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ON THE WATCH-TOWER

IN the paper entitled "A Plea for less Dogmatism in Public Teaching," which appears in our present issue, we see a perennial problem of practical Theosophy once more breaking through the ever-virgin soil of the perpetual critic's brain. The horns of the dilemma are both of them deadly; the point of right balance is narrower than a razor's edge. The guardians of the wisdom long to give; mankind is not fit to receive. If too little is said the wisdom remains unmanifest; if too much is said evil results from misunderstanding and misconception. Who is wise enough to say just the right thing even when he addresses one single other soul, much less when he has to speak to a hundred?

And here is a point which purely rationalistic critics will always neglect; the teachings of the wisdom have ever been addressed to men's "souls" and not to their brains solely. Who then down here has the right to say to the teacher: "So far shalt thou go and no farther"? And yet this is what almost invariably occurs whenever the wisdom is given forth. This was the cry of the General Church, when by their councils they anathematised the Gnostics and rejected the wisdom-tradition. "So far shalt thou go!" It is distressing to see the whole question

begged by the term "practical." Is the wisdom for the citizen alone, for him who if he practise the civil virtues solely has done enough; or did the Christ speak falsely when he declared: "My kingdom is not of this world"?

Are we who are for the most part still in the class of those who would do well if they practised the civil virtues (the virtues required of the average man) and who are not yet prepared to submit to the sterner discipline of the contemplative (life the virtues of the disciple, of him who would seek perfection and become like the Christ)—are we wise enough to decree our own limitations, when it is just these limitations which we should remove?

What is the "practical"? "Planetary chains" and "manvantaras" are not practical, says our contributor; they are no use to the evolution of the race, they benefit nobody, they should be cut out of all public teaching. But surely a right understanding of the constitution of the great world and the time-periods of its life-span is a most necessary discipline for the mind that would understand the universe and its small image—man? Otherwise, why the lauding of the science of astronomy, which we are assured by even rationalists to be so "practical?"

As a matter of fact, these doctrines refer to facts which are the most practical things in the universe, for it is just these facts which constitute the life and motion of the great world, and are the instruments of all action, doing and karma.

What Mr. Webb seems to be really objecting to is not the doctrines themselves, but the *manner* of setting them forth. And here I would agree with him so far, that unless a speaker or writer can keep some point of contact with the consciousness of his hearer or reader, he had better keep silence and leave the subject to someone who can. A dogmatic statement, when made by a person who is absolutely ignorant of the subject, is an un-mixed evil; whereas a dogmatic statement if made by one who does understand something of the matter, may prove of immense value; for though the speaker may not be able to explain fully (since all higher doctrines deal with facts which in their nature *cannot* be described in terms of pure brain-consciousness), nevertheless, the fact that his consciousness is an open channel

to the region of such facts is an immense help to those who have not their own inner senses awakened.

Finally, I would remind Mr. Webb that in protesting against dogmatism he has unconsciously become dogmatic. He would have certain things done his own way, because, of course, he honestly thinks this way is best for the movement. But, though many doubtless feel great sympathy with his views, others in the movement do not see with his eyes, feel with his heart, or think with his thoughts. Who is to judge between then? What indeed is best for the movement? Who shall say? For the movement is as wide as the world, as manifold as the hearts and minds of men.

I have written this with no desire to eliminate the rationalistic factor from the great equation, for I believe that it is a most necessary factor in our common life and thought. None desire more earnestly than myself that all theosophical teaching should be marked with dignity and good sense, and yet none are more keenly alive to the fact that what we ordinarily call good sense may be a limitation to the larger life of the soul. So many things are there at which fifteen years ago I would have jeered with self-complacency, but which I have now learned to treat with respect and reverence, that their number gives one pause to consider how many more there may be which at present seem to me useless and absurd and even mischievous, but which for all I know answer to pressing needs in the vast heart of our common humanity. No task is so difficult as to hold one's self free from the environment of the moment, but until we have learned to detach ourselves at will from this environment we shall never be able to understand things as they are.

* * *

THE discovery of the X-rays has been a fortunate occurrence in many directions. Setting aside its physical utility, it has been a powerful educative factor in breaking down negationalism in physics and opening up the possibilities of etheric matter, the outer court of still rarer media. We need not quarrel with people who will believe in *clairvoyance* provided the *lucide* be called the "girl with X-rays' eyes"; it is a step in

Towards the Discovery of Other Instruments of Consciousness

the right direction, and we can wait patiently for a further advance, signs of which are appearing in many directions. In this connection the following cutting from *The City News* of September 16th may be of interest to our readers :

The latest discovery reported in the realms of electricity is an instrument which will "enable the blind to see and the deaf to hear." Mr. Peter Stiens, a Russian scientist, is the inventor. He says: "I do not claim and I do not attempt to 'restore' sight as restoration is usually understood. I give artificial sight, and it makes no difference whether the person was born without eyes, whether the eyes have wholly or partially been destroyed since birth, or how the sight has gone. My experiments are not completed. I have yet much to do, but the results are all that I have anticipated so far. Greater things will come. But the sight is already given. My apparatus will, as in the camera, focus the rays of light from the object to the brain, and sight is given, the objects being clearly seen, not inverted, but in their proper form. My apparatus constitutes a substitute for the lens." A representative of the London *Daily News* was effectually blindfolded, so that he was quite unable to see the matches and candles lighted before him, and communicated with the apparatus. "I felt," he said, "a slight sensation of an electrical current passing through my body. Then quickly the darkness passed away, a dull grey took its place, and was succeeded by a light, clear and bright. I saw fingers held up before me, and a disc that looked like a coin." The person wishing to talk to the deaf speaks into the apparatus, the vibrations are carried through to the person being spoken to, and thence by nerves to the resonating chamber. Asked what would happen if the auditory nerve were at fault, Mr. Steins said another nerve would be educated, so to speak, to take its place. Moreover, the complete apparatus is to be of so portable a character that it will be quite easy to carry it about and use it for the ordinary practical purposes of life.

* * *

RESEARCHES into the subject of dreaming, made by the French *savant* Vaschide in a recent memoir of the "Académie des Sciences," result in the statement that every-

The Latest Science
on Dreams

one dreams, and that persons who say that they do not do so are in error. For upwards of five years M. Vaschide has observed thirty-six persons from the ages of one to eighty years, and has also permitted his own experiences to be controlled by forty-six other persons. His method consists in subjecting the persons under trial to the closest observation, and to note with extreme accuracy their gestures, movements and changes of expression, as well as everything

spoken aloud, and at the same time he tests the depth of the sleep by the usual methods. He arrives at the following conclusion, people dream during the whole time of sleep, and even in sleep so deep that it borders on unconsciousness. Dreams of deep sleep have, however, quite another character. A close connection exists between the nature of the dream and the depth of the sleep. Dreams in deeper sleep relate to events long since past and lying further back in the consciousness; on the other hand, the lighter the slumbers, the more the dreams relate to the present. Those who maintain that they do not dream are under a psychic error. They do not remember because dreams are noticed usually only on falling asleep or on awaking, and certain people awake so quickly that the dream escapes their observation. Young children begin to dream "aloud." This "dreaming aloud" is related to dreams caused by being suddenly awaked. M. Vaschide concludes by remarking that the brain works perpetually, and that in sleep we always dream. Sleep is not "a brother of death," as Homer says, but, on the contrary, "a brother of life."

* * *

MR. ANDREW LANG again comes forward, in *The Athenæum* of October 14th, with fresh evidence of the persistence of the old-world magic fire-rites, and this time with

More about Fire-
walking

testimony which puts all previous hypotheses of stay-at-home scepticism entirely out of court.

It is worth while to put this evidence on record *in extenso*. Mr. Lang writes :

Some weeks ago I condensed in the *Athenæum* a description of the Fijian fire walk (Umu Ti), written by Dr. Hocken, F.L.S. Mr. Tregear, the well-known author of a Maori dictionary, now sends me Col. Gudgeon's account of his own adventure as a fire-walker. In the *Journal* of the Polynesian Society (vol. ii., p. 105) Miss Teuira Henry described the rite as practised at Raiatea in the Society group, adding the ritual song chanted, and a photograph (not published) of the performance. In No. 1, vol. viii., p. 58 (March, 1899) of the *Journal*, Col. Gudgeon, British resident at Rarotonga, late a judge in the native Land Court, and an accomplished student of the Maori speech, records his own experience. A Raiatea man, young, but of the fire-walking clan, officiated. (This clan is analogous to that of the fire-walking Hirpi of Mount Soracte.) The date was January 20th, 1899. As usual, a large fire had been blazing on a foundation of stones; the burning logs

were hooked out, and at 2 p.m. Col. Gudgeon found the glowing stones ready for the ceremony. The officiating Raiatea man pointed out to his native pupil that two stones were not hot, they having been taken from a *marā* or sacred place. Nothing was done by way of magic except that the Raiatean spoke a few words (not reported) while he and his *tauira*, or pupil, thrice struck the edge of the oven with witch branches of the *ti* (*Dracæna*). "Then they walked slowly and deliberately over the two fathoms of hot stones." The pupil handed his branch to Mr. Goodwin (on whose land the performance took place) and said: "I give my *mana* over to you; lead your friends across." The word *mana* means a kind of "magnetic" or magical force which individuals are supposed to possess in differing proportions. Mr. Gladstone had plenty of *mana* from a non-Polynesian point of view. So, in a more absolutely Polynesian sense, had D. D. Home, the "medium." Perhaps "power" is the best English equivalent for *mana*.

Col. Gudgeon, before these performances, had asked that the glowing stones "should be levelled down a bit," as his feet "were naturally tender," and so the stones were "levelled flat." In walking across three white men accompanied him—Dr. W. Craig, Dr. George Craig, and Mr. Goodwin. Col. Gudgeon "got across unscathed." He says:

"I knew quite well I was walking on red-hot stones, and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks, both at the time and afterwards, but that is all."

As to the heat, the oven is made for the purpose of cooking the *ti*, which is put in after the rite. Half an hour after that performance a green branch thrown into the oven blazed in a quarter of a minute. The *ti* (*teste* Col. Gudgeon, who ate his share) was well cooked. He walked "with deliberation," and "the very tender skin of my feet was not even hardened by the fire." He offers no explanatory hypothesis. The ceremony is not now practised in New Zealand; but when Col. Gudgeon's paper was read to some old chiefs of the Urewera tribe, they said that their ancestors could also perform the ceremony.

In this case (1) no preparation of any kind was applied to the feet; (2) they were not hardened by walking unshod; (3) no abnormal psychical condition was involved. Three stock explanations were therefore put out of court. I have none to offer; but the facts appear to illustrate the mediæval ordeal, as well as certain other curious phenomena handed down from of old.

Such evidence brought forward by such observers is the thin end of the wedge for the thick heads of materialistic scepticism, but we fear that it will require many a long year of driving home before "scientific" sceptics will admit that "they don't know everything down in" even the physical "Judee" they have commandeered from the heathen.

WE wish we had space to reproduce the whole of the excellent address of Sir James Crichton Browne to the medical students of Owens College, Manchester. It is a stirring exhortation to those entering on the serious duties of disciples of Æsculapius to avoid the "materialistic virus" and turn to the health-giving source of idealism. In warning his audience against the dangers which beset them, Sir James (we quote from the full report in *The Manchester Guardian* of October 3rd) said :

Right Science I allude to those tendencies to materialism which regards mind as a mode of motion, or to its congeners, naturalism, which subordinates spirit to mechanism and sets unchangeable law as supreme, and agnosticism, which ignores both mind and matter and confines its attention to phenomena—tendencies the influence of which you are all certain to feel, and to which some of you are not unlikely to succumb. If your local teachers supply you with no antidote to the materialistic virus, the great catholic teachers to whom all who are interested in medical and biological science are obliged sooner or later to turn will inject it into your veins with tenfold virulence.

Among these catholic teachers he especially singles out Herbert Spencer and Huxley as the "Pasteurs" of this materialistic virus, which "reduces all things to the pull of opposing atoms."

Under its interpretation intellect is the activity of nerve cells; immortality is a delusion; virtue, honour, duty are forms of selfishness, and heroism becomes a kind of disease. To drift into materialism from indolent acquiescence, or callous sensuousness, or out of deference to scientific authority; to adopt it in defiance or bravado; to rest in it without testing its credentials again and again in the new lights that the changing years bring to us, is the height of folly. To let the ideal slip from us by clutching it loosely, or by neglecting to supply it with the necessaries of its life, is to sacrifice our most precious birthright. I cannot help thinking that in our medical tribunals we are too apt to allow judgment to go in favour of materialism by default, and to let blatant assertion pass for proof. The battle is not ended; it is scarcely begun; and if I discern the signs of the times aright there are hard knocks in store for materialism, naturalism, and agnosticism. What I have to say is simply an exhortation to hold fast, as your sure refuge, by idealism, which, in one shape or another and however smothered up, still dwells in each of you.

Finally, in a masterly summary of the gaping rents in the materialistic armour, the learned lecturer pointed out how "science" was at present limited in every direction.

Physical science can never prove to us the existence of mind in our fellow-men, and yet that is one of our most rooted convictions. And physical science is equally incapable of substantiating that the quantity of force in the universe is fixed—the first principle without which science is impossible, and which we have to take on trust. In these and in other instances which might be adduced it is seen that our whole mental fabric is built up on beliefs, lying deeper than science, in regions into which, with all its modern acuteness and instrumental aids, it cannot penetrate.

* * *

FEW things are of greater importance to modern exponents of theosophy than the acquisition of the tremendous power of “right speech.” Those of us who cannot Right Speech speak with first-hand knowledge of a subject gain nothing eventually by heated assertion, no matter how convinced we may be for the time being of the truth of our assertions. In this respect we should do well to copy the example of Benjamin Franklin, concerning whom Sir George Trevelyan in his just published work on *The American Revolution*, writes as follows :

He trained himself as a logician ; making trial of many successive systems with amazing zest, until he founded an unpretentious school of his own in which his pre-eminence has never been questioned. He traversed with rapidity all the stages in the art of reasoning, from the earliest phase, when a man only succeeds in being disagreeable to his fellows, up to the period when he has become a proficient in the science of persuading them. He began by arguing to confute, “souring and spoiling the conversation,” and making enemies, instead of disciples, at every turn. “I had caught this,” he wrote, “by reading my father’s books of dispute on religion. Persons of good sense, I have since observed, seldom fall into it, except lawyers, University men, and generally men of all sorts who have been bred at Edinburgh.” He next lighted on Xenophon’s *Memorabilia*, and, captivated by the charms of the Socratic dialogue, he dropped the weapons of abrupt contradiction and positive assertion and put on the humble inquirer. . . . Then he once more changed his style of conversation, and this time for good. Keeping nothing of his former method except the habit of expressing himself “with modest diffidence,” he refrained altogether from the words “certainly,” and “undoubtedly,” and from the air of aggressive superiority which generally accompanies them. The phrases with which he urged his point, and seldom failed to carry it, were : “I conceive,” or “I apprehend,” or “It appears to me,” or “It is so, if I am not mistaken.” He made it a practice, likewise, to encourage his interlocutors to think that the opinion which he aimed at instilling into them was theirs already.

THE HIDDEN CHURCH ON RUSSIAN SOIL

(OCCULT SECTS OF RUSSIA)*

II.

THE CHAIN OF SECTS. THE DOUKHOBORTZI

IN this last year of the nineteenth century, the rocks of Cape Diamond and the shores of the mighty St. Lawrence in far off Canada have witnessed the arrival of a band of fugitives, who, rather than renounce their creed—the secret creed containing for them the symbol of true faith—have forsaken their native land, their property, and in some cases even their family. Like the Puritans of the “Mayflower,” the Russian “Champions of the Spirit,”† the Doukhobortzi and their brothers the Molokans, driven out of their last asylum, itself an exile, in their own country, have sought refuge in a distant land. Their future now lies on the soil where lives the heroic memory of Montcalm, and which became English by the bravery of Montcalm’s adversary, General Wolfe. With the future of this little Slavonic colony, established under the free skies of Canada, we are not concerned—it lies with them to make or to mar.

The history of this sect, however, and of their struggles, is of the deepest interest to all theosophical students. And although accounts of Doukhobortzi religious fanaticism, so remarkable in thought if failing sometimes in action, show that a group of illiterate peasants used means worthy of the Inquisition for upholding the influence of their creed over the minds of rebellious brethren—such accounts have not been proved true. For the Doukhobortzi trials of long bygone years, like the religious trials of to-day, belong to the category of things of

* For the first paper on the Bogomiles and Kalikas see the September issue of this REVIEW (vol. xxv., pp. 33., *sqq.*).

† “Doukh” (kh like ch in “loch”) in Russian means “spirit,” “essence,” “the Holy Ghost.” “Boretz” (plu. “bortzi”), “a fighter,” “champion.”

which an eminent Russian historian has written: "Russia is the land of results, all ripens there in shadow and silence." (Pipin.)

For all those who have ever seen, as did the author of the papers* upon which this article is founded, the solemn ceremony of marriage between two young Molokans, it would be difficult to believe such tales of cruelty and ferocity. A dense but calm crowd of Molokans stands under the open sky on the shores of the blue Volga, and watches with quiet earnestness the most venerable member of the community as he implores the blessing of Heaven upon the young couple standing there hand in hand. Close around stand the parents and relatives, joining in the prayer, and lifting up their hands to Heaven. Could such men have possessed the hearts of tigers?

But in order to study the Russian sects that are still powerful in the present day one must look back to the very beginnings of Russia itself. Although Russia some time ago fêted the completion of her first thousand years as a nation of Christian Europe, in examining closely the history of the Slavs during this period a serious doubt arises as to whether Russia as a whole *was* or *is* so strictly Christian, taking the word in its exoteric, dogmatic meaning.

Kuhlmann† was the first who openly promulgated esoteric teaching, and before him no definite mystical system had been brought into public notice. In spite of his speedy execution, however, the ideas sown by him sprang up and continued to push out on Russian soil their fresh green creepers, until at length they appeared throughout the land.

The question arises as to how such a growth was possible in a land so oppressed, and amid such a popular dread of heresy? Had Russia recognised the heresy in the ideas which thus found root, she would in all probability not have accepted them, but she recognised them not; and at the present day we find the entire country pervaded with "heretical" thought. Russia has grown up fed almost exclusively upon "heretical" teachings and ideals, upon the religious traditions of the Palea

* Livanof, "Molokans and Doukhobortzi in the Ukraine and New Russia," in the *Viestnik Yevropi*. October, 1868.

† See my article "The Protomartyr of the Mystic Way in Infant Russia," in the February number of this REVIEW (vol. xxiii., pp. 489, *sqq.*).

apocrypha, and upon the songs of the Kalikas, the troubadours of Russia. The songs of the latter told of devotion to Christian saints, but these saints took their origin in the old heathen gods, and in some instances preserve even their names.

Finally the nation has been a mystic from its birth and is so deeply Eastern in its tendencies, that in spite of all obscurity of origin, the evidence of its parentage is stamped clearly upon its soul.

In the dawn of Russia's life we see the Kalikas, the wandering minstrels so closely resembling the troubadours and chevaliers, the messengers of "love," bringing to the newly converted Christian country the legends and songs of Greece, of Byzantium, and of the neighbouring Slavonic countries, and coming from both east and west. All over the country they went, pledged to song and to pilgrimage, to poverty and to celibacy. Some of them became monks and even bishops. The vast country which now forms Russia had not then been welded together, and the budding Christianity of the Eastern rite had not yet completely triumphed over the native gods.

In far-off days Perun the Thunderer, the Jupiter of the ancient Slavs, reigned supreme over the dark woods of Kiev, until by order of St. Vladimir, his idol and his worship were drowned in the floods of the Dnieper. And still in those vast regions on St. John's day burned the sacred fires, and the maids danced round the flames with flying wreaths of flowers; still at midnight the "páporotnik," the magic plant, brought forth its mystic flower. And so to-day dance the maids, calling to "Ivan Koupala," giving their saint, the patron of the feast, the name of the old Slavonic god. Now as then, to be "vladon" is to be under the sway of Lada, the goddess of love; now, as then, in Southern Russia on the 24th of December the youths go from house to house, singing praises to Kolyáda, another heathen deity.

In those far-off days, Litva—Lithuania—still had its strange cult, now nearly undiscoverable, which held its own so long against the religious and knightly orders of the West. Then, in the farthest North on the Island of Rügen, the Slavs fought long before surrendering the temple of Svyantovid, to whom they

were accustomed to offer round cakes and wine, and who rode at their head in battle on a white horse, deemed to be divine. So pure was the atmosphere around the statue of Svyantovid that his priests, when near it, dared not breathe, for fear of polluting it.*

Krasinski gives the following curious information: "A Russian manuscript of 1523 discovered recently, contains a discourse by an unknown author, in which the following remarkable passage occurs: 'There are Christians who believe in Perun, in Chor and Mokosh, in Sim and Regl, and in Vilas, who, as these ignorant people say, are three times nine sisters. They believe them all to be gods and goddesses, and make them offerings of korovai† as well as sacrifice hens to them. They worship fire, which they call "Svaroyich."' According to Nestor‡ the three first-named deities had their idols at Kiev before the introduction of Christianity. Nothing is known about Sim and Regl. The belief in the existence of Vilas§ or well-disposed fairies forms even now one of the superstitions of the Morlachi in Dalmatia. Korovai is the name given to wedding-cake in the various Slavonic countries. The name Svaroyich|| given to fire by its worshippers is the patronymic of Svarog, the Vulcan of the ancient Slavs. It is very probable that the secret rites performed by some of the Raskolniks (dissenters) are nothing but the continuation of the old Slavonic idolatry to which the manuscript in question refers." Krasinski adds: "The resemblance of the name Svarog with Sûrya and Sonrug,¶ the Indian names for the sun, is one of the traces of the early Asiatic origin of the Slavs."

