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ON THE WATCH-TOWER

FROM every side rolls in news of struggle and of suffering, the birth-throes of the new cycle succeeding to the death-pangs of the old. The fierce and prolonged war in South Africa is welding into one the before somewhat inchoate British Empire, and an organic unity is establishing itself which may herald the rise of another vast World-Empire, such as the past has seen. The formidable events taking place in China seem likely to bring about another step in this direction, for in the far East are being sown the Dragon's Teeth which will spring up as the warriors in a European war. It is well for Theosophists that they can face the future, as the dark storm-clouds gather for the catastrophic outbreaks that surround the cradle of a new sub-race, with the calm and the strength that arise from knowledge. The wise strong Hands that guide the world-destinies hold the lines of the threads that are so apparently tangled, and direct the shuttles as they flash backward and forward weaving the web of the nations. The pattern is being woven without fail, and when a thread breaks the weaver reknits it. All the local warring ambitions, the diverse aims, the jealous struggles, are utilised for

The Old Order Changeth

the forwarding of the great design, and from the whirr and crashing of the world-machinery, from the maze of whizzing wheels and plunging pistons and revolving bands, comes forth steadily the world-fabric, the woven garment by which, as Goethe has it, God is seen.

* * *

Science and the Wisdom

MEANWHILE, amid the clatter, science is steadily pursuing her quiet way, and is accumulating more and more facts to establish the ancient teachings of the Wisdom-Religion. Thus the useful journal, *Knowledge*, for June, contains a paper on Chemical Evolution which marshals into line the various investigations and discoveries in chemical science which point to the evolution of matter as preceding the evolution of forms exactly on the lines laid down by occult science. As the writer puts it:

> Before biological evolution could begin, there was a chemical evolution like it in many respects, characterised by the same progress from simplicity to complexity, by the appearance of new forms and the disappearance of old ones. . . . This chemical evolution comes very exactly under the philosophical definition of evolution in general. It is a progress from "an indefinite, incoherent homogeneity to a definite, coherent heterogeneity."

A point which one notes with especial interest is the reminder that the essential elements of living matter are all of relatively low atomic weight. The writer says:

> Organic evolution began among the earliest and simplest chemical forms: and the marvellous mobility and plasticity of the protoplasmic cell are due to its being formed of the simplest, and, presumably, the most mobile and most plastic of the elements.

This is quite in accord with occultism, which teaches that what is scientifically distinguished as biological evolution—official science not yet quite recognising life in the mineral kingdom—began long ages before our planet assumed those conditions which have been generally regarded as essential to life. We may regard it as a scientific indication of the fact that the life energies of the Second Logos began "to move upon the face of the waters," long ere the waters had assumed their present constitution, and that the two evolutions overlapped, and are

still overlapping, for it by no means follows that because biological evolution has reached high levels, chemical evolution has been long completed—the work of Brahmâ does not cease ere that of Viṣhṇu begins. Quoting Sir Norman Lockyer, the article states that in the likeness between the chemical composition of the protoplasmic cell and that of the hottest stars, we have a "new bond between man and the stars." Not a new but a very, very ancient link, which is more and more coming into the field of man's consciousness.

The progress of science is again shown by a book entitled *Essai critique sur l'Hypothèse des Atomes dans la Science Contemporaine*, by Arthur Hannequin, Professeur à la Faculté de Lettres de l'Université de Lyon, 1899. This book has been reviewed in *Nature*, and the review, like the book, shows signs of the approximation to which we are alluding.

The author says:

> The atom is found at the end of all analysis as the product of the struggle of quantity against magnitude, of unity and number against the multiplicity and continuity of space and time.

The reviewer proceeds:

> The possibility of the existence within the atoms of smaller primordial atoms is next treated, with reference to Prout's hypothesis and the facts of thermal chemistry and chemical affinity.
>
> The necessity and contradictions of atomistic explanations of Nature having thus been brought out, the author concludes his first book as follows: "Why should atomism be found everywhere in modern science to such an extent that it is, as it were, its vital principle, if its contradictions were final, and if they had not their last reason in the very substance of a reality which only appears to us under the obscure veils of space and time, but which, perhaps, will reveal its law to him who will seek it above extension and duration, or in a word, above the appearances which Science analyses."

What is this but the most ancient of all teaching put into a modern form? The REALITY of all these appearances is THAT which is beyond space and time, and uses these for Self-revelation. Hence does the physical atom baffle science, being as it is but a reflection of a subtler form, and The Atom is, in verity, the Form-Aspect of Being. Here the student may be helped by studying the Monad of Leibnitz, and by seeking to grasp the

ideas partially expressed in the "Gods and Atoms" of H. P. Blavatsky.

The reviewer proceeds to represent the author as further saying that:

> Science will never attain to the indivisible towards which she seems to be incessantly marching; if she did reach it, she would be unable to explain Nature by means of it. Our difficulties vanish if we render to the atom its true sense—the element, definite but always complex, with a minimum of extension in space and a minimum also of dynamical attributes, and instead of seeing in it the real individual stripped of all activity and of all quality, all that we ought to see in it is the work of the mind pursuing in space the reduction without end of phenomena, which though pure appearances, are appearances which have their basis in reality.

That is, that these appearances are relatively real. They form in their totality the "Asat"—Non-real—of the Hindus, and are real enough to each other, and that because they are but the veil of the Real, and under every appearance is that Real. Truly the western world of physics is coming very near to the eastern world of metaphysics, for all true search into nature must ultimately reach Being.

* * *

A CORRESPONDENT writes:

A Disappointment

> A few months ago a story was current in the newspapers concerning a clairvoyante living at Geneva, who was said to relate in trance the circumstances of former incarnations, one of which was supposed to have taken place in France during the Revolution, another in India at a much earlier date, and the third on the planet Mars! The case, it was alleged, had been investigated by a Professor of scientific attainments, M. Flournoy, who had written a book on the subject, *Des Indes à la planète Mars.* Since then we have obtained this book, and regret to find that it does not relate to any experiences worth serious attention. At the first glance the story was attractive because there are rare and peculiar possibilities in evolution which render it just possible that an entity now inhabiting this world might have had a recent incarnation on Mars—the only planet other than our own in reference to which such a condition of things would be conceivable while the other alleged recollections would fall quite within the category of the possible. But the newspaper version of the Professor's records does not correspond with his own account. His book is a laborious compilation of over 400 closely printed pages, but it simply consists of voluminous notes, (accompanied with elaborate dissertations) of *séances* held with a medium, in the course of which *she is informed* by astral friends that she has gone through various incarnations, though these do not include the sensational

episode which seems to give its title to the narrative. It is true that the medium herself is identified with the incarnation during the French Revolution, when she was no less a person than Marie Antoinette, and also with an Indian princess of some centuries back, but the details furnished concerning Mars are derived from a spirit returning from incarnation there, who is identified with a young man who lived about six years previously at Geneva! In that short time he had apparently had time to get a new incarnation in our sister world, to arrive at maturity, to die, and to bring back to earth a full recollection of the Martian language, the customs of society there, and the general character of the civilisation. The whole narrative reeks of astral delusion, though the *bonâ fides* of the medium does not seem to incur any suspicion. Her principal control is a spirit who declares himself to have been in life a personage as conspicuous in another way as Marie Antoinette, namely, Cagliostro. Victor Hugo also occasionally turns up at the *séances* of this illustrious circle. We are left lamenting the loss of Professor Flournoy's time, and that of so much of our own as we have spent in skimming his book.

* * *

The Greater and Lesser Vehicles.

An interesting paper by Professor Satish Chandra Achârya Vidyâbhûshaṇa, M.A., has appeared in *The Journal*. It is a study on the "Mahâyâna and Hînayâna," in which he endeavours to show from a number of passages, for the most part previously untranslated, that

> In the earliest Mahâyâna books the authors looked upon every view of life different from their own, as Hînayâna, the meaner, lower, lesser vehicle. They did not confine it exclusively to designate other Buddhists. But from the fourth century downwards, in the period of Hindu revival, when Buddhism, waning in India, was spreading rapidly in adjoining and other countries, and the demand for missionaries became great, the word Mahâyânist meant especially those who were willing to go forth as preachers to save the world; and Hînayânist meant especially a Buddhist who would not, or did not, do this. It never meant the Buddhists of Ceylon, Burma and Siam.

Of course this is rank heresy (as pointed out by Professor Bendall in a note appended to the paper) for all who hold that the Mahâyâna is a late development and that the Hînayâna represents the primitive teaching of the Lord Buddha. But those who are persuaded that the actual teaching of the Lord Buddha, like the teaching of all the Great Ones, was from the immemorial source of the Wisdom, cannot believe that either one or the other

"Vehicle" had a monopoly of it; they are both sectarian exaggerations, each in its own way. What the original meaning of the terms Mahâyâna and Hînayâna may have been, and what special differences they may have connoted in the beginning, are questions upon which, in the absence of sufficient evidence, it is unwise to dogmatise.

But Ârya-deva, a disciple of Nâgârjuna, in the second century A.D., had no doubt on the subject. It would be interesting to hear what a Hînayânist of the same period (if he were the follower of the genuine teaching of the Lord Buddha) had to say of Ârya-deva, for this is the sorry description that Nâgârjuna's disciple gives of the man of the "Little Vehicle."

The people of the little vehicle (Hînayâna) are afraid of death at every step; their achievement of victory in war lies indeed very far off.

The man of the great vehicle (Mahâyâna) is clad with the armour of mercy; he, intent on saving the world, is fully equipped with the bow and arrows of sympathy and morality.

Great in force, efficient in means, firm in purpose, freed from slothfulness, he comes out victorious from the terrible war and brings about the emancipation of others.

For the sake of selfish interest even the beasts undergo pains, but it is only those few people who suffer pains for the sake of the world that deserve our thanks.

In securing their selfish ends people submit to suffering from cold and wind: why, then, do they not desire to undergo sufferings for the sake of the world?

Even the miseries of hell should be borne by the kind-hearted; who cares for the sufferings arising from cold and wind?

How persistent is the narrowness which leads a man who sees a fragment of truth to deny any vision to his brother who sees another fragment. There is no surer proof of the evolution of the higher life than the wide and gentle tolerance which welcomes all views, however diverse, as fresh glimpses of truth. Every heresy is only a way of seeing truth.

* * *

E pur si muove

A REVIEW in the *Spectator* of M. Flammarion's new book—of which a notice will be found on pp. 475-477—is another noteworthy "sign of the times." The reviewer contrasts the attitude of Prof. Huxley towards psychic phenomena with that of M. Flammarion, and

declares that M. Flammarion's temper is "a far more truly scientific one."

The arrogant spirit of Huxley is fatal to the scientific treatment of the most important class of demonstrated facts, and it thus defeats its own ends. For the facts, when and if they can be proved to be facts, cannot fail to be accepted, and how much better it would be if this popular acceptance were guided by trained scientific judgment instead of being left to the crude imaginings of untrained minds. Happily, a new spirit is rising among scientific men, as the attitude of MM. Flammarion and Richet in France, of Professors Hall and James in America, and of Professors Lodge and Sidgwick and Dr. A. R. Wallace [and why not Sir William Crookes?—A.B.] in England clearly shows. The time is coming when the incredulous Philistinism which refuses to recognise aught in the universe beyond that which our five senses are familiar with will be as much a subject of ridicule as Lardner's well-known demonstration that a steam vessel could never cross the Atlantic.

Still more significant is the following, after quoting some of M. Flammarion's facts:

Now if the facts are not accepted, what can we accept? What is the nature and degree of evidence we shall demand? These facts are better attested than nine-tenths of the facts in the newspapers which we unhesitatingly accept, or the statements made in historical works by authors long since dead. We cannot rest in universal scepticism, an attitude impossible to the human mind. But if we are bound to accept the facts in the main, what other hypothetic explanation than that of M. Flammarion is conceivable, especially when we know, as he shows, that it is quite consistent with the newer views and concepts of science? Why, indeed, should not these things be? What is there to set against them but the mere dogmatism of the materialist, whose own position can be easily turned by philosophic criticism? We must here guard ourselves from being misunderstood. We do not believe that immortality is ever to be "proved" by any number of these phenomena; it remains a Christian hope or an inference of reason. All that we desire to insist on is that a great deal of testimony of a high and trustworthy character has been collected which on the face of it appears to show that the dying, and the dead even, do communicate with the living, that there are premonitory dreams of future events in which the visible scene is present to the mind, that warnings are conveyed to men in visions —the latter part of M. Flammarion's work deals with these. Now, it is quite possible that the deductions made by M. Flammarion and those who agree with him are entirely erroneous, and that a perfectly simple and satisfactory explanation can be provided of the phenomena recorded. If so, let that explanation be set forth and discussed. That is reasonable and prac-

tical. What is neither reasonable nor practical is to refuse to consider evidence which, if adduced in regard to other human actions, would be considered as entirely convincing.

