Basil had offered no objection to the arrangements made to enable him to do so. Throughout the forty-one years of his life, duty had been the altar on which he had passively watched the sacrifice of every thought and desire of the heart; and although to the superficial judgment such a life may seem narrowing and cramping, in the eyes of those who watch and aid the evolution of men there is no surer means of preparing a character for a revelation of further possibility. Yet, before such a revelation can be seen by the growing soul, it is oftentimes necessary that it be tested by being plunged into a stress of circumstances in which it seems that the altar of duty is bare and cold unless lit by the sacrificial fire of right desire, the fire that burns up the lower self and its cravings and offers them as incense to the Most High.

To such testing had Father Basil come when he left the squalor of the great city for the exquisite beauty of the village of Hillside in ——shire, and in the hour of its searching he learned that such fire dies not through all the ages. He was thoroughly ill, of that there was no doubt; and the doctor spoke seriously to the Superior of mischief to the heart. To Father Basil himself his heart seemed less sick than his soul, which lay bare and arid within him, a desert place where no water was.

It had been in this frame of mind that he had arrived at Hillside, and, leaving his bag at the hotel, strolled down the

lovely valley of the Dore. The grass had been newly cut and lay in scented swathes upon the slopes that led up to the sudden steeper heights, terminating in grey rocks and broken summits of brown moorland, which formed the sides of the valley. The river ran swift and strong over the boulders and the sound of its waters filled the air with music like the distant wash of the sea before the ear catches the ceaseless yearning note that is in the voice of the deep waters.

Half-way up the valley Father Basil came upon a little group consisting of an old man in a donkey chair, a lady dressed in white, and an indefinite number of dogs. As he drew near he saw that the party was in a difficulty, caused by the evident determination of the donkey to remain where he was, and the equally evident determination of the lady that he should proceed. Accustomed to regard his fellow-beings entirely from the standpoint of the help they needed, Father Basil stopped and enquired courteously if he could be of any assistance. The lady —he saw now that she was scarcely more than a girl—thanked him with a frank sweetness that went naturally with the glance of her deep grey eyes.

"Oh! if you *would* be so kind as to push the chair while I pull his head!" she answered with a little laugh; "he will have to move then, and once started he goes very well."

So Father Basil pushed, forgetting his overstrained heart, and with such good will that the donkey was surprised into a gallop and the party disappeared amid the barking of the dogs. Father Basil was not at the table d'hôte that evening; it was a fast day, and he preferred to take his *maigre* diet in his own room, a proceeding which would have been highly displeasing to his Superior had he known of it. In the opinion of that eminent churchman it would have been of the first importance to impress the other visitors! "*Influence* is not obtained by fasting in private," he would have told Basil; but there are ways of gaining influence undreamt of in the philosophy of great Church dignitaries; besides which Basil never thought about influencing at all, and consequently did it far more than he knew.

So it was not till the next morning at breakfast that Father

Basil learnt that Deirdré St. Amory and her father were inmates of the same hotel—and what was more, inmates of the same world of thought and aspiration—as himself. Perhaps he did not really learn the latter fact quite at the same time as the former, and yet on looking back it seemed to him that he had known it from the first; that this love of his for Deirdré was no ordinary passion born of looks and words, fed by intercourse and interchange of thought, but that they had recognised each other from the very moment of their meeting.

Yet six weeks had passed, and the June fragrance had changed to the scorching heat of August, and no word of love had passed the lips of the man vowed to the life that admits not of the love of woman. Day by day went by, and his thought met her thought and knew that they were one; his aspirations and desires, his faiths and hopes of God and Heaven, these things entwined the deepest self of each with that of the other, so that each knew the other as himself.

But as yet passion had lain dormant in the heart of the man trained by lives of celibacy to disregard the claims of sex, and while the inner life of each met in the wedlock of an unconditioned union Basil was content.

And now the six weeks were over, the afternoon of the last day that he would spend at Hillside had come, and Basil walked alone by the riverside. Old Mr. St. Amory had been ailing for some days, and this afternoon Deirdré had felt unable to leave him. To the smouldering fire of passion in the man this touch of denial came as a match, kindling into flame the longing that lay at his heart and turning his vague unrest into an agony of craving. It was impossible, he told himself, impossible to leave her without a word; he must *know* whether to her also had come the great new birth; he must read in her eyes the perfect comprehension of his pain and joy, must hear her call him by the name never, for ten long years, used without its prefix.

All day he had grappled with the temptation, fought with fierce despair the craving that gnawed at his heart. In the morning he had risen early and walked nine miles to the nearest church of his faith, that in the offering up of the Eternal Sacrifice he might perhaps find strength to offer his own life also. And now it seemed

to his excited fancy that the God in whom he trusted had left him in the hour of his sore need, for his spirit had found no comfort in the sacred rite which had hitherto been the expression of his highest aspirations; it had seemed to him a barren act, a tawdry show set with meaningless words, a shell from which his shrinking soul was forced naked into the fierce glare of temptation. More spiritual by nature than the majority of his order, Basil had never held in their grosser and more material forms the doctrines of his Church; to him the central rite of its worship shone luminous with the esoteric meaning of sacrifice. He knew that the *blood* is the *life*, and that "without shedding of blood is no remission of sins;" *not* that by the shedding of innocent blood the guilty are cleansed, but that in the progress of every soul the eternal law holds good: "without the laying down of the life there is no putting away of worn-out form."

Father Basil knew this with his brain, he had taught it with his lips, but now in his deepest need the spirit of it eluded his grasp, and in the yawning chasm that opened under his feet the priest saw no God nor any presence save his own desire.

In the hour after sunset Deirdré came to him and together they walked by the river and listened in silence for the last time to its voice, that spake unutterable things to their hearts. Silently they watched the scattered sheep on the hillside, as the shepherd and his dog drove them from far and near to the fold. In the valley it was already twilight, but on the summits of the hills the light still lay golden. Twice Basil strove to speak, and each time Deirdré knew as only a woman can know; at every catch in his deep breathing her heart thrilled with joy—and fear! and the longing to hear the words that he would speak strove with the effort to keep him from speaking them, from violating his ordination oath that forbade any love but that of God and humanity.

The tension grew till at length it broke, and Basil spoke; only one word, her name "Deirdré!" It had been ringing in his heart all day and the sound of it now was like an embrace to both of them. "Deirdré! . . ."

Her voice broke in, like a cry of mortal pain: "Oh! no!—no! See, I want you to do something for me, please, *please!*

because I ask it! Do you hear how piteously that sheep up on the hilltop is bleating? It is all alone and I think it is hurt, for it could not go with the others. I . . . *want* you to go and see, for it may die if not. I will wait here if you will go!" The words were broken at first, but grew steadier as they went on, and the beautiful grey eyes met Basil's with anguished pleading for something more valuable than the life of many sheep.

"Go! . . . please," she urged, and Basil went.

Up and up! would the winding track never end? On and on! he must hasten, for the blood surging in his veins cries that she shall not save him from himself, that he will put his love for her into words once, tell her once that without her Heaven itself were worse than Hell, and then. . . then!

The summit is reached at last, a narrow ridge on which stands the frightened sheep, forgetting to bleat in its awestruck surprise at the approach of the stumbling, panting figure. But it is not the sheep that Basil sees, for there, far below him and yet still above the horizon, the great orb of the Sun burns in a sea of gold. Something strong and strange clutches at Basil's heart; is it physical or mental, this agony that racks his frame, while before him memory unrolls her long turned page? He sees, though his bodily eyes are dim with pain, and before him lies the picture of another sunset, and another man who yet is not another but himself.

"My God! My God, I am Thine, *keep me*!"

The words break hoarsely on his struggling breath, and even as he stretches his arms with the old gesture of worship, a final pang rends body and spirit asunder, and "Father Basil," the Druid priest of old, once more breaks the prison-house of the flesh. "In the darkness of temptation, in the agony of quenchless desire," the God, who is the same yesterday, to-day, and for ever, had "remembered him."

So the soul in whom had once been kindled the fire of pure devotion—that deathless spark which in the life of duty performed without love had burned low—went to his own place, and in that place the undying man realised that for all love there is but one Goal, and trusted for Deirdré as well as for himself.

E. MAUD GREEN.

THE LATEST STEP IN MODERN PHILOSOPHY*

IT is not by any means an easy task to give the readers of these pages any idea, however vague and general, of a complete system of Philosophy, claiming novelty in method as well as freshness and originality in its conclusions, within the limits of a single article. To attempt criticism or discussion is obviously impossible, since the mere statement of the points at issue, in such a form as to be intelligible to the lay reader, would more than fill all the available space. It may be that in the future opportunity will serve to recur to some of the important points involved, but for the present effort must be restricted to the humbler, though not much easier, task of trying to give in a moderate compass an outline, however sketchy, of the leading conceptions and conclusions forming this, the latest English effort at systematic philosophising.

First, to give some idea of the author's standpoint and method, some sentences may be quoted from his preface:

> I virtually broke with Kantianism and its method of proceeding on the footing of apparently indisputable assumptions of matters of fact, and placed myself, instead thereof, on a strictly experiential basis, when I enquired what time and space (which are Kant's *à priori* forms of intuition) were positively known as, in immediate experience, without assigning to them a psychologically subjective origin, in or from the side of the subject of consciousness, as part of the subject's contribution to systematic knowledge. Take any empirical phenomenon, from the simplest to the most complex, isolate it from others, treat it as an object of the first intention, and analyse it as such, without asking how it came to be what it is, or whence it derived its characteristics, or what other things it is like. It will be found that all its characteristics fall into two classes: some are material, or particular

* *The Metaphysic of Experience.* By Shadworth H. Hodgson. (Longmans, Green, and Co. Price £1 16*s*. net.)

feelings, others are formal, or particular forms in which those feelings appear.