On this foundation of pagan beliefs and rites, veiled with the starry ornaments of Byzantine dogma, Russia saw erected her

* Krasinski, *Sketch of the Religious History of the Slavonic Nations*, Introduction. Edinburgh; 1851.

† Korovai, a sort of wedding-cake, is used all over Russia. Coloured Easter-eggs also, always accompanied with a cake called koulitch, made in a peculiar way.

‡ Nestor was the first Russian historian, or rather collector of chronicles. The latter stop at the year 980.

§ See Tourgenief's *Prose Poems* for his vision of a "Villis," or "Ellis."

|| It should be remembered that *vorozhitz* means in Russian "to use magic," whether for the purpose of divining the future or for casting spells, etc.

¶ "Sonrug" (*sic*). This would seem to be a printer's error for "Souruj," a vernacular form of the pure Sanskrit Sûrya.—ED.

national church. Up to the year 1375, with but one exception, of which too little is known for us to study it here, no serious dissension arose in the Orthodox church. Then appeared the Strigolniks in Novgorod, this fierce republic as usual taking the lead in rebellion. This sect was not mystical, but represented rather the Protestant spirit, and gave birth later to some of the modern Raskolnik sects, breaking off eventually from the Orthodox church.

In 1470 arose a most mysterious sect, again in Novgorod the Great, where republican freedom encouraged varying forms of life and thought. Krasinski states* that according to the only document so far discovered, written by Joseph, Abbot of Volokamsk, in 1491, this sect was founded by a Jew named Zacharias "sorcerer, astrologer and necromancer." He seduced even Alexis protopope (archpriest) of St. Sophia, the cathedral at Novgorod, who became later head of the church in Moscow. They believed that the Messiah was not yet born, and that idol-worship was sinful. Some members of this sect left the country "in order to be circumcised"; but as Krasinski justly remarks, it is difficult to believe that pure Judaism could have now attracted priests of the Greek church who had long been familiar with it. This sect was accused of practising magic and astrology, and this charge throws a faint light upon it—one of the mystical sects of the Middle Ages. It may have been a purer form of Christianity or perhaps a deistical sect; no clue now remains to permit of decision. Members of this sect disputed "on the nature of Christ and of the Trinity, and on the sanctity of images"—which led them of course straight to the stake. The present Soubotniks, tinged with Judaism, may be the modern representatives of the now forgotten Strigolniks.

In 1553 came an echo of the Reformation in the revolt of Mathias Bashkin, who was imprisoned for life. After him followed Kuhlmann in the seventeenth century.

About forty years after Kuhlmann's death at the stake in Moscow appeared the first signs of the great Russian mystical sect, the Doukhobortzi. In a village named Okhóchaye, in the far-off Ukraine, then the refuge of religious and political rebels,

* *Op. cit.*, chap. xiv., pp. 272-275.

according to their own accounts an old soldier taught the first outlines of their religion. We may suggest that most of the military refugees were soldiers of the Moscow guards, who from mixing with the foreigners of the "German Village" had become tainted with schism. The old soldier in question is stated to have been a firm friend, a just judge, and a fervent helper. He had no fixed dwelling, but wandered from place to place, and to the end of his days continued the same mode of living.* Philaret, of Chernigof, in 1859, in his *History of the Russian Church* (Period v., p. 64) calls the man a tramp and a Quaker. There have been isolated instances of Quakers living in Russia, several women of this persuasion ending their days in Siberian convents; but that current of thought does not appear to have mingled at all with the great sect now under consideration.

The supposition that this old soldier was a foreigner is totally inadmissible. Historical evidence goes to show that only a Russian is able to propagate a new doctrine on Russian soil, only a child of Russia can there hope to be listened to on religious questions. The founder of the Doukhobortzi may have been a follower of Kuhlmann, or even one of his immediate disciples, living in Moscow within the influence of the "German Village," but a Russian alone could have spread his doctrine among thousands, under the then almost free sky of the Southern steppes.

In the eighteenth century we find Silvan Kolesnikof, "enlightened by the inner God-word," one of the chiefs of the new sect, establishing a succession of teachers in his own family, through his sons Cyril and Peter.

The teachings of the Doukhobortzi, as expressed (it is doubtful if fully) in an account they consented to give to the Governor of Ekaterinoslav, are as follows: They reject the Gospels, as they need only "the Book of Life." Every person has the Trinity in him in a greater or less degree—God the Father as memory, God the Son as mind, and the Holy Ghost as will. They deny the visible church and its sacraments. The name they give themselves is the "People of God" (Lyndi Bozhi); the appellation of Doukhobortzi is said to have been given

* Novitzki, *Leisure Hours of a Crimean Judge*, "The Doukhobortzi," p. 10.

them by Ambrosius, bishop of Ekaterinoslav, because "they fight against truth"; this, however, remains to be proved. They represent the Trinity also as Light, Life and Peace; Height, Depth and Breadth; Spirit of Force, Spirit of Wisdom and Spirit of Will; terms which they cannot or will not explain. In a confession of faith made by the Doukhobortzi of Tamhof in the eighteenth century, and recorded in the papers of the Holy Synod, we read as follows: "We are the so-called Fighters of Truth, Christian believers in the One God, creator of all, whom alone we adore. We believe in Jesus Christ, the only Son of God. God is man. None can fathom the Holy Trinity. In man, God the Father has placed memory, God the Son mind, and the Holy Ghost will. God is One in Three. We, however, acknowledge the Virgin, and imitate Her. She is the eternal Virgin of whom was and is born Jesus Christ. John the Baptist baptised unto repentance, but we receive the baptism of Christ, through the word of God. Baptism we understand as the baptism of Christ. The Fast of Christ we hold to be His appearing to His disciples in the body (?). Our fast is purity from head to foot. To fast is to do all the works of God. Christ took from twelve to seventy apostles to found His church. Jesus Himself was the eternal and living evangel. He sent His apostles to preach His word. We believe in the miracles of Jesus Christ, for we ourselves were dead in sin, deaf and blind. He recalled us to life, enlightened us from sin, and gave us His commandments that we might sin no more against the Law. It was not the simple Jews, but the bishops, the learned men and the Pharisees, who through envy persecuted and persecute Jesus. We believe that He was crucified, and by this means destroyed hell; that He rose from the dead and showed us the way through suffering. He appeared after His resurrection only to His faithful, not to the whole world. He ascended in the Force Divine. We do not know in what body He ascended, and we do not need to know it; we need only know how to save our souls. To His faithful He appeared, and is even now with us. A person who is pure in body and in action, humble, gentle and devoted to good works, and who shrinks from evil deeds—such a person is Christ's successor on earth. The man who perceives

the Glory of God and suffers for Christ, is the successor to the rank and deeds of the apostles. The first heaven is humility; the second understanding; the third abstinence (*vozderzhanie*); the fourth compassion, charity; the fifth brotherly love; the sixth harmony with all; the seventh love; there dwells God. Christ ascended to Heaven as the gospels teach. Hell is where dwell men, ignorant of light; there live the evil spirits. Our conscience does not permit us to enter the Greek Church; we see no Divinity in it, for it is a thing passing, and not eternal. The baptism of water is not profitable to our souls, we receive the baptism of spirit through Christ. We do not hold communion to be wholesome for our souls, but receive our communion in the divine, holy and vivifying mysteries of Christ, which penetrate the bones and brain of man; this is the communion coming from God. We do not forbid marriage to those who wish it, but hold that he who has a wife cares for the wife, and he who lives in celibacy cares for God, and the soul's salvation. Man's soul is God's image, its good attribute is purity, its unworthy attribute is pride and madness. We fast and pray in the Holy Ghost, and by Him we are purified. The 'fathers' of the church were men, and nothing comes from man; all truth is of God. We use as prayers some of the psalms of David. 'He who lives in the help of the Most High.' 'O God, hear my voice.' The nine beatitudes of the New Testament, 'Lord, remember me when Thou comest into Thy Kingdom.'

It is not to be supposed that the above forms the entire creed of the Doukhobortzi. In politics they deny all power, temporal and ecclesiastical; churches, images, and the cross. It is stated that they help deserters and hide any brother of their faith, guilty of misdeeds. In the present century, they have begun to pray for the Emperor in this fashion: "My God, save the faithful Tzar and his gentleness" (*krotost*, which may also mean humility or goodness. These words are applied to David). In 1841-42, when exiled to the Caucasus, they showed a perfect submission and even devotion to the will of the Government.

We have seen that the Doukhobortzi believe a stranger from the north to have been the founder of their teaching in the

Ukraine. The symbolical origin of the sect is traced to "the three youths thrown into the fire by Nebuchadnezzar." Krasinski (*op. cit.*, pp. 285-291) supposes them to be descendants of the Patarini, very numerous in the thirteenth and fourteenth centuries in Servia, Bosnia and Dalmatia. They have always been persecuted on account of their refusing to serve in the army. Alexander I. allowed them to settle on the banks of the river Molochna, where they distinguished themselves by their honesty and industry. In the works of the Abbé Grégoire,* we find a long and most noble letter written by Tzar Alexander I. himself to the Governor of Kherson, regarding the proposed persecution of the Doukhobortzi.† He writes: "We have no proof on which to punish them except simple denunciations. . . . If the Orthodox Church wishes to bring back to her bosom erring brothers, can it approve of measures of persecution which contrast so strangely with the spirit of its Chief, the Christ."

This letter, quoted *in extenso* in the work referred to, is the best possible proof that Krasinski erred in his belief in their guilt, notwithstanding the evidence given by Prince Vorontzof at the great trial of 1834-39, which was, of course, a secret trial. The accusations against the Doukhobortzi, it appears, have always taken the same form.

To the confession of faith quoted above, Krasinski (*op. et loc. cit.*) adds the following details: "The soul existed before the creation of the visible world. The soul fell before the creation of the world, together with many spirits who then fell in the spiritual world—the world above. The fall of Adam and Eve, therefore, as described in the Scriptures, must not be taken in its usual sense. It forms an allegory representing (a) the fall of the human soul from a state of exalted purity in the spiritual world before it came into the visible world; (b) the fall which was repeated by Adam in the beginning of this world, and which is adapted to our understanding; (c) the fall which since Adam is spiritually and carnally repeated in all men, and which will be repeated till the destruction of the

* Henri Grégoire, *Histoire des Sectes religieuses*, Livre VI., p. 184. Paris; 1828-45.

† Alexander was at that time still under the influence of Mme. de Krüdener.

world. Originally the fall of the soul was brought about by its contemplating itself, so that it turned away from the contemplation and love of God by voluntary pride. When the soul was, for its punishment, enclosed in the prison of the body, it fell for the second time in the person of Adam, through the wiles of the seductive serpent, that is to say through the evil and corrupt will of the flesh. The fall of every man now is caused by the seduction of the same serpent, which has entered into us through Adam, by the use of the forbidden fruit, *i.e.*, through the pride and vain-gloriousness of the spirit and the lasciviousness of the flesh. The consequence of the first fall of the soul in the world above was the loss of the divine image and its imprisonment in matter. The memory of man became weakened, and he forgot what he had formerly been. His reason became darkened, and his will corrupted. It was thus that Adam appeared in this world with a faint recollection of a former higher world, but without a clear reason or a just will. His sin, which lay in his fall repeated on earth, does not, however, descend to posterity; but everyone sins and is saved individually, as it is not the fall of Adam but the wilfulness of each individual which is the root of sin. For everyone who comes into this world had already previously fallen, and brings with him the inclination to a new fall. After the fall of the soul in the world above, God created this world for it, and, in accordance with his justice, precipitated it from the world of spiritual purity into this world, as into a prison for the punishment of sin [the author adds in a note: 'This is exactly the doctrine of the Patarini']. And now our spirit, imprisoned in this world, is sinking and burying itself in this cauldron of seething elements. On the other hand, the soul is let down into the present life as a place of purification, so that, being clothed with flesh and following its own reason and will, it should incline permanently to either good or evil, and thus either obtain forgiveness of its former sin or become subject to everlasting punishment. When the flesh is formed for us in this world, our spirit flows down upon it from above and man is called into existence. Our flesh [body?] is the storehouse into which our souls are received and in which they lose the recollection and feeling of what we had been before our incarnation;

they are the *thin water* of the elements in the boiling cauldron of this world—this world of the Lord, in which our souls must be refined to a pure eternal spirit, purer than the former one. It is the cherub with the fiery sword who bars the way to the Tree of Life, to God, to absorption into His Godhead, and here is fulfilled in man that divine destiny: ‘And now, lest he put forth his hand and take of the Tree of Life, and eat and live for ever.’ As God foresaw from all eternity the fall of the soul into flesh, and knew that man could not by his own strength rise again, the Eternal Love descended to earth and became man in order to satisfy by its sufferings the Eternal Justice. Jesus is Christ, is the Son of God and God Himself. It must be observed, however, that when He is considered in the Old Testament, that He is none other than the Heavenly Wisdom of God, the All-preserver, which in the beginning was clothed in the nature of the world, and afterwards in the letters and writings of the revealed Word. Christ is the Word of God, which speaks to us in the book of Nature and in the Scriptures, the power which, through the sun, miraculously shines upon creation and in living creatures; which moves everything, animates everything, and exists everywhere in number, weight and measure. He is the Power of God which in our ancestors as well as now in ourselves acted and acts in different manners. When, however, Jesus is considered in the New Testament, He is the Incarnate Spirit of the highest Wisdom, Knowledge of God and Truth, the Spirit of Love, the Spirit coming from above; incarnate, inexpressible, holiest joy; the Spirit of comfort, of peace in fulness, of every pulsation of the heart; the Spirit of chastity, sobriety, and moderation. Christ was also a man, because He was, like ourselves, born in the flesh. But He also descends into every one of us, through the annunciation of Gabriel, and is spiritually received, as in Mary. He is born in the spirit of every believer. He goes into the desert, *i.e.*, the flesh of the latter, is tempted by the devil in every man through the cares of life, lasciviousness and worldly honours. When He waxes strong in us, He speaks words of instruction. He is persecuted and suffers death on the cross, and is laid in the grave of flesh. He rises in the light of His glory in the souls of those who

suffer affliction unto the tenth hour. He lives in them forty days, influences the love in their hearts, and leading them towards heaven, brings them upon the altar of glory as a holy, true, and lovely sacrifice."

They acknowledge the Scriptures as having been given by God, but maintain that everything in them has a mystical and symbolical meaning which has been exclusively revealed and is intelligible only to them. For example, the drowning of Pharaoh they consider symbolical of the defeat of Satan, who with all his adherents will perish in the Red Sea of fire, through which the Doukhobortzi will pass uninjured. They have secret doctrines and rites, which have never been disclosed. One of their later chiefs, Kapustin, a retired officer of imposing appearance and extraordinary ability and eloquence, taught reincarnation. "The soul of every believer," he said, "was an emanation of the Godhead, the Word made flesh, and would remain upon earth, changing its body, as long as the created world existed. God manifested himself as Christ in the body of Jesus, the wisest and most perfect of men that ever lived, and therefore the soul of Jesus was the most perfect and purest of all souls. . . . The soul of Jesus continues to dwell in this world, according to His declaration, 'I shall remain with you until the end of days,' changing its body from generation to generation, and retaining the memory of its former existences. During the early ages of Christianity this fact was universally acknowledged, and the 'new' Jesus known to all. He governed the Church and was called the Pope."

Kapustin was reported to believe himself to be Jesus Christ. He introduced perfect community of goods and his colony flourished. In 1814 he was imprisoned, as was only to be expected, and released on bail, after which he took refuge in a cave, and to the end of his days completely baffled all attempts of the authorities to trace him. Subsequently to his death, the Doukhobortzi were accused of cruelly massacring all their rebellious and doubting brethren, on an island in the Molochna, and from this arose the great trial, in consequence of which the sect was exiled to the Caucasus, where dwelt the Molokans. Here they continued to live, holding their meetings in every village house,

and helping materially their poorer members. Still rejecting the "outer" Church as corrupted, they acknowledged no Father but God.

In our own times the snake of persecution has again raised its head, and again have the exiles been compelled to turn their weary feet to distant places, until at length they obtained the consent of the young Tzar, Nicholas I., to their quitting Russia for ever.

At the very moment when, choosing between faith and country, the Doukhobortzi sailed for Canada, towards their dawning freedom—on the very banks of the Volga, where lived the Molokans, is arising a new and mysterious "Sect of Enoch," at whose head is an aged man of noble appearance, with extraordinarily luminous eyes, clothed in white robes. His name and origin remain, as yet, a secret.

A RUSSIAN.

[The doctrines of the Doukhobortzi are pure Gnosticism; I could almost imagine that a sketch of the teachings of one of the early Gnostic schools had got mixed up with the proofs of this article, with such marvellous fidelity has the tradition been preserved.—G. R. S. M.]

THE ONE IN MANY

DIVERS the ways . . . and being many, This is the best! say some;
That thou shouldst tread! say others. Yet of all men, whatever paths they
choose—straight paths and crooked ways—Thou, Lord, art goal, e'en as all
streams pour into ocean's lap!—*Mahimnah Sotram*, shlk. 7.

HERMES THE THRICE-GREATEST ACCORDING TO MANETHO, HIGH PRIEST OF EGYPT.*

WHEN the sovereignty of Egypt passed into the hands of the Diadochi of Alexander, and the Ptolemies made Alexandria the centre of learning in the Greek world, by the foundation of the ever-famous Museum and Library and Schools in their capital, there arose an extraordinary enthusiasm for translation into Greek of the old scriptures and records of the nations. The most famous name of such translators is that of Manetho,† who introduced the treasures of Egyptian mythology, history and chronology to the Grecian world. The veracity and reliability of Manetho as a historian is with every day more and more accepted as we become better acquainted with the monuments.

Manetho was contemporary with the first two Ptolemies; that is to say, he lived in the last years of the fourth and the first half of the third century B.C. He was a priest of Heliopolis (On),‡ and was thoroughly trained in all Greek culture§ as well as being most learned in the ancient Wisdom of Egypt.|| Manetho not only wrote on historical subjects, but also on the philosophy and religion of his country, and it is from his books in all probability that Plutarch and others drew their information on things Egyptian. Manetho derived his information from the hieroglyphic inscriptions in the temples and from the rest of the

* For more concerning Hermes the Thrice-Greatest see my previous articles on the Hermetic Treatises and Trismegistic literature, running from December, 1898, onwards in this REVIEW.

† There are some dozen variants in the spelling and accenting of this name in Greek transliteration; in Egyptian we are told it means "Beloved of Thoth" (Mai en Thoth).

‡ Plutarch, *De Is. et Osir.*, cc. ix. and xxviii.

§ Josephus, *C. Apion.*, i. 14.

|| Ælian, *De Animalium Natura*, x. 16.

priestly records, but unfortunately his books are almost entirely lost, and we only possess fragments quoted by later writers. One of these quotations is of great importance for our present enquiry. It is preserved by Georgius Syncellus* and is stated to be taken from a work of Manetho called *Sothis*,† a work that has otherwise entirely disappeared. The passage with the introductory sentence of the monk Syncellus runs as follows :

“ It is proposed then to make a few extracts concerning the Egyptian dynasties from the Books of Manetho. [This Manetho,] being high priest of the Heathen temples in Egypt, based his replies [to King Ptolemy] on the monuments‡ which lay in the Seriadic country. [These monuments], he tells us, were engraved in the sacred language and in the characters of the sacred writing by Thoth, the first Hermes ; after the flood they were translated from the sacred language into the then common tongue,§ but [still written] in hieroglyphic characters. [These records] were stored away in books by the second Hermes—son of the Good Angel and father of Tat—in the inner chambers of the temples of Egypt. In the *Book of Sothis* Manetho addresses King Philadelphus, the second Ptolemy, personally, writing as follows word for word :

“ ‘The Letter of Manetho, the Sebennyte, to Ptolemy Philadelphus.

“ ‘To the great King Ptolemy Philadelphus, the venerable : I, Manetho, high priest and scribe of the holy fanes in Egypt, citizen of Heliopolis but by birth a Sebennyte,|| to my master Ptolemy send greeting.

“ ‘We¶ must make calculations concerning all the points which you may wish us to examine into, to answer your ques-

* *Chron.*, xl. See Cory, *Ancient Fragments*, pp. 173, 174 (2nd ed.; London; 1832), and Müller, *Fragmenta Historicorum Græcorum*, pp. 511 sqq. (Paris; 1848).

† βιβλος Σώθεος.

‡ στηλῶν, generally translated “ columns ” ; but the term is quite a general one and denotes any monument bearing an inscription.

§ Syncellus has “ into the Greek tongue,” an evident slip, as many have already pointed out.

|| Sebennytus was the chief city of the Sebennyte province, situated about the centre of the Delta. Heliopolis or On, the City of the Sun, was situated some thirty miles north of Memphis.