M. Flammarion might add to his next edition, for the further strengthening of the *Spectator*, a story that comes from America, from the Right Rev. Samuel Fallows, missionary bishop of the Reformed Episcopal Church. Bishop Fallows says that a young married lady, thought to be dead, was buried. In the night her husband was roused from sleep by a voice, calling him by name. Disregarding it as a dream, he went to sleep again, and this occurred twice. On a third call, he sprang up, roused a friend, declaring that his wife was alive and was calling him, and the two men drove to the cemetery and opened the grave. They wrenched off the coffin lid, found the wife alive and moving feebly, but fortunately unconscious of her situation. She was taken home, and recovered. A clear case of telepathy, opines the bishop; well, at any rate, of communication.

* * *

Dr. John Watson, the Moderator of the Synod of the English Presbyterian Church, speaking on missions at a large meeting of his co-religionists, shewed a liberality which

Christian Liberality

should be infused into those sent as missionaries to the countries where great religions have sway. He said:

All those ancient faiths formed part of the Divine plan. They rendered great service. They were light afforded by God to His children. By means of these great religions and systems of ethics men have been brought, whether they knew it or not, to the knowledge of God, and have been led by ways they knew not into the Heavenly Kingdom. All those religions have prepared and are intended to prepare the way for the supreme religion, which is the religion of our Lord and Saviour Jesus Christ.

The last sentence is, of course, a blunder, but a very natural one, as every man thinks his own religion the best; but the recognition of the ancient faiths as light from God would do much to promote religious peace if it were generally made by missionaries.

THE NATURE OF THEOSOPHICAL PROOFS

(CONCLUDED FROM p. 344)

II. Proofs of Isolated Teachings

The proofs of separate facts contained in theosophical teachings are in some cases indirect and depending on study, in others direct and readily available. We may take the doctrine of reincarnation as an instance, and consider the nature of the proofs that may be adduced in its support.

One class of these proofs is similar to a class brought forward in support of physical evolution—a mass of observed facts, which only become intelligible on the basis of reincarnation, constituting reincarnation the most reasonable hypothesis of those which occupy the field.

There are three possible hypotheses which may account for the existence of the human intelligence:

1. It may be created as it is seen at birth by some overruling Power, by God.
2. It may be the result of evolution by physical heredity.
3. It may be the result of the evolution of a continuing consciousness, taking body after body as a means of growth.

These several hypotheses must be tested by observation and by reason, and that will hold the field—at any rate until another can be suggested—which emerges from this test as the most satisfactory.

When we regard the human beings around us, we see that both in intelligence and in morality they offer all the marks that we are accustomed to consider as signs of growth. Some are highly developed, while others are little developed; some are ripe, while others are immature; and between the extremes of the genius and the idiot, the saint and the villain, we see every gradation of reason and of virtue. Just as in a forest we regard trees of the same kind, but of all different sizes, from the tiny sprout to the

huge monarch of the wood, as the results of growth, the small as younger than the large, and as we should laugh at the statement that they were all created in their present stages, although we see that they are still growing from year to year; so as we see minds and moral characters growing and developing from year to year as well as showing vast differences in "size," we put aside as incredible the statement that they were created as they are, of different sizes. If similar things are manifestly growing now, we account for difference of size by different lengths of the periods of growth, and the mind recoils from accounting for the difference of size when they first came under observation by a resort to the superfluous theory of creation. As in intelligence and morality the usual signs of growth are present, the hypothesis of a continuing consciousness is more rational than that of the sudden creation of minds showing delusive tokens of growth.

If it be suggested that the differences are due to heredity, and that while there is no continuity of consciousness, yet consciousness can be highly developed and bequeathed, as it were, to children, the answer is that the facts are against this hypothesis. If such consciousness be considered as a brain-product, then the modifications of the brain acquired by a person are not transmissible to his children, any more than he transmits to them other physical modifications, such as the presence of a superfluous limb or the absence of one lost by accident. One-armed men do not have one-armed children. If consciousness be not regarded as a brain-product, there can be no reason why special forms of it should be transmitted from parent to child, Further, it is generally recognised that genius is for the most part sterile, and that it appears sporadically, without regard to the level of intelligence in the family from which it borrows its fleshly vehicle. Further, genius does not appear more frequently as the general level of intelligence rises, nor has modern humanity produced any genius as lofty as some of those who have appeared in the past. The more the matter is studied, the more irreconcilable with heredity are found to be the facts. With the creation theory and the heredity theory out of court, the reincarnation theory remains as the most reasonable hypothesis.

So again to those who do not believe in chance, to those who

do believe that the world is guided by Power, Wisdom and Love, reincarnation alone offers an escape from what would otherwise be the cruel and inexplicable injustices of life. The babies born with good capacities into health, affluence, and happiness contrasted with those born with bad capacities into disease, poverty and misery, offer a hopeless problem save under the reincarnation hypothesis. The more we study this aspect of the question the more overwhelming becomes the logical and moral necessity for reincarnation.

Along these and along many other related lines of investigation the student gathers facts alike from past and present, until he finds that of the three possible hypotheses but one, that of reincarnation, remains. (For the other lines recourse may be had to various books written on reincarnation.) The continuity of consciousness becomes at last to him an indubitable fact, albeit the evidence be indirect on which his final conviction is based.

The direct proofs may be summed up under: (*a*) the memory of the student himself; (*b*) the testimony of the memory of others; (*c*) the record obtained by clairvoyance.

Of these (*a*) is final to the individual concerned. His own memory of his own past, if it be clear, direct and spontaneous, furnishes him with the most complete certainty obtainable. It is his own, like the memory of his childhood in his present life, and is a personal possession whereof none can rob him. (*b*) must be taken or refused according to the ordinary canons of evidence, like any other fact the proof whereof depends on human testimony. All that can be asked of the student is that he will treat it in this way, and not start—as too many do—with an inner conviction that all such testimony must be worthless, and that no amount of it, even from persons whose word on ordinary matters would be unhesitatingly accepted, could convince him that such memory was reliable or even possible. It should of course be granted to him that the amount of evidence sufficient to convince must vary with the abnormality of the fact to be established (though reincarnation is, as Huxley said, more according to the analogy of nature than against it). On the whole, perhaps the testimony of young children, where it can be tested, is the most

satisfactory under this head. (*c*) Those who already believe in the possibility of super-physical clairvoyance—the fact of *physical* clairvoyance is now scarcely disputable among the educated—will be ready to weigh and analyse the value of the records of past lives obtained in this way. It is a study full of interest, and sometimes the statements of the clairvoyants may be checked and verified by having recourse to ordinary history.

The smaller question of the continuity of the individual consciousness through and beyond death is another of the facts for which proof may be adduced. There are two ways in which proofs may be obtained: one, the way of the spiritualist, in which by the help of a medium the departed individual is drawn back into contact with the physical world; the other, the way of the occultist, in which the student developes himself, until he can leave the physical body and follow the departed into the invisible world into which he has passed.

In the first of these ways great numbers of people in our own days have received satisfactory and indubitable evidence that consciousness is not destroyed by death, that the person who has passed through death has come out alive on the other side, exactly the same person as he was on this side. Those who seek proof, direct immediate proof, of this continuity of personal consciousness, without any cost to themselves of effort, self-denial and patience, may find it in this way. But in this way also, if they be not content with the mere fact, but desire to profit by the communication with the departed by reaching the loftier among them, they will then have to pay the price in effort, self-denial and patience, and to face a certain amount of danger.

To tread the second of these ways, the student must prepare himself for many sacrifices, unending patience, repeated bafflings, and strenuous efforts. He must follow a definite method of developing the inner life and of gaining control over its vehicles. Meditation, prolonged and rightly shaped, liberates the soul from the physical body, and enables it to pass into the regions to which by its own nature it belongs. Meditation developes the inner senses, opening and clarifying the eyes that see the worlds invisible, while purity of thought, feeling and action renders available the vehicles used by consciousness in those worlds and

deprives them of the deflecting constituents which otherwise confuse and distort the objects seen.

When meditation has accomplished this part of its work, the student may assure himself that consciousness does not depend on the physical body, first by his own experience of himself as a living conscious entity out of the body, and secondly by his observations of others in a condition similar to his own, and of others again who have passed through death, leaving their bodies for the last time. He can then see, hear, converse with those reputed to be dead, and familiarise himself with the varied conditions of their continued existence; he can, as it were, live with them, and for ever get rid of the nightmare that "death ends all."

Such a man is in a position to add to his knowledge of the phenomenal worlds in all directions, for he comes into contact with subhuman and superhuman entities of many grades, and finds worlds stretching around him on every side, bewildering in their strangeness, confusing in their number. The "manyness" inherent in matter presses itself on him from every side, till he is wearied with the ever-changing panorama, and realises that on such lines he may be ever extending his knowledge of the transitory, but will never reach the peace of the Eternal.

That such experiences are possible is testified by countless witnesses in all ages of the world, in modern as well as in ancient times. The unity of the testimony is no less remarkable than its amount; for amid countless minor varieties of details—due to the mental prepossessions of the seers—the basic facts remain undoubted, with a wealth of minor facts all bearing an unmistakable family likeness. The Hindu and Buddhist Deva, the Christian and Mussulmân Angel, may differ in the cut of their garments, in the presence or absence of wings, and in suchlike details; but they are ever radiant gracious beings, of superhuman knowledge and powers, discharging similar functions, and benignantly disposed towards humanity.

Such proofs are available to those who are able and willing to undergo the necessary training, and who have the patient resoluteness which alone can carry them through the difficulties which obstruct their way.

III. The only full Proof of Spiritual Realities

But experiences such as these, however beautiful and however sublime, though they were carried beyond the farthest star whose faint beam glimmers to us from the last fields of space that human eye can reach; nay, were they carried on again taking that star as starting point for the next pilgrimage, and so on and on while time and space yet stretched illimitably beyond—such experiences of the many, of the phenomenal worlds, indefinitely repeated, could never lift the veil of illusion and reveal to us the Real that is One. They can but prove facts, demonstrate laws, exhibit powers, but never never can they prove the Reality that underlies the appearances, nor demonstrate the spiritual by means of the material. The Reality underlies every phenomenon and may be found as readily under the phenomena close at hand as under any far away, or that need the inner vision for the seeing. We do not touch the spiritual when we read in the astral, nor does astral or mental hearing bring us into the Heart of the Silence, the Hidden God. "Not in the sight abides His form, none may by the eye behold Him. Those who know Him dwelling in the heart" those alone know Him.

The only proof of that One who alone is real is reached by the awakening of the spirit that shares His nature. It was written in the elder days that the only proof of His existence is "in the belief of the soul," and far down the stream of the ages Another said that He should be seen of "the pure in heart." The heart that is full of love responds to and thereby knows the Divine Heart that is Love; the intellect that is lucid because unpolluted by the desire-nature responds to and thereby knows the Universal Mind that is Light; the existence that is inseparate responds to and thereby knows the Eternal Existence that is One. We know only that to which we can answer. Useless to show the light to eyes that are blind, that cannot vibrate in rhythm to its wavelets; useless to show the spiritual to the vision that is material, to pour love, light, unity on the hating, the dark, the separate, with the hope that they will at once respond. Love must be poured on them till they too love, light till they too shine, unity till they too are inseparate; then, but then only, shall they see the Love, the Light, the One.

Annie Besant.

THE WISE MEN AND THE WISDOM OF THE TALMUD*

MANY have been the calumnies spread about the Talmud, its propagators and their doctrines.

The Talmud has for ages been the scapegoat, upon which the rage of many enemies has fallen. It was regarded in the Middle Ages, even among the so-called civilised classes, as a book abounding with superstition, heresy, immorality and confusion. Rarely was there found a champion of its doctrines among the Gentiles, and, at the dawn of the Reformation, Johann Reuchlin was condemned by the University of Paris (at that period the greatest in the world) for defending the cause of the Talmud.

The Gentiles have always failed to appreciate the true value of the Talmud, because the language in which it was committed to writing is inaccessible to non-Jews. To understand the Talmud, it is requisite to understand the peculiar nature of Jewish life in all its ramifications.

* The following pages have been contributed by a Jew more familiar with the Hebrew than the English. We have permitted ourselves a few verbal changes, where the writer's imperfect knowledge of our tongue has failed to do entire justice to the thought he would express; but we have made no attempt to correct anything but the wording. For, both in the maxims translated and in the naïve innocence of the writer's own comments, the thing has its value purely as a "human document." To us profane Gentiles the wonder of the endurance of the Hebrew race is not explained but enhanced by that strange mixture of childish helplessness with the grown man's power and cunning (not always escaping even the dotage of second childhood), which has been for so many centuries the only study—the sole foundation of the intellectual life of the race. The Jews, with their undisputed pre-eminence in mental power over the nations in the midst of whom they live, are the ever-living witnesses that the vital energy of a race is one thing, its progress in science and art—all which we call its enlightenment—is another; that the latter, beautiful as it seems to us, is but the radiant cloud of sunset marking the place whence the fire of heaven has disappeared beneath the horizon. We may smile at the Sancho Panza-like wisdom which advises the soldier to keep in the rear, the easier to run away when the time comes; but the Jew has no need *now* to keep behind or to run away! Nations come and go—rise to their highest glory and fade into their previous obscurity—whilst the Jew, with his Talmud, remains, cool and collected, to profit by every change. The brazen Colossus was thrown down, and a Jew bought its fragments for old brass; and Heine wickedly suggests that at the final catastrophe of all, the Jews will gather to chaffer over the ruins of the world, and consult as to the best way of putting the pieces together, so as to palm them off on some unsuspecting Christian as a still-usable second-hand planet!—A.