Later on, as we shall see, the author takes this basis and the procedure following from it as his characteristic method of philosophising. Meanwhile, as giving a clear view of his purpose and the spirit of his search, the following may be selected from many similar passages :

The great crucial and fundamental question which divides philosophers at the present day, and prevents the acceptance of any group of ideas or doctrines, however small, as a common or universally admitted basis, is a contest for the seat of Agency, Activity, or Energy, in consciousness—the question whether agency belongs to and is exerted by consciousness, or by something which is not consciousness, though an object of it. . . .

But what is reasoning on the basis of experience? It is reasoning from experience in which all *à priori* assumptions, whatever their origin, transcendental or not, is avoided, and therefore that assumption among others which makes the distinction between Subject and Object the ultimate distinction in philosophy, and puts it in the place of that between Consciousness and its Object, which as will be shown, is a distinction perceived as inseparably involved in consciousness itself. All knowing is consciousness, but we do not know *à priori*, or to begin with, that all objects are consciousness also. Whether they are so or not is among the things we want to know. Consciousness, therefore, as distinguished from its objects, is the thing to be interrogated.

Discussing in Chapter I. the question of Metaphysical Method in general, and his own in particular, he says :

Now if we are seriously to make experience the basis of philosophy, and if, in consequence, our method is to be that of subjective analysis, it is evident that we must understand the terms *experience* and *subjectivity* in a far stricter, and therefore also in a far ampler, sense than has hitherto been usual. In appealing to experience we must appeal to experience alone, without *à priori* assumptions of any kind, and in analysing experience we must analyse it as it is actually experienced, and in all the modes which it includes.

A philosophy founded on experience alone, and solely by means of subjective analysis of it, is very different from anything in the nature of philosophy which the world has yet seen. The difference between it and Kant's so-called Copernicanism, or between it and Hegel's Thought-Agency, or Schopenhauer's Will in Nature, is a difference which amounts to a revolution. . . . Metaphysic means, with me, subjective analysis of experience. . . . But what is commonly and traditionally understood by

Metaphysic is very different, because the traditional point of view is the objective or empirical, not the subjective or analytic one. . . .

It has been necessary to make these somewhat long quotations in order to give the reader the means of forming some idea of the care and fulness, as well as the caution and circumspection distinguishing this work; for in the very summary analysis on which we shall now enter, statements must be made and results given in their simplest and baldest form, and the reader must either supply the necessary context from his own mind, or else read it for himself in Mr. Shadworth Hodgson's book.

Postponing all questions of Genesis and History for later investigation, he sets out to analyse the fact of experiencing, simply as a process-content, leaving such terms as We, Self, Ego, Subject, Agent, Bearer of consciousness, Percipient, Agency, Cause, Effect, Condition, Giving rise to, and so on, to have ascertained definite meanings assigned to them, as our analysis of simple actual experiencing, as it takes place, advances.

As starting point he takes the only thing which it is possible to analyse as it actually occurs, *viz.*, the process-content of an empirical present moment. But this content is itself very complex and before we can even begin to analyse it further we must dismiss from out of the total experience all those parts or characters in which the ideas of genesis, history, causality and so on are involved. Let us take a single simple note, say C, actually heard: What is this note C experienced as, asks our author. It is experienced, he answers as (1) a sound of a certain quality, (2) having a certain duration, (3) preceded and accompanied by other experience.

What is it *not* experienced as? he then asks, and replies: (1) though experienced as a sound of a certain quality, it is *not* experienced as similar to other sounds, nor mentally recognised as a sound, nor as a sensation, nor as a quality. For all these determinations involve far more complex elements, such as causality, which we have expressly excluded for the present, while we are analysing the bare fact of hearing a sound. All this negative side, what note C is not experienced as, is highly important and very carefully worked out, but must not here detain us. But the positive upshot of the analysis is that though there

may be sub-elements, such as pitch, colour, *timbre*, and possibly local signs of direction, directly and immediately felt in the hearing of note C, yet whether they are so or not will make no difference to the validity of the analysis so far.

It is next shown that, analysing this same experience as a process, or in other words the *fact that* the experience takes place, we find that *memory in the sense of retention* is involved even in this very simplest experience, and the result of the analysis is this: "Our experience of note C taken as a process, is a perceiving and a perceived (or percept) in one, a content perceived and the perceiving it, or the fact that it is perceived, that is, makes part of consciousness for a certain length of time." That is, the simplest experience contains two elements: a *whatness* (the sound or content) and a *thatness*, or the fact that it is perceived. These are distinguished, inseparable, and commensurate.

Next suppose a note D to be struck, immediately C ceases. Then we have two new elements in the experience: (1) the perception of a specific difference between C and D, and (2) the perception of the sequence of D on C, and in this experience of hearing two notes in sequence, there comes out very clearly the fact, stated above, that the very simplest experience involves memory as retention, for in the mere hearing note D after C as a sequence, we are actually not hearing, but *remembering* C.

Memory is thus seen to be one of the ultimate data of experience, revealed as such by a simple analysis of the phenomena of experiencing in its simplest form.

Further, since in hearing D we retain or remember C, this gives to C quite a new character from what it had when simply heard, and from what D still has. It now becomes an *object*, as well as a content, of consciousness or experience.

This process of careful step by step analysis is carried out with much care and detail, and leads to the following conclusions which we must content ourselves now with simply stating:

All perception, even the most simple and rudimentary is reflective or retrospective, having in itself a double aspect: the *awareness* of a *whatness*. For each moment of consciousness con-

tains, besides its own content, a retrospective perception of one or more prior moments.

Reflective perception is thus the primary and universal fact, of which simple perception (so-called), is a particular case, and not *vice versâ* as usually thought.

Chapter III. is devoted to a consideration of the Time-stream, that is the content of consciousness viewed as changing in Time only. The method adopted is the same as that already described with the addition of a new element, a third sound P which accompanies C and D throughout their duration, beginning when C begins and ceasing when D ends. The analysis of this experience brings to light the important fact that the durations of various feelings which compose consciousness overlap one another; and this overlapping is seen to be a constant fact universally met with in experience, and in all kinds of feelings. Hence we are forced by the facts of perception to conceive that the duration of every content of consciousness, simple or complex, passes away into memory along with its content, and therefore is no form or measure existing separably from, or prior to, its content or feeling. Hence Time or Duration is not, as Kant supposed, an *à priori* form of the intuition existing prior to the experience, the feeling which is its content. A point of considerable importance.

Now the overlapping noted above lies at the base of what is called the empirical continuity of the complex stream of consciousness, and is, remember, a fact not of inference but of actual perception. Hence, taking a step further we recognise that the duration common to all feelings is what we know as Time; and Time may therefore be strictly described as the *duration of empirical change*, or the *duration of process*, the word empirical being used to recall the fact that it is in process or in change, as actually perceived, that time-duration is perceived as an inseparable element in it.

But this term *Time* is used, as Shadworth Hodgson points out, in a variety of significations of which he enumerates five in especial:

1. Time described as above, the duration of process, is time as object of reflective perception, the distinguishable but insepar-

able co-element with feeling in every perception, and common to all.

2. Time in the abstract, or as an abstract notion, treated as if it could stand alone, and in the simplest sense of duration. In this sense it is indifferent to change and unchange, but at the same time it is an *ens imaginarium*, a mere creature of abstract thought.

3. Time besides being treated as an empirical though abstract thing, is also treated as itself changing or varying, though with an unvarying rate of change. This is Newton's (and the modern mathematical physicist's) "absolute time," which was said by him "to flow equably," and is made to serve in mathematics as a standard of measurement to which other variations are referred.

4. Time is also used in the sense of an order or series of empirical occurrences, considered as discrete and successive, as the ticking of a clock, etc.

5. Lastly, Time is used as if it meant, not a succession of empirical occurrences, but the abstract relation of succession between empirical occurrences, each taken as unchanging for a moment at least.

The last four of these senses in which the word *Time* is used in philosophy are clearly derived from the first, either by adding something to, or taking something away from, that perception of feelings in duration which is this first and fontal sense of the term.

These results lead to an explanation of memory proper, which is shown to depend upon memory in the sense of retention (a characteristic as shown of *all* perception) in conjunction with the fact that one and the same content of consciousness (say a sound heard and recognised as heard before) has two different time-locations in one and the same connected experience: being in the second of these a content of representation, while in the first it is object as well.

Hitherto the experiences analysed contain no indication ot conscious reaction on the part of the Subject. No sense of strain or effort, nor any feeling which might be considered as the rudiment of a perception of activity, has hitherto been found either in

the content or in the process of perception. Our next step then, in the examination of feelings occupying time only, must be to analyse those which contain this root feeling, this sense of effort.

On analysis it is found that the sense of effort is, as content, a sense of discrepancy, or break, in the smooth flow of the perceptions among which the new feeling (say an unfamiliar sound) is introduced. As process, the sense of effort seems to be a sense of dwelling upon the discrepancy and rendering it more familiar. Thus in the case of an unfamiliar sound, it is an attempt not to have heard, but to hear more distinctly, and thus brings in a new distinction *in time*. In perception time past was found to be distinguished from time present; and we now find that in experiences containing the sense of effort, perception distinguishes the present moment not only from past and remembered but also from future and expected experience; and it suggests for the first time the idea of past experience being continued into future time, and about to have a content which is at the moment unknown. Indeed the perception of future time originates, and is originally combined with that of past and present, only in perceptions which contain the sense of effect as an element. Now perception containing sense of effort, which marks this distinction in consciousness, is what is called attention, and all attention is therefore strictly expectant. And attention is a great landmark in the analysis of experience. Not only is the completion of the perception of time due to its forward or expectant outlook, but it is the first intimation in experience of that double order in being which will constantly meet us as we proceed; the order of knowledge on the one hand, and the order of its real conditioning, which is a part of the larger order of existence on the other.