¶ Presumably Manetho and his fellow priests.

tions* concerning what will happen to the world. According to your commands, the sacred books, written by our forefather Thrice-greatest Hermes, which I study, shall be shown to you. My lord and king, farewell.'”

Here we have a verbal quotation from a document purporting to be written prior to 250 B.C. It is evidently one of a number of letters exchanged between Manetho and Ptolemy II. Ptolemy has heard of the past according to the records of Egypt, can the priests tell him anything of the future? They can, replies Manetho; but it will be necessary to make a number of calculations. Ptolemy had also expressed a strong desire to see the documents from which Manetho derived his information, and the high priest promises to let him see them.

These books are ascribed to Hermes, the Thrice-greatest, and this is the first time that the title is used in extant Greek literature. This Hermes was the second, the father of Tat, we are told elsewhere by Manetho, and son of the Good Angel (Agathodæmon), who was the first Hermes. The first Hermes, that is to say the first priesthood among the Egyptians, used a sacred language, or in other words a language which in the time of the second Hermes, or second priesthood, was no longer spoken. It was presumably archaic Egyptian. The two successions of priests were separated by a flood. This flood was presumably the flood of which Solon heard from the priests of Saïs, which happened some nine thousand years before his time, and of which we have considerable information given us in the *Timæus* and *Critias* of Plato.† The Good Angel is the same as the Mind, as we learn from the Trismegistic literature, and was regarded as the father of Hermes Trismegistus. This is a figurative way of saying that the old civilisation of Egypt before the flood which swept over the country when the Atlantic Island or Continent went down, was regarded as one of great excellence. It was the time of the Divine Kings or Demi-Gods, in other words of King-Initiates, whose wisdom was handed on when the

* Lit., for you questioning.

† See my article “The Sibyl and Her Oracles,” in *THE THEOSOPHICAL REVIEW*, vol. xxii., pp. 399, *sqq.* See also the passage preserved from the *Ethiopian History* of Marcellus by Proclus in his commentary on the *Timæus* of Plato; Cory, *Ancient Fragments*, p. 233.

populations which were driven back up the river to the highlands of the south, returned to the lower Nile plains, after the flood had subsided.

Thus we have three epochs of tradition of the Egyptian mystery-cultus: (i) The first Thoth or Agathodæmon, the original tradition preserved in the sacred language and character in the stone monuments of the Seriadic land, presumably the Egypt prior to the Atlantic flood; (ii) The second Thoth, the Thrice-greatest, the mystery school after the Atlantic inundation, whose records and doctrines were preserved not only in inscriptions but also in MSS., still written in the sacred character, but in the Egyptian tongue as it was spoken after the people re-occupied the country; and (iii) Tat, the priesthood of Manetho's day, and presumably of some centuries prior to his time, who spoke a yet later form of Egyptian, and from whose demotic translations, further translations or paraphrases were made into Greek.

This natural line of descent of the doctrines in the Trismegistic writings, however, is scouted by encyclopædism, which would have them to be a Neoplatonic forgery, though on what slender grounds it bases its view we have already seen. It will now be interesting to see how the testimony of Manetho is disposed of. Our encyclopædias tell us that the book *Sothis* is *obviously* a late forgery; parrot-like they repeat this statement; but nowhere in them do we find a single word of proof brought forward. Let us then see whether any scholars have dealt with the problem outside of encyclopædism. Very little work has been done on the subject. The fullest summary of the position is given by C. Müller.* Müller bases his assertions on Böckh,† and Böckh on Letronne.‡

The arguments are as follows: (i) that the term "venerable" (σεβαστός) is not used prior to the time of the Roman Emperors; (ii) that Egypt knows no flood; (iii) that the ancient mythology of Egypt knows no first and second Hermes;

* *Frag. Hist. Græc., ut sup. cit.*, p. 512.

† A. Boeckh, *Manetho und die Hundsternperiode: ein Beitrag zur Geschichte der Pharaonen*, pp. 14-17 (Berlin; 1845).

‡ M. Letronne, *Recueil des Inscriptions grecques et latines de l'Égypte*, tom. i., pp. 206, 280 sqq. (Paris; 1842).

(iv) that Egypt has no Seriadic land; (v) that the term "Trismegistus" is of late use.

Let us take these arguments in order and examine them, bearing in mind, however, that the whole question has been prejudiced from the start, and that encyclopædism, in order to maintain its hypothesis of the spuriousness of the Trismegistic writings, is *bound* to argue the spuriousness of Manetho's *Sothis*. The categorical statements of Manetho are exceedingly distressing to the former hypothesis, in fact they give it the lie direct. As to the arguments then:

(i) The term *σεβαστός* is in later times equated with "Augustus," the honorific title of the Roman emperors. Therefore, it is argued, it could not have been used prior to their times. But why not? The king to an Egyptian was *divine*—every inscription proves it—and the term "venerable" was in early times always applied to the gods. Why not then apply it to the "Great King"?

(ii) We have already shown that Egypt knew most accurately of a flood, for Solon got his information from the priests of Saïs, who told him that all the records were preserved in the temple of Neïth.

(iii) Cicero (106-44 B.C.) speaks of five Mercurii, the last *two* of whom were Egyptian.* One was the "Son of Father Nile," whose name the Egyptians considered it impiety to pronounce—and for whom presumably they substituted the term Agathodæmon—and the second was the later Thoyth, the founder of Heliopolis.† Cicero could hardly have invented this; it must have been a commonplace of his day, most probably derived in the first instance from the writings of Manetho, from which generally the Greeks, and those imbued with Greek culture, derived all their information about Egypt.

(iv) The statement that Egypt knew no Seriadic land or country seems to be a confident assertion, but the following considerations may perhaps throw a different light on the matter.

In the astronomical science of the Egyptians the most conspicuous solar system near our own, represented in the heavens

* *De Nat. Deorum*, iii.

† Ursin, *De Zoroastre*, etc., p. 73.

by the brilliant Sirius, was of supreme interest. Cycles of immense importance were determined by it, and it entered into the highest mysticism of Egyptian initiation. Sirius was, as it were, the guardian star of Egypt. Now ancient Egypt was a sacred land, laid out in its nomes or provinces according to the heavens, having centres in its body corresponding to the centres or ganglia of the heavens. As the Hindus had a heavenly Ganges (Âkashâ-Gangâ) and an earthly Ganges, so had the heavens a celestial Nile, and Egypt a physical Nile, the life-giver of the land. The yearly inundation, which meant and means everything for ancient and modern Khem, was observed with great minuteness, and recorded with immense pains, the basis of its cycle being the Sothic or Siriadic. For Sirius (Seirios) was also called Sothis and Seth. What more natural name then to give to the country than the Seriadic Land?

The Nile records in ancient times were self-registered by pyramids, obelisks, and temples, and in later times nearly all monuments were built according to the type of the masonic instruments of the Egyptian astrogeological science. This science has been studied in our own times by an Egyptian, and the results of his researches have been printed "for private circulation," and a copy of them is to be found in the British Museum. In his preface the author writes as follows:*

"The astrogeological science gave birth to a monumental system, by means of which the fruits of the accumulated observations and experience of the human race have been preserved, outliving writings, inscriptions, traditions, and nationalities. The principal monuments had imparted to them the essential property of being autochronous landmarks of a geochronological nature. Many of them recorded, hydromathematically, the knowledge in astronomy, in geography, and in the dimension and figure of the earth obtained in their respective epochs. They were Siriadic monuments, because their magistral lines were projected to the scale of the revolutions of the cycles of the star

* Hekekyan Bey, C. E., *A Treatise on the Chronology of Siriadic Monuments, demonstrating that the Egyptian Dynasties of Manetho are Records of Astrogeological Nile Observations which have been continued to the Present Time*, Preface, p. v. (London; 1863). The book deserves careful study, and cannot be hastily set aside with the impatience of prejudice.

Surios in terms of the standard astrogeological cubit. It is the star Sirius; the same being known by the appellations of Seth, Sothis, Ptha or P-theos, and other homophonous words."

Doubtless our author flogs his theory too severely, as all such writers do, but nilometry and the rest was certainly one of the most important branches of the priestly science.

But before we deal with the last objection urged against the authenticity of Manetho's *Sothis*, we will add a few words more concerning these Seriadic monuments known in antiquity as the Stelæ of Hermes or of Seth, and erroneously spoken of in Latin and English as the "Columns" or "Pillars" of Hermes.

The general reader may perhaps be puzzled at the variety of spelling of the word Seriadic, but he should recollect that the difficulties of transliteration from one language to another are always great, and especially so when the two languages belong to different families. Thus we find the variants Ṭeḥ, Ṭeḥu, Ṭeḥut and Ṭeḥuti, the Egyptian name of Hermes, transliterated in no less than nineteen various forms in Greek and two in Latin.* Similarly we find the name of the famous Indian lawgiver transliterated into English as Manu, Menu, Menoo, etc.

With regard to these "Mercurii Columnæ," it was the common tradition, as we have already pointed out, that Pythagoras, Plato, and the rest got their wisdom from these columns, that is to say, monuments.† The historian Ammianus Marcellinus,‡ the friend of the Emperor Julian, has preserved for us a peculiarity of the construction of some of these pyramids or temples which is of interest. The passage to which we refer runs as follows:

"There are certain underground galleries and passages full of windings, which, it is said, the adepts in the ancient rites (knowing that the flood was coming, and fearing that the memory of the sacred ceremonies would be obliterated) constructed in

* See Pietschmann, *op. cit.*, pp. 31, 32.

† See the last chapter of the Book from which the following passage is quoted. See also Iamblichus, *De Mysterioris*, cap. ii., who in a very clear statement of the sources of his information and the method of treating the numerous points raised by Porphyry says: "And if thou proposest any philosophical problem, we will resolve it for thee according to the ancient monuments of Hermes, on the thorough study of which Plato, and prior to him Pythagoras, founded their philosophy."

‡ Who flourished in the second half of the fourth century, A.D.

various places, distributed in the interior [of the buildings], which were mined out with great labour. And levelling the walls,* they engraved on them numerous kinds of birds and animals, and countless varieties [of creatures] of another world, which they called hieroglyphic characters.”†

This passage tells us of another peculiarity of some of the Seriadic monuments, and of the “ Books preserved from the Flood ” of which there were so many traditions. These are the records to which Sanchuniathon and Manetho make reference as we have seen.

The Egyptian account is straightforward enough ; but when Josephus (following the traditional practice of his race in exploiting the history of more ancient nations for the purpose of building up Jewish traditions) runs away with the idea that Seth (the Egyptian Sirius) was the Biblical patriarch Seth—whose *prototype*, by the way, he may very well have been, for the Mosaic Books were simply the working-up of elements which the Jews found in the records of older nations—the Jewish antiquarian enters on a path of romance and not of history. ’Tis thus he uses the Egyptian Seriadic tradition for his own purposes :

“ All of these (the sons of Seth) being of good disposition, dwelt happily together in the same country free from quarrels, without any misfortune happening to the end of their lives. The [great] subject of their studies was that wisdom which deals with the heavenly bodies and their orderly arrangement. In order that their discoveries should not be lost to mankind and perish before they became known (for Adam had foretold that there would be an alternate disappearance of all things‡ by the force of fire and owing to the strength and mass of water)—they made two monuments,§ one of brick and the other of stone, and on each of them engraved their discoveries. In order that if it should happen that the brick one should be done away with by

* The passages and chambers being hewn out of the solid rock.

† *Ammiani Marcellini Rerum Gestarum Libri qui supersunt*, xxii. xv. 30 ; ed. V. Gardthausen (Leipzig ; 1874), p. 301.

‡ τῶν ὄλων.

§ στήλας.

the heavy downpour,* the stone [erection] might survive and let men know what was inscribed upon it, at the same time informing them that a brick one had also been set up by them. And it remains even to the present day in the Siriad land.”†

This passage is of interest not only as affording a very good specimen of the method of inventing Jewish antiquities, but also as permitting us to recover the outlines of the original Egyptian account which Josephus purloined and adapted. The sons of Seth were the initiates of the archaic priesthood of the first Hermes. Adam has been substituted for Hermes, and the two kinds of monuments (which Josephus seems to regard as two single structures and not as relating to two classes of buildings) may either refer to the brick structures and temples of that age, and to more lasting monuments of stone; or may be an adaptation by Josephus to the two tables of stone and the two pillars in the Temple, the two pillars of Hercules and the rest. The naïve way in which the Jewish writer makes out that the “flood” descended from the heavens in the orthodox fashion of his national legend, is amusing to the reader of Plato.

From this lengthy, but we hope not uninteresting digression, we will return to the consideration of the arguments urged against the authenticity of Manetho’s *Sothis*. With regard to objection iv., then, we have given very good reasons for concluding that so far from Egypt “knowing no Seriadic land,” Egypt was *the Seriadic Land par excellence*, and the Books of Hermes were the direct descendants of the archaic stone monuments of that land. And further we have shown that our Trismegistic writings are one step further down in the same line of descent. The whole hangs together logically and naturally.

We have thus removed four of the five props which support the hypothesis of forgery with regard to the *Sothis* document. Let us now see whether the remaining prop will bear the weight of the structure.

(v) We are told that the term “Trismegistus” is of late use. This assertion is based entirely on the hypothesis that the Trismegistic writings are Neoplatonic forgeries of the third or

* ἐπομβρίας, a downpour or flood of rain.

† Josephus, *Ant.*, I. ii. Cory’s *An. Fragg.*, pp. 171, 172.

at best the second century. The arbitrary nature of this hypothesis we have already exposed by a mass of evidence and arguments. The term Trismegistus must go as far back as these writings, at any rate, and where we must place them we shall see at the end of our investigations.

That the peculiar designation Trismegistus was known in the first century even among the Romans is evident from the famous Latin epigrammatist Martial (v. 24), who in singing the praise of one Hermes, a famous gladiator, brings his pæan to a climax with the line :

“Hermes omnia solus et ter unus.”*

A verse which an anonymous translator in 1695 freely renders as :

“Hermes engrosses all men’s gifts in one,
And Trismegistus’ name deserves alone.”

Such a popular reference shows that the name Trismegistus was a household word, and argues for many years of use before the days of Martial (A.D. 43-104?). But have we no other evidence?

In the trilingual inscription (hieroglyphic, demotic and Greek) on the famous Rosetta stone, which sings the praises of Ptolemy Epiphanes (210-181 B.C.) Hermes is called the “Great-and-Great.”† Letronne renders this “deux fois grand”;‡ and in his notes§ says that the term “Trismegistus” was not known at this date, thus contemptuously waving aside Manetho’s *Sothis*. Had it been known, he says, it would undoubtedly have been used instead of the feebler expression “great-and-great.”|| But why undoubtedly? Let us enquire a little further into the matter. The Egyptian re-duplicated form of this attribute of Hermes, “ãã ãã,” the “great-great,” is frequently found with a

* Pietschmann misquotes this line, giving “ter maximus” for “ter unus” (*op. cit.*, p. 36).

† καθάπερ Ἑρμῆς ὁ μέγας καὶ μέγας, line 19; the reading is perfectly clear, and I cannot understand the remark of Chambers (*op. cit.*, Pref. vii.) that Hermes is called “μέγας, μέγας, μέγας,” on the Rosetta Stone.

‡ “Inscription grecque de Rosette,” p. 3, appended to Müller’s *Frag. Hist. Græc.* (Paris; 1841).

§ *Ibid.*, p. 20.

|| *Recueil des Inscriptions grecques et latines de l’Égypte*, i. 283 (Paris; 1842).

prefixed sign which corresponds to the German particle "ur."* So that if the more simple form is translated by "great, great," the intensive form would naturally be rendered "great, great, great," or "three times great." But we have to deal with the form "thrice greatest," a superlative intensive. We have many examples of adjectives intensified with the particle *τρίς* in Greek,† but no early instances of their superlatives; therefore, what? Apparently that the term "Trismegistus" is a late invention.

But may we not legitimately suppose that when the Egyptian had intensified his re-duplicated form, he had come to an end of his resources; it was the highest term of greatness that he could get out of his language. Not so when he used Greek. He could go a step further in the more plastic Hellenic tongue. Why then did he not use "thrice-greatest" instead of "great-and-great" on the Rosetta Stone?

Because he was translating "ãã ãã" and not its intensified form. But why did he not use the intensified form in the demotic inscription? Well, "whys" are endless; but may we not suppose that as Ptolemy was being praised for his *justice*, which he is said to have exercised "as Hermes the great-and-great," that the re-duplicated form was sufficient for this attribute of the idealised priesthood, while the still more honorific title was reserved for Hermes as the personified Wisdom? Or, again, may it not have been politic to refrain from adjectives which would have dimmed the greatness of Ptolemy?

In any case we have the natural prototype of the term "Trismegistus" in Egyptian, all the rest is detail of very secondary importance. The *Sothis* of Manetho stands unimpugned, as far as I can see, and therefore I for my part place the earliest extant trace of the use of the term "Trismegistus" in the first half of the third century B.C.

G. R. S. MEAD.

* See Pietschmann, *op. sup. cit.*, p. 35.

† In fact, in Egypt the term *τρίσμακαρ* (thrice blessed) is applied to Hermes in the inscriptions of Pselcis (see Letronne, *Recueil*, i. 206 n.).

THEOSOPHY IN THE HOME

To march off on to the field of battle to the sound of drums and trumpets, with flags flying and other inspiriting concomitants of an exhilarating kind, calls for no great amount of heroism : there is glory in front and reward in the distance. The work is definite and does not last long, it is a question of hours or days or at most a year or two. The warfare of the soul is quite another thing, and the Theosophist who enters the ranks finds he has begun a work that will tax all his powers, use up his energies, and call out his ingenuity. It is true that the more he taxes his powers, uses his energy, and calls out his ingenuity, the more they grow and the more they yield, and that by this method the unending work is gone on with.

Up to the present time Theosophists have been chiefly occupied in the study of the grand teachings given to them by H. P. Blavatsky, and of those which have been added thereto by other advanced students. Familiarity with those teachings has been acquired, and individual students have contributed to the stock of knowledge. Much valuable literature has been printed and stored for future use, writings that will supplement the previous ones and help the world along in the true way of the mind.

This is good work and the foundation stone has been well and truly laid. Another step forward should now be taken, another position assumed, a still more difficult work attempted. The harvest must be garnered, the result placed in the treasure-house, and this homing of the harvest in the treasure-house means the working out of Theosophy in the domestic home, for it is there that it must blossom and bear fruit.

Hitherto we have found Theosophy an unwelcome guest in the home, endured only for the love or the consideration borne

to that member of the family who, like the speckled one of the flock, was held to have become infected with a strange disorder.

Perhaps it was the father who had wandered so strangely away from the usual track; it was very annoying and preposterous, yet he seemed to find life less burdensome than of yore; if he explained the cause, they yawned.

Or the mother had become absorbed in subjects that nobody else in the house could understand or would trouble themselves about; they saw that she was not so easily worried and ruffled as of old, and that she had something she always turned to with joy as soon as she was free of her social duties. In another family it would be the daughter whose life, hitherto aimless and frivolous, had become deeper and brighter and full of a meaning undreamed of before she had heard of Theosophy, but who could not gain the sympathy she craved from her dear ones. While in some cases it is the son of the house who finds himself isolated on account of the hold Theosophy has gained over him, and it is opined in the family that the fad will soon pass away.

We have thus apparently so far not known how to bring Theosophy home so that it should be the living, moving, binding force and influence in the household. No task could be more difficult; yet we must face it, we must study it, we must devote ourselves to it. The home must be raised to suit a higher standard; it must be elevated to meet the demands of a nobler ideal. Our Theosophic homes must be the crown of our efforts as Theosophists, and the derisive smile, the pitying stare, the impatient shrug, will vanish from our fireside and our board. Bravely must the daily and hourly effort be sustained. No rules can be given for the work; circumstances vary in each case, and what is good in one is useless in another. Still, a few hints may be thrown out as the result of experience.

Intelligence and love will prove the best directors, and above all use courtesy. If from our studies and practice we have gained a certain amount of self-mastery, we shall find this of great use. The first element needful to the work is sympathy, the second is forbearance. Beware of instruction by word of mouth. The attitude must, as ever, be that of the learner, not of the instructor; but our learning now is not to come from the books

we have loved so well and that have been our companions through the years of our introduction to Theosophy; we must learn henceforth from the page of human daily life. Each person we meet, each member of our household, will be our instructor; their pride, their laziness, their arrogance, their irritability, their insincerity, their obstinacy, their unpunctuality, their unreliability, these are the letters of our new alphabet. We must learn these letters, we must put them together and form words with a meaning and construct another literature, the literature of harmony, the music of the mind. We must bow before the God in each person and unite ourselves with the highest, the supreme soul of their soul.

Shall we start back affrighted at the first look at this hard task? shall we say we have already more to do than we can do in learning those self-same letters? We have met them before and have never mastered them; we met them all as soon as ever we began to examine ourselves, they were our own familiar obstructives and we put them away, we ignored them, we shut our eyes and gladly caught at the suggestion that it was not wise to dwell upon our faults lest we should ensoul them as it were.