But it may be asked, and justly too: Did not many Christian theologians know something about it? They wrote about the Rabbis and their doctrines, and gave their judgment freely as to what they considered its real character.

That is true. Jerome, Aquinas, and many others, had some knowledge of the Talmud, but they received their teaching from a tainted source, writings of Jewish apostates, who took every opportunity to defame Judaism and slander the Talmud.

These miserable creatures, who bartered their honesty for position or for wealth, not only pictured the Talmud in the most unfavourable light, but described it as being full of heresy against Christianity, and as being a work of the most absurd legends, and "old wives' stories."

To prove their statements, they quoted, or rather summarised, many of the unimportant passages of the Talmud, which had crept thereinto during its twenty centuries' literary career. To this compilation they added explanations of their own, fabrications which not only defame the Talmud as an immoral work, but which caused the martyrdom of thousands and thousands of Jewish heroes.

For instance, Pablo Christiani instructed the Dominicans; Paul of Burgos, an infamous apostate, instructed the Anti-Pope Benedict XIII.; Dr. Jerome instructed the violent heretic hunter Vincent Ferrer, and Peppercon invented exaggerations for the benefit of the inquisitor Hochstraten. Martin Raymond and Ferdinandez both received their unauthorised Talmudic instruction from the untrustworthy writings of Jewish apostates.

That is why ecclesiastical history is soiled with the life-blood of Jewish martyrs; that is the only reason why so many massacres and inhuman persecutions have befallen the wretched Jews; because these apostates poisoned the minds of the Christians, and they were naturally zealous to root out the evil which they supposed infested them.

Thus the Christian has been accustomed for centuries to regard the Talmud as a work full of foolishness and immorality, because he has never had the opportunity to ascertain for himself the real truth about it.

I propose here to give some information about the Wise

Men and Wisdom of the Talmud, exactly translated from the original. The reader will be able to judge for himself their value.

1. A disciple of the wise may not stand in an impure place, because wherever he stands he thinks of the Law (consequently, he defiles the Law).

2. The end of wisdom is repentance and good works.

3. Let a man continually pursue after good actions.

4. Not every man is destined to eat at two tables (one in this world, another in the world to come).

5. People should continue to pray for mercy, even when the executioner has uplifted his sword to strike.

6. Let not the blessing of an ignorant man be as nought in thine eyes. (Yet it is asserted the Talmud despises the ignorant.)

7. He that has power to procure mercy for his fellow, and does not do so, is a sinner.

8. When Rabbi Eliezer was sick, his disciples came to visit him. "Rabbi," said they, "teach us the path of life, that we may be worthy of the world to come." He answered: "Let the honour of your fellows be dear to you as your own, and know, when you pray, before whom you stand. If ye observe this, ye will be worthy to attain the world to come."

9. Fear God, if only as thou fearest man.

10. Trust not thyself until the day of thy death.

11. Women are gabblers.

12. Everything is in the hands of heaven, except the fear of God. (This teaches God does not make the wicked, but they make their wickedness themselves.)

13. Let a man feed first his animal, then himself. (This teaches kindness to dumb creatures.)

14. Everyone is beautiful in the sight of God. (This teaches equality.)

15. Throw thyself into a glowing furnace, rather than insult thy fellow in public.

16. Rabbi Yochanan said: "A man dies sooner or later, and a beast is slaughtered, but death is the end of both. Happy is he who is brought up with the knowledge of the Law, gives satisfaction to his Creator, and has a good reputation in life and after death."

17. God gives wisdom to those only who already possess wisdom.

18. It is enough for the servant to be as his master.

19. Practice is greater than study.

20. A prisoner cannot free himself from prison.

21. A man ought to praise God for evil as well as for good.

22. He that pursueth the hour, the hour flies from him; and he that flies from the hour, the hour pursueth him.

23. The disciples of the wise have no rest in this world, neither in the world to come.

24. Trouble breaks half the life of a man.

25. The Teacher said: "If all the seas were ink, and all the reeds pens, and the skies parchments, and all men scribes, they would all be insufficient to convey the intentions of Divine Providence."

26. He that judgeth according to the Law is likened by Scripture to one who is a partner of God in the works of creation.

27. He that treats a holy book carelessly shall die in poverty.

28. What thou dislikest, do not to thy neighbour.

29. Let a man always be as meek as Hillel, let him avoid the sternness of Shammai.

30. Leave the drunkard alone, he will fall of himself.

31. Even the reprobates are kind to each other; how much more ought the wise to be kind to each other.

32. Let not a man stand in danger, and say: "A miracle will be worked for me," for one must not depend upon a miracle.

33. We die because of sin, and suffer because we do evil.

34. The angels said to the Holy One (Blessed be He!): "Why hast thou condemned man to die?" God answered: "I commanded him a light precept, and he transgressed it." (The eating of the fatal apple.)

35. The Teacher said: "Had not David spoken evil (against the grandson of Saul) his kingdom would not have been divided, the Israelites would not have served idols (think of Dan and Beth-El, in the time of Jeroboam, 978-956), and we should not have been led captives from our land" (referring to the first Captivity).

36. Two students who debate together, the spirit of God rests between them.

37. He who touches the little finger of a woman draws after it the whole hand.

38. Everything which God created in His world, He created for some use.

39. The Shekinah (Spirit) rests only upon a wise man, and one who loves his fellows.

40. A good measure comes more quickly than an evil one.

41. It is a disgrace for a student to wear patched boots.

42. If a single spot of dirt is found upon the clothes of a disciple of the wise he is worthy of death. (The Talmud encourages decency and cleanliness.)

43. Let not a father love one son more than another, for over the worth of two selas, which the coat of Joseph cost more than those of his brethren, they were aggravated, and the evil grew until it brought our fathers into Egypt.

44. Increase holiness, but do not decrease it.

45. One candle lights a hundred men as well as one.

46. At home I am honoured for my own sake, abroad for the sake of my clothes.

47. Jerusalem was destroyed because the Jews did not show respect to each other.

48. He that judgeth his neighbour kindly, will himself be kindly judged.

49. He that has mercy upon God's creatures, God will have mercy upon him; he that hath no mercy upon God's creatures, will himself find no mercy.

50. Rabbi Eliezer said: "Repent one day before thy death." "Can a man know the day of his death?" enquired his disciples. "All the more," was the teacher's reply, "let him repent to-day, lest he die to-morrow, and thus he will spend all his days in repentance."

50*a*. He that maketh himself low, God elevates him; he that elevates himself, God will make him low.

51. He that pursues after honour, honour will flee from him; and he that flies from honour, honour will pursue him.

52. Two and a half years the schools of Shammai and

Hillel were divided upon one question. The house of Shammai said: "It would have been better for man had he not been created;" whilst the school of Hillel maintained: "It is better for man that he is created, rather than he had not been created." Then they compromised, saying: "It would have been better that man had not been created, but now that he is created let him be careful of his actions."

53. Tell a little of a man's praise in his presence, but all of it in his absence.

54. The wicked do not repent, even on the threshold of hell.

55. Not all men are worthy to study the Law.

56. If the ancients were angels we are but men, but as the ancients were men we are but asses, and not even like the ass of Rabbi Pinchas ben Yair (who refused to eat withered forage).

57. Well is it unto you, Israelites, for ye are wise, from the greatest to the least.

58. Have no superfluous talk with a woman.

59. Rav Hamnuna said: "My son, enjoy thyself, if thou hast the wherewithal, for there is no pleasure in hell, and death waiteth not."

60. The children of men are like the herbs of the field, some spring up, while others fade away.

61. To study is greater than to perform the afternoon sacrifice.

62. He that has drunk so much as a gill of wine is prohibited from sitting on the bench to deliver judgment.

63. A drunkard must not pray; if he prays, his prayer is an abomination.

64. By three things a man's character may be known—by his anger, his purse, and his cup. (Restrain anger, be liberal, do not drink.)

65. He that depends upon a strange table, the world is dark for him. (He must wait until he is given to eat.)

66. Let a man not utter an impure word.

67. Let a man always speak chastely.

68. At first a man does an action for idle fancy, but in the end it will become a fixed habit.

69. If a wise man is passionate, his wisdom departs from him.

70. If a prophet is passionate, his prophecy departs from him.

71. Even when God is wrath He does not forget mercy.

72. A man is bound to give enjoyment to his wife and his family.

73. Like a lion be strong, be swift like an eagle, and fly like a deer to do the will of thy Father, who is in heaven.

74. Do not commit suicide.

75. When thou goest to battle be in the last ranks, for in case of a retreat thou wilt be first to re-enter the town.

76. Enter not thy house suddenly, how much more a strange house. (This is absolutely the same custom as the English people have, to knock at the door before entering.)

77. There are three persons God loves: he who controls his passion, he who speaks the truth, and he who does not stand upon his rights.

78. He that learns even a single letter from his fellow, ought to respect him as a teacher.

79. Stay at home and eat dry bread, rather than dine upon chickens with a heart set upon them.

80. Eat less, and drink less, but add rent to thy house. (Live respected.)

81. Silence is good for the wise, how much more for the fools.

82. Do all thy host tells thee, except he bid thee depart.

83. If thou hast two wives, marry a third (who will reveal their intrigues).

84. To make a livelihood is as difficult as to divide the ocean.

85. He that speaks evil, he that receives evil talk, and he that gives false witness, are all worthy to be thrown to the dogs.

86. Labour even upon thy holidays as if they were week days; but do not depend for support upon thy fellows.

87. The Temple was destroyed because three sins were committed in it: idolatry, lewdness and murder.

88. Be not righteous overmuch.

89. To him who says: "I will sin, and repent; sin again, and repent again"; repentance will not be granted.

90. At first sin is like a thread, later like a rope of a wagon.

91. Where I love to go, there my feet lead me.

92. There is a difference between one who has bread in his basket, and one that has not.

93. Hillel, seeing a human body floating upon the water, said: "Because thou hast drowned a man, they drowned thee, and in the end, those that drowned thee will also be drowned."

94. Blessed is the generation in which great men submit to the decisions of men in authority (who are less learned than themselves).

95. If a man says: "I have been diligent in the study of the Law, and have not attained knowledge of it;" or if he says: "I have not been diligent, and attained it;" believe him not. But if he says: "I have been diligent and have attained it," believe him.

96. A woman schemes whilst plying the spindle.

97. Poverty is the only beauty which suits a Jew.

98. Better one grain of pepper than a basketful of pumpkins.

99. Grasp a little, and you may secure it; grasp too much, and you will secure nothing.

100. What a child talks in the street, it has either heard from its father or from its mother.

101. Everything is done for a mere "perhaps".

102. Whosoever honours his neighbour for the sake of mammon, will in the end part from him in disgrace.

103. The load upon the camel should be in proportion to its strength.

104. Women quarrel constantly.

105. Marriage is preferable to widowhood.

106. Let not a man drink out of one cup and set his eyes upon another. (He who has one wife should not marry a second.)

107. The righteous promise little and do much.

108. Say little and do much.

109. He alone is poor who has no knowledge.

110. Be careful how you treat the children of the poor; for

from them cometh knowledge. (The greatest men were sons of poor parents.)

112. As a man punisheth his fellow, with the same measure he will be punished.

113. Reveal a secret to one among a thousand.

114. He that eats in the street is likened unto a hound.

115. The hole is the thief, but not the mouse.

116. Tell a lie for the sake of peace.

117. Honour the King's herald as the King himself.

118. Poverty pursues the poor man.

119. Sixty men are left behind in a race by one who takes a good meal in the morning.

120. The wine is the master's, but those who drink the wine are grateful to the butler.

121. Do not defile the well out of which thou hast drunk.

122. When we were children, we thought ourselves men; now that we are men, we think ourselves children.

123. Be among the persecuted rather than among the oppressors.

124. Silence means consent.

125. Honour your wives, that you may become rich.

126. Mend first thyself, then others.

127. The world cannot exist without males and females, but happy are they whose children are sons.

128. Before a man's wife is yet quite dead another is ready to take her place.

129. To have no faithful friends is worse than death.

130. A rogue trembles at the sight of an honest man.

131. A doctor who treats you for nothing, is worth nothing. (If one pays money, it is worth money, the common proverb.)

132. Take no example from a fool.

133. An unworthy servant is he who, after he has done the thing, asks how to do it.

134. When the thief has no chance of stealing he makes a show of honesty.

135. It is as difficult to make a suitable matrimonial match, as to divide the ocean.

136. Be rather among the cursed than among the cursers.

137. Speak not uncharitably even of a Gentile.

138. Thy own deeds will recommend or disgrace thee.

139. Some have the means, and refuse to give charity; others would like to give, but have not the means.

140. An old man is a trouble in the house, and an old woman is a blessing in the house.

141. Naked man came into this world, and naked he departs from it; would to God that the departure were as innocent as the arrival!