The analysis of attention leads us to the analysis of conceptual attention and the formation of concepts, but we had better quote here our author's conspectus of acts of attention, in ascending order from simple to complex:

I. Attention expectant of the continuation into the future of some given present experience.

II. Attention selective of some feature of interest in a given present experience, and expectant of a future experience relevant to it.

Of this there are two cases:

A. Where the interest arises from some pleasure or pain;—*Desire and Aversion, Hope and Fear.*

B. Where the interest arises solely from novelty in the content of the experience;—*Desire of Knowledge*, that is of harmonising the novel feature with the old ones in the expected experience. —*Intellectual Conception.*

III. Attention with awareness of the selection under A, and purposively attending to one out of alternative desires;—*Will.*

IV. Attention with awareness of the selection under B, and continuing the process of conception, with the aid of perceptual analysis;—*Reason.*

With regard to conceptual analysis, our author remarks:

The whole of experience, taken as a cognitive process, may be exhaustively divided between percept and concept. Beginning with percepts, we proceed to question them, which turns them into concepts, and the answer is given, if at all, by perception again. Concepts *per se* are questions without their answers. Perception is the beginning and end of the whole process of knowledge, conception intervening with its questions, and the answers being given by perceptual analysis undertaken with a distinct purpose in view.

We see then how important is the above analysis of attention in view of its predominant importance in the formation of concepts, and also in the later stage of the perceptual analysis to which the questions (*i.e.*, concepts) so formed impel us.

BERTRAM KEIGHTLEY.

(TO BE CONTINUED.)

THE BASES OF EDUCATION

When the student of Theosophy turns his attention to the so-called practical affairs of life, he brings to his study of them the immense advantage of a mind accustomed to look on man as an intelligible entity, whose constitution, capacities, and line of evolution are, to some extent, understood. Like one of the well-trained German soldiers who invaded France in 1870, he knows his way about the country, has studied its geography, its strong and weak points for attack and for defence. Like a man of science, he knows the forces in the midst of which, and by which, he must work; he is not experimenting merely to discover what will happen, but is acting from a fund of knowledge already accumulated. He can therefore move forward steadily and with security, knowing his ground, and carefully adapting his means to his end.

No practical question is of more vital importance than that of education, and it is natural that the Theosophist should bring to bear upon it the light he has gained through his theosophical studies. It is in that light that I propose to consider it now, laying before the readers of the Theosophical Review some of the results thus obtained.

We have to regard education from two points of view: education as it aids the individual in his evolution; education as it influences his relations with his fellow-men.

Education as it aids the Individual.—When a child comes into the hands of his parents and his teachers he brings with him a character, often of a pronounced type, and this fact is one of fundamental importance. Leaving on one side the all-important education given by the parents in the home-life, I concern myself at present only with the education given by the teacher. The teacher must regard his pupil as an individual, and must accept it as his duty to draw out and train the capa-

cities he finds already existing; his object must be not to make a successfully crammed candidate for examination, but to help the individual life to unfold symmetrically, developing its powers harmoniously and with balance, cultivating the reason in preference to the memory, training the powers of observation, comparison and judgment more than that of memorising and reproducing statements of facts. The one system makes a successful examinee, the other a successful man. The one results in a brilliant degree followed by failure in after-life, the other in a moderate degree followed by increasing success in the work of life. Here and there a man of exceptional intelligence will combine success at examinations with well-balanced and developed intellectual powers, but too often the brilliant triumph at the University is the only success in life, and the hero of the schools breaks down when the strain is over, or finds the qualities he needs in life have been left undeveloped by his one-sided "education." To study the individual, to see what he is best fitted for, to aid the expansion of his useful characteristics and to check the growth of his undesirable ones—this requires a larger proportion of teachers to scholars, and a far more intimate association between them, than is the modern fashion. None the less are these two things to be aimed at by the theosophical educationalist. Education should not be a Procrustes' bed, but should be flexible and adaptable, encouraging diversity in development rather than imposing uniformity. This view is based, of course, on our knowledge that reincarnation is a fact, and that the individual should be aided to grow along his own line, not forcibly twisted into a set shape. Education should not resemble the gardening art of the eighteenth century, which carved trees into shapes more curious than beautiful, but should encourage each tree, as does modern gardening, to develope its own form in the symmetry of natural growth.

In studying the constitution of man in order to discover its natural divisions, so as to bring to each its necessary nourishment, we find that his nature falls into four parts, closely allied yet distinctly marked out. There is his physical nature—his bodily activities; his emotional nature—his feelings; his intellectual nature—his thoughts; his spiritual nature—his yearnings

after that which is greater than himself. All these are found in every man, forming integral parts of his nature, and the neglect of any one of these in his education will leave the man lop-sided, lacking in symmetry, in due proportion. A philosophical understanding of man's nature is the only sure basis for his education; we must understand his capacities, ere we can develope them; his needs, ere we can supply them. To the Theosophist, this view of man is habitual; he studies his physical, his desire, his mental, vehicles, and knows that these need culture and development in order that they may meet the increasing demands of the developing God who requires them as His instruments—the Triple Self in the causal body. But without being a Theosophist, any man can find in himself these distinctly marked out bundles of qualities: his activities, his emotions, his mental faculties, and something above and beyond them all, who uses and directs these—himself. In a philosophically, then, or theosophically, directed education, this fourfold nature of man must be recognised, and it must be met by a fourfold education—physical, emotional, mental and spiritual. No one part of this must be left out of sight, else is the education incomplete, our duty to the child undone.

Physical Education.—The physical body should be trained, developed, to its highest point of efficiency. The body is the man's physical instrument, and his activities on the physical plane are limited by it; it is foolish to despise the body, almost as foolish as to exalt it into a fetish. The aim is to make it the best possible instrument for the man's activities, to raise it to the greatest efficiency of which it is capable. It must neither be pampered nor tortured, but developed and trained. Physical education, then, is an integral part of a true education; the eyes and ears should be trained to quickness and accuracy of observation, the fingers to deftness and sensibility, the whole body to gracious and rhythmical motion; this elementary development belongs to the home and the kindergarten, and its basic stage should be completed by the age of seven. Then should follow, in the school, gymnastics, drilling and games. Alertness, agility, swift adaptibility, strength, grace, quick resourcefulness, prompt obedience, all these qualities should be developed

by physical training, and the man who has his physical vehicle thus educated will stand very differently among men from the one whose body is clumsy, slow, weak, ungraceful and unready. The body is an animal that needs training, and this training should be deliberately given; the body should not be left to pick it up as it may. Good habits are easily imposed on it during the plasticity of youth, and become a second nature. It should be trained to contented acceptance of the conditions round it, so long as its owner does not seek to alter them; it should be tolerant of hardships, enduring and patient. It should be fed on simple food, neither too abundant nor too scanty, amply sufficient for strength and pleasant to the taste, but not luxurious nor stimulating. It should be accustomed to scrupulous cleanliness and neatness, to order and regularity. Such, briefly outlined, is the physical education that all should receive. The further education of eye, ear and touch by drawing, music, technical work, etc., should depend on individual capacities.

Emotional Education.—The emotions of man are that part of his nature which links him to others in friendships and loves, and which repels him from others in antagonisms and hatreds. All the relations between a man and his surroundings have their bases in feelings, and emotions are but rationalised feelings. Out of the relations between a man and his surroundings grow obligations or duties; the permanent mood in a man which responds to an obligation is a virtue, while the permanent mood that rejects it is a vice. Hence moral education is the culture of the emotions, and bears to the emotional nature the same relation as the culture of the mind bears to the intellectual nature. The emotional nature is an integral part of man's constitution, and we leave it to run wild at our peril. On it human society—the complex of human relations—is built up, and on its right culture all social evolution depends. This is the final answer to every educational scheme which omits morals from its curriculum. Untrained emotions are more dangerous than untrained mental faculties; for the former are turbulent while the latter are lethargic, the former destroy while the latter merely fail to construct, the former are rebellious to control while the latter are passive. Hence the dominant importance of moral education. It is

peculiarly necessary that the Theosophist should justify moral education by the proof that it belongs to the region of the emotions, and is the training of the emotional nature, thus assigning it its own definite place in any philosophic view of human culture. The emotions are so little understood, that while physical and intellectual education is generally recognised as necessary, the culture of the emotions and their relation to morality are as generally left on one side. The State concerns itself with physical and intellectual education, but vaguely leaves emotional or moral education to "parents and ministers of religion," who may be competent or incompetent, careful or careless. They are not trusted with physical and intellectual education, but emotional education is left in their hands, although the latter is far more important to the welfare and stability of the State than is the former.

The emotional education should have two main divisions: the pupil should be stirred by noble tales—tales of heroism, of patience under wrong, of endurance through bitter hardships, of truth held fast in face of all temptations, of purity kept unspotted despite all seductive lurings, of faith unstained amid betrayals, of loyalty unsullied through oppressions, of tenderness unbroken through trials, of martyrdoms suffered in loneliness—such tales as fire youthful blood with passionate admiration, as give ideals for the self-surrender of hero-worship, and stir noblest emulation in young hearts and mould the plastic life into shape heroic. Further, the pupil should be taught, as he grows older, to understand the roots of virtues and vices, why right is right and wrong is wrong, why he should culture and prune his emotions, and from the very first he should be taught a true theory, in fashion however elementary, so that he may never have to unlearn his early lessons.