A good deal of trouble comes in households from the one who differs wanting to set the others to rights. First of all we must sympathise, and we cannot sympathise thoroughly without understanding how it is that the other one is what we call so mistaken. When we have found the solution to this riddle then we can sympathise, and then we are in a position to suggest the other way, which is our way, and which we think the better one; but indeed by this time we shall find our attitude of mind changed and we shall not feel so eager about the putting to rights, having found out that there is another point of view we shall not feel so sure that we are quite right. When people are "in love" with each other, they find everything good that each one does and says, and that is a very good state for a household where people are living together. It is not the Forum, nor the Exchange, nor the Market Place, nor a Board of Directors; the home at this stage of evolution requires rather a different management from any of these; it is the nest of the soul of the future,

No wonder that we are apt to look outside the household life for our activities, when we see every morning and all day long this array of wills, opinions and desires ; yet it is precisely there and then and with these that our first and last work lies. The harmonising of all the inharmonious elements would of itself be a heavy, intricate task, and yet this must be part of the daily work of the chiefs of households.

The one who undertakes this task must be an ascetic as to his own will and opinion ; his preferences are what others prefer, his meditation is upon the harmony of the family and how to preserve it, his concentration is upon the idiosyncrasies of all its members, his illumination is when he comes face to face with the soul of the family.

The head of a household must never be weary in mind or tired in body, all that he has must be given out with care and discrimination ; he studies his own opinions and wishes only to see how they can be made to fit those of others ; it is only as he serves others that his own progress goes on. If the devotee holds a subordinate position in the family he has but to be humble and thankful and above all cheerful and loving. If, on the other hand, he is the head of the family, he must be all this and much more, for his business is to steer without visible rudder, to guide without interfering, to mould without wishing to gain influence.

He must adapt himself to the ways and the moods of others, keeping, at the same time, his feet firm on his own spot ; he must discern the true obligations from the false, but not despise trivial means of procuring and maintaining harmony in the household. Wholesome pleasure is a great adjuster in households. He invents pleasures, when pleasures will serve his purpose, and studies, as a political economist, how to turn faults and weaknesses to the best account, so that they may be utilised in the elaboration of his plan for keeping up a household life full of moral strength and beauty.

That sad confession " I cannot get on with my own people " is a confession which proclaims our own weakness and our impotence to strengthen that weakness. Look about for the aid which is near at hand ; it may be a poor thing, but useful at the

moment—a song, a joke, a new dish, a cunningly concocted drink, a curio, a new stitch, nothing is too trivial for use, remembering the advice of the Chinese philosopher when he recommended people to find out the use of useless things.

“He has but to be humble and thankful!” But how can he be humble who is surrounded by a wall of fiery pride? or how shall he be thankful whose habit it is rather to feel that he has not got as much as he would like to have, and ought to have? The wall of fiery pride will never be scaled or thrown down by one who sees no beauty in humility; each must choose his own method. One will keep the pride and purify it from its intrinsic alloy of personality, keep it on its own proud height and dwell there with it in stainless majesty, a hard condition that love alone will solve.

Another will take his pride and cast it down and rend it, asking in exchange the gentle garb of humility, while another will change his mind by the method of proportion, by finding the equilibrium between pride and humility. It is largely a question of proportion; discover the mixing point of pride and humility and you will find love.

So with thankfulness; if neither discontent nor greed can well abide with thankfulness, but only love, seek the proportion of thankfulness that will mix with discontent and you will see love at that point.

Devices for aiding himself crop up constantly if only he is on the alert to notice them; every awkward incident, every surge of wrath, every billow of impatience, every prick of temper, contains under the surface the prop to hold by for the moment, the straw to clutch at for temporary support, a steadying power while he regains his breath.

The daily jar, the daily discord, produce the mists that hide the pit into which he is bound to fall; but luckily his ladder goes in with him, the ladder of his own determination, and on this he mounts again and sets himself afresh to his enterprise. Some household jars are of a kind so subtle and intangible that they seem to baffle scrutiny; these are more rare, and may be left on one side for a later stage in the progress of the household life. Courtesy, however, is always a safe help in such cases.

The home begins with love, must continue with love, to which all things must be referred and made to agree, for there is no household life that can be called Theosophical except where he is lord and king.

The devotee, being without ambition, works as they work who are ambitious. He knows that, however difficult and complex that work may be, it is only a foretaste and initiation to far more complex labours to be his when, on higher planes, he joins the hosts of those who guide and help humanity along. If he cannot do the less, how will he ever be able to do the greater ?

L. WILLIAMS.

THE LEGEND OF THE EXTERNAL SOUL

THERE is a curious folk-tale incident which is common all over the world ; this is the possession, by some character in the story, of an "external soul"—a phrase which was, if I mistake not, invented by Mr. E. S. Hartland. Mr. Hartland dwells upon the incident at great length in his *Legend of Perseus* ; with it he classes another common occurrence in such stories, namely, that of the bestowal of a life-token.

In the case of the external soul the incident is as follows : some character in the tale, usually a wicked magician, is represented as being invulnerable. This is attributable to the fact that his soul is external to his physical body ; it is enclosed, it may be, in an egg, the egg in a hare, the hare in a bird, the bird in a fish, and so on. Three, five or seven wrappings are the most usual numbers. To kill the owner of the soul it is necessary to destroy wrapping after wrapping, and finally to crush the egg, which represents the individualised life. The life-token, on the other hand, is an object, commonly a sword, flower, or bottle of fluid, which is bestowed upon some character in the tale ; the condition of the gift at any given period is a sign of the well-being or otherwise of the donor.

This incident I dismiss at once, because I believe it to have

a different origin and meaning from that of the external soul ; I think the origin of the life-token incident is a more or less imperfect knowledge of the phenomena of mesmerism and magnetism ; or, to use the more modern and popular name, hypnotism.

With regard to the story of the external soul there is of course the obvious meaning that the slaying of the body does not destroy the life ; there is also a hint at the fact that it is possible to weaken rather than strengthen the higher vehicles of the soul ; and thus weaken the evolving life viewed as a self-conscious centre. These meanings I set aside ; they are too easily discernible to be worth dwelling upon at any length.

Now the views of experts concerning folk-tales are many and various, as the following rough summary will show :

(a) They are the natural results of the confused consciousness and erroneous beliefs of the savage ; they may be traced alike in the savage rites of primitive man and in the holiest ceremonies of the religions of the world.

(b) They are the personification of the forces of nature.

(c) They are an early form of fiction.

(d) They may all be attributed to a common source.

(e) They are manifestly borrowed, and have been carried in some inexplicable manner from country to country, where, in the case of savage tribes, they are usually found incorporated into, or connected with, the religious legends of the people.

Professor A. de Gubernatis adheres to theory (b) ; by this theory he explains the incident of the external soul, in the wrappings of which he sees such natural phenomena as the dawn, the setting of the moon, the rising of the sun, etc. Mr. G. W. Cox also supports this theory ; Mr. J. Jacobs, on the other hand, remarks that its sun has for ever set. There is also the theory that we may trace ancient customs in these tales ; as, for example, that we should see in *Cinderella* an exemplification of the old manorial custom of borough English in which the youngest son succeeded to his father's property. I may comment upon this theory that the story of *Cinderella* is found among the Zulus, a fact which seems to militate against this solution.*

* If the "youngest son" be the soul in man, we see the meaning of his victories ; and we also can perceive why in most tales he is represented as being disguised, neglected, and reviled during the early stages of the story.

With regard to theory (*c*) we are confronted by a difficulty. Perhaps I ought to say that this difficulty is rather one for the believers in the *unassisted* primitive man than for Theosophists. Mr. J. Jacobs, in *The Science of Folk Tales and the Problem of Diffusion*, points out the artistic and poetic spirit of the best folk tales; they are, he tells us, "masterpieces of constructive literary art"; they were invented by "the heart and brain of a true literary artist." Mr. Flinders Petrie, the Egyptologist, in the preface to his charming translation of the tales from Egyptian papyri, expresses his opinion that the stories are mere fiction. The true purpose and use of fiction, says Mr. Petrie, is to enable those who are unimaginative to think with the thoughts and feel with the feelings of persons who may be separated from them by rank or by time.

With regard to the problem of diffusion, Mr. Nutt, commenting upon some views of Mr. Jacobs which were expressed at a meeting of the Folk-Lore Society, is of opinion that a tale, not indigenous to a country, would quickly fade out of the popular memory if it were introduced by a wandering tale-teller. On the whole it seems to be a more tenable hypothesis that the stories owe their origin to a common source. In my own view they owe it to a common source of religious symbolism and instruction; I am led to this belief, partly because the story of the external soul and its wrappings is to be found in ancient Egypt, India, Greece, Italy, Servia, South Slavonia, Transylvania, Germany, Iceland, Scotland, Ireland, Brittany and Arabia; it is a Kabyl, Magyar, Hungarian, and Tartar tale; it is also found among the Malays; tales so widely spread, so firmly rooted, are generally connected with the religious legends of the people.

As for the hypothesis that these tales exemplify a personification of the powers of nature, there is a sense in which I should accept it as being very probably true; harvest customs, some of which are linked with this very symbolism of the wrappings of the external soul, have their root in the fact that men were *taught* to recognise in the powers of nature living and intelligent Beings.

With regard to the theory that these tales are fiction, I fully accept Mr. Petrie's view as to the usual purpose of that form of

art. The exquisite skill bestowed upon the stories in the Egyptian papyri shows that the unknown author understood this purpose. But a story, like a picture, like the work of a musician, like a metaphysician's exposition of that which is beyond adequate expression on the physical plane, is a reflection of that which exists elsewhere. The Egyptian tale of *Ampu and Bata*, which contains the incident of the external soul, begins with a charming and simple picture of life in Egypt. Much skill is bestowed upon the tale from that point of view alone. As Mr. Petrie remarks, the phrase, "her heart knew him with the knowledge that is youth," is pure poetry of the simple human kind. But the author leads his story into the regions of mysticism, and finally reaches a point which puzzles Mr. Petrie extremely. Yet the tale-teller, in tracing the progress of the life from plane to plane and from form to form, was telling of that which is surely no less real than the simple peasant life which he at first portrays. I believe that the evidently educated author of the tale, the incidents of which I will give, was utilising teaching known to him, and to some at least of his readers. This teaching I believe to have been of a religious character, and to have referred to the progress of the soul and the evolution of the solar system and the races of mankind. The story was found on a papyrus enclosed in the wrappings of a mummy; does not this fact point to its religious character? * Facts of nature were translated into symbolical language; and the man upon whose mummy the story was found probably had a key to the symbolism employed. It was a common thing to place such papyri in the swathings of corpses.

It is not uncommon for us to bury with the dead such things as they have held specially sacred; the placing of fragments of sacred writings in tombs is not an unknown custom; those things which we in this country and century place in the graves of our departed friends are more commonly relics of human affection; but they are always things made holy by love either

* I am not unmindful of the custom of placing food, weapons, etc., in graves. Amongst civilised nations, such as the Egyptian, the grain placed was a symbol of Osiris, the eternal, everspringing Life. Among savages it possibly has its root in the fact that every form has its astral counterpart. The highly civilised Egyptians, with their grand Ritual for the Dead, would not have had this motive.

to God or man. With all our admiration for Mr. Rudyard Kipling we do not place *Plain Tales from the Hills* in the tombs of those we love.

Let us take the tale of *Ampu and Bata* as a story illustrative of the incident of the external soul. Bata, the younger brother of Ampu, is an Egyptian fellah lad, whose life is one of service, purity, forgiveness, and compassion. Through the untruthful representations of Ampu's wife, Bata incurs the anger of his older brother, from whom he flies; it is after his flight that the mysticism of the story begins. It is indicated in the tale that Bata renounces the love of woman and embraces an ascetic life; nevertheless, after this incident, a woman, formed by magic, is brought to him as his wife.* This wife becomes false and evil, coveting worldly power; she flies from Bata, and she and the king, her lover, plot his destruction. It is at this point of the tale that the incident of the external soul occurs. Bata cannot be destroyed save through the destruction of his "heart."† This heart is enclosed in an acacia blossom, and by the cutting down of the tree, Bata is apparently destroyed. But an acacia seed is preserved which sucks up water from a cup, and is transformed into a bull, a tree, and finally into a babe, born of the false "magic" wife. This babe is the re-incarnation of the virtuous Bata, who from a mere fellah lad had evolved into a great king who judges and destroys the woman who attempted his destruction.

Let us study this tale, which is, I believe, the perfect form of that external soul legend which we find in folk tales all over the world. The highest principle in man was spoken of as "the god Osiris." "The seventh principle being, of course, the highest uncreated spirit, was generically called Osiris."‡ He was also called "the one in the Tree,"§ the "solitary one in the acacia." Bata is therefore the evolving life in a solar system, a race, or

* The wife of Ampu probably typifies the lower desires; and the "magic" wife of the ascetic typifies occult knowledge. Bata is, I think, the life evolving in a race.

† According to Mr. Petrie the word "heart" may be more properly rendered "soul." It is the undying principle in man.

‡ *The Secret Doctrine*, vol. iii.

§ The world-tree.

an individualised soul; the "seed," or life, sucks up water from a cup, *i.e.*, draws round it the matter necessary for manifestation.* We know, thanks to the translations made by Mr. Mead of the Trismegistic literature, that the symbol of the cup was used in Egypt, whence this tale springs. The next transformation of Bata is into the form of a bull; Osiris was symbolised as a bull, and there was a like symbolism among the Welsh and Irish Druids; from a bull Bata is again transformed into a tree; † not only was Osiris symbolised as dwelling in a tree, but so also was Dionysus, "he of the green fruit tree"; in the Christian Trinity the Second Person is symbolised as a many branched vine; the vine was also sacred to Dionysus.

Space forbids that I should dwell longer on this story, for I wish to pass onwards to the consideration of the external soul incident as it appears in the folk-tales of other nations; probably in these it is found in a more or less distorted variant of the original teaching; *Ampu and Bata* is the perfect form, found on a sacred papyrus in the tomb of the dead. I take the Egyptian tale as an example of the rest, and as a clue to their meaning. I will now select fifty tales in which the external soul incident occurs, choosing them from among the tales of Aryan nations; then I will select fifteen of the non-Aryan tales, so that we may see wherein they differ, and wherein they have points in common.

The wrappings of the soul are as follows, counting always from the outer wrapping inwards, until the ultimate principle is reached, the destruction of which causes the death of the character to whom the soul belongs.

Russian: An oak, a casket, a hare, a duck, an egg.

Another variant: A stone placed on an island, a hare, a duck, an egg, a small stone.

Transylvanian Saxon: A mountain, a pond, a duck, an egg, a light.

Indian: A tree guarded by a tiger, a snake, a cage, a bird.

Indian: Three barley plants.

Celtic: A flagstone, a wether, a duck, an egg.

* The destroying of wrapping after wrapping might perhaps be considered in connection with the withdrawal from manifestation of plane after plane.

† A tree was also a symbol of an initiate.

Celtic : Hind, fish, hoodie,* egg.

These are but a few examples ; in the sixty-five tales which I have selected from all parts of the world, we find the following recurrent symbolism :

Aryan tales : Egg, 13. Dove or pigeon, 9. Small birds, 11. Water birds, 10. Boar, 5. Sow, 1. Fish, 2. Water, 15. Hare, 7. Hind, 1. Bull, 1. Tree, 8. Ram, 1. Wether, 1. Box, 5. Stone, 3. Snake or dragon, 7. Log floating in the sea, 1. Island, 3. Church, 2. Heart, 6. Grain of sand, 1. Stag, 1. A light, 3. Mountain, 3. Burning brand, 1. Desolate land, 3. Wolf, 2. Necklace, 2. Pillar, 2. Spinning wheel, 1. Bees, 4. Barley plants, 1. Hairs, 3. Fox, 1. Ninth head of a dragon, 1. Royal city, 2. Cage, 3. Honeycomb, lemon, flower, snow, spear, 1. In six stories the number of wrappings is three ; in nine, four ; in ten, five : in three, six ; in four, seven ; in one, nine ; in one, ten ; in three, two.

Non-Aryan tales : Tree, 2. Flower, 1. Heart, 1. Water, 6. Pigeon, 2. Other birds, generally in batches of 10 or 7, 26. Beetle, 4. Bottle, 2. Camel, egg, meadow, boar, hare, island, stag, sheep, rock, fish, 1. Six-stalked herb growing in a pit.† Casket hanging from the sky by a thread.‡

In two of the non-Aryan tales one wrapping occurs ; in two, two wrappings ; in four, three wrappings, one of which is ten white birds, the whole ten forming but one wrapping ; in three, five ; in two, seven ; in one, four ; in one, six.

The number of wrappings has some interest for the student if they are viewed as planes of nature, stages of manifestation, or sheaths of the soul. Five, seven, and three, are the most common ; but we also find ten and four. It is also an interesting fact that almost all these wrappings play a part in the avowedly religious symbolism of various races. The egg is a religious symbol ; so are birds of every description, especially water birds ; the boar, sow, fish, hare, beetle, hind, bull, tree, ram, box or chest, stone, snake or dragon, island, sea, heart, stag, light, mountain, pillar, wheel, bee, city, and barley plant, are all used

* Hawk, the Egyptian bird of the sun.

† The soul, or root of the plant, makes the seventh principle.

‡ The *Kārana Shavira* containing the Life. Here is almost the symbolism of the *Stanzas of Dyzan*.

as symbols. The name of Demeter, goddess of corn, is derived by Mannhardt from a Cretan word for barley; the corn wolf and corn cock were and are harvest animals sacred to the goddess of corn; in Egypt the corn goddess was Isis, who represented the form side of the dual Osiris; it will be noticed that in one of the above cited tales, *three* barley plants typify the soul.

There is much admittedly religious animal symbolism to be found in the animal forms of the Deity venerated, a symbolism which indicates that the Divine Life informs and upholds all the manifested universe; this is probably the underlying idea in the worship of sacred beasts by savage tribes. Miss Mary Kingsley has directed attention to this fact in a lecture delivered at the Westminster Town Hall, and printed in the *Proceedings of the Society for Psychological Research* (Part XXXV., vol. xiv.). To the savage, she tells us, everything is spirit; the outward form is the garment clothing the life.

Miss Kingsley's words are as follows:

“All the world is a spirit-world to him” (the African), “he has not, as many Europeans have, a feeling that there are two distinct worlds, a world of spirit and a world of matter; neither has he the idea that there certainly is a world of matter, and there may be, or there may not be, a world of spirit; the thing is one to him from the highest to the lowest. From the supreme Godhead to the pebble on the sea shore, it is merely a matter of grade. . . . I do not think I should be going too far if I were to say you will find in West Africa no people who have not the conception of the idea of the supreme Godhead at the apex of things, and matter, the very lowest form of soul, at the other end of the scale it is not matter as you conceive it, it is in itself merely too low a grade of spirit to be worth troubling about.”*

This “low grade of spirit” is the fetich tree or other object in which the god clothes himself, which is no longer venerated when the god leaves it. I do not believe that this conception of the universe originated with savages, it was taught to their ancestors and has been distorted into its present form;

* Pp. 332-3.

no such belief is natural to unassisted ignorance ; it is not found among utterly ignorant Europeans ; it is not natural to children.

In the Christian faith the lamb and the dove symbolise Deity ; so did the fish in the early days of the Church. Sacred animals symbolise the four Evangelists. In India we hear of the Boar Avatâra of Viṣṇu ; and the boar and sow were held sacred in Ireland. The hare is sacred in China, it is connected with the moon and with water ; it also symbolises the kâmic nature ; in some nations its flesh is given to barren women to promote child-bearing. It is one of the commonest wrappings of the external soul. The water bird was venerated in Egypt ; it is also the tabooed sacred animal of many savage tribes ; young men preparing for their rites of initiation are forbidden the flesh of water birds. The stone was a symbol of the soul ; in one of the tales to which I have referred, it is represented as the ultimate soul or life, and the egg is its wrapping ; in other cases the egg is treated as the individualised life, against the destruction of which the owner guards ; this is the case in a Celtic story, *The Sea Maiden*, in which the egg is enclosed in a hawk, a fish, and a hind.*

To work out the symbolism in detail would be impossible within the limits of the present article ; it might, moreover, prove to be too difficult a task for my powers. It would perhaps be time wasted. If we perceive the main principle and purpose running through the systems of various nations, that is all we need to ask. We strive to grasp ideas, rather than to heed the forms, now obsolete, in which they were clothed. Forms pass away, methods of expression change, the teachers of one generation use other phrases when they seek to instruct another race, another nation ; it is enough if we can trace under their ancient forms, the same Truths that we strive to grasp to-day, and thus perceive one purpose running through the ages, one Voice speaking through the Teachers Whose disciples proclaim, on the verge of the twentieth century, the old truths, for those who have ears to hear.

I. HOOPER.

* I do not suggest that I am giving the only meaning of a many-sided symbolism.

A PLEA FOR LESS DOGMATISM IN PUBLIC TEACHING

IN one of her recent lectures Mrs. Besant told us that if any of the leaders of the Society adopted a course of action, which to the best of our judgment was prejudicial to its interests, it was our duty to protest. No other apology or justification, therefore, will be necessary for what may appear the presumptuous criticism I am about to make with regard to the policy of the Theosophical Society. Let the assurance suffice, however, that in doing so I am acting in what I believe to be the highest interests of the Society.