142. When the congregation is in trouble, let not a man say: "I will go home, eat and drink, and enjoy myself." (Let him rather sympathise with the troubled.)

143. A man transgresseth in secret, God reveals it in public.

144. Whosoever sets his eyes upon the possessions of his fellow, not only fails to get his neighbour's, but loses his own.

145. Shammai said: "Receive every man with an agreeable countenance."

146. Rabbi Tarphon said: "The day is short, the work much, the labourers are idle, the reward is great, and the master presses."

147. Look not to the flask but to its contents; a new jug may contain old wine and an old jug may even contain new wine. (A young man may possess more knowledge than an old man.)

148. Let not a man be merry among mourners, nor mourn among the merry; let him not keep awake among the sleepers, nor sleep among them that are awake; let him not stand among the sitting, nor sit among the standing.

149. Rebuke not thy neighbour for the faults thou dost possess.

150. Be not anxious for to-morrow, for thou knowest not what any minute may bring. There may be no to-morrow for thee, and thou wilt have troubled thyself in vain.

151. Indulge in no sinful thoughts by day, and thou wilt fall into no impurity by night.

152. Whosoever among the Gentiles says a word of wisdom is also called a wise man.

153. A wise man is he who learns from all men.

154. A bastard who is a sage is preferred to an ignorant high-priest.

155. A man is never suspected of anything without *some* ground for it. If he has not done it all, he has done it in part; if he has not done it at all, he has thought of it; if he has not thought of it, he has rejoiced when other people did it.

156. A man sins as soon as an evil thought enters within him.

157. Judge not thy neighbour until thou hast thyself been in his circumstances. (Say not, you ought to have done this, or that, for if you had been in the same position, you would have done exactly as the one you rebuke.)

158. Misfortune never overtakes a fool. (He does not know the difference between happiness and misery.)

159. We support the poor of the Gentiles with the poor of Israel, we bury the dead of the Gentiles with the dead of Israel, visit the sick of the Gentiles with the sick of Israel, in order to propagate peace in the world.

160. Restrain anger and sin not; abstain from drink and sin not.

161. An ignorant man is always ready to lead.

162. Let thy neighbour's money be dear to thee as if it were thine own.

163. Rabbi Joshua said: "Whosoever studies the Law and forgets it, is likened unto a woman that bears children and buries them."

164. Depend not upon miracles.

165. The end is death.

166. A broken door invites a thief.

167. Rather flay a dead beast in the street, than depend for support upon thy neighbour.

168. Talk not of hanging if any of thy relatives have been hung.

169. He is rich who is content.

170. Everyone is God's.

I have thus given a brief outline of the teachings and ethics of the Talmud.

The Talmud, as may be judged from the quotations given, fearlessly rebukes the faulty. It respects not might when it transgresses right. It encourages mercy, kindness and charity. It preaches righteousness and piety; teaches morality, cleanliness and sobriety. It elevates the poorer class to the high standard of the rich; and this is at the present day the most striking feature among the Jews, for the rich are no more respected for their wealth than the poor. It treats the stranger as if he were an old citizen.

The Talmud teaches unity and federation, encourages study and discourages ignorance by such sayings as: "The high-priest of most illustrious birth, if ignorant, is inferior to the lowest bastard who is learned." In fact, the Talmud provides for every point of human life, down to the minutest action of the day.

This is the only cause why the Jew has outlived every nation and every religious sect, and is yet in the prime of life. Continual oppression—nay, persecutions and horrible massacres—have failed to wipe from the face of the earth that handful of people—the Israelites. Men have wondered at their deathless existence, and have asked themselves the question: "What is the cause of their persistence?" Some have guessed, others do not know to the present day. Those who have guessed that the Talmud was the cause have tried to destroy the Talmud from the face of the earth. The Talmud was the only barrier that prevented the Jews from accepting Christianity; consequently many Popes and would-be champions of the Church, not only thought it was their duty to burn it, but to exterminate its heresy entirely. Cartloads of copies of the Talmud were burnt publicly at Paris; in Spain it was confiscated; in Portugal it was put by the side of the heretic, and the flames consumed them both.

All this proved of no avail; it sprang up again like the grass of the field, and once more the Jews sat studying its huge folios. I feel sure that those who understand that the cause of Israel's duration is the Talmud will admire it, and think very highly of it.

Why the Talmud is the cause of the Jewish existence is

because on every page we find recorded the traditions and customs of our forefathers. It inculcates love to those who have preceded us; it pictures them as heroes on the battlefield, dying for the love of liberty and freedom, for all that is so dear to Jews. The patriotism it teaches and cultivates is more precious to us than the Holy Land itself. The Talmud weeps and mourns over the destruction of the Jewish state and its palace (the Temple), over the young men of Israel who were carried captives to Rome, to complete the triumph of Vespasian and his son Titus. It weeps over the psalms that are sung no more in the Temple by the Levites; it mourns over the priests who are defiled, and over the glory that is gone.

Then it pictures the future, when Messiah will arrive, and the resurrection take place. How glorious the Jewish State will then shine forth; the Gentile nations will pay tribute to it; the righteous will sit on golden thrones, adorned with golden crowns, feasting from a golden table, eating from golden dishes and drinking from golden cups.

When we read all this, the suffering of our forefathers, the heroism of our martyrs, and the bright future, a thrill runs through our veins, and we determine to undergo everything, so long as we live in harmony with the Talmud, the only chain which links our present misery with the past and future happiness and glory. Non-Jews will thus understand a little why Jewish martyrs died with constancy, and why every effort to exterminate us has failed.

After eighteen hundred years of a miserable existence, I think it is high time Christians should look favourably upon us, and upon our literature, especially the Talmud. Christians have ascertained already the falsity of the statements of Jewish apostates. Christians know already that we require no human blood, especially Christian, for our Passover feast. Neither do we crucify Christian children on Good Friday. Neither do we curse and spit upon Jesus three times daily in our synagogues. Neither do we defile the picture of the Virgin. In short, we have nothing to do with the religions opinions of others, for we never desire proselytes. The time has come for human beings to live as such in peace and harmony.

MOSES LEVENE.

THE LIFE AND WORK OF MADAME DE KRÜDENER

(CONCLUDED FROM p. 372)

WHILE Mlle. de Stourdza was at Vienna Juliane wrote to her her prediction concerning Napoleon and the Bourbons. "The lilies," she said, "will come only to disappear again"; and she added that she was sure she would meet the Emperor Alexander, for she had "immense things to reveal to him."

After founding a "prayer society," stretching from the Baltic to the Mediterranean, which was to work by united prayer, Mme. de Krüdener went to Hesse. There she preached to villagers, trying to stop the intended emigration to Mount Ararat of some fanatics who thought the coming reign of God was close at hand. While thus engaged she learnt that the Emperor Alexander had started from Vienna to join the army, and, anxious to meet him, she decided to await him on the road to Heidelburg.

Alexander had been struck by Mme. de Krüdener's predictions, which Mlle. de Stourdza had communicated to him; the more so as he had heard her described as a saint by several Russian women at his court; and he wished to see her. The Emperor had been in youth an ardent republican, and now, tired of outer forms and empty shells, he sought for an interior church. He was in relations with Moravians and Quakers, who had prepared him to acknowledge the mission of women, and also with Jung Stilling.

While he was in this frame of mind, doubtful, eager, and anxious, the news was received of Napoleon's departure from Elba, and the Tsar started to join his army. Overcome with fatigue he stopped at Heilbronn to rest; when, unable to read or work and absorbed in meditation, he was startled by an attendant announcing Mme. de Krüdener, of whom he had just been think-

ing. She was at once admitted, and at that first meeting, in a terribly earnest moment for the whole of Europe, the subject spoke to the sovereign of repentance, of submission to the higher Master, the Christ. She spoke for three hours and Alexander listened until he broke down in tears. Mme. de Krüdener, startled in her turn, asked his forgiveness for the tone she had assumed. "Fear not," said the Tsar, "you have shown me in myself things which I have never yet seen. I thank God for it; for I need such words. Remain."

Before leaving, the Tsar intimated his wish that Mme. de Krüdener should follow him, and accordingly, in company with her faithful helper Empeytag, she followed to Heidelburg. Every second day in the evening hours the Emperor, the mighty adversary of Napoleon, visited the two preachers, praying and learning with them for hours. When the Tsar had great difficulties to bear, he prayed "and all went right," as he said. "I am like a child, I withdraw into myself." Prayer was the only weapon he employed to bring his ministers to humane feelings whenever he was opposed by them in his councils. Alexander started for Paris as soon as he received the news of the battle of Waterloo; and a month later Juliane was again in the French capital, this time holding in her hand the conscience of the mightiest sovereign of allied Europe and thus becoming the mistress of Europe's destinies.

St. Beuve gives the keynote of the situation at Paris in his preface to *Valérie*. He says: "At this moment of universal rending, the Ideal that is behind this universe reveals itself in a rapid flash to some eyes—one expects it to awaken to life; and one great individuality would suffice to bring it about. . . . But the one man fails and the prophet who conceived the rôle becomes a mere visionary in the eyes of the public. 1815 was a decisive moment of this description, a trial strong enough to raise its mystical witness, its prophet." Alexander I. was the arbiter in that trial and for Alexander Mme. de Krüdener was the heaven-sent guide. Her advice was now indispensable to him. When she refrained from speaking too openly in her remonstrances he used to say: "Scold me well." He came every evening now to pray with her.

Such a neophyte, of course, brought many others. In her vast poorly-furnished drawing-room, Juliane received all that was best in Paris and in the train of the allied armies. Every evening at seven there was a service. Empeytag delivered an extempore prayer and explained some Scripture text, Juliane kneeling with the others. She was at this time still in favour with the Roman Catholics on account of her devotion to the Virgin, her using the sign of the cross, and making her followers kneel while praying. She received her particular disciples, as well as the Tsar, and those who came to her for more intimate conversation and help, in a little salon adjoining the meeting-room. The simplicity of the house and of the manners that reigned there was in striking contrast to the oratory, lighted with a thousand candles and ablaze with amethyst crosses, that Parisian fancy reported.

In a letter to Mlle. de Stourdza, she says that duchesses and their servants visit her, and that no discussions on political topics are allowed in her house. "If you wish me to point out to you the only remedy, both for earth and for heaven, I will preach to you," she would say, "of the mercy of Christ. But if not—my time is too precious." In another letter she writes: "Alexander is the elect of God; he walks in the path of renunciation."

Over that dazzling sky of peace, however, two clouds were soon to pass—the reappearance of Fontane with the woman Kummrin, the evil genius who, by his cupidity, succeeded in seriously annoying the Tsar in his relations with the Krüdener household, and the condemnation of the young Bonapartist general, de Labedoyère, whose agonised wife sought Juliane's help. Although offering to both husband and wife all the sympathy that lay in her power, a strange hesitation seems to have kept her from any definite step to save the young soldier, whose farewell letter was full of serenity and respectful gratitude to Mme. de Krüdener. Did both the condemned man and the teacher act under the pressure of some higher law of retribution which their consciences knew, and which was not to be averted?

On the 11th September, 1815, took place the grand review of the allied armies, and Mme. de Krüdener appeared before the

assembled thousands like a true apostle, robed in a black dress with a cord round the waist, and her fair hair, still golden, uncovered. Arrangements had been made for the simultaneous celebration of divine service according to the Roman, Greek, and Protestant rites; and for the first time since Christianity had established itself in Europe the world beheld the three great churches and the armies of three great nations united on the soil of France in one prayer for the welfare of France, their enemy of yesterday.

Writing of these times, Juliane says: "All these events are beyond the comprehension of those who do not possess the living God—do not form part of the chain of which the Almighty Himself holds the first link, and which connects Light with Wisdom and mankind of all ages with mankind of to-day by the same current, by a single truth."

A fortnight later the Holy Alliance, so much criticised and so little understood, was signed by the sovereigns of Russia, Austria, and Prussia, with the naïve enthusiasm of early Christians. To whom can be attributed the first conception of that alliance, which appeared so strange to the cynical politicians of the time, and which was soon to be changed into an instrument of oppression by the crooked genius of Metternich? The documents give little clue. It would appear to have been the outcome of a sort of vow made by Alexander and Friedrich Wilhelm in times of trial, and carried into effect when victory at length made it possible to do so. Yet Prince George, brother to Queen Louise, made Mme. de Krüdener responsible for the Holy Alliance. It was, perhaps, that the same idea was impressed upon the three sensitive minds about the same time. This much is certain—Alexander wrote out an account of the project and brought it to Empeytag and Juliane to consult them about it, and the latter made some corrections to it. The name Sainte Alliance was Mme. de Krüdener's own suggestion. Alexander's hope was to unite all the churches of Christendom, and to establish international relations on a common basis of Christ's Law.