Intellectual Education.—We have already seen that the teacher's efforts should be directed to the calling out and training of the varied faculties of the mind. Of little avail is it to train the body to quick responsiveness, if the mind be not there to give the necessary impulses. Clear and accurate perception is the first power to be called out, the power that uses eye, ear and touch as its instruments. Attention—the turning of the mind to

one object and the holding of that object—should be encouraged, for this power lies at the root of all mental effort. At this stage the pupil should learn languages, easily acquired while the brain is very plastic, and his memory should be strengthened and trained. Then should he be taught to arrange and compare his observations and to reason correctly from them, mathematics and logic being utilised to strengthen and train his reasoning faculty. Very little can be done with the average youth on these lines before the age of fourteen, but from that time onwards the reasoning faculty may be trained. The aim of his intellectual education should be to send him out into the world an observant, reasoning, well-judging being rather than a well-arranged encyclopædia. Intellectual education should fit a man for his work in the world, and it fails in its purposes when it turns out brilliant incapables.

Spiritual Education.—This keystone of the educational arch is at once the most important and most difficult part of education. It must begin with simple religious teaching interwoven with the moral, for the spiritual nature of man is stirred by the vibrations of the higher emotions. Let the pupil see religion as the mainspring of his heroes' lives, that it may ever be associated in his mind with heroism, strength and tenderness. Let him learn to worship God as the Supreme Self, shining forth as all that is most lofty and beautiful in his heroes, and stretching beyond and above their highest living. Let him learn to worship Him as Father, Protector, Friend, as the Source of all the best that stirs within himself, the Sun of all the worlds, the Lord of Life and Joy and Beauty, the Comforter in grief, the Light in darkness. Let his memory be stored with verses from great Scriptures, and with noble poems of strong and deep devotion. Let the Masters of Wisdom who have given religions to the world be held before him as objects of reverent adoration, as the living exponents of the Wisdom, and the spiritual Teachers of mankind. As he grows older let him learn to meditate for brief space daily, and let his daily worship and meditation become integral parts of his life, natural and necessary expressions of his noblest self. So shall the foundation be laid on which he can build his spiritual life, for that building must be each man's own

work, and no teacher, however saintly and loving, can do more than point to the model.

EDUCATION AS IT INFLUENCES A MAN'S RELATIONS WITH HIS FELLOW-MEN.—Individuals trained along the lines roughly sketched above will be fitting agents for the making of a nobler society than exists among us to-day. But it may be well to add that we should gradually purge education from its competitive element, eliminating this especially in the older classes. The cleverer pupils should be taught to aim at raising the average of their class, at helping on the weaker and less capable boys, at carrying them on with themselves rather than triumphing over them. They should be trained in mutual helpfulness, in regarding their class, their school, their college, as a larger self of which they are part, the honour and welfare of which are dear to them. To raise its credit in the eyes of the world should be their stimulus to well-doing rather than the gain that well-doing brings to them personally. The school should be a larger family, training the student to recognise his obligations in the yet wider family of the township, of the nation, of the race. His fellow-students should be his brothers, that he may grow into feeling all men as his brothers; his emotions should expand as his intellect developes, that the social conscience may grow as well as the individual.

Is the ideal too high, the sketch utopian? Nay, it is but the beginning of the education that Theosophy makes possible, of the education that shall be worked out in detail and adapted to every youthful need by eyes made clear by wisdom and hands made strong and tender by love.

ANNIE BESANT.

ANCIENT PERU

When, in writing recently on the subject of clairvoyance, I referred to the magnificent possibilities which the examination of the records of the past opened up before the student of history, several readers suggested to me that deep interest would be felt by our Theosophical public in any fragments of the results of such researches which could be placed before them. That is no doubt true, but it is not so easy as might be supposed to carry out the suggestion. It has to be remembered that investigations are not undertaken for the pleasure of the thing, nor for the gratification of mere curiosity, but only when they happen to be necessary for the due performance of some piece of work or for the elucidation of some obscure point in our study. Most of the scenes from the past history of the world which have so interested and delighted our enquirers have come before them in the course of the examination of one or other of the lines of successive lives which have been followed far back into earlier ages in the endeavour to gather information as to the working of the great laws of karma and reincarnation; so that what we know of remote antiquity is rather in the nature of a series of glimpses than in any way a sustained view—rather a gallery of pictures than a history.

Nevertheless, even in this comparatively casual and desultory manner, much of exceeding interest has been unveiled before our eyes—much not only with regard to the splendid civilizations of Egypt, of India and of Babylonia, as well as to the far more modern states of Persia, Greece and Rome, but to others on a scale vaster and grander far even than these—to which, indeed, these are but as buds of yesterday; mighty empires whose beginnings reach back into primeval dawnings, even though some fragments of their traces yet remain on earth for those who have eyes to see.

Greatest perhaps of all these was the magnificent and world-embracing dominion of the Divine Rulers of the Golden Gate in old Atlantis, for with the exception of the primary Aryan civilization round the shores of the Central Asian sea, almost all empires that men have called great since then have been but feeble and partial copies of its marvellous organization; while before it there existed nothing at all comparable to it, the only attempts at government on a really large scale having been those of the egg-headed subrace of the Lemurians, and of the myriad hosts of the Tlavatli mound-builders in the far west of early Atlantis.

Some outline of the polity which for so many thousands ot years centred round the glorious City of the Golden Gate has already been given in one of the Transactions of the London Lodge; what I wish to do now is to offer a slight sketch of one of its later copies—one which, though on but a very small scale as compared to its mighty parent, yet preserved to within almost what we are in the habit of calling historical periods much of the splendid public spirit and paramount sense of duty which were the very life of that grand old scheme.

The part of the world, then, to which we must for this purpose direct our attention is the ancient kingdom of Peru—a kingdom, however, embracing enormously more of the South American continent than the republic to which we now give that name, or even the tract of country which the Spaniards found in possession of the Incas in the sixteenth century. It is true that the system of government in this later kingdom, which excited the admiration even of the unprincipled robber-horde that followed Pizarro, aimed at reproducing the conditions of the earlier and grander civilization of which I have now to speak; yet, wonderful as even that pale copy was acknowledged to be, we must remember that it *was* but a copy, organized thousands of years later by a far inferior race, in the attempt to revivify traditions some of the best points of which had been forgotten.

The first introduction of our investigators to this very interesting epoch took place, as has already been hinted, in the course of an endeavour to follow back a long line of incarnations. It was found that after two nobly-borne lives of great

toil and stress (themselves the consequence, apparently, of a serious failure in the one preceding them) the subject whose history was being followed was born under very favourable circumstances in this great Peruvian empire, and there lived a life which, though certainly as full of hard work as either of its predecessors, yet differed from them in being honoured, happy and successful far beyond the common lot.

Naturally the sight of a state in which most of the social problems seemed to have been solved—in which there was no poverty, no discontent, and practically no crime—attracted our attention immediately, though we could not at the time stay to examine it more closely; but when afterwards it was found that several other lines of lives in which we were interested had also passed through that country at the same period, and we thus began to learn more and more of its manners and customs, we gradually realized that we had come upon a veritable physical Utopia—a time and place where at any rate the physical life of man was better organized, happier, and more useful than it has perhaps ever been elsewhere.

No doubt there will be many who will ask themselves, "How are we to know that this account differs from those of other Utopias—how can we feel certain that the investigators were not deceiving themselves with beautiful dreams, and reading theoretical ideas of their own into the visions which they persuaded themselves that they saw—how, in fact, can we assure ourselves that this is more than a mere fairy-story?"

The only answer that can be given to such enquirers is that for them there *is* no assurance. The investigators themselves are certain—certain by long accumulation of manifold proofs, small often in themselves, perhaps, yet irresistible in combination—certain also in their knowledge, gradually acquired by many patient experiments, of the difference between observation and imagination. They know well how often they have met with the absolutely unexpected and unimaginable, and how frequently and how entirely their cherished preconceptions have been overset. Outside the ranks of the actual investigators there are a few others who have attained practically equal certainty, either by their own intuitions or by a personal knowledge

of those who do the work; to the rest of the world the results of all enquiry into a past so remote must necessarily remain hypothetical. They may regard this account of the ancient Peruvian civilization as a mere fairy-tale, in fact; yet even so I think I may hope for their admission that it is a beautiful fairy-tale.

I imagine that except by these methods of clairvoyance it would be impossible now to recover any traces of the civilization which we are about to examine. I have little doubt that traces still exist, but it would probably require extensive and elaborate excavations to enable us to acquire sufficient knowledge to separate them with any certainty from those of other and later races. It may be that in the future antiquarians and archæologists will turn their attention more than they have hitherto done to these wonderful countries of South America, and then perhaps they may be able to sort out, as it were, the various footprints of the different races which one after another occupied and governed them; but at present all that we know (outside of clairvoyance) about old Peru is the little that was told to us by the Spanish conquerors, and, as I have already hinted, the civilization at which they marvelled so greatly was but a very faint and far-distant reflection of the older and grander reality.

The very race itself had changed; for though those whom the Spaniards found in possession were still some offshoot of that splendid third subrace of the Atlanteans which seems to have been endued with so much more enduring power and vitality than any of those which followed it, it is yet evident that this offshoot was in many ways in the last stage of decrepitude, in many ways more barbarous, more degraded, less refined, than the much older branch of which we have to speak.