Briefly put, my experience has led me irresistibly to the conclusion that many teachings which are put forward publicly should, if taught at all, be reserved for private instruction; that these teachings militate against the use of the Theosophical Society by repelling those who would accept its more important ethical doctrines; further, that the teachings I refer to are absolutely of no use to the evolution of the race, inasmuch as they benefit nobody. In thus criticising the wisdom of our leaders, nay, it may be even of the Masters for aught I know, I am aware that I shall call down upon my head the censure of many an earnest Theosophist, who will doubtless be shocked by my apparent presumption. That, however, cannot be helped, nor does it deter me from what I believe to be a duty. Besides, are we not told that H. P. B. herself "strenuously asserted the right and the duty of each to use his own intellect and judgment and not to accept blindly the authority of any writer"? I am also aware that the departure from the methods hitherto pursued by the Society which I would suggest, would constitute a far-reaching and momentous change in its policy; one, however, I am firmly convinced, that would redound both to the good of the Society and to mankind.

To my major premise, that the Society exists in order to help on the spiritual evolution of the race, of course no exception will be taken, for that is its avowed object. Well, then, that being so, it stands to reason that representatives of the Society, in their capacity as such, whether by pen or tongue, should only teach truths which will subserve that end; my point is, however, that they should advance them unencumbered by dogmas and speculations which make no appeal to the reason, resting, as they do, solely on the *ipse dixit* of individual writers.

For our purpose Theosophical teachings may be divided into four classes:

1. Those which accord with our intuitions, and explain the phenomena of nature by giving us the law of which we have been in search—generalisations which our experiences and observations not only prepare us to accept, but which it seems we might almost ourselves have deduced.

2. Such as we might infer from what we know of the manifestations of life on this plane—inferring the causes from the effects we see here.

3. Truths we might arrive at by arguing from analogy—namely by postulating that the laws operative on the physical plane also condition to some extent the manifestations of the One Life on the higher planes.

These three classes of teachings might receive a tentative, if not ready acceptance, by any thinker, however unfamiliar he might be with other occult truths. Not so however with the next class:

4. Teachings which include those dogmas which must be accepted *solely* on some authority—which explain no phenomena within our cognisance, solve no problems, which could not be inferred, for which it can scarcely be said any analogy exists on the physical plane, and which, finally, are of no *practical* use to anybody.

The first three include, moreover, all the most important and fundamental teachings of Theosophy—all those which are calculated in any way to accelerate human evolution; they include all the ethical and moral teachings such as those of karma, reincarnation, final union with God, etc., just those which the

modern world stands in such dire need of, just those which, giving pause to the selfish pursuit of wealth and pleasure, would lead to a higher spirituality by revealing the *purpose* of life.

But, and this is the fact I wish to emphasise, these truths will not spread and receive the ready acceptance they might, *so long as they are intermixed with dogmas which merely constitute a tax on the credulity of inquirers.* It is all very well to say let them accept some and reject others, but that is just what they will not do. It is only the fairly advanced who are content to be eclectic; the vast majority must either accept *all* or reject *all*. If along with teachings which seem so reasonable that they almost compel conviction, there are presented others which seem to those unfamiliar with them nothing less than grotesque, the chances are that all the good that might have accrued from the acceptance of the former will be stultified, for both will be rejected. Besides, it is surely the object of the Society to attract as many enquirers as possible, and when attracted to keep them, by laying before them only such teachings as are calculated to lead them to further and further self-initiated study. And, above all things, if the Society is to be of any extended use it must avoid frightening away the coy enquirer by *seeming* even to require the acceptance of what to them can but be fantastic theories and speculations.

I admit that the teachings which would come under my fourth heading have attractions for certain minds, but it seems to me it is not the type of mind we should most desire to appeal to. They, namely those we should thus attract, are not the hard-headed practical people who are doing the work of the world; they are not the people who are the leaders of thought, who are moulding opinion; they include neither the intellectual nor philanthropical classes. I hesitate to say it, but it cannot I think be denied, they *do* include the "credulous." On the other hand, by confining ourselves to such as come under classes 1, 2, 3, we should appeal to the most spiritually-minded and most intellectual amongst the outside world. Many, I doubt not, who, under the influence of Theosophical teachings would have accomplished great things for humanity, have been attracted by its sublime ethical doctrines only to be

repelled from further enquiry by the demands made, as they thought, on their credulity. Would that these ethical doctrines, divested of all dogma, save those absolutely necessary as premises on which to base them, might be presented to the world in a form acceptable to it! I cannot but think that such would also fulfil the intentions of the founders of the Society, for did not one of them say: "The chief object of the Theosophical Society is not so much to gratify individual aspirations *as to serve our fellow-men.*"

In the introduction to her *Ancient Wisdom*, Mrs. Besant says: "Right thought is necessary to right conduct, right understanding to right living." Quite so—but only up to a certain point. The foregoing quotation may very well be construed as implying that *all* right thought and understanding is necessary to *any* right conduct. Whether Mrs. Besant meant this or not, I do not know, but so it may be understood. This, of course, would be a fallacy. No knowledge of astronomy, for example, is necessary to play the piano. So to act and live rightly I require the right understanding of *some* things but not *all* things. It cannot *matter* to me whether there are planetary chains, manvantaras, and so forth; if there are I shall know it by direct knowledge when it is necessary that I should, until then the *belief* that there are is of no use whatever to me. Let us recognise that the teachings which have no direct influence or bearing on life are *useless*, nay, perhaps mischievous, if exoterically given out. Such teaching it would seem to me should be restricted to an inner circle—to those, *i.e.*, who desire such knowledge—but should not be flaunted before a sceptical world; for, by so doing, as I have already said, we repel many of the most eligible of those who are not already within our ranks.

E. MARTIN WEBB.

THE QUALIFICATIONS OF THOSE WHO DESIRE DELIVERANCE

OR THE MUMUKṢHU-PRAKARAṆA OF THE YOGA VĀSIṢṬHA*

CHAPTER I.

THE HISTORY OF SHUKA, AND THEREIN A GREAT PRECEDENT FOR
THE REASSURANCE OF THE SEEKER AFTER KNOWLEDGE

“LIKE Shuka’s history is thine, O Prince!” said Vishvâmitra. “Naught more remains for thee to know. Thou hast thyself with thine own subtle mind found what there is to find. Like a fine mirror it requires but burnishing alone to catch the image of the Truth quite truly. Listen then to the helpful story of Shuka. He was the bright son of the Rîshi Vyâsa, now sitting here beside thy father. Long did Shuka, sacrifice incarnate, ponder in his heart the mystery of this Saṁsâra, and by himself determined that the world was nothing more than mind. Imagination, active, makes it live; imagination, ceasing, makes it cease. The Self behind the mind is the Supreme omnipotent. Shuka saw this Truth, but was not confident; only his mind stayed steadfastly away from fleeting sense-enjoyments. Once he asked his father, sitting in a silent region of the mountains: ‘How does the mirage of Saṁsâra take its rise; how ceases it; and where and when and whose is it?’ And Vyâsa told him. But he answered: ‘I myself thought this.’ And still he gained not confidence. Then Vyâsa told him: ‘Go to Janaka; he knows.’ And Shuka went and was announced by the king’s warders to the king, saying the son of Vyâsa waited at the gates. Then Janaka, to try him, only said, ‘Let be,’ and thought no more of him for seven days. Thereafter he permitted him to come into the courtyard of the palace. There, too, Shuka stayed for seven

* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq.*, and 420 *sqq.*).

days awaiting. Then Janaka commanded that he should be led into the inner halls ; but he himself would still not see him. So for a further space of seven days Shuka waited, tended by lovely maidens and served with dainty foods and drinks. But Shuka lost not, any time, his calm of mind, nor at the pains and humbling, nor at the elevation and the pleasures, and ever sat silent and happy, like a moon full and unwaning. Then the king saw him and bowed to him and spoke : ‘ What wishest thou, Tapasvin ? thou hast gained all there is to be gained, and hast done all that there is to be done ! ’ Shuka replied with his one question : ‘ Tell me, O teacher ! how this glamour of the world comes into and goes out of being. ’ And Janaka told him what his father had already said to him.

“ Then Shuka : ‘ So I found myself, with laboured thinking, and so too did my father tell me when I questioned him. You now say the same, and the same is the final finding of the Shâstras, *viz.*, that this world arises merely out of the (Imagination) Vikalpa of the Self, and ceases with it ; that there is no deeper substance or substratum in it. Tell me the truth again, O king ! is it even so ? is it no more than this ? Shall I put faith in thee, and take my peace of heart from thee ? ’

“ Janaka said : ‘ Yes, it is even so. There is no deeper truth than this. There is no other finding. The nearest is the dearest ; the deepest is the simplest. The man is breakless consciousness alone. And by its own imaginations does that consciousness place itself in bonds and free itself again therefrom. Thy intelligence, O steadfast youth ! has ceased to take joy in the things of sense, and therefore, turning back, has seen the Truth. Thy father, with all his stores of Tapas and of knowledge, has not attained such fulness of the Truth as thou hast. I am more than thy father, and thou art more than I, in the attenuation of sense-cravings. ’

“ Then was Shuka satisfied, and sat, all silent, firmly fixed in the Supreme. Free of sorrow, free of fear, free of laboured effort, free of wish and free of doubt, he went into the solitudes of Meru later on, for practising Samâdhi, and being perfected therein, at the end of a myriad years, he entered into the Âtman, even as a tiny drop of water merges into the ocean. ”

CHAPTER II.

THE GUIDANCE OF THE STUDENT TO THE PROPER TEACHER

Turning to the gathered R̥ishis, Vishvāmitra continued : “ Thus hath Rāma also found the Truth. The proof thereof is this —that he takes joy no more in things of sense. For while the mind revolves and revels in them is it bound. Soon as it turns away from them is it emancipate. And this comes not to pass, thus turning back, till after manifold frustration of the search for pleasure. Even as the dawning of the day is simultaneous with the passing of the night, so is the dawning of true knowledge simultaneous with the passing of desire. And that which Rāma feels within himself already is the Truth, and he requires but confirmation from the lips of someone that has gone before in the same Path, to know it so, even as the sun requires support from Time to rise into the perfect strength and glory of noonday. Let Vasiṣṭha give the confirmation needed. He is the ancient teacher of the race of Raghu. He sees the past, the present and the future, all as present. Dost thou recall to mind, O Sage Vasiṣṭha ! the teaching that the Lotus-Born Himself addressed to thee and me in far-past ages to quench with its pellucid waters the fire of the old feud between us, and to help all growing souls at the same time, on the pine-crowned summits of Mount Niṣhadha ? Brāhman ! re-utter then that teaching to this most deserving pupil.”

To this the Munis, all with one accord, said, “ It were well ! ”

Vasiṣṭha then, son of the Lotus-Born, and glorious as his father, said : “ O Muni ! I shall do what thou hast asked of me, for how can I refuse thy wish, a wish that seeks the truest welfare of the sons of Dasharatha. For their sake shall I call to mind again unbrokenly the teaching given us by Svayambhu.”

CHAPTER III.

A PRELIMINARY DOUBT AND ITS SOLUTION AS TO HOW SOME MAY MAKE PROGRESS EARLIER THAN OTHERS

Here Rāma asked a question of Vasiṣṭha : “ How is it that Shuka’s father Vyāsa, who knows all, has not attained to such Deliverance, as his son ? ”

And he replied: "The swarms of worlds that came into existence and passed out of it within the Light of the Great Central Sun; the worlds that throng it thickly now as motes the rays of the sun visible; the worlds again that will be formed and be destroyed in the future—these may not be counted. The Jīvas that are born in them again and yet again, passing through worlds within enwrapping worlds, subtle and subtler, even as the layers of skin that fold successively the heart of the plantain-stem—these Jīvas are not all or always similar. The Vyāsa sitting now beside me is the thirty-second that I can remember. Twelve of them had realised the truth of the Supreme but faintly. Ten were high. The rest were higher still. And in the endless future will be born again, Vyāsas, Vālmīkis, Bhṛigus, Aṅgirasas, and others. So are these many races of men and Gods and Rīṣhis born and reabsorbed repeatedly. This is the seventy-second Treta of the Kalpa we are in. And the same Treta-cycle will appear again in other Kalpas. Many are the times we all have been together in the past, as also separately, and so again shall it be in the future. Even as a heap of grain removed from granary to granary ever assumes new order of arrangement, new combination, so do the Jīvas in the universe. The man who has attained to inward peace passes unfretting through the rearrangement. So this Vyāsa, free of fear and care, but only Jīvanmukta yet, has been born ten times already, and has eight more births before him. In the end he will arrange the scriptures, write the famous story of his race, and then, attaining to the place and office of the Lotus-Born Hiranyagarbha, pass into the Final Peace.

"Difference of kinds in Mukti, as Jīvanmukti and Videhamukti, is, Rāma, a fact only when the subject is looked at from without; to the inner view Mukti is one and always. The waters of the ocean, sleeping in the windless bays, or heaving in the storm-tossed waves, are only water still. So, too, That which is the Free, is free within the body as without. The outward form of the Muni is a mere sense-object and gives not evidence of the Deliverance of the Spirit. That is a thing internal, and is more perfect as the effort inwards is more perfect."

CHAPTER IV.

THE NECESSITY FOR EFFORT AND REPUDIATION OF FATE

“Spare not Effort. Think not anything of Fate. All is within the reach of everyone in all this universe, if only due endeavour shall be made, and the seeker not turn back, losing heart half way. By tireless effort only, has one individual Jîva gained the place of Indra, king of the three worlds. By tireless effort only, has another ‘wave of Chit’ become the Lotus-seated Brahmâ, the Creator of these worlds. So by highest efforts of their own have two great Beings gained the foremost places of Viṣṇu and Mahesha.*

“Two are the kinds of effort : the effort of the past and the effort of to-day. Of these two, the latter will prevail over the former, and well-directed effort will achieve its object, even as light brings out the difference of colours. Man always gets only as he endeavours, and his convergent previous Karma is only his Daiva-fate. There is no other fate than this. And like two rams, they fight, these two, the present Karma and the past, and now the one prevails and now the other, and the stronger wins at the last. Therefore let the man call up his energies, and, setting his teeth together, let him conquer the past with his present effort. The past may be long-gathered, but the present can be carried longer still into the future. The common cry, ‘Tis fate!’ of men after defeat, is nothing but the cry, ‘Oh! misery!’ that men will utter after suffering. It only means the fact that the past evil Karma has prevailed in that one instance. How does it forbid, or make impossible, all future effort ?

“Then let the man tread under foot relentlessly the thought that his past fate is driving him. It is not stronger than his present feeling of ability to resist. The man that disregards the immediate evidence of his senses, and would put greater faith in baseless inference, surely insists that his two arms are snakes, and struggles violently to free himself from them. Having a present feeling of ability to work contrariwise, how should the man

* Indeed, when of two fruits that grow on the same stalk, one gains its true fulness of juice and soundness, while the other hangs sapless, and dry, and hollow, know that this is caused by nothing else than the latent consciousness of Rasa (sap) making due effort in the one alone and not the other.

allow himself to say that he is driven helplessly by his old Karma into evil courses? Surely such a man is most unfortunate, and never saw a great example. Let him tread under foot, I say, such weakling thoughts. Let him labour hard to gain deliverance from his bonds. Let him look always on his house of flesh as something that will pass away one day. And let him therefore strenuously avoid the actions and indulgences that mark the beast, and strive to live the life that marks him man. Let him not delay, thinking 'I will do later,' for the chance may not come soon again. Let him associate with the good, and study hard, and let him never fear his labour will be vain, for there are great examples that have gone before him. So shall he free himself from helpless births and deaths, and so attain the endless joy of Peace wherein all things are equal, which the Wise Ones say is highest end of human effort."

CHAPTER V.

THE MEANING OF DESTINY

"Then is there no such thing as Destiny, O Sage?" asked Râma. "Is it not true that all the future is already present in the present, that all the present was existent in the past?"

"Yes," said Vasiṣṭha. "And the truth of it is this. All the past, the present and the future are contained in the Being of the Supreme Brahm. That content is destiny. That inmost Being makes and is the causeness of the cause, and the effectness of the effect. It includes both; not one only. Effort is included in it as much as the result of effort. All Jîvas are embedded in that all-embracing, all-pervading, all-containing Being. None can stand apart and out of It, and say, 'This, which is something separate from me, compels me from without to do this thing.' That which is universal, and supports and gives existence to all possible acts, and moods, and substances, cannot be appropriated exclusively and misapplied for the urging of one only of such moods against another of them. It can be urged in support of both the opposing moods equally. All effects are immanent in that Being. The whole of It may be said to be the cause of each and every one of these effects. It is manifested

by, and may be inferred from, an effect only *after* the effect has happened. There is no other way open to Jīvas of learning the *whole* of that Totality—of causes *before* the happening of an effect. Hence Destiny can never be pleaded as prescribing a particular course of action, but only as explaining it *after* it has been adopted. For all the purposes of life, each particular course of action must and can be determined with reference only to the circumstances surrounding it immediately, and making up the situation, in that limited portion of space and time which is within the purview of the individual concerned. The Self is self-impelled and self-directed. None other can compel it. For, were it so, another would be wanted to compel the other, and so endlessly. The true and full import of this will appear when that nature of the Being of the Supreme which constitutes destiny has been fully understood. In the meanwhile, let every one see well, none can dispense with self-exertion. Let him exert himself in any way he likes; and, indeed, no man will work in any way but that which will conduce to the accomplishment of the desire that is most strong within him. But let him know for sure and ever bear in mind most firmly that good comes of good acts, and ill alone of ill.

“ Know well that destiny achieves not such without due means. Both are predestined. Effort is the means for human beings. Desire (Vāsanâ) is realised, materialised, in action. Everyone acts only as he most desires. The long-cultivated and intensified desire of past births appears as the Guiding Fate of this life’s actions. The action is the desire condensed, the desire is the mind, and the mind is the man. When men say destiny drives them to do a thing, they mean but this, that the sum of their past Karma is so leading them. That fate which they refer to is that which they have made stronger than themselves by incurring liabilities to it. In the detailed working of the world the stronger is the fate of the weaker, nothing else. Then let men try unceasingly by well-directed effort to become stronger than their fate. Behold the Rīshi Vishvāmītra here. By a thousand years of rigid self-control and high austerities he triumphed o’er the fate which gave him a Kṣhatriya-body, and won true Brāhman-hood in that same body, so that I myself,

between whom and the Rīṣhi there had been a bitter and a cruel war in bygone ages, welcomed him, by order of the Father of the worlds, as a Brahmarṣhi.

“So should the earnest searcher, when the mood of grace is on him, take advantage of it to the utmost; and when the evil mood asserts itself then let him battle strongly with it as he can. The mood of grace, the pure desire for knowledge and for peace, is with thee now, as blossom of the plant of virtues nursed and fostered with much skilled and wakeful gardening in the past. See that it wither not, but yield thee rightful fruit. Happy art thou that it has come to thee in early youth at length. Let not that youth go by without securing that which will make all the life to come a calm unbroken; and so attend unto the Science of Deliverance that I expound to thee, as it was given of yore to me by Brahm.”

A HINDU STUDENT.

(TO BE CONCLUDED)

THE TEACHER'S SINS

PARDON, O Lord, thy servant these three faults, my sad shortcomings. For meditation's sake I have pourtrayed a form for Thee, though Thou art far beyond the highest form that lives; by singing Thee in hymns—Thee, Master of all masterhood—I have made dim Thy speech-defying power; by bidding pilgrims visit holy shrines I have made less Thy all-pervading might.—*A Saying attributed to Vyāsa.*

THE LATEST STEP IN MODERN PHILOSOPHY*

(CONCLUDED FROM p. 167)

THIRD AND CONCLUDING NOTICE†

WE come now to the fourth and last book of Mr. Shadworth Hodgson's *Metaphysic of Experience*, and to this he has given the title "The Real Universe." It consists of four Chapters with the following titles: "The Constructive Branch of Philosophy"; "Matter in relation to Time and Space"; "Matter as conditioning Conscious Action"; and "The Seen and the Unseen." At last, therefore, we shall see what are the final conclusions of this latest systematic thinker with regard to this universe of ours, and in their light we shall be able, perhaps, to form some opinion as to the adequacy and validity of the analyses and reasonings upon which they depend.

Summing up the results obtained in the three preceding Books, the author tells us that we have obtained :

(1) An analysis of all the essential and representative parts of consciousness or experience in its whole extent, in respect both of its varied contents and of its processes, volitional as well as spontaneous, and (2) a definite conception of the nature and scope, the principles and the range, of the Positive Sciences on the one hand, which gather up and include all that we know, or may in the future come to know, of the Order of Nature considered as a *de facto* Order, and of the Sciences of Practice on the other, which treat of the principles and ideas in accordance with which Man aims at determining his own character and shaping his own history, thereby also modifying to some extent the Order of Nature, considered as modifiable in the future, of which he knows himself to be a part.

In reading this summary one cannot help feeling a serious incongruity in the concluding clauses, when one remembers how

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

† See the September and October numbers of this REVIEW for the first two notices.

repeatedly and strongly our author has declared all agency, all action, all initiative to belong exclusively to Matter. For what meaning can we attach to the words, "man aims at determining his own character and shaping his own history," when all agency and action are confined to Matter from which *ex hypothesi* consciousness is excluded, seeing that such things as aims, ideals and self-determination are utterly void of significance if the consciousness to which alone they appeal and pertain is thus wholly the slave of blind, unconscious, mechanically-acting Matter? But to this point attention was called at the conclusion of the last article, and I only again refer to it here, because so serious a discrepancy cannot but suggest the existence of some radical flaw in the analyses and reasonings which have led to such a conclusion.