The true note has, perhaps, been sounded by the Swiss idealist Laharpe, when writing, after Alexander's death, in

defence of the Holy Alliance. "His appeal was the outcome of a noble heart. . . . At that moment the eyes of all oppressed nations turned to Alexander I. . . . But from that moment also must be dated the secret plotting for the destruction of that redoubtable moral power which gave him as auxiliaries all the friends of learning and of humanity, and the sympathy of all right-minded men."

The noble attempt was made, and it failed. The Holy Alliance in the hands of the old diplomatic school became an instrument of the Inquisition.

Alexander left Paris on the 26th September, 1815, after expressing to Mme. de Krüdener his wish that she should follow him to Petersburg. They parted—not to meet again in this life.

A month later Juliane herself left Paris, and started on the homeward journey which was to occupy three years, the true years of her labour, and to take her through the heart of Europe, still throbbing with the great but distorted ideas of the Restoration. A loss of income awaited her, as her Government pension was to lapse in 1818; but she was determined to ask Alexander for nothing for herself, and she never did. Her own money, received from Kosse, was spent chiefly in relieving the sufferers of the many countries she visited. Baron de Norvins wrote about her private life as follows: "Mme. and Mlle. de Krüdener carried their passionate love of God into all they did, without pretension, intolerance, display or vanity. . . . Charity, resignation, forgiveness of injuries and humility were their practical virtues. I often found them dining merrily off black bread, having given their dinner to some poor person whom they waited upon quite naturally; one only discovered it by seeing it. Regarding her private fortune in the light of a legacy for all who had need of it, Mme. de Krüdener gave alms to the extent of causing herself positive embarrassment."

For both mother and daughter meat was now a rare luxury; even in Paris the want of money was so great that often no dinner could be provided. Yet at the worst moments help always arrived. Mme. de Krüdener allowed herself not the smallest luxury. She refused the present of a lace shawl from Queen Hortense; and to Mlle. Cochelet she wrote: "For the

last few years my daughter and I have worn nothing but the very simplest clothes. All luxury must disappear from the life of those who approach poverty."

On passing the frontier of the Swiss Republic, Mme. de Krüdener entered upon her new life. "In her new career," says Eynard, "we find no more illustrious names, geniuses and princes, but we live with her in the midst of the sick, the poor and the humble. . . . It pictures to us the more vividly the love of Him who had no place wherein to rest His head. Her work amidst the poor made her for years the object of the sarcasm and insults of a world as little capable of understanding as of imitating her. Mme. de Krüdener had very subtle temptations."

The success of her preaching was enormous and explained her being forbidden in turn to remain in Bâle, Baden, Würtemberg, Bavaria, and Saxony. In Bâle she met with Kellner, then the head of a Bible Society, soon to become one of her best disciples, and with Professor Lachenal of the Bâle University, who at once resigned his chair and devoted himself to evangelical work.

At Aarau, both Catholics and Protestants flocked to hear her with the consent of their clergy; indeed the latter interposed on her behalf when the police wished to interfere. She was invited to the castle of Leibegy, where the whole country assembled to hear her preach. All that remained of her jewellery, as well as the income coming to her from Russia, was devoted to helping the poor, who were suffering that year from the bad harvest.

At Unterholtz, a poor woman, clothed in rags and with the lower part of her face eaten away by cancer, arrived at the house where Juliane was staying and was greeted by her with a kiss. Even the tender-hearted Juliet reproached her mother for running such a risk; but she was met with the reply: "Think how many years this poor woman has been received everywhere with disgust. It was time she should know that Christians love one another." The gendarmes posted round Mme. de Krüdener's door were all converted by her. One night thieves broke into the house, but found the inhabitants still awake. They were

arrested and brought to Mme. de Krüdener, who gently reproved them and let them go, even giving them her hand. One of them drew back, saying he had an infectious skin disease. "Never mind, my friend," she replied, "we are afraid of nothing here."

During her work of pity amidst anguish and persecution she quite lost sight of the Tsar; but, as she wrote to Mlle. Cochelet, she was "resolved to love Christ, her God, before all things." And, indeed, she did follow her chosen Master's law; whether she had or had not actually "entered the stream," the student of occultism can have little doubt that she knew of the mystic path which the inner "current" follows from age to age. She may have known even more; for all through her letters and sermons flash up the technical words and symbols of the occultist of all times and of all countries.

In 1817 Mme. de Krüdener was forced to leave Germany on account of difficulties with the police. It was in the spring of this year that she wrote her famous letter to de Bergheim, Minister of the Interior at Carlsruhe. In refuting the accusation made against her of opposing the authorities, she says that this would be contrary to her message of peace and meekness. She defends her action in receiving, without waiting to comply with the police regulations, the poor, the wretched, and the miserable; and wrote that she was opposed only to laws which were contrary to the Law of the Living God, the only law she recognised. She had people of all religions coming to her: Catholics, whom she sent back to their priests—these priests themselves even came to pray with her—Jews, touched with the beauty of that evangel, and many doubters and seekers after the truth. Then she traces the life of Christ's disciple, the renunciation of self, the giving up of all and taking the cross and following the way of Christ, the power of miracles, of drawing by love souls closer to the Master, of suffering and of persecution. Then she adds: "Every child of God is a priest; but not every priest is God's child." For the disciple there is neither mother-country nor exile, only the heart of God. "Such a Church must be formed and it is forming." She adds: "I have heard the Voice which makes suns turn pale and which disdains not to enter a human heart." The Voice had spoken—the

servant obeyed, and in that land alone, she said, twenty-five thousand came to believe in the pity of an infinite God and thousands of unbelievers had bowed the knee. She, a noble of the court, could tell kings the value of gold, of power, and of worldly joys; she, a mother, could sympathise with mothers; she, without learning, could tell the scientists of the greater secret knowledge which she had acquired by love alone.

At Lucerne, addressing by invitation a crowded audience in the Catholic seminary, she said: "It is very foolhardy to take upon one's self a duty which the ancient Fathers of the Church, grown white with years, and the saints of the early centuries accepted only in fear and trembling. Only by grace is it possible for man to become a priest. The priest without miracle is not a priest anointed by God. To whom could this great *wrestling of man with his God* be entrusted if not to him who can say: 'I will not let Thee go unless Thou bless me'? Indefatigable in all things, during the hours of night absorbed in the functions of his high vocation, which for the true priest has no interruption. . . Oh! to what heights of renunciation ought we not to attain before the Lord can take us into His service! What mystical dying are we not called upon to endure before we are capable of fully understanding the Voice of the Holy Ghost in the depths of our hearts. . . Important is the knowledge of tradition."

In a letter to a Catholic priest she retraces her progress. "I had to learn to know ever more thoroughly the Incomprehensible who dwells in light and yet walks in the midst of obscurity. . . Very few have died in the deepest roots of their former selves. . . I have learnt not like a heroine of faith but as a *child*. . . My divine Master has taught me to be a Christian."

In 1818 she at last re-entered Russia, not without difficulties with the police. The Tsar, scared by the revolutionary spirit which was making its appearance everywhere, and more and more distrusting his own power of ruling men, received coldly the news of his "guide's" return. The iron will of Arakchéyef had begun to throw its shadow over Russia to darken the end of Alexander's reign.

Mme. de Krüdener remained at Kosse, where a confessional was soon established for all who wished to see her. The

Moravians were often impelled to visit her by visions and voices. Kellner followed his teacher. In a letter to de Langallarie, de Bergheim wrote: "Kellner has been introduced into the sanctuary, although as yet he can only feel the horrors of the tomb." In another letter he wrote: "It has been revealed to my mother-in-law that the time has come when the various mysteries of the Christian Church are to appear in a more living and active form. The words, 'Ye are the temple of God,' are to be accomplished in the sight of all men."

In November, 1820, Mme. de Krüdener asked permission of the Tsar, whom she had not seen since her return, to visit Petersburg, where her son-in-law, de Bergheim, lay dangerously ill. Alexander granted his old friend's request, and Juliane was able to pray herself with the sufferer, who began to recover rapidly after having confessed to his mother-in-law.

All the distinguished men of Petersburg now flocked to the house of Princess Galitzin, where Mme. de Krüdener was staying with her daughter. She was now nearly sixty, and her face still showed signs of beauty; her dress was simple and her head covered by a veil. The great work of the liberation of Greece was beginning, and Mme. de Krüdener aided the cause with all the glow and power of her speech. She ventured some frank criticisms on Alexander's hesitation and received from him a letter in which he explained his actions, but also asked her, in a friendly way, to refrain from mixing in Greek affairs and from arousing his subjects' discontent against his policy. Mme. de Krüdener submitted; but she could not silence her convictions, and she soon determined to leave again for Kosse.

During her stay in the capital, however, Mme. de Krüdener had received many members of the old mystical societies which had existed under Catharine II., and which, after a period of persecution, were again permitted in the latter part of Alexander's reign. Foremost among these were the Masons, the purity of whose Christianity won for them the complete sympathy of Platon, Metropolitan of Moscow, the most enlightened of the prelates of the Greek Church. Most of the Masons, besides being connected with philanthropic and other public societies in Russia, were members of the Russian Bible Society

—a society animated in great measure by the English Bible Society, and seeking the interior Church, the union with God, rather than occupying itself with outward forms of religion and religious dissensions. Boris de Vittinghof, Juliane's brother, president of the Petersburg committee of this society, was in open sympathy with his sister and took part in her prayer meetings; and Pípin tells us that Mme. de Krüdener was the prominent person influencing the Bible Society. This gives us an outline of the last chapter of her life, of the last part of her work as messenger; although it is a point that has been overlooked, without exception, by all her biographers.

On the one hand we see Labzine, a member of the Bible Society and pupil of the Mason and Rosicrucian, Nicholas Novikof, publishing as early as 1816 in the *Messenger of Sion*, the life of Jung Stilling, and following this by the works of Mme. de Guyon and St. Martin. Masonic books also were translated, amongst which were many occult works. Even the Tsar Alexander, while occupied with his dream of uniting all men in one faith, was a subscriber to the *Messenger of Sion.*

On the other hand we find Pinkerton speaking of meeting in a Russian noble's house a very interesting member of the "Spiritual Christians"—as he calls them—who were none other than the Doukhobortzi, the spiritual descendants of Quirinus, Kuhlman and Boehme. Pípin also shows that when the Russian Bible Society was being secretly persecuted, one of the accusations brought against it was that of having "increased the Molokans"—a name including the Doukhobortzi, the two sects being practically one. In addition to this, Photius, the fanatical prelate, brought an accusation against the Bible Society of having founded the "Philadelphian Church".

Thus, on her own country's soil, Mme. de Krüdener, in the last years of her earthly career, directed by her influence, and succeeded in joining, the links of the chain of Russian mystics, connecting the advanced with the Rosicrucians and the less advanced with the Doukhobortzi and Molokans. She practically achieved the work that Kuhlman had begun. By the light of her career we see stretching far back into the life of early Russia the forces that were working to prepare the soil for the seed of

the higher consciousness ; we see Yaroslav the sage, the legendary heroes of Russian sagas—whether their prototypes lived in Russian steppes or in Hindu jungles is still an open question—the "Book of the Dove" and the "Rejected Books," the pilgrim Kalikas, brothers to the Bogomils. Such was the past, and in those very ranks of Russian nobility, taught by the Rosicrucians and by Mme. de Krüdener, was born H. P. Blavatsky!

Little remains to be said of Mme. de Krüdener's last years. Once again at Kosse she was as dead to the world as a yogin in his Himâlayan cave. She lived now in voluntary penury, speaking little and practising austerities which at last broke down her delicate frame. In 1824 her health necessitated a change of air, and she was invited by Princess Galitzin to her villa in the Crimea. After a leisurely journey by water down the Volga and the Don the party reached the amethyst-coloured cliffs of the Crimea in September, the most beautiful season of the year, when life throbs there at its fullest. Patient and gentle, permitting no luxury around her, Juliane passed there the closing months of her life. Even her correspondence with her dearest friends was given up ; her last letter was to Sophie d'Orchando, with whom she had been for some time in slightly strained relations.

On the morning of Christmas day, 1824, she passed quietly away in full consciousness. Her body was laid in the Armenian church until the Greek church at Koreïz was ready to receive it.

The following November Alexander I. visited alone the tomb of his good angel and guide—a last tribute of respect, may be of regret.

A few days before her death Mme. de Krüdener wrote: "Many times have I been mistaking for God's word what was only the fruit of my fancy and of my pride. . . . Divine compassion will efface it. The good I have done will remain." In France, where her work had seemingly failed, her prediction that in the Catholic church "a great work was taking place" was partially fulfilled by her countrywoman Mme. Svetchine.

May there be a complete realisation of her prophecy : "The time is not far off when there shall be one Master and one flock."

A Russian.