This little leaf out of the world's true history—this glimpse at just one picture in nature's vast galleries—reveals to us what might well seem an ideal state compared to anything which exists at the present day; and part of its interest to us consists in the fact that all the results at which our modern social reformers are aiming were already fully achieved there, but achieved by methods diametrically opposite to most that are being suggested now. The people were peaceful and prosperous;

no such thing as poverty was known, and there was practically no crime; no single person had cause for discontent, for everyone had an opening for his genius, if he had any, and he chose for himself his profession or line of activity, whatever it might be. In no case was work too hard or too heavy placed upon any man; everyone had plenty of spare time to give to any desired accomplishment or occupation; education was full, free, and efficient, and the sick and aged were perfectly and even luxuriously cared for. And yet the whole of this wonderfully elaborate system for the promotion of physical well-being was carried out, and so far as we can see could only have been carried out, under an autocracy which was one of the most absolute that the world has ever known.

To show how this came to be so we must look back in thought to a period far earlier still—to the original segregation of the great Fourth Root-Race. Now it will be obvious that when the Manu and his lieutenants—great adepts from a far higher evolution—incarnated among the youthful race which they were labouring to develope, they were to those people absolutely as gods in knowledge and power, so far were they in advance of them in every conceivable respect. Under such circumstances there could be no form of government possible but an autocracy, for the ruler was the only person who really knew anything, and so he had to take the control of everything. These Great Ones became therefore the natural rulers and guides of child-humanity, and ready obedience was ever paid to them, for it was recognized that wisdom gave authority, and that the greatest help that could be given to the ignorant was that they should be guided and trained. Hence all the order of the new society came, as all true order must ever come, from above and not from below; and as the new race spread the principle persisted, and so the mighty monarchies of remote antiquity were founded, in most cases beginning under great King-Initiates whose power and wisdom guided their infant states through all their initial difficulties.

Thus it happened that even when the original Divine Rulers had yielded their positions into the hands of their pupils, the true principles of government were still understood, and so when a new kingdom was founded the endeavour was always to

imitate as closely as might be under the new circumstances the splendid institutions which the Divine Wisdom had already given to the world. It was only as selfishness arose among both peoples and rulers that gradually the old order changed, and gave place to experiments that were not wise, to governments which set before them greed and ambition as their objects instead of the fulfilment of duty.

At the period with which we have to deal (we may call it roughly 12,000 B.C.) the great City of the Golden Gate had sunk beneath the waves for many thousands of years, and though the chief of the Kings of the Island of Poseidonis still arrogated to himself the beautiful title which had belonged to it, he made no pretence to imitate the methods of government which had ensured it a stability so far beyond the common lot of human arrangements. Some centuries before, however, a very well-conceived attempt to revive, though of course on a much smaller scale, the life of that ancient system, had been made by the monarchs of the country afterwards called Peru, and at the time of which we are speaking this revival was in full working order, and perhaps at the zenith of its glory, though it maintained its efficiency for many centuries after. It is, then, with this Peruvian revival that we are now concerned.

I ought first of all to give some idea of the physical appearance of the race inhabiting the country, but I do not know of any race at present existing on earth with whom I could suggest a comparison without misleading my readers in one direction or other. Such representatives of the great third subrace of the Atlantean Root-Race as are still to be seen on earth are very much degraded and debased as compared to the race in its glory. Our Peruvian had the high cheek-bones and the general shape of face which we associate with the highest type of the Red Indian, and yet he had modifications in its contour which made him almost more Aryan than Atlantean, and his expression differed fundamentally from that of most modern Red Men, for it was usually frank, joyous, and mild, and in the higher classes keen intellect and great benevolence frequently showed themselves. In colour he was reddish-bronze, lighter on the whole among the upper classes, and darker among the lower, though the intermingling

between the classes was such that it is scarcely possible to make even this distinction.

The disposition of the people was on the whole a happy, contented and peaceful one; the laws were suitable and well-administered, and so the people were naturally law-abiding; the climate was for the most part delightful, and enabled them to do without undue toil all the work connected with the tilling of the land, giving them a bountiful harvest in return for very moderate exertion—a climate calculated to make the people contented, and disposed to make the best of life; and of course such a state of mind among their people gives the rulers of the country an enormous advantage to begin with.

As has already been remarked, the monarchy was absolute, yet it differed so entirely from anything now existing that the mere statement conveys no idea of the facts. The key-note of the entire system was responsibility. The King had absolute power, certainly, but he had also the absolute responsibility for everything; and he had been trained from his earliest years to understand that if anywhere in his vast empire an avoidable evil of any kind existed, if a man willing to work could not get the kind of work that suited him, if even a child was ill and could not get proper attention, this was a slur upon his administration, a blot upon his reign, a stain upon his personal honour.

He had a large governing class to assist him in his labours, and he subdivided the whole huge nation in the most elaborate and systematic manner under its care. First of all the empire was divided into provinces, over each of which was a kind of viceroy; under them again were what we might call lord-lieutenants of counties, and under them again governors of cities or of smaller districts, every one of these being directly responsible to the man next above him in rank for the well-being of every person in his division. This subdivision of responsibility went on until we come to a kind of centurion—an official who had a hundred families in his care, for whom he was absolutely responsible. This was the lowest member of the governing class, but he on his part seems usually to have aided himself in his work by appointing some one out of every tenth household as a kind of voluntary

assistant, to bring him the more instant news of anything that was needed or anything that went wrong.

If any one of this elaborate network of officials neglected any part of his work, a word to his next superior would bring down instant investigation, for that superior's own honour was involved in the perfect contentment and well-being of every one within his jurisdiction. And this sleepless vigilance in the performance of public duty was enforced not so much by law (though law no doubt there was) but by the universal feeling among the governing class—a feeling akin to that honour of a gentleman whose force is so far stronger than the command of any mere outer law could ever be, because it is in truth the working of a higher law from within—the dictation of the awakening ego to its personality on some subject which it *knows*.

C. W. LEADBEATER.

(TO BE CONTINUED)

EACH man is responsible for himself, each man is the maker of himself. Only he can do himself good by good thought, by good acts; only he can hurt himself by evil intentions and deeds. Therefore in your intercourse with others remember always yourself, remember that no one can injure you but yourself; be careful, therefore, of your acts for your own sake. For if you lose your temper, who is the sufferer? Yourself; no one but yourself. If you are guilty of disgraceful acts, of discourteous words, who suffers? Yourself. What does it matter who the other person be? You should be courteous to him, not because *he* deserves it, but because *you* deserve it. If you honour yourself, you will be careful that nothing dishonourable shall come from you.

(*The Soul of a People.* H. FIELDING.)

CORRESPONDENCE

CONCERNING DREAMS.

I HAVE recently read with much interest Mr. C. W. Leadbeater's book on *Dreams.* In doing so some problems occurred to me which do not seem fully answered in that work, and I will proceed with your permission to state them, in the hope that further light may be thrown upon them.

1. How can we account for dreams that are continued at intervals? I know of one case in which a lady dreamed that she had committed a murder (not dreaming the actual event, but the subsequent impression on the mind). In a long series of later dreams she picked up the train of adventure where it had last been left off, until she had gone through anxiety, pursuit, capture, trial and sentence. At this stage as the dream had become exceedingly painful, a mesmeric remedy applied by a friend put an end to it, but at a later period another lady, staying at the house where the first lived, got the same dream rapidly condensed into one night.

2. Some dreams clearly are condensed into a brief period before waking. Is it conceived that this is the usual rule?

3. What would be the explanation of the familiar experience so many people have in dream, of falling off a tower or high place? Waking appears generally to follow this dream immediately.

4. I have frequently been asked about the experience in dream of floating or flying; may we presume this to be a recollection of the astral body?

5. In regard to the working of the physical and etheric brains spoken of in the book as two distinct factors in the composition of dreams; as these two brains are never apart how can they generate different impressions?

6. Is the dreaming power of the physical and etheric brains extinguished at death? If so, is it not to be explained by the presence in the brain, during sleep, of some residual consciousness really belonging to the Ego?

7. I find that some persons always—others never—dream of the day's events. What suggestion can be made towards accounting for this difference?

8. What is the meaning of those dreams on waking from which one recollects hearing beautiful music—is conscious almost of still hearing it, so vivid is the memory—seeing exquisite flowers, more lovely than any here, and smelling their delightful perfume?

L. L.

1. There are several ways in which continued dreams may be accounted for. It frequently happens that a man's capacity to bring through into the physical brain a clear and complete recollection of what he sees or hears in the astral world is a very limited one—that he is unable, in fact, to remember much at once. When this is the case, it is obvious that if it is desired that any chain of events or any fragment of symbolical teaching should be remembered during waking life, the only way to produce that result is to administer the teaching in small doses, giving at any one time only so much as can be readily assimilated. This course would be equally necessary whether the impression was being made by the higher Ego of the dreamer or by some other entity; nor is it at all needful to suppose that such a condition of affairs argues any exceptional stupidity or density on the part of the dreamer, since considerable astral activity and ready receptivity on that plane often co-exist with almost total incapacity to transfer to this lower consciousness any detailed memory of what has been received. In fact, a case in which memory can be brought through little by little might be considered as at any rate a decided advance upon the far commoner case in which nothing at all can be remembered.

With regard to the particular instance given by the questioner, various suggestions might be made. The writer once encountered a very similar case in which several people in the same house found themselves constantly dreaming what seemed to be chapters of a life-story—fragments often quite disconnected and unmeaning in themselves, and only comprehensible as a coherent whole when combined with the recollections of others. Various surrounding circumstances combined to make the affair so curious that it was taken up and investigated, and the series of strange dreams traced to their source.