It is quite true, as Mr. Hodgson here points out at length, that all fruitful constructive work in Philosophy must rest upon a previous and thorough analysis. In the present chapter he shows, recurring to the results already obtained, that the time and space elements of percept-Matter are those which are at once essential to it as Matter, and common to it with all other percepts which occupy space, while its time element is at once essential to it as Matter, and common to it with all other percepts whatever; and further, that the time and space relations in which its parts stand to one another, and to other percepts, are the foundation, common to all, of the relation of real conditioning, wherever it is found to exist between percepts. He then points out at some length the important distinction between change and motion—motion being a special kind of change, *i.e.*, change of place occurring in time—and thus shows that motion, which in the physical analysis of Matter is an ultimate fact, or ultimate element, which has no positively known real condition behind it, has nevertheless, when treated as a percept, and submitted to subjective, or metaphysical analysis, several pre-suppositions which are requisite to render it intelligible, *viz.*, those of time, space, sensation, and change.

Indicating next the method and division of our constructive enquiry he points out that the first question arising is whether the real conditions of Matter precede the existence of Matter in

time, or no. And, as he observes, in putting this and other allied questions, we must plainly imagine either time alone, or time and space together, as occupied by some real existents, not material, which are also agents or real conditions. So we have two divisions of our subject, Matter as known first in its constitution by position, and secondly in its results by practical science.

The first division shows us Matter as real condition and conditionate within itself, that is, having parts which act and react upon one another. This opens up the question of the genesis of Matter, and also that of its dependence or non-dependence on some real condition or conditions which are not included in itself. The second division is concerned with Matter as the real condition of a conditionate which does not react upon it, namely, consciousness, and in this connection the possibility suggests itself either that Matter may become itself the real condition of modes of consciousness other than those which are as yet known to us, or that it may rise to other real conditions, not material, upon which modes of consciousness, as yet unknown, may proximately depend.

Under the first subdivision, the conclusion is reached that Matter has originated, or been produced by or out of some real pre-existing condition or conditions, belonging to an unseen world, which seems to our author to follow, as he shows at length, from the fact that Matter to be Matter requires at least the simultaneous occupancy of two or more parts or portions of space. He concludes further that Matter cannot have eternally existed, but must have come into existence at some definite epoch in the eternity of time past; but on the other hand, for all we can say, Matter may conceivably be maintained in existence throughout the eternity of the future by the same real conditions in the unseen world which brought it into existence in the past.

In concluding this Chapter, the author points out, in connection with the discussion as to whether Matter is to be regarded as infinitely extended in space and of infinite duration in future time, that, although we have no *data* adequate to the solution of these problems, yet our inability to solve them in no sense affects the difference between the necessary infinity of time

and space, which is inseparable from them as ultimate elements and *data* of experience, and the merely *de facto* and conditioned infinity of Matter in spatial extension and future time-duration.

In Chapter III. the second division of the subject is dealt with, that namely dealing with Matter in its highest known development, in which it is the real agent in the conscious action of human beings, the real condition determining and supporting the various modes of consciousness: emotions, desires, volitions, conceptions and ideas. But, according to our author, whatever may be the results obtained on this line of enquiry, they will add nothing to our speculative knowledge of the unseen world. We may increase—just as we have done in considering the first branch of the subject—our positive knowledge of the relations between the seen and the unseen worlds, but without obtaining any positive knowledge of the intrinsic nature or “whatness” of the latter. Mr. Shadworth Hodgson then proceeds, somewhat upon the line of Kant’s “Practical Reason,” to apply our ethical conceptions and conclusions to this problem, repeatedly pointing out, however, that all such conclusions and reasonings can have at the utmost only practical but no speculative validity.

I must confess to a feeling of great disappointment in reading this Chapter. To me his “validity only in a practical sense” comes very nearly to mean no validity at all, and all his talk about God, a future life, and moral retribution, seems so much empty air, so that one is tempted to recall Goethe’s line, “*Was ist der langen Rede kürzer Sinn?*” and pass over the chapter, as most thinkers do the conclusions of Kant’s “Practical Reason” as of little interest and less importance. And I must confess that from a philosophical point of view this attitude seems to me justified, and a Chapter such as this impresses one rather as a device intended to hide the poverty and barrenness of the author’s results, than as a serious attempt to face the problems involved. One cannot help fancying that the author has found himself forced to seek so inadequate a refuge in order to escape from the unpleasant feeling that his previous analysis must be either erroneous, inadequate, or vitiated by some fallacy, since it leads to so “thin” and unsatisfactory a final result.

In Chapter IV. we come again to more stable ground and much that is said bearing upon "The Seen and the Unseen" is both suggestive and valuable. The Chapter opens by a brief demonstration that Materialism is untenable as a philosophical theory, though its truth as the basis of a psychological one is maintained with equal vigour. A long section is then devoted to a similar proof of the untenable character of Idealism as a Philosophy, but here the argument seems less cogent and forcible than in the first section. He then proceeds to point out the great probability, almost the certainty, of the existence of indefinitely wide and various regions of Matter, at present unknown to us, but, like the ether, not unknowable, and he inclines strongly to the view that man continues to live, as people say, "beyond the grave," or, as he would say, in these as yet unknown regions of Matter, though he seems to regard the organism with which consciousness would be correlated in those regions as probably built up by the action of our present nervous and cerebral systems. Passing all too briefly over these very important and interesting topics, he goes on to discuss the foundations of Theology, where he again returns for the most part to his Kantian basis of "Practical Reason," and so reaches purely Christian, and I fear even rather narrow Christian, conclusions on this topic. It is indeed a matter for profound wonder to find so radical a thinker as Mr. Hodgson apparently wholly unable to rise to any wider, deeper, or more universal view of Theology than that taken by the Anglican Church; and I cannot but regard as wasted space the fifty pages which he devotes thereto. And this the more regretfully, because they form the concluding pages of his work, and leave one with a most unpleasantly strong sense of artificiality and disappointed expectation at the end of this long journey which we have taken under his guidance.

Looking back over the road we have travelled, however, it will be seen that there is much in Mr. Hodgson's work well worthy the most careful study and thought. Beyond question, the method he has followed is not only a valid one, but one, if not the only one, which gives promise of real progress in Philosophy, and may be expected to put that discipline on a sound basis, to lay its foundations on the solid rock of experience and so make

of it an organic, living structure, capable of real evolution and solid progress, instead of a mere congeries of mutually conflicting and contradictory theories. This method, that of the analysis of experience wholly without assumptions, is indeed new in its purity and fully conscious purposiveness, and though Mr. Hodgson's application and exemplification may leave much to be desired, yet he has placed all those who are interested in Philosophy under a great and lasting obligation by his clear formulation and suggestive use of it. Further work will surely bring to light much that he has failed to recognise fully, will detect some fallacies here and there, will, I am confident, modify if not reverse some even of his most fundamental conclusions. But, granting all this, a solid remainder of actual progress remains, even apart from the clear formulation of what must undoubtedly henceforward take rank as the best and soundest method and starting-point of philosophical enquiry.

It is perhaps to be regretted that in point of style and literary attractiveness so important a work should leave so much to be desired; though on the other hand it is perhaps unreasonable to expect from a modern philosopher that he should delight and attract his reader by his form as well as by his matter. Still the achievement is possible, as the examples of Plato and Schopenhauer prove, and it is just these shortcomings which will assign our author to the ranks of those men of the highest talent who fall short of genius. For the appearance of a really great genius in the field of Philosophy the closing half of our century has not, it seems, afforded a suitable field, but as the preliminary work which of necessity must precede his appearance is gradually accomplished, such an epoch-making thinker must inevitably come amongst us. And to this indispensable preparatory work Mr. Hodgson has in these volumes made a very notable and substantial contribution, and I shall look with keen interest for the appearance of an adequate critical examination and discussion of his method and his results. What has been aimed at in these pages has not been a critical appreciation, but a simple exhibition of the most prominent points in his system, and though here and there some few words of criticism have been interjected, yet the reader will, I hope, clearly under-

stand that nothing approaching a critical appreciation or a systematic examination has been either aimed at or attempted. Therefore, in conclusion, it is fitting that I should urge all those who are interested in Philosophy to study Mr. Hodgson's work for themselves and I can honestly assure them that they will find their labours well rewarded.

BERTRAM KEIGHTLEY.

THE LIFE OF THE HOUSEHOLDER

IN all ages of the world and in all religions men have shown a tendency to discriminate sharply between the religious and the worldly life, and to assert the incompatibility of the two. Retirement from the haunts of men, seclusion in jungle or desert, renunciation of family and social ties, hardness of living and refusal of bodily luxuries, have ever been recognised as the insignia of the religious life. Whether it be the yogin of India, the vestal in Syrian or Roman temple, the hermit of the Thebaid, the monk and nun of Christian Europe—the name may vary, the thing remains the same. To seek God, man has renounced and fled the world. Protestantism cut itself adrift from this immemorial tradition, and frankly restricted religion to a definitely marked off fragment of man's time, shutting it away from the life of counting-house and shop and office, and labelling all human life "profane" save the small portion given to actual prayer and study of "sacred" things. It is wont to speak of the life of the religious recluse as idle and useless, to brand his meditation and silent thought with its worst condemnation of "unpractical." Ignorant of the subtle forces of the worlds invisible, contemptuous of all it cannot understand or even sense, it recks nothing of the inward strength needed to support the life of seclusion, when that life is really followed, and dreams not of the value to the nation that may come from the strong shield of super-physical defence extended over it from the hermitage of the saint, of the

purifying and elevating currents of thought that may stream forth to it from the cave of the ascetic. A vulgar and ignorant contempt is the feeling with which the ordinary "sound Protestant" regards the life of the religious recluse, and "monkery" is a word in his vocabulary which connotes either superstition or knavery. This virtual repudiation of the super-physical universe—as a thing belonging to Sundays and to be entered after death, having nothing in common with the daily life of practical business in this world—has despiritualised this daily life, and has made it a snare and a hindrance instead of a school and a training. It has rendered life "common" and too often unclean, has deprived it of its poetry and its inspiration—in a word has hopelessly vulgarised it. All the grace and the beauty, the romance and dignity of daily life, that are the physical reflections of the super-physical worlds, have been gradually withered away, and life has become petty and restricted, in the untranslatable French word, *bourgeois*. "The world has grown grey," not with the breath of the glorious Galilean, but with the ignorant travesty of His teachings that has been born from narrow heads and narrower hearts.

Out of this dull flatness of arid desert the nations can only be led by a revival of the old ideal of the Life of the Householder, the recognition of it as a definite stage *in* the religious life and not outside it, the redemption of it from the rule of petty cares and petty anxieties, the restoration of it to its true sphere as the outer court of the White Temple, wherein the neophytes are trained and prepared to become members of the Royal Priesthood that serves within.

In the ancient religion of the first branch of the Fifth Root-Race, the Âryan, this place of the householder was clearly marked out, and he made the backbone of the nation, nay, one might say the whole bony skeleton thereof. For he gave it stability and shapeliness, he afforded the firm points of attachment for all muscles of the body politic, he shielded all delicate parts from injury, and enabled all organs to discharge their functions. Without him there might have been scattered groups, but no nation could have existed, for to him were due all social ties, and he lent balance and equilibrium to the social fabric.

The recluse, the ascetic, the wandering teacher, detached from all family and social obligations, had their places and rendered their useful services to the nation, but they could not have existed without the householder ; they were dependent on him, not he on them, and their lives were rendered possible only by his patient and steadfast dutifulness in whatever rank of the nation his lot had been cast. He might be a teacher, a ruler, a warrior, a merchant, a labourer, but in whatever class he might be, he was still a householder, and must so lead the household life as to advance his own inner growth, and make it the training-ground for developing spiritual strength. It was his to spiritualise the common life of men, to manifest its sacredness in all its activities as an organ of the Divine Life ; he was the true Alchemist, changing all base metals into gold by passing them through the crucible of his own being, ever glowing in the fire of his steady devotion ; he was the constant witness and demonstration of the supremely important and ever-forgotten truth that all beneficial activities are sacred, and that only that is profane which is injurious to the common life.

Here, for clearness sake, we must digress for a moment to define the meaning of the word spiritual ; without writing an essay on it, we may outline some of its salient characteristics. The planes called spiritual are those above the intellectual, and whereas the intellectual plane is that of separation and individuality, the spiritual are those of union and unity. Again, whereas matter on the intellectual and on all lower planes is an enclosing limitation and obstruction, on the spiritual plane it is merely a means of expression ; there it yields and does not oppose, and is a medium enabling energy to flow forth, not a body which confines it. As a necessary corollary to this change in the function of matter, the centre of self-consciousness is transferred from its illusory station in the matter of the form enclosing it to its true and natural place as the life itself, which is no longer enclosed in a shell of matter, but serves as a focus wherefrom rays of matter radiate to carry forth its energies. Further, the life of life is in pouring forth, whereas the life of form is in holding, and the life increases as it exercises itself, whereas the form wastes by its exertions. Spirit is life, not form, and while in all the lower

planes spirit shows itself constrained and limited in its expressions by the matter which binds and holds it, on its own planes it is triumphant over matter, is not subject to its laws but compels it to its own, and hence is free. Truly spirit is everywhere and all spirit—which is life—is one, whether working on the physical, the emotional, the intellectual, or the spiritual plane; but on the spiritual planes it is self-conscious and free, while on the others it is conscious only and bound.

From this view of spirit it necessarily follows that spirituality does not depend on outer circumstances but on inner attitude; the man who calls nothing “mine,” who lives and breathes in all around him, who feels himself only as an expression of the Divine Life, who seeks nothing, grasps nothing, holds nothing, who is love and compassion and gift—he is a spiritual man, whether he toil in a city office or meditate in a Himálayan jungle; and the life which enables a man not yet spiritual to develop in this direction is a religious life, let its occupations and surroundings be what they may. A man may thus “live in Me, whatever his mode of living.” (*Bhagavad Gîtâ*, vi. 31.)

Now of the two opposed modes of life, that of the solitary and that of the householder, there can be no question which is the more fitting prelude of the perfect spiritual life. The life of the solitary comes in between the lives of the religious householder and those of the Initiate householder, those which are the training ground for discipleship and those which are the prelude to final liberation. The life of the solitary breaks the threads worn slender of attachment to the world, and gathers up strength for the coming lives of renunciation made perfect, which lead through the portals of Initiation to the White Glory, to the Manhood of the Christ triumphant, Master of life and death, to the life which is solitary in its outer seeming, but which can never know loneliness, being in the source of the Life Universal. It is of the earlier series of lives that we treat, of the lives of the householder who has fixed his eyes on the goal, and seeks to use his life for the treading of the probationary path.

The first educational value of the householder life lies in the fact that it must perforce be led for others, and that the householder must sacrifice himself, to some extent at least, for the

benefit of those dependent on him. He is not in danger of the self-centred selfishness which may assail the solitary, who can avoid common burdens and walk unshackled by common ties. "Free as air is the homeless man," and only he who is bound in voluntary utmost obedience to a higher will can with safety cast aside the shackles of obligation which bind tightly all who share in the household life. Self-curbed must be the man who is not curbed by strong bonds of family and social surroundings, else will the subtle and ever-clinging enemy of inner progress, the twining serpent of the lower self, twist itself round his limbs and bind him fast prisoner in a slavery fatal and long-enduring. A lonely man easily grows selfish without being conscious that he is selfish, whereas if a man be selfish in the household he cannot well escape the knowledge of his fault. And if a man, knowing the dangers of selfishness, deliberately sets to work to train himself in unselfish living, the household life offers him countless opportunities, each one of which may serve as an exercise in the athletics of the soul. To some extent, the householder is even coerced into a partial unselfishness, by the very discomfort of a household wherein every member seeks his own; and he is wooed also to unselfishness by the tender charities of family love, learning by his own experience that love's chief joy and fullest life lie in unstinted giving, and that, in very truth, where love is lord "it is more blessed to give than to receive."

Nor is unselfishness the only harvest that the householder may reap in the rich field of home. Pity and tender compassion for all weaker things is a plant that he has full opportunities to cultivate. The household rests on him as its strong support and stay, and he is easily drawn to respond to this trust by gentleness and helpfulness. He learns to be tolerant of weakness, to be patient with slowness of growth and feebleness of effort. Where the selfish and careless head of the household finds in his position the opportunity for tyranny and impatient scorn, the householder who seeks to turn his circumstances into spiritual aids sees the opportunity for practising, till they become habitual, the gracious virtues of compassion and tolerance. Wife, children, servants, guests, are all his teachers, until he has woven into the very fabric of his character these qualities that are rarest and most difficult of attainment.

Endurance and patience are other twins that are born the most easily in household life. Never is the homeless man exposed to the succession of small cares and worries that fret and wear the householder of very necessity week by week. When a man can bear unruffled the continued ceaseless dropping of petty interruptions, the tiny gnawing teeth of the countless anxieties of the household, when he is neither harassed by them nor harasses others because of them, that man is becoming ready for citizenship in the city of God.

Now the householder is a man of possessions, even though he be not wealthy, and the desire to possess and to increase possessions is deep-rooted in the human heart. The solitary who, by a single act of renunciation, has torn himself away from his possessions, and, away from their allurements, may easily deceive himself into the idea that he is indifferent when he is only forgetful. Far harder is it to have without holding, to possess without clinging, to out-grow the sense of "mine" while objects are by circumstances attached to the body. Contentment with poverty of goods is easy to compass, but poverty of spirit, the spirit which owns nothing while the body is rolling in wealth, is worthy a beatitude. Therefore, one of the chief virtues of the householder is liberality. To practise giving is one of his chief duties. He should not only give away his money, but should give away his goods, and this deliberately, to destroy the clinging to them. If he find himself "growing fond" of a thing, that is the thing he should give. He should practise himself in considering his own as not his own, and let others use freely what is his, without obliging them to recognition of his ownership. The subtle sense of property, which leads to an inner resentment when people "take liberties" with his things, should be gradually eradicated, till the feeling of "my-ness" disappears, and he lives in his house as in that of another, and becomes homeless within. Liberality develops into ownerlessness by easy stages, till, half surprised, the man finds himself free as was Janaka the King.

Hospitality, free, courteous and ungrudging, is yet another of the virtues of the householder. "The guest is a God" ran the ancient teaching, and the service of the guest was one of the

householder's sacrifices to God. The guest has a right to "water, a seat and sweet words," said another maxim, as though to remind the reader that riches were not necessary to hospitality. This grace of cordial liberal hospitality is one which is oft missing in the West, where hurry and overwork have wrought sad havoc in the courtesies of household life, and where hospitality is wont to be lavishly showy, or grudging, or calculating, a barter for value received or for value to come. "Exchange of hospitalities" is absence of hospitality, and the perfect host keeps no ledger.

Nor may charity to the poor and to animals be forgotten, own sister to liberality and to hospitality. The householder, in whom wastefulness is a sin, should see that what is left over of food when his household is satisfied be given to those who are in need. The starving dog or cat should find near his house food and water, the birds should look to him as almoner. What is unfit to be given to the hungry human being should be left within reach of the animals around our gates. The starving, prowling, four-footed wanderers that slink through the streets reproach the householders with neglect of duty, but duty that is not yet recognised as duty, and so is left undone without any prick of the sting of conscience.

Nor should we omit from the opportunities offered by the household life the acquirement of the power of steady rule and of training younger souls. The householder should rule his house, though the immediate control be wisely vested in the hands of his wife, his regent. Disorder, sloth, unpunctuality, lack of perfect cleanliness, mark dereliction of duty, and weakness of rule in the householder is sin. The younger souls born into the servant class are there to learn the lessons on which their future growth depends, and the responsibility of teaching these lessons lies on those whose karma has made them heads of homes. If servants are now one of the most unsatisfactory classes in all English-speaking nations, it is because the "Lady of the Home" is no true ruler, no efficient household queen. All insubordination is primarily due to the unfitness of rulers, and as Confucius said of old, "If thou, O King, didst govern well, there would be no thieves in thy kingdom." Household rule is apt to swing

between thoughtless exaction and equally thoughtless laxity; where a gentle, strong, firm and kindly hand holds the reins, households are well-ordered as of yore, and everyone is content and happy.

Needs it to argue further that the life of the householder is the best training-ground for the life of the disciple? Will anyone say that the life of the householder must be a hindrance to the attainment of the spiritual life, instead of the best preparation thereto? Only the man who has built, in the household life, the solid foundation of the higher virtues, is fit to face the strange perils and triumphs of the ascetic life; that foundation cannot be laid in the solitary life, for it does not afford the necessary conditions, and if the solitary life be entered without it, failure waits the aspirant. When discipleship is attained, the life of the householder may still be used for the attainment of perfection, but on the further discipline therein needed the end of an article is not the place to speak.

ANNIE BESANT.

READ not the times. Read the Eternities. Knowledge does not come to us by details but in flashes of light from heaven.—THOREAU.

THE tree of silence bears the fruit of peace.—*Arabian Proverb.*

HE who can see truly in the midst of general infatuation is like a man whose watch keeps good time when all clocks in the town in which he lives are wrong.—SCHOPENHAUER.

WHAT is there that we cannot love since all was created by God?
CARLYLE.

EVERY great power is perilous to beginners.—EPICTETUS.