THE IDEAL PHILOSOPHY OF LEIBNITZ

(CONCLUDED FROM p. 214)

4. WE come now to Leibnitz's celebrated system of Optimism. This is set forth at fullest in his theological treatise—*Essays on Theodicy in relation to the Goodness of God, the Liberty of Man, and the Origin of Evil.* We observe that this universal genius does not hesitate to grapple with that greatest problem of all the ages—the problem of the existence of evil in the universe of the good and perfect God. His notable work dealing with the subject, published in 1710, rapidly acquired popularity and was translated into almost every European language. The philosopher of the *Monadology* undertakes a magnificent vindication of the love and wisdom of God. Among all the numberless systems presenting themselves before the Infinite Intelligence, there has been originated, in this our present universe, the best, the most perfect one, physically and morally. The existence of evil is entirely compatible with the general perfection of the kosmos. Metaphysical evil arises from that limitation, that imperfection, which are inseparable from all created worlds. Moral evil proceeds from the free choices of men in time, and grows out of that same limitation and imperfection of the creatures. But ultimately all partial and apparent evil will be swallowed up in the universal good. The most perfect universe which could possibly have been conceived or created has been absolutely necessitated, because of the perfect wisdom of the one Infinite Spirit. Looked at from the stand-point of universal intelligence —*sub specie æternitatis*—all things work together for the good of the Perfect Whole.

In the present plan of the universe there is the greatest possible variety along with the greatest order and unity. The grandest effects are produced in the simplest ways. There is the

most power, knowledge, happiness, and goodness in created beings that this universe allowed; and, as has been said, this universe is the best, because it is grounded in the supreme perfection of God. Even in the external world the same principle applies. The laws of motion, for example, are the most fitting that could have been chosen by an infinite wisdom. All things whatsoever are regulated with as much order and mutual connection as possible. Not only is the order of the entire universe the most perfect possible, but each living monad has all its powers and faculties as thoroughly well ordered as is compatible with its own endless progress and the welfare of all the rest. The tendency of all created monads, we are to remember, is to advance to higher and higher happiness and perfection, or, in other words, to a larger and larger understanding of the universe and God. "Though we sometimes fall back," says Leibnitz, "like lines which have bends in them, advance none the less prevails and in the end gets the victory." Errors and evil inclinations are not the positive possessions of the soul, neither do they belong to the essence of the soul, but they grow out of our lack of receptivity to the good. The whole beauty of the universe, we know, is involved in the heart of each monad, to be gradually evolved in time. The glories prepared for us, as we endlessly progress towards God, are beyond our wildest dreams. The more we understand and love the Supreme Source of our being and of all good, the greater our perfection, the greater our felicity. Even in the outer world of phenomena, the more we penetrate into the depths of things, the more do we find inimitable beauty and unimagined order and wisdom.

We may imagine worlds without evil and suffering, but they would still be inferior to ours. Progress in virtue is a far greater good than mere passive happiness. The glory of the struggle is essential. Character cannot be bestowed upon us ready made, but is consolidated and perfected through the order of cosmic evolution, involving, as it does, imperfection and sin. Each individual virtue presupposes either unhappiness or wrong. Courage presupposes danger; fortitude implies pain; temperance involves the possibility of intemperance; love and benevolence require opportunities for their growth and exercise. Evil is not

an independent power like good, but is a defect or limitation, "standing continually under the supremacy of the good." In the final analysis evil is a necessary condition of that good which is the one eternal reality. The perfect picture is not without its shades, the perfect harmony is not without its dissonances, and the perfect man is perfected through long experience and discipline. This, then, is the central principle in the Leibnitzian theodicy: *Everything is for the best in the best of possible worlds.*

5. Another important feature of the Leibnitzian philosophy is its doctrine of *Innate Ideas.* According to Leibnitz, it is not true that our knowledge can come to us, either directly or indirectly, through the senses of the body, through mere sense-perceptions of the mind, or any combinations of the same. On the contrary, all our knowledge is a development of the soul's own inherent and eternal activity. John Locke, in his *Essay on the Human Understanding,* had appropriated and defended the scholastic principle that *there is nothing in the understanding of man which was not first in sense-perception.* In other words, all our knowledge grows out of our relations with the external world, which to Locke was a very real and substantial world. The reply of Leibnitz was most characteristic and most admirable. There is nothing in the human understanding which was not first in sense-perception, *except indeed the understanding itself.* That is, the whole intellect of man is a creative, self-unfolding principle. The very ultimate nature of the soul is active, evolving intelligence. The outer always presupposes the inner. The roots of man's being are not in things material, but in things spiritual. Locke had also made the astounding empirical claim that the soul or mind is originally like a *tabula rasa,* a blank sheet of paper, ready to be written on by the world external. Or, the mind is originally a mere empty cabinet which has to be furnished with all its contents from without. By no means, is the reply of Leibnitz. Rather is the human soul like a block of marble in which there are hidden veins *preformed* to guide the chisel of the sculptor.

The profoundest modern investigations, even among the empirical psychologists themselves, are beginning, of course, to confirm the views of Leibnitz. Modern psychology more and

more openly proclaims that the origin of the individual consciousness, that inner centre of memory, action, and feeling, is the fundamental problem of knowledge. It is beginning to discern that the inner unity, constituting the psychical individuality, can never be explained as the mere resultant of heredity and experience. It is being freely admitted that the human Ego can never be wholly resolved into any combination or association of passive sensations or so-called units of feeling. We can never go farther back, according to leading authorities in modern psychology, in all our deepest analyses and investigations, than that irreducible constructive power in human consciousness—that wonderful synthetic, unifying energy of the soul itself. And all this but adds new lustre to the splendid genius of the philosopher of the pre-established harmony.

According to Leibnitz, we have innate ideas, we discern necessary and eternal truths intuitively, for this very simple reason—they are grounded in universal intelligence, that is, in the nature of God, and we, as sharers in the nature of God, therein perceive them and know them to be true. We cognise the necessary and eternal truths of the pure reason from our very constitution and the constitution of the world. In this philosophy, as has been already said, all knowledge is from within. The monad, having no windows through which anything may enter or depart, can perceive only the Self. But the Self represents the universe and contains, either implicity or explicitly, all the truth there is. We think we look out on an external world and observe in this way its facts, laws, and properties, its beauty, order, and variety. What we really see, however, is the world within ourselves. In us, the microcosm, is expressed in miniature all that transpires in the whole boundless universe. The more developed the soul, the more complete and perfect its conception of the kosmos. We see, in other words, only that which we are. According to the philosophy of Leibnitz, therefore, any denial of the doctrine of innate ideas becomes a self-evident absurdity, having no place at all in the kingdom of the real.

6. This leads us to a consideration of that important Leibnitzian principle known as the *Pre-established Harmony*. If

the innumerable monadic entities constituting the kosmos are subject to no external or foreign influence, all changes taking place in virtue of inherent energies only, how shall we account for the apparent mutual dependence and interaction of all created substances? How shall we explain the wonderful reciprocal relationship of soul and body? "Each monad," our philosopher assures us, "is like a separate world, sufficient unto itself, independent of every other creature, involving the infinite, expressing the universe." That is, each monad expresses the universe from its own individual, special point of view. All these individual, special views, arising from the different stages of development of the monads, in the mind of God, from the standpoint of universal intelligence, constitute that magnificent and orderly scheme we call the world. And in this eternal intellectual order each real thing has its place, and all things are perfectly inter-related and connected. Everywhere according to Leibnitz, there is definitely established, in the creation of the world, the perfect mutual accord of all substances. Each substance, though following entirely its own laws, yet agrees with all the rest and answers to their demands. Changes in one are met with correlative changes in the others. In this way the operation of one substance on another is explained, and also the intimate relations subsisting between mind and body, mind and its environment. And this is the celebrated doctrine of the Pre-established Harmony. It will now be at once evident how, from our limited point of view, to all outward appearance, all things in the phenomenal world constitute one connected and organic whole, subject to the great general laws of causation, of mutual dependence and interaction. The eternally established laws of unity and harmony in the inner essences of things guarantee unity and harmony in their whole manifestation in space and time. And so, for all practical purposes, we may return to our ordinary realistic and scientific conceptions of universal nature and her universal laws. "According to my system," says Leibnitz, "bodies act as if there were no souls, and souls act as if there were no bodies, and both act as if each influenced the other." The endless chain of an outward world-history and evolutionary order relatively is and absolutely is not.

7. Let me now, finally, consider the *Religious Philosophy* of Leibnitz. It is of the most advanced and exalted character. The supreme perfection and glory of God—this is the goal of the human spirit. The love of God and the knowledge of God—these are the basic principles of all true and divine life. The moral perfection of man, the true peace and freedom of man, the true and universal brotherhood of man, are all indissolubly connected with the love and the knowledge of God. All monads throughout the universe represent, and strive toward, their Source. This representation, this perpetual evolutionary striving, first comes to consciousness in man. The relation of man to God is to be an inward, conscious, *joyous* relation. The human spirit may enter into veritable communion with the Universal Spirit. The assembly of all created spirits, by virtue of the immanent divine reason, properly constitutes the royal City of God—the most perfect state possible, under the most perfect of all monarchs. Leibnitz tells us, in his *Monadology*, that, whereas souls in general are living images or mirrors of the universe of the creatures, human and more exalted spirits are the images of God himself. Without God the eternal spiritual needs of humanity are never to be satisfied.

There is, according to Leibnitz, the moral world or the kingdom of the Spirit, and there is the natural world or the kingdom of nature. The moral and spiritual world, within the natural, is the truly universal world—the most divine and sublime of all God's mighty works.

Leibnitz anticipated all that is best in modern rational religion when he insisted upon the fact that the love of God and the knowledge of God are inseparable. In other words, religion and culture, theology and philosophy, should never be divorced. He was the fearless opponent of all superstition and ignorance. No divine revelation, he contends, must stand in conflict with the clear perceptions of the natural reason.

He clearly grasped the essence of the Christian religion when he declared that its superiority consisted in the fact that it makes God the object of the love of man and not the fear, and when he taught that religion and morality could never be divorced. Love of God leads of necessity to love of the neigh-

bour, because the kingdom of the created divine spirits cannot be separated from God himself. He strikes at the heart of all religious insincerity and corruption, when he assures us that without the genuine love of the neighbour there can be no true religious devotion, and without the genuine love of God there can be only a false and apparent piety.

Leibnitz anticipated the view-point of the ethics of Modern Idealism in the emphasis he placed upon self-perfection, self-development, self-realisation. True and lasting joy or happiness proceeds from the continuous unfoldment of the power, freedom, harmony, and beauty of our own inner being. It proceeds from the continuous rationalisation of man. The highest end, the supreme good, for man is happiness. But this happiness is grounded in his capacity for goodness, truth, and love for his fellow-beings. "Hence it follows that nothing serves more to happiness than the enlightenment of his understanding and the exercise of his will, to act at all times according to reason, and that such enlightenment is chiefly to be sought in the knowledge of those things which are able to advance our understanding always further, and to bring it to a higher light, since there arises out of it a continuous progress in wisdom and virtue, and consequently also in perfection and in joy, the fruits of which abide for the soul even after this life."

The views of Leibnitz as to the duty and privilege of perfect faith in God, and rest in his eternal order, are finely shown in one of his *Letters to Arnauld*. His words suggest a whole philosophy of the inner mystical life, and are worthy of our careful consideration even in these modern days. He says in substance: "We ought always to be content with the order of the past, because it is in conformity with the absolute will of God, which we know through what has come to pass. We should not distract ourselves with vain regrets, but press on toward the creation of a new and better future. If success does not at once crown our efforts, let us not repine, but rest calmly in the assurance that God will find the most fitting seasons in which to work changes for the better. Those who are not reconciled with the universal and divine order should not flatter themselves that they have any genuine faith in God." In short, the

heart of Leibnitz's practical religious philosophy consists in the referring of all things to God as a centre, whereby the soul is strengthened and steadied in the midst of all its mortal experiences, and human life is made truly divine. And the more intimately we become acquainted with the Author of our being, who indeed is none other than our own Higher Self, the more will we see evidences of His divine love and perfect wisdom in the ordering of the kosmos and of us.

The master mind of Leibnitz clearly saw that, although a man may have explored successfully the natural laws and processes of this outward husk of the world, he has in this way made himself acquainted with a very small and relatively unimportant portion of the boundless universe of reality. He clearly saw that in the realm of the spiritual and eternal verities alone do we touch the supreme fountains of life and causation. The philosophic and scientific insight of Leibnitz penetrated far beneath the surface realm of merely physical and mechanical nature, far beneath the realm of mind as mere intellect and natural feeling. He would solve the mighty problem of the kosmos by postulating God as absolute spiritual Personality—as supreme purposive Intelligence. There is a great gulf fixed between this higher religious philosophy and that narrow materialistic and agnostic philosophy which made its appearance in later times. But the reaction has already come. There is now a return to the teachings of the great idealists. The younger school of evolutionists is repudiating agnosticism as irrational. The knowledge of God is rightly being recognised as the truest and highest of all knowledge, and Spirit, not matter, is seen to be supreme—the underlying reality of all things, the one source and cause of all phenomenal manifestation, the goal of human aspiration, the crown and consummation of human life.