It was then discovered that the drama which was being communicated to the family in this curiously fragmentary manner was really the story of a life—of the very sad life of a previous inhabitant of

that house who had passed from physical life a few years before. Indomitable pride, self-will and jealousy had been the curse of that life from beginning to end, yet it was only after death and by the kindly aid of one of the band of invisible helpers that the principal actor in that drama could be brought to see things in their true proportions—to understand the relation of cause and effect in his story, to comprehend it as a whole, and so to realise that he himself and none other was responsible for the wreck of what might have been so fair a life. When at last this was fully borne in upon his mind he was overwhelmed with remorse and with an intense longing to make at least some atonement for his folly and crime by placing his story on record as a warning to his fellow-men of the evil result of yielding even thus unconsciously to the sway of the overmastering passion of unbridled self-love.

Again and again he earnestly tried, under the pitying guidance of the invisible helper, to impress the sad tale as a whole upon the mind of author or poet, but with unvarying want of success; until at last, finding a fairly impressible family in possession of his old house, and therefore within the radius of the strong psychometric influences which must always surround the scene of such a drama, he hit upon the expedient of breaking up his story into a series of vivid and more or less symbolical pictures, and endeavouring to put these, one by one, into the minds of such members of that family as happened to be capable of receiving them. It was only after repeated attempts and many disappointments that he learnt to some extent how to do this, and so gained some measure of success; but looked at from this side, the result came out as a series of continued dreams shared by, or in some cases divided among, several people.

Whether the instance described in the question was of the same type as this which I have mentioned, it would be impossible to say without personally examining that particular case; but I give this little narrative as at least suggesting one of several possible explanations. If this, or anything similar to this, was what was really happening, then the action of the friend who applied the mesmeric remedy must have been to make the dreamer for the time less receptive—either to put her into a condition so positive that she was no longer capable of being impressed by the astral entity, or to surround her with a shell of protective magnetism too strong for him to penetrate.

Another point in this case deserves attention before we pass on from it, and that is the curious way in which the dreamer identifies

the hero of the story with herself, and so feels *herself* to be passing through all its various emotions and actions instead of watching *him* do so. Strange as this may seem, it is yet a very common experience, nor is it at all difficult of comprehension for the occult student in the case of ordinary men, for he knows that the average man is so entirely self-centred on all planes that the easiest, and often the only, way to make him understand anything is to relate it directly and dramatically to himself. Yet the tendency to identify oneself with whatever is happening not infrequently persists long after its original cause has been outgrown; and reference has already been made in the pages of the Review to the case of a member who has the privilege of being able to help regularly in astral work, and yet often in the morning recollects the difficulty from which he has rescued some one during the night as though it had been an experience of his own. So that there is nothing abnormal in the fact that the lady mentioned in the question felt as though she herself had committed that murder.

In another roughly analogous case which was observed some time ago it was found that the story told in the dream was not a tragedy from real life at all, but simply the plot of a novel concocted by a departed authoress. She had had this plot strongly in her mind, apparently, but had died somewhat suddenly before she was able to work it out; she thought it so good that she could not bear the idea of its being lost to the world, and so endeavoured after death to impress it upon the mind of a living person, with a view to its being written out and published. All that she succeeded in doing, however, was to make the living person dream it with fair accuracy *as an adventure of his own.*

But whether our correspondent's case belongs to either of these classes, and if so to which, I cannot pretend to say without more knowledge of the circumstances. People are constantly relating or writing to us stories of their experiences, and then asking what it was exactly that happened to them, and they wonder that their questions can so rarely be answered with certainty. But the fact is, that the vast majority of astral experiences could with equal ease be produced by any one of half-a-dozen causes, and to determine which one of these was at work in a particular instance would often require a long and careful special investigation.

2. If the dream be a confused reminiscence originating in the brain, that brain may have formed it in a few instantaneous pictures,

or may have been brooding over it half the night. If, on the other hand, it be a recollection, whether clear or chaotic, of events which really occurred to the dreamer while absent from his physical body, those events may have happened in rapid succession, or may have occurred at considerable intervals, many other forgotten actions having been performed between any two that are remembered.

But in any and every case, the connection between the real Ego and his physical brain, upon which the whole question of recollection of the dream turns, *must* take place at the moment of waking, so that whatever impression is effective in producing a remembrance is certainly condensed into the brief period to which reference is made.

3. The answer to this question is in reality involved in the observation which follows it. Waking up *does* immediately follow this dream of falling, and the reason is that the dream is a dramatized recollection of part of the process of waking up. The phenomenon is usually associated with some slight shock (on either the physical or the astral plane), which brings the person back to his physical body ; and the sensation of falling represents, not at all inaccurately, the sudden down-rush of the consciousness from the higher plane to the lower, from the finer to the denser, from the less material to the more material. It is, of course, to the wonderful dramatising faculty possessed by the Ego that we must look to supply the tower, the cliff, or whatever may be the general *mise-en-scene* of the fall.

4. Undoubtedly the sensation of flying or floating in the air is a recollection of the motion of the astral body, which must inevitably image itself to the physical consciousness in this manner. With its fatal tendency to adorn with unnecessary accessories any fragment of fact that may come through from the other plane, memory sometimes insists on providing us with wings in connection with these nocturnal reminiscences ; whereas, of course, the very idea of the laborious use of mechanical adjuncts like wings spoils the whole poetry of flight. But sometimes the clear remembrance of the delight of the rapid sweep through the air is brought into the waking consciousness, and a very remarkable and unmistakable feeling it is.

5. It is quite true that these, which for convenience of description are spoken of as two brains, are in reality only parts of one and the same thing—the physical brain, whose powers and capabilities, when in later rounds it shall be fully developed, have as yet been very impefrectly understood. But though they are thus both on the physical plane, it must be remembered that they respond to and

register, and can therefore reproduce, sets of vibrations differing very materially the one from the other, in exactly the same way as the higher and more refined particles of the astral body would be concerned with a group of desire-impressions absolutely distinct from those belonging to the grosser particles: and yet of course they are both parts of the same astral body.

6. So far as we know, the dreaming power of the lower parts of the physical brain is extinguished instantly at death. The explanation of this difference between sleep and death does not, however, seem to lie in the presence during sleep in that brain of some residual consciousness really belonging to the Ego, but rather in the fact that in sleep the activity of the prâna is maintained almost as fully as during the waking state, whereas at death this life-principle is immediately withdrawn from the dense body.

The etheric part of the physical body is at death finally separated from its denser counterpart, but during the very short period in which for the first time it is perforce used by the Ego as a separate vehicle it may be supposed still to retain something of its consciousness, though as even this would be rapidly fading away as the prânic action gradually ceased, we can hardly imagine that it would have much in the way of dreaming power. Besides, the power of which our correspondent is speaking was exercised during life only when the consciousness of the Ego was absent from the etheric brain during sleep; after death that Ego, under normal circumstances, could not be absent in space from its etheric vehicle (except for a few moments in the case of an apparition to some one at a distance), even though it might remain in a condition of practical unconsciousness. We may safely assume, therefore, that under all ordinary conditions the dreaming power of all parts of the physical brain ceases altogether at death.

7. So many circumstances have to be taken into account in considering such a subject that it is impossible to give any answer that would be universally applicable. One very important factor would be the disposition of the persons. There are some whose nature it is to be perpetually worrying over the past, going over again and again in their minds what has happened to them, and thinking how they might have said this or that if it had only occurred to them, or how they would act in such and such a matter if they had to do it over again. Now we all carry on in our sleep the lines of thought which we have commenced when awake, so such people as these would certainly spend their nights in

unprofitably grinding over and over again the events of the day in their mental mill, and if they happened now and then to bring through a recollection when they awoke, it would be very likely indeed to consist chiefly of a medley composed of the trivial happenings of the previous twelve hours or so. Other people take a more philosophical view of life, and consider that when an action is past and done with it is useless to worry about it further, and they would consequently be unlikely to find the events of the day presenting themselves, when by some chance a fortuitous sample of their nightly divagations got itself reflected into their physical brains. But this, as I have said, is only one factor out of very many that might possibly influence dreams, and it is given only as an example, not as an exhaustive answer to the question.

8. All these are assuredly recollections of the astral plane—more or less imperfect, but still clearly belonging to its freer and more beautiful life. We are often apt in theosophical converse to speak slightingly of the astral world as one of desire, delusion, and so on—as a place eminently undesirable and uninteresting for the student, whose thoughts should always be fixed upon something far above it. Now this last clause no doubt is true, yet the fact that the astral plane is by no means the ultimate goal that we set before us need not blind us to the other fact that it is at any rate much higher than the physical, that its very darkness would be light to us here, and that it possesses among its commonest objects all kinds of delight, of glory, and of beauty of which down here we have scarcely even dreamed. So when some touch of its greater reality *does* come through to us it strikes us as a grand and wonderful surprise. Low though the astral may be in comparison with what lies beyond, it is yet one step nearer to that beyond, and so by no means to be lightly or ignorantly despised.

C. W. L.

THEOSOPHICAL ACTIVITIES

India

We learn that it is probable that the President-Founder will be able to visit Europe next springtime; but his plans are not yet finally determined, and the South African tour has been delayed in consequence of the unsettled state of affairs there.

Europe

A large number of our members are, as usual, on the wing during August and September. This means that most of the branches close their lodges or are dormant for the time, but it also means that the knowledge of our subjects gained by the members during their winter's study makes each one a centre of Theosophic thought and influence wherever he may be, and our sphere of Theosophical activity is ever widening, however little there may be to chronicle.

A new Branch of the Society has been established at Charlottenburg, Berlin.

America

Mrs. Buffington-Davis sailed for Boston, Mass., on Tuesday, August 8th, bearing with her the good wishes and respect of her European colleagues. Mrs. Davis lectured several times, both in London and Amsterdam, and her speeches were always much appreciated.

Our Minneapolis correspondent writes: Mr. Chatterji gave three public lectures here and two in St. Paul, besides numerous other well-attended meetings for enquirers. One of the two Branches consists of Norwegians, and its President has translated the manual, *Man and His Bodies*, for the use of the members. Mr. Chatterji's lecture on *The Science of the Soul*, published in the November *Mercury*, has also been ranslated into Norwegian.