PRACTICE saying to every harsh appearance, "Thou art an appearance, and not at all the thing thou appearest to be."—EPICTETUS.

SEE deep enough and you see musically, the heart of nature being everywhere music if you can only reach it.—CARLYLE.

ANCIENT PERU

(CONTINUED FROM p. 177)

It will be of interest to us to examine the religious ideas of these men of the olden time. If we had to classify their faith among those with which we are now acquainted, we should be obliged to call it a kind of sun-worship, though of course they never thought for a moment of worshipping the physical sun. They regarded it, however, as something much more than a mere symbol; if we were endeavouring to express their feeling in Theosophical terminology, we should perhaps come nearest to it by saying that they looked upon the sun as the physical body of the Logos, though that attributes to them a precision of idea which they would probably have considered irreverent. They would have told an enquirer that they worshipped the Spirit of the Sun, from whom everything came, and to whom everything must return—by no means an unsatisfactory presentment of a mighty truth.

It does not seem that they had any clear conception of the doctrine of reincarnation. They were quite certain that man was immortal, and they held that his eventual destiny was to go to the Spirit of the Sun—perhaps to become one with him, though this was not very clearly defined in their teachings. They knew that before this final consummation many other long periods of existence must intervene, but we cannot find that they realized that any part of that future life would be spent upon this earth again.

The most prominent characteristic of the religion was its joyousness. Grief or sorrow of any kind was held to be absolutely wicked and ungrateful, since it was taught that the deity wished to see his children happy, and would himself be grieved if he saw them grieving. Death was regarded not as an occasion

for mourning, but rather for a kind of solemn and reverent joy, because the Great Spirit had accounted another of his children worthy to approach nearer to himself. Suicide, on the other hand, was in pursuance of the same idea regarded with the utmost horror, as an act of the grossest presumption; the man who committed suicide thrust himself uninvited into higher realms for which he was not yet judged fit by the only authority who possessed the requisite knowledge to decide the question. But indeed at the time of which I am writing suicide was practically unknown, for the people as a whole were a most contented race.

Their public services were of the simplest character. Praise was offered daily to the Spirit of the Sun, but never prayer, because they were taught that the deity knew better than they what was required for their welfare—a doctrine which one would like to see more fully comprehended at the present day. Fruit and flowers were offered in their temples, not from any idea that the Sun-god desired such service, but simply as a token that they owed all to him; for one of the most prominent theories of their faith was that all light and life and power came from the Sun—a theory which is fully borne out by the discoveries of modern science. On their great festivals splendid processions were organized, and special exhortations and instructions were delivered to the people by the priests; but even in these sermons simplicity was a chief characteristic, the teachings being given largely by means of picture and parable.

It happened once that our investigators, in the course of their researches into the life of a particular person, followed him to one of these assemblies and heard with him the sermon delivered on that occasion by an old white-haired priest. The few simple words which were then uttered will perhaps give a better idea of the inner spirit of this old-world religion than any description that I can offer. The preacher, robed in a sort of golden cape, which was the symbol of his office, stood at the top of the temple steps and looked round upon his audience. Then he began to talk to them in a gentle yet resonant voice, speaking quite familiarly, more like a father telling a story to his children than like one delivering a set oration.

He spoke to them of their Lord the Sun, calling upon them to remember how everything that they needed for their physical well-being was brought into existence by him—how without his glorious light and heat the world would be cold and dead, and all life would be impossible—how to his action was due the growth of the fruits and grains which formed the staple of their food, and even the fresh water which was the most precious and necessary of all. Then he explained to them how the wise men of old had taught that behind this action which all could see, there was always another and still grander action which was invisible, but could yet be felt by those whose lives were in harmony with their Lord's; how what the Sun in one aspect did for the life of their bodies, that same office he also performed in another and even more wonderful aspect for the life of their souls. He pointed out that both these actions were absolutely continuous—that though sometimes the Sun was hidden from the sight of his child the earth, yet the cause of such temporary obscuration was to be found on the earth and not in the Sun, for one had only to climb far enough up the mountains in order to rise above the overshadowing clouds and discover that their Lord was shining on in glory all the time, entirely unaffected by the veil which seemed so dense when seen from below.

From this the transition was easy to the spiritual cloud of depression or doubt which might sometimes seem to shut out the higher influences from the soul, and the preacher was most emphatic in his fervent assurance that despite all appearances to the contrary the analogy held good here also—that the clouds were always of our own making, and that they had only to raise themselves high enough in order to realize that He was unchanged, and that spiritual strength and holiness were pouring down all the while, as steadily as ever. Depression and doubt, consequently, were to be cast aside as the offspring of ignorance and unreason, and to be reprobated as showing ingratitude to the Giver of all good.

The second part of the homily was equally practical. The full benefit of the Sun's action, continued the priest, could be experienced only by those who were themselves in perfect health. Now the sign of perfect health on all levels was that men should

resemble their Lord the Sun. The man who was in the enjoyment of full physical health was himself a kind of minor sun, pouring out strength and life upon all around, so that by his very presence the weak became stronger, the sick and the suffering were helped. In exactly the same way, he insisted, the man who was in perfect moral health was also a spiritual sun, radiating love and purity and holiness on all who were happy enough to come into contact with him. This, he said, was the duty of man—to show his gratitude for the good gifts of his Lord first of all by preparing himself to receive them in all their fulness, and secondly by passing them undiminished to his fellow men. And both these objects together could be attained in one way, and in one way only—by that constant imitation of the benevolence of the Spirit of the Sun, which alone drew his children ever nearer and nearer to him.

Such was this sermon of fourteen thousand years ago, and, simple though it seems, we cannot but admit that its teaching is eminently Theosophical, and that it shows a much greater knowledge of the facts of life than many more eloquent addresses which are delivered at the present day. Here and there we notice minor points of especial significance; the accurate knowledge, for example, of the radiation of superfluous *prâna* from a healthy man seems to point to the possession of clairvoyant faculty among the ancestors from whom the tradition was derived.

It will be remembered that besides what we may call their purely religious work the priests of the Sun had entire charge of the education of the country. All education was absolutely free, and its preliminary stages were exactly the same for all classes and for both sexes. The children attended what might be called preparatory classes from an early age, and in all these the boys and girls were taught together. Something corresponding to what we now think of as a Board-school education was given in these, though the subjects embraced differed considerably. Reading, writing and arithmetic, indeed, were taught, and every child had to attain a high level in these subjects, but the system included a great deal more that is somewhat difficult to classify—a sort of rough and ready knowledge of all the general rules and common interests of life, so that no child of either sex arriving at the age of ten or eleven could be ignorant of the way in which the

ordinary necessities of life were obtained, or of how any common work was done.

School hours were very long, but the occupations were so varied, and included so much that we should never think of as school work, that the children do not appear to have been unduly fatigued. Every child, for example, was taught how to prepare and cook certain simple kinds of food, how to distinguish poisonous fruits from wholesome ones, how to find food and shelter if lost in the forest, how to use the simpler tools required in carpentering, in building, or in agriculture, how to make his way from place to place by the positions of the sun and stars, how to manage a canoe, as well as to swim, to climb, and to leap with amazing dexterity. They were also instructed in the method of dealing with wounds and accidents, and the use of certain herbal remedies was explained to them. All this varied and remarkable curriculum was no mere matter of theory for them; they were constantly required to put the whole of it into practice, so that before they were allowed to pass out of this preparatory school they had become exceedingly handy little people, capable of acting for themselves to some extent in almost any emergency that might arise.

They were also carefully instructed in the constitution of their country, and the reasons for its various customs and regulations were explained to them. On the other hand, they were entirely ignorant of many things which European children learn; they were unacquainted with any language except their own, and though great stress was laid upon speaking that with purity and accuracy, facility in this was attained by constant practice rather than by the observance of grammatical rules. They knew nothing of algebra, geometry or history, and nothing of geography beyond their own country. On leaving this first school they could have built you a comfortable house, but could not have made a sketch of it for you; they knew nothing whatever of chemistry, but were thoroughly well instructed in the general principles of practical hygiene.

A certain definite standard in all these varied qualifications for good citizenship had to be attained before the children could pass out of this preliminary school. Most of them easily gained

this level by the time they were twelve years old; a few of the less intelligent needed several years longer. On the chief teachers of these preparatory classes rested the serious responsibility of determining the pupil's future career, or rather perhaps of advising him as to it, for no child was ever forced to devote himself to work which he disliked. Some definite career, however, he had to select, and when this was decided, he was drafted into a kind of technical school which was specially intended to prepare him for the line of life that he had chosen. Here he spent the remaining nine or ten years of his pupilage, chiefly in practical work of the kind to which he was to devote his energies. This characteristic was prominent all through the scheme of instruction; there was comparatively little theoretical teaching, but after being shown a few times the boys or girls were always set to do the things themselves, and to do them over and over again until facility was acquired.

There was a great deal of elasticity about all these arrangements; a child, for example, who after due trial found himself unsuited for the special work he had undertaken, was allowed in consultation with his teachers to choose another vocation and transfer himself to the school appropriate to it. Such transfers, however, seem to have been rare, for in most cases before the child left his first school he had shown a decided aptitude for one or another of the lines of life which lay open before him.

Every child, whatever might be his birth, had the opportunity of being trained to join the governing class of the country if he wished it, and if his teachers approved. The training for this honour was, however, so exceedingly severe, and the qualifications required so high, that the number of applicants never seems to have been unduly large. The instructors, indeed, were always watching for children of unusual ability, in order that they might endeavour to fit them for this honourable but arduous position.

There were various vocations among which a boy could make his choice besides the governing class and the priesthood. There were many kinds of manufactures—some with large openings for the development of artistic faculty in various ways; there were the different lines of working in metals, of making

and improving machinery, of architecture of all sorts. But perhaps the principal pursuit of the country was that of scientific agriculture.

Upon this the welfare of the nation very largely depended, and to this therefore a great deal of attention had always been given. By a long series of patiently conducted experiments, extending over many generations, the capabilities of the various kinds of soil which were to be found in the country had been very thoroughly ascertained, so that at the time with which we are dealing there already existed a large body of tradition on this subject. Detailed accounts of all the experiments were kept in what we should now call the archives of the Agricultural Department, but the general results were epitomized for popular use in a series of short maxims, so arranged as to be readily memorized by the students.

Those who adopted farming as a profession were not, however, by any means expected to depend exclusively upon the opinions of their forefathers. On the contrary, every encouragement was given to new experiment, and any one who succeeded in inventing a new and useful manure or a labour-saving machine was highly honoured and rewarded by the government. All over the country were scattered a large number of government farms, where young men were very carefully trained; and here again, as in the earlier schools, the training was less theoretical than practical, each student learning thoroughly how to do for himself every detail of the work which he would afterwards have to superintend.

It was at these training-farms that all new experiments were tried at the cost of the government. The inventor had none of the trouble in securing a patron with capital to test his discovery, which is so often a fatal bar to his success in the present day; he simply submitted his idea to the chief of his district, who was assisted when necessary by a council of experts, and unless these were able to point out some obvious flaw in his reasoning, his scheme was tried or his machine constructed under his own supervision, without any outlay or trouble at all on his part. If experience showed that there was anything in his invention, it was at once adopted by the government and employed wherever it was likely to be of use.

The farmers had elaborate theories as to the adaptation of various kinds of manure to the different soils. They not only used the material which we now import for that purpose from that very country, but also tried all sorts of chemical combinations, some of which seem to have been very successful. They had an ingenious though cumbersome system of the utilization of sewage, which was, however, quite as effective as anything of that kind which we have at the present day.

They had achieved considerable advances also in the construction and use of machinery, though most of it seemed much simpler and rougher than ours. I do not think that they had anything like the extreme accuracy in the fitting together of minute parts which is so prominent a characteristic of modern work. On the other hand, though their machinery was often large and cumbrous, it was effective, and apparently not at all liable to get out of order. One example that our observers noted was a curious machine for sowing seed, the principal part of which looked as though it was modelled from the ovipositor of some insect. It was something of the shape of a very wide, low cart, and as it was dragged across a field it automatically drilled ten lines of holes at a regular distance apart, dropped a seed into each, watered it, and raked the ground even again.

They had evidently some knowledge of hydraulics also, for many of their machines were worked by hydraulic pressure—especially those employed in their elaborate system of irrigation, which was very perfect and effective. A great deal of the land is very hilly, and could not be cultivated to any advantage in its natural state; but these ancient inhabitants very carefully laid it out in terraces, much as is done now in the hill country of Ceylon. Anyone who has travelled by rail from Rambukkana to Peradeniya can scarcely have failed to notice many examples of the sort of work that I mean. In old Peru every corner of ground near the great centres of population was utilized with the most scrupulous care.

There was a good deal of scientific knowledge among them, but all their science was of a severely practical kind. They had no sort of idea of such an abstract study of science as exists among ourselves. They made a very careful study of botany,

for example, but not in the least from our point of view. They knew and cared nothing about the classification of plants as endogenous and exogenous, nothing about the number of stamens in a flower, or the arrangement of leaves on a stem; what they wanted to know about a plant was what properties it possessed—what use could be made of it in medicine, as a food-stuff, or to furnish a dye. This they did know, and very thoroughly.

In the same way in their chemistry, they had no knowledge as to the number and arrangement of atoms in a carbon compound—indeed, they had no thought of atoms and molecules at all, so far as we can see. What interested them were such chemicals as could be utilized—those which could be combined into valuable manures or plant-foods—those which could be employed in their various manufactures, which would yield them a beautiful dye or a useful acid. All scientific studies were made with some special practical point in view; they were always trying to find out something, but always with a definite object connected with human life—never for the sake of knowledge in the abstract.

Perhaps their nearest approach to abstract science was their study of astronomy; but this was regarded rather as religious than as merely secular knowledge. It differed from the rest in that it was purely traditional, and that no efforts were made to add to their stock of information in this direction. The stock was not a very great one, though accurate enough as far as it went. They understood that the planets differed from the rest of the stars, and spoke of them as the sisters of the earth (for they recognized that the earth was one of them) or sometimes “the elder children of the Sun.” They knew that the earth was globular in shape, that day and night were due to its rotation on its axis, and the seasons to its annual revolution round the sun. They were aware also that the fixed stars were outside of the solar system, and they regarded comets as messengers from these other great beings to their Lord the Sun, but it is very doubtful whether they had anything like an adequate conception of the real size of any of the bodies involved.

They were able to predict eclipses both of the sun and moon with perfect accuracy, but this was done not by observation,

but by use of a traditional formula ; they understood their nature, and do not seem to have attached much importance to them. There is abundant evidence to show that those from whom they inherited their traditions must have been either capable of direct scientific observation or else in possession of clairvoyant powers which rendered such observation needless ; but neither of these advantages appertained to the Peruvians at the date of our examination of them. The only attempt that they were seen to make at anything like personal observation was that the exact moment of noon was found by carefully measuring the shadow of a lofty column in the grounds of the temple, a set of little pegs being moved along stone grooves to mark it accurately. The same primitive apparatus was employed to find the date of the summer and winter solstices, since in connection with these periods there were special religious services.

C. W. LEADBEATER.

(TO BE CONTINUED)

THEOSOPHICAL ACTIVITIES

THE Adyar Library is gradually increasing its store of valuable MSS. Several important works on Mantra Shâstra have been recently presented to it.

India The formation of three new Branches is announced at Bettiah, Hugli and Nandaber, and the old "Simla Himalayan Esoteric T.S." at Simla has been revived.

ON the evening of Friday, September 22nd, Mrs. Besant once more said "good-bye" to her European colleagues for the winter. Working for Theosophy up to the last moment, regardless of all personal fatigue and of the great strain put upon her by an ever-increasing correspondence and endless interviews, our foremost pioneer left England confident that the work for which we live would steadily increase during her absence, that the individual members would ably respond to the growing responsibility of such a far-reaching organisation, and that

Europe

her return next spring would be to a Society more firmly established, and therefore a better vehicle for the spread of the living thought of Theosophy.

The past month has witnessed the change from the old office and library at Avenue Road, to the new rooms occupied temporarily as the Sectional Office and Reading Room at 4, Langham Place, W. Thanks to the active exertions of some of our members the rooms already look quite cosy, and their central position ensures frequent calls from members visiting town who desire information, or to read the magazines and books placed at their disposal.

For subscribers to the Lending Library, whether members or non-members of the Society, the Reading Room is open for the exchange of books on Monday, Wednesday and Friday from 2.30 to 6 p.m.

The Blavatsky Lodge finds that the lecture hall of the Zoological Society, 3, Hanover Square, W., which it is temporarily using, is very conveniently situated, well lighted and ventilated. Mr. Mead opened the new Lecture List and inaugurated the new departure by two graphic lectures on September 28th and October 5th. Taking for his subject "Religion and Religions," Mr. Mead gave a short *résumé* of Theosophic thought upon philosophy and religion. The one basis of the wisdom-religion gave to all expressions of the "super-rational" a common origin, and there was no such thing as a new religion; our work was to understand the old. "We are still fluid in thought as a Society, but there has been built up in us a great enthusiasm for these ideas." The second lecture of Mr. Mead, on "Apollonius of Tyana," contained much of importance gathered from many sources during his careful researches into the surprisingly voluminous extant literature which mentions the life of this great teacher and traveller of the first century of our era. The subject proved too long for one evening and Mr. Mead will take up his subject again at an early date. Mr. Kingsland's appearance before the Lodge after such a long silence was welcomed by a full audience, and his lecture on "The Natural Law of Spiritual Evolution" was attentively followed.

The Countess Wachtmeister worked in London during October, holding numerous drawing-room meetings and lecturing in various Lodges and Centres. In November the Countess goes northward to attend the Northern Federation Meeting, and to lecture in various towns where arrangements have been made for the purpose.

Mr. Mead gave a public lecture at Bristol on October 6th, in which he dealt with the mystical environment of early Christianity. His lecture was followed with the greatest interest, and a strong desire has been expressed to hear him again at an early date.

A. J. W.

From Brussels we hear that Mrs. Cooper-Oakley, on her way to Rome, where the winter will be spent, lectured on "Theosophy in the Christian Era." Four other evenings were devoted to lectures on *The Secret Doctrine*, and many people were received by Mrs. Cooper-Oakley, and their questions answered.

From Rome we learn that new and commodious premises have been acquired for the headquarters, and that quite a rush of new interest has been occasioned by the presence of our colleague, Mrs. Cooper-Oakley, who among numerous other engagements, found time to speak on the "Eastern Origin of the Grail Legend," in the Folklore section of the recent Orientalist Congress.

We are further informed that the new Rome headquarters will be at No. 7, Via Lombardia. Mrs. Cooper-Oakley, Mrs. Lloyd and Miss Carr will reside there, and work during the winter. In February Mrs. Lloyd expects to leave for India and Miss Carr will then take charge of the Library. There are now forty-seven members in Rome, and the new accommodation and arrangements will doubtless attract many others. The meetings are held at 6 p.m. on Thursdays.

Our Amsterdam correspondent writes :

"A great part of the time which has elapsed since I wrote my last report has been occupied by the summer holidays, in which not much public work and but little Lodge activities are carried on. Nevertheless, it is just at this time that much somewhat more intimate work is done in forming friendships and making acquaintances in the Theosophical world. For our headquarters has been visited by a number of people from east and west, greater and lesser stars in the Theosophic firmament. Hardly had Mrs. Buffington Davis, of Minneapolis, U.S.A., who stayed for a short time with us, and Mr. Kohlen, President of the Brussels Lodge, left, when we had the great advantage of the presence of Mrs. Besant amongst us. Her stay was not of a public character, having to do with the students in the Section, so we had not the privilege of hearing her lecture or answer questions, but still her presence alone has been a boon and a help to all of us. Mrs. Besant was accompanied by Mr. Bertram

Keightley, whose invariable courtesy and untiring kindness make him such a desired companion. He did good work in answering the chorus of questions put to him by every visitor to headquarters during the days of his stay. Mr. R. King, the Secretary of the North London Lodge, was our next visitor, though his stay was only ephemeral. Then the Countess Wachtmeister put in her appearance, accompanied by Count Axel. She stayed only one day but returned two weeks later. Our last visitors were Mlle. Julia Eyckholt and Miss L. E. Carter from Brussels, both secretaries of the Branche Centrale. So the fraternal bonds between many countries grow stronger and stronger every year.

“As said above, the Countess Wachtmeister, on her return from her sojourn in Bavaria, spent a week in Holland and gave two splendid lectures and three drawing-room meetings. The public lectures were at the Hague and Amsterdam before 150 and 300 people, who received them very well. The last especially was a magnificent exposition of “Prayer,” as well as a fine piece of oratory.

“The Amsterdam Lodge has increased in membership so much of late that it has become necessary to hire a hall for its monthly meetings—a decided step in advance, as the Hall is situated in the centre of the city, and holds easily about 350 people.

The chief other items of news are as follows:—The Lotus Circle, conducted by Mme. Perk-Joosten, has increased so much, as to necessitate a division of the children into classes according to their respective ages.

“Mr. Fricke opened the winter work by lecturing on “Powers of the Soul” in Haarlem and Rotterdam.

“The Amsterdam Students’ Centre has taken up for this year a regular course of study. The subjects are, *The Key to Theosophy*, by H. P. Blavatsky, and the *Bhagavad Gîtâ*, in the original Sanskrit text.”