E. M. Chesley.

APOLLONIUS OF TYANA, THE PHILOSOPHER AND REFORMER OF THE FIRST CENTURY*

Himself and his Circle

Apollonius is said to have been very beautiful to look upon (i. 7, 12; iv. 1), but beyond this we have no very definite description of his person. His manner was ever mild and gentle (i. 36; ii. 22) and modest (iv. 31; viii. 15), and in this, says Damis, he was more like an Indian than a Greek (iii. 36); yet occasionally he burst out indignantly against some special enormity (iv. 30). His mood was often pensive (i. 34), and when not speaking he would remain for long plunged in deep thought, during which his eyes were steadfastly fixed on the ground (i. 10 *et al.*).

Though, as we have seen, he was inflexibly stern with himself, he was ever ready to make excuses for others; if, on the one hand, he praised the courage of those few who remained with him at Rome, on the other he refused to blame for their cowardice the many who had fled (iv. 38). Nor was his gentleness shown simply by abstention from blame, he was ever active in positive deeds of compassion (*cf.* vi. 39).

One of his little peculiarities was a liking to be addressed as "Tyanean" (vii. 38), but why this was so we are not told. It can hardly have been that Apollonius was particularly proud of his birth-place, for even though he was a great lover of Greece, so that at times you would call him an enthusiastic patriot, his love for other countries was quite as pronounced. Apollonius was a citizen of the world, if there has ever been one, into whose speech the word native land did not enter, and a priest of universal religion in whose vocabulary the word sect did not exist.

In spite of his extremely ascetic life he was a man of strong

* See the previous papers on the subject from February onwards.

physique, so that even when he had reached the ripe age of four-score years, we are told, he was sound and healthy in every limb and organ, upright and perfectly formed. There was also a certain indefinite charm about him that made him more pleasant to look upon than even the freshness of youth, and this even though his face was furrowed with wrinkles, just as the statues in the temple at Tyana represented him in the time of Philostratus. In fact, says his rhetorical biographer, report sang higher praises over the charm of Apollonius in his old age than over the beauty of Alcibiades in his youth (viii. 29).

In brief, our philosopher seems to have been of a most charming presence and loveable disposition; nor was his absolute devotion to philosophy of the nature of the hermit ideal, for he passed his life among men. What wonder then that he attracted to himself many followers and disciples! It would have been interesting if Philostratus had told us more about these "Apollonians," as they were called (viii. 21); and whether they constituted a distinct school, or whether they were grouped together in communities on the Pythagorean model, or whether they were simply independent students attracted to the most commanding personality of the times in the domain of philosophy. It is, however, certain that many of them wore the same dress as himself and followed his mode of life (iv. 39). Repeated mention is also made of their accompanying Apollonius on his travels (iv. 47; v. 21; viii. 19, 21, 24), sometimes as many as ten of them at the same time, but none of them were allowed to address others until they had fulfilled the vow of silence (v. 43).

The most distinguished of his followers were Musonius, who was considered the greatest philosopher of the time after the Tyanean, and who was the special victim of Nero's tyranny (iv. 44; v. 19; vii. 16), and Demetrius, "who loved Apollonius" (iv. 25, 42; v. 19, vi. 31; vii. 10; viii. 10). These names are well known to history; of names otherwise unknown are the Egyptian Dioscorides, who was left behind owing to weak health on the long journey to Ethiopia (iv. 11, 38; v. 43), Menippus, whom he had freed from an obsession (iv. 25, 38; v. 43), Phædimus (iv. 11), and Nilus, who joined him from the Gymnosophists (v. 10 *sqq.*,

28), and of course Damis, who would have us think that he was always with him from the time of their meeting at Ninus.

On the whole we are inclined to think that Apollonius did not establish any fresh organisation; he made use of those already existing, and his disciples were those who were attracted to him personally by an overmastering affection which could only be satisfied by being continually near him. This much seems certain, that he trained no one to carry on his task; he came and went, helping and illuminating, but he handed on no tradition of a definite line, and founded no school to be continued by successors. Even to his ever faithful companion, when bidding him farewell for what he knew would be the last time for Damis on earth, he had no word to say about the work to which he had devoted his life, but which Damis had never understood. His last words were for Damis alone, for the man who had loved him, but who had never known him. It was a promise to come to him if he needed help. "Damis, whenever you think on high matters in solitary meditation, you shall see me" (viii. 28).

We will next turn our attention to a consideration of some of the sayings ascribed to Apollonius and the speeches put in his mouth by Philostratus. The shorter sayings are in all probability authentically traditional, but the speeches are for the most part manifestly the artistic working-up of the rough notes of Damis. In fact, they are definitely declared to be so; but they are none the less interesting on this account, and for two reasons.

In the first place, they honestly avow their nature, and make no claim of inspiration; they are confessedly human documents which endeavour to give a literary dress to the traditional body of thought and endeavour which the life of the philosopher built into the minds of his hearers. The method was common to antiquity, and the ancient compilers of certain other series of famous documents would have been struck with amazement had they been able to see how posterity would divinise their efforts and regard them as immediately inspired by the source of all wisdom.

In the second place, although we are not to suppose that we are reading the actual words of Apollonius, we are nevertheless conscious of being in immediate contact with the inner atmosphere of the best religious thought of the Greek mind, and have

before our eyes the picture of a mystic and spiritual fermentation which leavened all strata of society in the first two centuries of our era.

From his Sayings and Sermons

Apollonius believed in prayer, but how differently from the vulgar! For him the idea that the Gods could be swayed from the path of rigid justice by the entreaties of men, was a blasphemy; that the Gods could be made parties to our selfish hopes and fears was to our philosopher unthinkable. One thing alone he knew, that the Gods were the ministers of right and the rigid dispensers of just desert. The common belief, which has persisted to our own day, that God can be swayed from His purpose, that compacts could be made with Him or with His ministers, was entirely abhorrent to Apollonius. Beings with whom such pacts could be made, who could be swayed and turned, were not Gods but less than men. And so we find Apollonius as a youth conversing with one of the priests of Æsculapius as follows:

"Since then the Gods know all things, I think that one who enters the temple with a right conscience within him should pray thus: 'Give me, ye Gods, what is my due!'" (i. 11).

And thus again on his long journey to India he prayed at Babylon: "God of the sun, send thou me o'er the earth so far as e'er 'tis good for Thee and me; and may I come to know the good, and never know the bad nor they know me" (i. 31).

One of his most general prayers, Damis tells us, was to this effect: "Grant me, ye Gods, to have little and need naught" (i. 34).

"When you enter the temples, for what do you pray?" asked the Pontifex Maximus Telesinus of our philosopher. "I pray," said Apollonius, "that righteousness may rule, the laws remain unbroken, the wise be poor and others rich, but honestly" (iv. 40).

The belief of the philosopher in the grand ideal of having nothing and yet possessing all things, is exemplified by his reply to the officer who asked him how he dared enter the dominions of Babylon without permission. "The whole earth," said

Apollonius, "is mine; and it is given me to journey through it" (i. 21).

There are many instances of sums of money being offered to Apollonius for his services, but he invariably refused them; not only so but his followers also refused all presents. On the occasion when King Vardan, with true Oriental generosity, offered them gifts, they turned away; whereupon Apollonius said: "You see, my hands, though many, are all like each other." And when the king asked Apollonius what present he would bring him back from India, our philosopher replied: "A gift that will please you, sire. For if my stay there should make me wiser, I shall come back to you better than I am" (i. 41).

When they were crossing the great mountains into India a conversation is said to have taken place between Apollonius and Damis, which presents us with a good instance of how our philosopher ever used the incidents of the day to inculcate the higher lessons of life. The question was concerning the "below" and "above." Yesterday, said Damis, we were *below* in the valley; to-day we are *above*, high on the mountains, not far distant from heaven. So this is what you mean by "below" and "above," said Apollonius gently. Why, of course, impatiently retorted Damis, if I am in my right mind; what need of such useless questions? And have you acquired a greater knowledge of the divine nature by being nearer heaven on the tops of the mountains, continued his master. Do you think that those who observe the heaven from the mountain heights are any nearer the understanding of things? Truth to tell, replied Damis, somewhat crestfallen, I *did* think I should come down wiser, for I've been up a higher mountain than any of them, but I fear I know no more than before I ascended it. Nor do other men, replied Apollonius; "such observations make them see the heavens more blue, the stars more large, and the sun rise from the night, things known to those who tend the sheep and goats; but how God doth take thought for human kind, and how He doth find pleasure in their service, and what is virtue, righteousness and common-sense, that neither Athos will reveal to those who scale his summit, nor yet Olympus who stirs the poet's wonder, unless it be the soul perceive them; for should the soul

when pure and unalloyed essay such heights, I swear to thee, she wings her flight far far beyond this lofty Caucasus" (ii. 6).

So again, when at Thermopylæ his followers were disputing as to which was the highest ground in Greece, Mt. Œta being then in view. They happened to be just at the foot of the hill on which the Spartans fell overwhelmed with arrows. Climbing to the top of it Apollonius cried out: "And I think *this* the highest ground, for those who fell here for freedom's sake have made it high as Œta and raised it far above a thousand of Olympuses" (iv. 23).

Another instance of how Apollonius turned chance happenings to good account is the following. Once at Ephesus, in one of the covered walks near the city, he was speaking of sharing our goods with others, and how we ought mutually to help one another. It chanced that a number of sparrows were sitting on a tree hard by in perfect silence. Suddenly another sparrow flew up and began chirping, as though it wanted to tell the others something. Whereupon the little fellows all set to a-chirping also, and flew away after the new-comer. Apollonius' superstitious audience were greatly struck by this conduct of the sparrows, and thought it was an augury of some important matter. But the philosopher continued with his sermon. The sparrow, he said, has invited his friends to a banquet. A boy slipped down in a lane hard by and spilt some corn he was carrying in a bowl; he picked up most of it and went away. The little sparrow, chancing on the scattered grains, immediately flew off to invite his friends to the feast.

Thereon most of the crowd went off at a run to see if it were true, and when they came back shouting and all agog with wonderment, the philosopher continued: "Ye see what care the sparrows take of one another, and how happy they are to share with all their goods. And yet we men do not approve; nay, if we see a man sharing his goods with other men, we call it wastefulness, extravagance, and by such names, and dub the men to whom he gives a share, fawners and parasites. What then is left to us except to shut us up at home like fattening birds, and gorge our bellies in the dark until we burst with fat?" (iv. 3.)

On another occasion, at Smyrna, Apollonius, seeing a ship

getting under weigh, used the occasion for teaching the people the lesson of co-operation. "Behold the vessel's crew!" he said. "How some have manned the boats, some raise the anchors up and make them fast, some set the sails to catch the wind, how others yet again look out at bow and stern. But if a single man should fail to do a single one of these his duties, or bungle in his seamanship, their sailing will be bad, and they will have the storm among them. But if they strive in rivalry each with the other, their only strife being that no man shall seem worse than his mates, fair havens shall there be for such a ship, and all good weather and fair voyage crowd in upon it" (iv. 9).

Again, on another occasion, at Rhodes, Damis asked him if he thought anything greater than the famous Colossus. "I do," replied Apollonius; "the man who walks in wisdom's guileless paths that give us health" (v. 21).

There is also a number of instances of witty or sarcastic answers reported of our philosopher, and indeed, in spite of his generally grave mood, he not unfrequently rallied his hearers, and sometimes, if we may say so, chaffed the foolishness out of them (see especially iv. 30).

Even in times of great danger this characteristic shows itself. A good instance is his answer to the dangerous question of Tigellinus, "What think you of Nero?" "I think better of him than you do," retorted Apollonius, "for you think he ought to sing, and I think he ought to keep silence" (iv. 44).

So again his reproof to a young Crœsus of the period is as witty as it is wise. "Young sir," he said, "methinks it is not you who own your house, but your house you" (v. 22).

Of the same style also is his answer to a glutton who boasted of his gluttony. He copied Hercules, he said, who was as famous for the food he ate as for his labours.

"Yes," said Apollonius, "for he was Hercules. But *you*, what virtue have you, midden-heap? Your only claim to notice is your chance of being burst" (iv. 23).

But to turn to more serious occasions. In answer to Vespasian's earnest prayer, "Teach me what should a good king do," Apollonius is said to have replied somewhat in the following words:

"You ask me what can not be taught. For kingship is the greatest thing within a mortal's reach; it is not taught. Yet will I tell you what, if you will do, you will do well. Count not that wealth which is stored up—in what is this superior to the sand haphazard heaped? nor that which comes from men who groan beneath taxation's heavy weight—for gold that comes from tears is base and black. You'll use wealth best of any king, if you supply the needs of those in want and make their wealth secure for those with many goods. Be fearful of the power to do whate'er you please, so will you use it with more prudence. Do not lop off the ears of corn that show beyond the rest and raise their heads—for Aristotle is not just in this*—but rather weed their disaffection out like tares from corn, and show yourself a fear to stirrers up of strife not in 'I punish you' but in 'I *will* do so.' Submit yourself to law, O prince, for you will make the laws with greater wisdom if you do not despise the law yourself. Pay reverence more than ever to the Gods; great are the gifts you have received from them, and for great things you pray.† In what concerns the state act as a king; in what concerns yourself, act as a private man" (v. 36). And so on much in the same strain, all good advice and showing a deep knowledge of human affairs. And if we are to suppose that this is merely a rhetorical exercise of Philostratus and not based on the substance of what Apollonius said, then we must have a higher opinion of the rhetorician than the rest of his writings warrant.