REVIEWS AND NOTICES

Gautama Buddha and Jesus Christ

The Metaphysic of Christianity and Buddhism. By Major-Genl. Dawsonne M. Strong, C.B. (late Indian Army). (Watts and Co. Price 2*s*. 6*d*.)

The purpose of this book is one with which our readers will fully sympathise. The author has lived amongst Buddhists long enough to feel the unrighteousness of the Pharisaical self-satisfaction with which most Europeans in such circumstances thank God that they are not as these heathens are. He desires (in his own words) "to place side by side, as it were, the historical and radiant figures of Jesus the Christ and Gotama the Buddha, and to indicate the analogy between the essential features of the two systems of religion which these great deliverers of a world on earth have fashioned and commended for the acceptance of their fellow creatures." This he has done in a series of chapters which set forth the parallelism of their lives and the analogies which may be traced in their respective teachings upon God and the Kosmos—Soul, Self, Individuality and Karma—Heaven and Nirvana. These subjects he has treated by a careful digest of what is to be found in the books, with much added thought of his own.

The great difficulty in the way of gaining the attention of the English-speaking world to anything of this kind is treated by the author very delicately and sympathetically in his Introduction; and we cannot do better, in order (if possible) to prepossess his Christian readers in his favour, than to give its opening.

"An immense difficulty has to be encountered by those who have been deeply impressed by the value and beauty of Christianity when they are called upon to consider the claims of other faiths . . . It is doubtful if any ordinary adherent of the Christian faith, however extensive his sympathies toward persons outside his own flock, has ever been able to pass this barrier; which always seems to inter-

pose itself when search is made for a common bond of union with an alien belief.

"A man may have lived many a year in the East, and witnessed there with deep appreciation the purity, the endurance, the touching self-denial of the devout peasantry, and the beautiful charity of the poor to the poor; or he may have associated with saintly ascetics in India, and with the yellow-robed and gentle *religieux* of Ceylon; he may have surveyed the famous temple of that fair island, in the intense stillness of a tropical night, till all identity of self seemed to vanish in the solemnity of the surroundings, and the only sound was that of a monk's intoning voice heard from within the dungeon-like apertures of the building, and the only light that of the fitful fire-flies amid the lofty and drooping foliage; yet in each and all of these experiences, that aroma of holiness, so perceptible at times in our own religious atmosphere, would somehow seem strangely absent to the unacclimatised senses, and no halo would be distinguishable by a vision which had been restricted by prejudice. . . . In any case, the more apparent it becomes that every religion worthy of the name springs from a root common to all, and is really at bottom the one true cosmic religion, and that the variations are superficial and unimportant in themselves, the greater will be the advantages accruing to humanity in the political, social and moral spheres."

It is, however, to be regretted that the author should have applied himself so exclusively to the presentation of Buddhism as seen by European authors. If it is difficult for a Christian so far to think himself out of his surroundings as to see moral beauty in one whom he regards as a heathen, it is still more difficult for a European philosopher to enter into the mind of an Indian sage. He does not realise that both the foundations and the methods of his thought are utterly different from the assumptions and conceptions of the earlier thinker; and our author, in trying to rationalise the doctrine of Reincarnation, Karma and Nirvana according to the extreme negations of Southern Buddhism as interpreted by Mr. Arthur Lillie and others of that school, has unconsciously done much injustice, and perpetuated much needless confusion. From Weber downwards, the majority of European writers do not *desire* to find—I might use stronger language, and say they hold a brief for the defence *against* finding—in the Buddhist teaching, such a clear and intelligible doctrine as might be used for General Strong's purpose. That, in spite of this, our author has not been turned aside from his aim, is the best forecast that he

will carry his readers with him. With the true soldier's eye he has seen the right place to strike, and has struck—boldly and skilfully; and we wish his book every success.

A. A. W.

The Social Crisis in America.

Pauperising the Rich. By Alfred J. Ferris. (London edition. Headley Brothers, pp. xiii., 432.)

In discussing this remarkable work at some length, I hope that I shall not be misunderstood as doing any injustice to the profound studies of social problems which have been made in the old world. It seems to me that, at the present time, it is rather to America we have to look for the latest word upon the new departure which these studies may be expected to take in the present and near future. Not only does the condition of society in America make the finding of some solution a work of more immediate necessity, but also the characteristics in which the American mind differs from the European are such as to give far more freedom to thought. This, however, needs explanation. In the sense in which the word is used by the vulgar American "spread-eagleism" it is, of course, a misnomer. A thinker in England is as free to express and publish his thought as in America—perhaps more so. The complete reliance which seems to be still felt by every writer and speaker on the other side the water upon the power of "public opinion" to crush everything which may be objectionable to it, is by no means a token of what *we* mean by freethought: it is a reminiscence of the time (not so many years ago) when men were tarred and feathered, shot and hanged for expressing thoughts which the public opinion of that period declined to sanction—a condition of things gone by in England for at least a century. At this point I fancy I hear some of my friends ejaculate "Bradlaugh?" Ah, that was an exception, and I don't think he ever quite understood what was really against him. At the time he entered Parliament I knew nothing of him but that he was an Atheist, a very effective speaker, and devoted worker for the poor. I read his first speech and said to myself, "Oh, dear, this will *never* do! He *preaches* to them, and that is the one thing the House of Commons *won't* stand!" And in fact they could not stand it; it was this which gave the old crusted Tory party courage to start a crusade against him. Had he only gained the ear of the House, no one would have dared to say a word against him for his opinions; he was sacrificed, as it seems to me at least,

not because his religious views shocked the House, but because his speeches bored it. The impassioned solemnity with which the orator was used to sway his East-End meetings was out of place, and the light, almost jesting tone (which the Prophet mistakes for frivolity) in which an assembly of educated men discuss such subjects—taking for granted the emotions he has been used to move heaven and earth to raise—was out of his reach; to *our* misfortune, even more than to *his*.

But in England the distinction of noble and serf—the great proprietor and his labourers and dependants—has been the *form* of society for so many centuries that it has become in our minds an established illusion, like time and space; those of us who most dislike it are forced to think according to it, and anyone who speaks against it is felt by almost everyone as trying to upset the foundations of society. It is next to impossible to an ordinary Englishman even to conceive of a condition of things otherwise organised. Now this hereditary oppression of thought itself is a much more serious disqualification for the search after Truth than any repression of writing or speaking, and it is here that the Americans have the advantage of us. It is the privilege of their youth as a nation that they have not the formed and settled convictions of their elders; their *tradition* is of equality, and the question which is now actually pressing upon them is, whether they shall permit the formation amongst them of a system of aristocracy like ours or no. The stream is, as yet, under their guidance; it is possible for them to model their future society in another and better shape, if such an one can be found. How long this possibility may last is a question only of years, and these but few; what may come if the wrong shape be chosen, or if things are left to drift, are grim questions which no one cares to raise as long as it can be avoided.

The Nationalist (and Socialist) ideal of Mr. Bellamy and his associates is thus, in its place in America, not a proposal to upset Society, as it might be treated in a country like England; it is simply a suggestion of one way into which the forming civilisation may be directed, if taken in hand in time. The author of the book under review, Mr. Alfred J. Ferris, who dates from Philadelphia, whilst fully recognising the necessity of some scheme which shall protect every member of the community from actual want of the necessities of life, is yet of the opinion I have myself ventured lately to suggest, that the Socialist system in uprooting the tares *does* unfortunately manage to uproot a good deal of wholesome wheat also.

He is of opinion that he has found a middle way, by which Society may provide for all, without the total destruction of the fabric of "business" at present giving exercise to the faculties of mankind and furnishing the object for their exertion in which the Socialist ideal seems lacking.

That Mr. Ferris should have so clearly seen what is the immediate need, and should have had the courage to formulate a system to meet it, is a step of great importance, even though the system should turn out imperfect or unworkable; and makes his book well worth study. His first part is entitled, "The Diagnosis—an Essay in the Conservative Criticism of the Present Social Status." Its purpose is summed up as "the investigation of the World's Charitable List." The meaning of this phrase will be seen by a few lines from the Introductory Chapter:

"Ignoring conventional distinctions, then, the classification of wealth is very simple: either a man has earned his wealth, or he has received it through charity. The essential question of its being or not being charity is not in the least affected by the fact that it was given to him by a parent or near relative, or by his receiving it after the death of the donor, or by any other similar consideration.

"It undoubtedly has an important influence on the effects of charity, however, that it is given not condescendingly, but as between equals. The charity which usually monopolises the name gives as to an inferior, and considers that a stigma attaches to the acceptance of its gifts. This charity we shall hereafter call the Charity of Condescension when we have to distinguish it . . . but, despite the wealth and social standing of those whose names head its list, the Charity of Equality is in its essence on a par with its humbler sister. . . .

"We grant without demur that there is no disgrace in receiving charitable help, either from the Charity of Condescension or the Charity of Equality. . . . Receiving a gift of two dollars a week does not disgrace one of Mrs. B.'s pensioners; receiving a gift of two million dollars a year does not disgrace the rich man's heir.

"In fact, there is only one form of disgrace connected with receiving charity, and this lies in *receiving it unprofitably*. If Mrs. B.'s *protégé* fail to make a good use of her gift—if he be pauperised by his allowance—it *is* a disgrace to him, and a charge against Mrs. B.'s wisdom in placing the money in his hands. If the rich man's

heir fail to make a good use of his inherited millions—if he allow them to support him in luxurious and unprofitable idleness—in short, if he be pauperised by them :—then indeed the charity which he has dishonoured is turned into a disgrace to him and a charge against the wisdom of the social arrangements which have placed it in his hands."