“DR. MARQUES, through severe illness and a series of subsequent relapses, has not as yet been able to reach Australia to take up the duties of General Secretary, to which he was appointed at our Annual Convention last March, but we are in hopes that by November he will be with us.

“We have now been for over three years without a General Secretary except in name, and it speaks well for the material composing our larger Branches, that the Theosophical movement has in

no way languished or suffered detriment on that account in the cities where they are situated. Our membership throughout the Section has slowly but steadily increased, in spite of the persistent drain upon our numbers, caused by the removal of many of our most earnest members to England, America, and other parts of the world.

“Thanks to the efforts of Miss Edger as travelling lecturer during this year, the public interest has been well sustained; all the Branches have had the benefit of her presence and untiring eloquence for at least two weeks each, in some cases four weeks, and although no new ground has as yet been broken, it is hoped that during her present visit to Queensland, which is to last three months, something in that way may be accomplished. Our monthly magazine has been issued regularly, and although its literary merit may be low, yet as a means of intercommunication between headquarters and scattered branches and members, giving news otherwise difficult to communicate to all, drawing attention to new books, new ideas, or the latest scientific discoveries, we trust it has justified the labour and expense its production entails.

“Our Sectional Lending Library is growing slowly, but is scarcely yet sufficiently large to justify extensive use or appreciation.”

H. A. W.

As a rule there is a falling off in attendance at public meetings and classes during the winter months, but this winter it has not been so marked; the attendance at the public meetings
New Zealand being quite as large as during the summer months.

Members of the Dunedin Branch have begun to hold public meetings in connection with the work being carried on in Port Chalmers, where there has been a group for study for a considerable time; Miss Christie gave a lecture there on July 14th on “The Basis of Theosophy,” and on August 18th Miss Horne lectured on “Some Teachings of the Ancient Wisdom.”

On Sunday, September 3rd, Mr. S. Stuart lectured on “The Occult Forces of Nature.” There was a large audience, and a very interesting and dispassionate discussion followed.

The Pahiatua Branch has had an increase of membership lately, and has resumed activity. Fortnightly meetings are being held.

REVIEWS AND NOTICES

INDIA AS IT IS NOT

Auld Lang Syne. Second Series. My Indian Friends. By the Right Hon. Professor F. Max Müller. (London: Longmans, Green and Co.; 1899. Price 10s. 6d.)

No one can challenge, no one can remember without gratitude, the work done for Eastern Literature by Prof. Max Müller. His noble series, "The Sacred Books of the East," his splendid edition of the *Rig-Veda*, together with many an article and lecture, set his services to India high beyond possibility of cavil. Our readers have lately had the opportunity of estimating the value of his latest contribution to the expositions of Indian Philosophy, through Mr. Keightley's admirable review. Our regret is, therefore, the greater that the learned Professor should run the risk of diminishing his authority on oriental subjects by the issue of a work full of hasty and ill-informed judgments on the India of to-day, a work which will surprise and even shock educated Indians by the crudity of its statements and the superficiality of its knowledge. Doubtless it has been impossible for the Professor to gain any close knowledge of India as it is, and no blame can attach to him for his lack thereof; but, on the other hand, it was surely not necessary to write a book to prove that he does not possess it.

The one satisfactory point in the book is the constantly recurring proof of the Professor's love for Indian literature, and of the rare industry and devotion with which he has laboured to make that literature accessible, in however bald a form, to the West. We know how even the English translation of the Hebrew *Bible* loses its charm when it is translated into nineteenth century prose of a commonplace character, devoid of all stately rhythm; and when we begin to read the bald translations of the Vedic hymns into the most unmusical and commonplace prose, the fall is yet greater for those who know the majestic roll of the Sanskrit, or have thrilled under the antiphonal chanting of the Vedas beneath an Indian sky,

under the solemn grandeur of the deep tones of the *Rig* or the exquisite beauty of the songs of the *Sâma*.

The Professor's friends are not representative Hindus, for Nilakaṇṭha Goreh, the Christian, Keshub Chunder Sen, the Brâhmo, Debendranâth Tagore, the Brâhmo, Behramji Malabâri, the Parsî, are no more representative of Hindu thought and work, than Ramâbai—whose adoption of Christianity has thrown back the cause of the education of Hindu women for fifty years—can be accepted as a representative of the sweet and gracious womanhood of Ind. The very characteristics that recommend them to the Professor—their veneration of Occidentalism, their repudiation of the Hindu spirit, their admiration for Christianity—these things have separated them from their countrymen and have dug a deep gulf between all that is purest and loftiest in Hinduism and these that have cast Hinduism away. For Indian Âryans are Hindus, not Christians, nor Brâhmos, nor Âryas, nor Parsîs, and India's future is bound up with Hinduism, a Hinduism restored to its ancient purity, its ancient wisdom. The Professor's friends are most interesting and, in many respects, admirable people; where they fail is as representatives of the Hindu Âryans. The Râjâ Râdhâkânta Dev seems to be the only one of the Professor's friends who was a Hindu, in the full sense of the word, and with him he is, apparently, in little sympathy. It would hardly be possible for one who regards the *Rig-Veda* as "full of childish things," and who thinks that the "origin of the religion of the Âryan race," as contained in it, does not "require much study," and who says that "no one doubts now that the gods of the ancient Âryas were representatives of the great phenomena of nature"—a wholly topsy-turvy statement—it would hardly be possible for such an one to sympathise with those who are Hindus in pure religion and philosophic thought, who study the depths of religion not as etymologists but as sages. Still, he might acquaint himself with the fact that, by general admission of friends and foes alike, Hinduism is reviving among the educated classes, while Brâhmoism, never strong, is as surely losing ground. It was never more than a very small sect, exercising influence over a very restricted area, and it is now spoken of with that absolute indifference which is the surest proof of failure.

To speak of it as likely, under a strong leader, to "absorb the wavering followers of Dayânanda" shows a profound ignorance of the actual state of opinion in India, for, whatever the Ârya Samâj may

be, it is certainly not composed of "waverers." The militant aggressive Ārya Samājist of the Panjab would not recognise themselves under this description!

The jealous littleness which so pitifully disfigures the Professor's position towards other workers in the great field of Orientalism shows itself in a spiteful reference to Mme. Blavatsky—a woman who, despite her ignorance of Sanskrit, knew more of India and had a far firmer grasp of Indian thought, than our learned Professor will compass during his present incarnation. The Professor does not realise that the reason why he sees "hundreds of people running after Mme. Blavatsky" while "excellent translations of the philosophical Sūtras" are hardly looked at, is because the life that gave birth to the Sūtras was rebreathed by her into their teachings, while the translations, however excellent from the grammatical point of view, are but a collection of dried plants, useful to the botanist—but dead. His apologue of the pig is meant to be insulting but is only tiresome.

The chapter on the Veda need not detain us, as it is full of the old fallacies now so well known and discredited by serious Eastern students, and translations such as the following need not detain us:

Agni awoke, from earth arises Sūrya,
Ushas, the great and bright, throws heaven open,
The pair of Asvins yoked their car to travel,
God Savitri has roused the world to labour.

[The italic *s* is *sh*, and the *ʳ* represents *ṛ*, in the peculiar transliteration favoured by the Professor.]

The last chapter of the book, on "A prime minister and a child-wife," is interesting and touching. The Prime Minister was Gaurīshankara Udayshankara Ozâ of Bhavnagar, an orthodox Brâhmaṇa, who was at once a most able Dewân and a most religious man, who at eighty surrendered his worldly position to enter the third stage of Hindu life, and later completed his pilgrimage as a Sannyâsin. The child-wife was a little peasant girl, devoted alike to her husband and to God, as are so many Hindu wives from childhood to old age; unhappily, her young husband became a Brâhmo and much family trouble followed, but the little wife faithfully clung to him through all, working with the patient heroism inborn in the Hindu woman, till she died, still young, careful in death not to break his slumbers with a whispered "Dayāmaya!" "O All-Merciful!"

These last two stories have in them the true spirit of India as it

is—the statesman who becomes the ascetic, the wife faithful unto death. They redeem to some extent at least the India as it is not, in which we wander through the remainder of the book.

A. B.

A FRENCH INTRODUCTION TO THEOSOPHY

La Théosophie en Quelques Chapitres. By Dr. Th. Pascal. (Paris: Publications Théosophiques, 10, rue Saint-Lazare; 1900. Price 50 centimes.)

OUR enthusiastic friend, Dr. Pascal, the General Secretary of our recently formed French Section, has attempted one of the most difficult tasks and written on Theosophy in a few chapters. No one realises more than our colleague the difficulty of the task, and yet he seems to have been driven to make the attempt by the constant demand for a clear exposition of "Theosophy" made by those ignorant of the gigantic range of theosophic thought.

Dr. Pascal makes the fullest use of the latest contributions to our Theosophical literature, and shows that he is a most careful student and a wide reader. One of the marked characteristics of his brief exposition is his sympathetic treatment of Christianity, and the bringing out of the inner spiritual side, to aid him in which he has drawn largely on the papers which appeared in this REVIEW some years ago by our colleague Mr. A. M. Glass.

If a second edition of this little book is called for, however, we would suggest the revision of the wording of one or two passages. For instance, when Dr. Pascal writes: "Les langues secrètes avaient le même but: l'*Ogham* des druides, les *Runes* des Scandinaves, les *Vedas* de l'Hindouisme, le *Zend* du Zoroastrianisme, l'*Abhidamma* du Bouddhisme, les *Targums* de la kabbale hébraïque" (p. 13)—he gives reason for the enemy to accuse him of a "derangement of epitaphs." It is true that the terms "ogham" and "rune" are used both of the letters of two alphabets, and also respectively of a literature and of sentences or sayings in a language; but we can hardly call the Vedas a secret language; we can at best only speak of the language of the Vedas. Zend is a commentary, and the Abhidamma a collection of books. The Targums, again, are translations or paraphrases into the Aramaic or Chaldee of the scriptures written in classical Hebrew, and have nothing to do with the Kabalah. Doubtless our well-read colleague could have supplied all this explanation himself if questioned, but the form of his sentence might lead the reader to think

otherwise. So, too, on p. 20 the reference to the sacred literature of India wants revision.

On the whole, however, Dr. Pascal is to be congratulated on accomplishing a difficult task and placing the main ideas of Theosophy before a new public.

G. R. S. M.

MRS. BESANT'S PARIS LECTURES

Conférences de Mme. Annie Besant à Paris en 1899; *La Sagesse Antique*; *Le Christianisme au Point de Vue théosophique*; *L'Idéal théosophique*. (Paris: Publications Théosophiques, 10, rue Saint-Lazare; 1899. Price 75 centimes.)

IT was a good idea of our French colleagues to print these three interesting lectures of Mrs. Besant; they will serve excellently to give the intelligent public a general idea of the scope of Theosophical thought and the earnestness of its exponents. By far the best lecture (though the others are good) is that on the Ancient Wisdom, an exposition which entirely captivated the packed audience to which it was addressed. If it were not that so many of our members are familiar with the French tongue, it would be well to have it translated into English. Our French colleagues formed themselves into a section but a month or so ago, and they are to be congratulated that they have already become provided with two additional booklets of great utility to put into the hands of enquirers.

G. R. S. M.

VARIA

MESSRS. NICHOLS & Co. have brought out another book by Arthur Lovell, under the rather taking title of *Imagination and its Wonders*; but the title is rather misleading, in so far as it suggests a scientific treatment of a very important subject. As a matter of fact we are presented with what Mr. Lovell is pleased to miscall "Yoga," mixed up with quotations from Cornelius Agrippa, Plato, Ennemoser, and flavoured with scraps of misunderstood Hindu Philosophy and Science, with a general background of a smattering of the occult arts, including Christian Science and Mind Cure.

More than this it is needless to say, even though the author—most unintentionally, to judge from what he says—deserves our thanks for bringing to Theosophy a number of people whose attention has first been attracted by his books, but who have failed to find therein what they needed for full and lasting satisfaction.

Of the making of books which profess to prove *The Truth of Christianity* there is no end, but it cannot be said that the new edition of Major W. H. Turton's book, bearing that title, has any claim to be considered as a weighty contribution to such a subject. For the author exhibits a slenderness of scholarly acquaintance even with the textual criticism of the Bible and the documentary evidences which he cites, that seems surprising in one who attempts to grapple with so serious a subject. The book is published by Kegan Paul, Trench & Co., at the price of 3s. net.

Occult novels still continue to issue from the press in considerable numbers, but the two now about to be mentioned do not run on the "Lost Continent" lines which have been so prominent a feature of the last two seasons' fiction. We have had a *Queen of Atlantis*, a *Last Lemurian*, not to mention Cutcliffe Hyne's very taking serial which deals with the fall of the Atlantean island. In the following two books, on the contrary, we have a reversion to the psychological aspect of occultism, but in neither case does the occultism amount to much, while the story in both cases is slender, not to say silly.

A Soul's Redemption, by E. Becker (Redway, 6s.), is the story of a girl who becomes obsessed by the soul of a young violinist whose playing she greatly admired. There is the usual love-making, and the *deus ex machinâ* in this case is a lady occultist, who gives very sound and good advice, though she does not seem to have as much knowledge as one would expect even from the occultist of fiction. The story itself is dull and poor.

In title at least *For a God Dishonoured* sounds most mysterious, though as a story it is not very attractive. It is doubly anonymous, being described as "By the Author of. . . ." and is published by John Long at the usual price of 6s. It is a "*Tendenz-schrift*" as the Germans would say, and is apparently intended as a plea for Woman's Rights. As a story it is very disappointing, its occultism is rather a feeble use of hypnotism and much millinery, and as it is neither exciting, interesting nor instructive, no more need be said of it.

A tiny pocket volume, a Sanskrit index to the *Bhagavad Gîtâ*, by Mr. Govindadâsa of Madras, reaches us from that city. It should be useful to students who do not yet know their *Gîtâ* well.

B.

The object of the compilers of *The Excellence of Zoroastrianism* (Bombay; 1898) is "to present to the public a collection of high ideas of eminent non-Zoroastrians and to prove thereby the superiority which Zoroastrianism enjoys over all the other religions of the world." The method of achieving this result is by selecting every favourable expression of opinion, and suppressing every unfavourable view. We can hardly believe that respect for Zoroastrianism will be increased by such a procedure; the foes of the Prophet, alas, are ever those of his own household! We are really sorry to have to say this, for the compilers have evidently been engaged upon a labour of love. It is, however, the common failing of those who set out to "prove the superiority" of their own faith "over all the other religions of the world" that they should lack the elements of right discrimination. Zoroastrianism is a grand religion and deserves our most careful study and deep respect; it has wrought much good in the world. But ignorance alone boasts its own superiority; wisdom is never puffed up.

Numerous reviews and notices have to be held over for want of space; among these may be especially mentioned, reviews of Mr. E. H. Hall's *Papias and his Contemporaries: a Study of Religious Thought in the Second Century*, and Paṇḍit A. Mahâdeva Shâstrin's *Minor Upaniṣhads*, Vol. II.

MAGAZINES AND PAMPHLETS

THERE is not much fresh or exciting matter in the September instalment of Colonel Olcott's "Old Diary Leaves," which opens *The Theosophist* as usual. It is, of course, chatty and readable as ever, but deals merely with visits to prominent Hindus and lectures on Theosophy. "Atomic Evolution," by H. F. Kessal, treats of some of the general ideas on matter put forward by Theosophical writers and introduces a few well-chosen scientific illustrations. The article is unfinished, so that the author's conclusions do not appear in a complete form. "Haunted Treasure" is a short paper on a weird and fascinating subject, containing a few good stories. Most of the other contributions are continued from the previous issue, and in one or two cases are severely technical in form.

The Prashnottara is still enriched by the reports of Mrs. Besant's conversations on the "Building of the Individual," but a little more care in correcting printer's errors would add greatly to the comfort of reading, and very often to the intelligibility. The earlier human

stages are now being dealt with. A lengthy answer on the Hindu ideas of marriage fills the portion devoted to "Questions and Answers," and is to run into another issue.

The Theosophic Gleaner enters with the September number upon its ninth year, an excellent record for a small magazine of this kind, which must rely for its existence upon but few supporters. It appears now in an enlarged form. The opening paper is entitled "Studies in the *Gîtâ*," and deals with some of the more metaphysical ideas respecting Prakṛiti, the Guṇas and the nature of man. Other original papers and selections make up a good issue. We have also received from the Blavatsky Lodge of Bombay, which publishes *The Theosophic Gleaner*, a very extensive syllabus of work for the months of October, November, and December. The pamphlet gives not only lists of lectures, which are delivered twice each week, and much information as to the general work of the Branch, but also short notes on the Society and numerous quotations from ethical works. The Branch is evidently a model of energy and life.

The Ārya Bāla Bodhinî for September contains two good articles, one of an ethical kind, dealing with the formation of character, and the other on the "Agnihotra Sacrifice." The latter gives a good deal of information respecting the sacrifice, but is evidently not written for extreme youth, as it is far from simple in style.

We have also to acknowledge the receipt from India of *The Journal of the Mahâ-Bodhi Society*, *The Dawn*, and *The Sanmârga Bodhinî*.

Business notices and activities fill up an unusually large part of the October *Vâhan*, the "Enquirer" occupying only four pages. The question which receives most attention is the perennial one of diet, its effect on the astral body being the immediate interest of the enquirer. The question receives four answers, which show a healthy diversity of opinion. The first two are on the lines of "it don't matter anyhow," while the last, as might be expected from the initials accompanying it, gives a view which is quite the other extreme. G. R. S. M. deals with "the sign of the prophet Jonas," but does not devote much space to it. The "descent into Hades" is given as the explanation of the mythical story. The relation of karma to self-sacrifice and suffering through others receives two answers which may assist in the clearing up of the questioner's difficulties. J. C. C. contributes a learned disquisition on the puzzling story of the death of the Buddha, supposed to be due, as most people know, to a meal of dried boar's flesh. The translation of the Pâli phrase as "dried

boar's flesh" is questioned as almost certainly incorrect, but the writer is unable as yet to solve the problem by a true rendering.

The formation of the French Section is naturally the subject of the editorial in *La Revue Théosophique Française* for September. Particulars of the business arrangements are given and the Sectional year is announced to begin on January 1st, a very sensible plan, which avoids much confusion. M. Decrespe writes on modern and occult sciences, and points out the distinguishing features of each. Dr. Pascal's paper, "God, the Universe and Man," still continues, and the author traces the development of the human soul and its path towards liberation. The translations are continued from the last issue, and the notes of activities display a gratifying fulness.

The letters and articles on Darwinianism and its relation to Theosophy which have appeared recently in *Theosophy in Australasia* show that the subject has aroused great interest, and the editor has done well to allow free expression of opinion. This opinion has displayed an excellent variety, but the original opponents show no signs of any change of view. Mr. W. G. John follows with an article on "The Evidences for Theosophy," in which he points out the various lines along which facts are pointing in the direction of Theosophic teachings. Some useful answers to questioners are given in the latter part of the magazine.

Der Vâhan, the German edition of the European Section's organ, is by no means a mere translation of its English *confrère*, but contains other news and short articles, original or reproduced. The October issue supplies some notes by the editor on the proposed Continental tour of Colonel Olcott and the visit of Countess Wachtmeister to Dresden and Leipsic. An extensive report of the Countess's lectures is given. A contributor also ably reviews THE THEOSOPHICAL REVIEW, from which a story by Miss Green and a paper by Mrs. Besant are translated. Part of Mr. Leadbeater's *Christian Creed* concludes the number.

Our Italian *Teosofia* proceeds quietly on its way of usefulness, but as its contents are all translated and continued, they do not call for any special comment. The activities note the visit of Mrs. Cooper-Oakley to Rome and her intended prolonged stay there, and also the expected visit of Colonel Olcott to Europe.

Philadelphia opens with a translation of one of Mr. Chatterji's lectures in Brussels, on the constitution of man, following which is a paper on occult psychology, dealing with presentiments. Ancient

religious beliefs on the subject are treated of and instances are cited, making up an interesting and instructive article. A translation from the French of Camille Flammarion, dealing with apparitions of the dead, fills the latter part of the magazine, which appears to make somewhat of a speciality of stories of the mysterious and occult.

Theosophia, the organ of our Dutch Section, keeps up its improved quality and is a journal that no society need be ashamed to own. A large part of its matter is of course translated, but of late much original material has been supplied to it. The September number contains, besides translations of modern Theosophical literature, a tale of an ethical kind, entitled "Why I?" and the continuation of the translation of the *Tao Te King*, with an explanatory commentary by Johann van Manen.

A new Spiritist journal comes to us from Paris, *L'Écho de l'Audèle et d'Ici-bas*, containing a copy of the photograph of our last European Convention. The union of Spiritualists is the subject of the first article, and the remainder of the first number is made up of short papers and notes on such subjects as "the boy with X-ray eyes," and the like.

We have also to acknowledge the receipt of *The Literary Guide*; *Humanity*; *Mind*; *The Metaphysical Magazine*; *The Herald of the Golden Age*; *Progress towards Unity*, an address by the Chairman of the Congregational Union in New Zealand; *Theosophischer Wegweiser*; *Justice and the Religion of Truth and Justice*, an extraordinary pamphlet which is interesting only as the record of insane delusions. A former production of the same author informs us that the "revelations" were received at the Western Washington Hospital for the Insane—an address which is sufficient indication of their nature.

A.