I fear that some of my readers will already be horrified ; and yet —could any better parallel, or one more needed at this moment, be drawn ? Does it not furnish the true rationale of that interference with a man's "right to do what he will with his own" which *must* come, in one shape or other, before long ?

In the following chapters our author takes up the traditional American hero—the Self-Made Man ; pointing out (truly enough) that he never wishes his children to go through his own training, and that most men "do *not* thrive on continuous trial, hardship, misfortune; are not able to begin the fight of life at the cradle and draw the breath of battle all their lives . . . The assistance and support which are so greatly needed by ordinary humanity as a preparation for conflict and effort it is the function of the world's charitable funds to supply." Mr. Ferris takes up the various methods in which this is done ; first, amongst the very poor—who, says he, seldom get enough to give them a fair start—only the mere pittance which keeps them day by day merely from starvation, into which they fall at once if this fail them. Next, the middle classes—those betwixt the very poor and the rich who can afford to spend money in pure display. Of these, the larger proportion of American citizens, he has little but good to say ; and I think we in England may claim the same praise for ours ;—that, with all exceptions reckoned for, the money spent by parents on the education of their children is, on the whole, *well* spent, and does actually fit them for the battle of life ; and that, in turn, the children pass faithfully on the tradition they have received. But when we come to the millionnaires, our author, though not denouncing them as a Socialist militant might do, yet shows how comparatively unfavourable are their circumstances. In his words, "The Self-made Man began his career by having something and wanting something else. But his children begin their career by having almost every purchaseable thing that the mind of man could desire, and there is danger that, unless somebody have inoculated them with wants of real moving power, they may not wish for anything else intensely enough to work for it"—in other words, may be "pauperised by excess."

Our limits forbid us to follow this into more detail, but one passage must not be omitted.

"The function of an ideal is simply *to draw out a man's earnest effort.* For the ordinary middle-class man the task of earning a living does this very fully and with very good results. He amply justifies the charity which was expended on his rearing and training if he gain an honourable living for his family, and properly rear and train his children. But our millionnaire-by-inheritance has had this work done for him, and the charitable fund which he inherits has immense possibilities over and above the most amply provision for his children. To make of this vast fund as meritorious use as our plodding middle-class man has made of his it is necessary to choose an ideal, and one sufficiently high-flying to evoke our millionnaire's strenuous endeavour. His right to eat, drink, and be merry is not disputed by the world :—(she is, however, thinking very intently on this subject). But it is the right of the pilot to sleep while a richly laden ship committed to his care drift aimlessly; what shall we say of the right of anyone to entrust such a ship to such care ?"

In his second part Mr. Ferris comes to his suggested remedy. He calls attention to the vast economic results of the inventions of the past century, calling them the People's Heritage of Ideas. He asks : "Who is it who receives the profit of all this ?" and finally works out the answer that all goes in cheapening the goods required by the Consumer. Here is his special point. Instead of being satisfied to say, as is usually said, that the Producer is also the Consumer, and thus gets the benefit of this; he analyses the *distribution* of the profit, and shows that this goes, not according to *need*, but to *consumption.* In this manner the rich man, who consumes much, gains most by the general cheapening, and the poor nothing; the profit of the world's Invention is, in fact, distributed as a premium to the rich instead of helping those who are in need. The proposed remedy for this injustice is "for the Government to collect the income of this—the People's property—by means of taxes, duties and imports; and to divide it in equal portions, to provide for the general welfare."

We need not follow in detail the calculations which bring him to the conclusion that a revenue might thus be raised which would afford for each man, woman and child in the United States an inalienable income of about one hundred and sixty dollars per annum, in addition to their earnings in business, which would not be other-

wise interfered with. In this manner the social failures would be preserved from actual starvation, whilst an automatically increasing pressure would be put upon the larger incomes, tending (as our author hopes) to discourage the enormous accumulations which form just now the most immediate social danger in America.

It is a weak place in the scheme that our author does not seem to have troubled himself seriously to consider the working of so large an addition to the burden of taxation. Thirty pounds a year for each member of the family would not go far towards the loss caused by the doubling the cost of everything required; and it is a matter for elaborate calculation, not for a Review, to discover if this be more or less possible than the sharing of the whole product of labour which forms the essence of the Nationalist idea. It is here that the question lies;—most of the advantages claimed for the new scheme would be at least equalled under the older. Referring the reader to the book itself for their discussion; containing as this does, a large amount of thought valuable in itself even if we disagree with its conclusions, we must close our notice with a word or two on its last chapter, headed "The Hunger for Dead Sea fruit." To the Theosophist the "problems of economics tinctured with moral issues" are of more interest than all beside. Our author says: "We may reasonably define moral evil as the attempt to reach certain legitimate gratifications of human nature by short cuts. . . . Each generation as it comes on the stage is pretty faithfully warned of the futility of these; *but* it is also rather freely advised that the normal and legitimate ways are blocked—for all except a favoured few. Large progress in persuading men to attempt Nature's high roads in place of the short cuts must largely depend upon the demonstration that they are not barred. . . . Every opening of the high roads therefore—every provision of the means for enabling all men to develope their innate powers, and for withdrawing special obstacles to the multitude on the one hand, special privileges to the favoured few on the other—every such movement diminishes idleness, extends and intensifies application, multiplies sane and purposeful activities and as a necessary result diminishes vice."

From the days when Political Economy was only the science of the Wealth of Nations to this, which is well defined by our author as the Art of Economic *Reform*, is a long and encouraging step. To the pessimists who think all would be spent in drink and idleness, we commend this last quotation: "To say that our new distribution of

seed-grain would be wasted, and would but go to swell the vast sea of vice, is to say that it would bring no message of hope to its recipients. It is to think of vice as receiving the serious tribute of men's hopes, and as being the ideal to which they would devote whatever accession of power came to their hands. But all our experience proves the contrary. . . . If the plan we have outlined in the preceding pages would, as we believe, cause all men to work for nobler ends, with ampler powers and from saner motives, it would also necessarily, without further devices, and by virtue of its own innate power, strike a tremendous blow at the power of the kingdom of vice."

A. A. W.

MAGAZINES AND PAMPHLETS

IN the *Prasnottara* for July, D., in answering the question "Is it possible to live simply on fruits and milk without injury to health?" says, "The question of food must be regulated by a man's nature, his worldly duties, his health, the country he lives in, and the aim of his life. To all practical purposes the question is a relative one, and must be determined by the man for himself"—which seems the common-sense of the matter. "He that *can* receive it, let him receive it!" The "Catechism of Hinduism" discusses what makes a man a Brâhmana, and we learn that neither birth, the possession of spiritual knowledge, karma or charitable gifts can do this for him. The notes of Mrs. Besant's conversations continue the "Building of the Individual." It is to be hoped that these notes will be made available in some shape or other for English readers.

In the absence of our Pandits we can only acknowledge the receipt of the *Sanmarga Bodhini* from India and the *Sarasavi Sandaresa* from Ceylon.

Mercury for June contains a portrait of Colonel Olcott. Dr. Marques treats of the lessons of White Lotus Day, and Mr. George E. Wright concludes his paper on "Planetary Influences and their Effects." The remainder of the number is occupied with the Convention, which was mentioned in our July issue.

The July number contains Mr. Fullerton's Address delivered at the Convention. Under the title of Moral Evolution he discusses various questions arising upon moral responsibility, reward and punishment, not without divers sly hits at the "streaks" of undeveloped moral sense we come upon in men and women, "otherwise strictly honest" as to such matters as cheating the Customs, political

—ahem, assertions! and the like. The rest of the number is filled by shorter papers on the Human Aura, the Strength of Theosophy, etc.

From Buenos Ayres there reaches us the July number of *Philadelphia.* The opening article is a translation of Mrs. Besant's paper on Prayer. Manuel Frascara details what seems an unquestionable case of prevision by a clairvoyant. The well-known signature of Amaravella is appended to a paper on the Foundation of Brotherhood; Dr. Marques on the Scientific Corroborations of Theosophy, Ch. de Lespinois on Prophetic Visions, the conclusion of H. P. B.'s "Science, Occult or Exact," and a creepy story of a mummy's revenge, by Dr. Marc Haven, make up an interesting number.

San Paulo (Brazil) sends us the first number of a slender quarterly under the name of *Review of the Psychical Society of San Paulo* and the editorship of Mlle. Suria Macédo. In the preliminary notice we are informed that this Society was founded on the 5th of February last, and is an independent group of esoteric students, unconnected with any centre or school. Its relationships may, however, be judged by the fact that the Editor fills a considerable portion of her limited space with an account of the Theosophical Society and a translation of its rules, as adopted at a meeting held on the 4th July, 1898, "na Avenida Road, 19, em Londres." Julio Cesar da Silva tells a dainty little story of how he met a ghost-lady, his love for many years in some earlier life; a short paper on Spiritism in Medicine follows, and another anecdote told by R. Tavares of a spirit-voice thanking him for the wreath he had laid upon the grave of a dear friend completes the new venture. We wish the new Society every success in its undertaking "to receive and profit by all the explanations and enlightenment which Science can supply, without entangling itself in religious or political struggles; and to rely courageously upon the result of its labours, trusting, like their own bold mariners of the fifteenth century, in their good star"—the star of the Wisdom!

Also received from Philadelphia *Praeco Latinus*, wherein men are tempted to keep up their Latin by a modern magazine in that language, and wherein we may see old friends with very new faces—for example, "ROBINSON CRUSAEUS, modo in lamellis metallicis fusus quondam prodibit in forma libelli compacti." What do you think of that?

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