There is an exceedingly interesting Socratic dialogue between Thespesion, the abbot of the Gymnosophist community, and Apollonius, on the comparative merits of the Greek and Egyptian ways of representing the Gods. It runs somewhat as follows:

"What! Are we to think," said Thespesion, "that the Pheidiases and Praxiteleses went up to heaven and took impressions of the forms of the Gods, and so made an art of them, or was it something else that set them a-modelling?"

"Yes, something else," said Apollonius, "something pregnant with wisdom."

* See Chassang, *op. cit.*, p. 458, for a criticism on this statement.

† This was before Vespasian became emperor.

"What was that? Surely you cannot say it was anything else but imitation?"

"Imagination wrought them—a workman wiser far than imitation; for imitation only makes what it has seen, whereas imagination makes what it has never seen, conceiving it with reference to the thing it really is."

Imagination, says Apollonius, is one of the most potent faculties, for it enables us to reach nearer to realities. It is generally supposed that Greek sculpture was merely a glorification of physical beauty, in itself quite unspiritual. It was an idealisation of form and features, limbs and muscles, an empty glorification of the physical with nothing of course really corresponding to it in the nature of things. But Apollonius declares it brings us nearer to the real, as Pythagoras and Plato declared before him, and as all the great souls teach. He meant this literally, not vaguely and fantastically. He asserted that the types and ideas of things are the only realities. He meant that between the imperfection of the earth and the highest divine type of all things, were grades of increasing perfection. He meant that within each man was a form of perfection, though of course not yet absolutely perfect. That the angel in man, his dæmon, was of God-like beauty, the summation of all the finest features he had ever worn in his many lives on earth. The Gods, too, belonged to the world of types, of models, of perfections, the heaven-world. The Greek sculptors had succeeded in getting in contact with this world, and the faculty they used was imagination.

This idealisation of form was a worthy way to represent the Gods; but, says Apollonius, if you set up a hawk or owl or dog in your temples, to represent Hermes or Athena or Apollo, you may dignify the animals, but you make the Gods lose dignity.

To this Thespesion replies that the Egyptians dare not give any precise form to the Gods; they give them merely symbols to which an occult meaning is attached.

Yes, answers Apollonius, but the danger is that the common people worship these symbols and get unbeautiful ideas of the Gods. The best thing would be to have no representations at

all. For the mind of the worshipper can form and fashion for himself an image of the object of his worship better than any art.

Quite so, retorted Thespesion, and then added mischievously: There was an old Athenian, by-the-bye—no fool, called Socrates, who swore by the dog and goose as though they were Gods.

Yes, replied Apollonius, he was no fool. He swore by them not as being Gods, but in order that he might not swear by the Gods (iv. 19).

This is a pleasant passage of wit, of Egyptian against Greek, but all such set arguments must be set down to the rhetorical exercises of Philostratus rather than to Apollonius, who taught as "one having authority," as "from a tripod." Apollonius, a priest of universal religion, might have pointed out the good side and the bad side of both Greek and Egyptian religious art, and certainly taught the higher way of symbolless worship, but he would not champion one popular cult against another. In the above speech there is a marked prejudice against Egypt and a glorification of Greece, and this occurs in a very marked fashion in several other speeches. Philostratus was a champion of Greece against all comers; but Apollonius was wiser than his biographer.

G. R. S. MEAD.

IF one shall bear thee word that such a one hath spoken evil of thee, then do not defend thyself against his accusations but make answer, "He little knew my other vices, or he had not mentioned only these."

EPICTETUS.

EXPERIENCE is the grand spiritual doctor.—CARLYLE.

PHILOSOPHERS have done greater things in their studies than if they had led armies, borne offices, or given laws, which in truth they have done, not to one city alone, but to all mankind.—SENECA.

How a man's truth comes to mind long after we have forgotten all his words. How it comes to us in silent hours that truth is our only armour in all passages of life and death.—EMERSON.

THE STORY OF LÎLÂ

Summarised from the Utpatti-Prakaraṇa of the Yoga Vâsiṣhṭha*

(concluded from p. 335)

CHAPTER VIII.

The Return to the Worlds of Padma and Vidûratha

Rama asked Vasiṣhṭha how such remoteness in space could be at the same time with such nearness; and Vasiṣhṭha told him to consider how in dreams men with their bodies lying in one place still wandered over many lands and seas. And therewith he returned to the story of Lîlâ.

Vasiṣhṭha continued:

Returning to the Padma-world, the two saw Lîlâ's Chitta-body† sitting silent by the side of Padma's corpse resting on the fragrant flowers amidst the incense-scented air of the great palace-room. Seeing the corpse and her own Chitta-body, Lîlâ thought she would now visit again that other world to which her husband had gone after leaving his Padma-form. And with the thought she passed, in her Saṁkayadeha, into that world, after piercing through the shells of that third Brahmâṇḍa as before. Sarasvatî went with her.

Arriving there within her husband's country she saw a great battle impending between two vast armies arrayed in a forest that seemed extensive as space itself. Far as the eye could reach, the

* See the June and July numbers of this Review (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp. 243 *sqq.* and 347 *sqq.*), and the March, May and June numbers (vol. xxvi., pp. 37 *sqq.*, 214 *sqq.* and 331 *sqq.*).

† [Chitta is distinct from Chit, and appears to be used for desire as well as intelligence. It is apparently never applied to Brahman, as is Chit. Here the body is the desire-body or astral.]

long lines of naked sword-blades, gleaming battle-axes, lances and arrow-points quivered and rattled with the tense excitement of the warriors. A moment each proudly awaited the first stroke from the other, and then the two armies rolled into one with the roar of meeting oceans.

Lîlâ saw it was her hero-husband righteously resisting the invasion of a hostile king. They only are the heroes—Shûras—that fight truly and honourably in a just cause or in obedience to their rightful king and master; and such only go to heaven, not they that fight falsely, without good cause.*

And all day long the battle raged and roared; and soon the ground was spread with mounds of dead, rising from thick unwholesome pools of blood and crushed and mangled flesh of men and beasts. The carcases of elephants arose like islands from the surface of that sea of death; and spars of shattered cars drifted about like spars of storm-wrecked boats. And shrieks of agony rang everywhere, and cries for father, mother, brother, friend; and frantic calls by leaders to their hosts to save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. The greater part lay dead or wounded. The rest were tired and worn. Emissaries went to and fro. Both sides agreed to cease hostilities for the night. White flags were floated out. Shortly the evening moon shone on a sickening scene of death and desolation, where the morning sun had lighted up a gorgeous show of bravery. Women wandered over the field of battle searching for their husbands, and when they found them dead slew themselves with the weapons that had stricken their loved ones. Filthy carrion-beasts and creatures of the other spheres, Yakshas, Piṣâchas, Virûpikâs, Kumbhâṇḍas, Râkshasas and Pûtanâs, Vetâlas and Kushmâṇḍas,† prowled about and fought amongst themselves over the corpses.

* [It must be remembered that "righteous war" was the highest duty of the Kshattriya, the warrior, and death in such a war, as the gate of Svarga, might therefore well figure in a king's heaven.]

† Names for varieties of elementals and elementaries.

CHAPTER IX.

THE KING VIDÛRATHA. (*The Story of Lîlâ continued*)

Leaving the scene of the battle, the two entered the palace where Lîlâ's husband was seeking a moment's rest from the day's toil in sleep. They entered through the walls, which offered no obstruction to their subtle forms. There is obstruction only for Âdhibhautika* bodies filled with the fixed consciousness of length and breadth and grossness, filled with the thought "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of the king as the two beings entered it, and under its soft touch the king awoke with a new sense of gladness. He saw the two Apsarâ-forms† and offered them handfuls of flowers from the vase standing beside the bed, in welcome and in salutation. The king's chief minister, sleeping in that same chamber on that restless night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, O king? and born of whom?"

The minister answered for the king: "My master, the king Vidûratha, is the tenth descendant of king Kundaratha of Ikshvâku's line. And he and I have this day found the fruit of our past good deeds in this high vision of you."

Sarasvatî addressed the king again: "Râjan! call back to mind thy previous births," and laid her hand softly upon his head. And at the touch the darkness that enwrapped his heart gave way and luminous memory rose up within him. Reeling and swaying with the wonder of that memory, as on the surging surface of the ocean, the king exclaimed: "I see the overpowering Mâyâ of Saṁsâra! What is this, O Devîs? It is not quite one day since I forsook in death my Padma-body, and yet I here have passed through seventy years of infancy and youth. I can remember my grandfather, and when I was but ten years old my father went away into the woods as a Parivrât,‡ installing me as

* Physical, composed of the physical elements.

† Celestial forms.

‡ A wandering ascetic.

king, and many are the acts I have passed through. I see now that this present world of mine lies enclosed within the world of Padma, and that again within the world of Vasiṣhṭha; and also that the Kalpas of one world are fractions of the Kshaṇas of another.* And all is the play of Consciousness."

"Yes, it is so," Sarasvatî said to the king, and added: "We would go now as we came. I came to thee at the request of Lîlâ."

Here Râma asked a question of Vasiṣhṭha: "From all this it would seem that the dream-world seen during sleep persists even after the sleeper has awakened!" And Vasiṣhṭha answered him: Yes, it should be so, for wherein is the difference between the waking world and the dream world? The mutual relations of the seer and the seen, and also of the seer and the other men and women, are the same in both. And this is what Sarasvatî said to the king. And Vidûratha begged of her that her compassion should not leave him profitless and that he too might go with them together with his young and childless wife and the minister.

Sarasvatî: "It shall be as thou wishest. Thou shalt go again to the Padma-world and animate again the corpse of Padma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking there entered at one side hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Vidûratha, full of tears and terror, trembling in every beautiful limb and saying that the antaḥpara† was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Devîs: "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

* The ages of one are the moments of another.

† The inner, or women's, apartments.

CHAPTER X.

The Death of Vidûratha. (*The story of Lîlâ continued*)

Lîlâ then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvatî and questioned: "How is this, O Devî? How is there this double of myself? How also are the ministers and many of the prominent citizens and warriors the same as in the Padma-world? How can these be in two places at the same time?"

Sarasvatî: "The consciousness—Gnyâpti—realises its own objects. Chiti* takes on the form of its objects even as Chitta† takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Padma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Pratibhâ—Imagination—which is of the nature of the all-pervading Âtmâ. Whatever image arises as existent in the Vyoma‡ which constitutes the Âtmâ of the king, that image also arises as true in the Ambara (space outside). This is how this second Lîlâ appears by birth from reflection in the imagination (Pratibhâ). But soon thy husband Vidûratha shall abandon his present body and go back to his old Padma-form."

The new Lîlâ heard these words, and bending her head and folding her hands in soft entreaty, she spoke to Sarasvatî: "All my life have I worshipped the Goddess Sarasvatî with faith unswerving, and often she appears to me in dreams in the night. And as she is in my dreams such art thou in appearance now before me. I do believe thou art the same, and if thou wilt permit me I shall make now my long-deferred request."

Sarasvatî recalled to mind her long devotion, and said to her: "I am well pleased with thee; ask what thou wishest." And she asked: "Wherever my husband goes after abandoning

* The higher consciousness.

† The desire-mind.

‡ Literally atmosphere, but here the inner space which is fulness, sometimes called the Chidâkâsha in the heart.

his present body in battle, there may I too go in this same body of mine." And the Goddess said: "Yes."

The older Lîlâ heard, and with doubt-shaken mind she asked the Goddess: "They that are Satya-kâmas and Satya-Saṁkalpas like thee, to them all things are easy. Why then, O Goddess! didst not thou take me in my old body to the village of the Brâhmaṇa, or bring me hither?"

Sarasvatî replied: "Lîlâ of the bright complexion! I do not anything for anyone, in truth. It is the Jîva itself that procures all its desires. I, Gnyâptî, the Adhidevatâ, the ruling Goddess of consciousness, of Saṁvit, simply give voice to it.* The Chit Shakti† inheres in every Jîva as the power of that Jîva, and every Jîva secures its wishes by means of that Power. Nothing gives anything to a Jîva except the persistent effort of its own consciousness. Its own Chit becomes the God that brings fruition of the effort. Thou ever cravedst for Moksha in reality, and therefore have I taken thee through ways that will bring thee to that. Thou shalt learn more about this afterwards."

While the women were conversing thus, Vidûratha fought with Sindhû in the night. And sounds of murder and of rapine rose upon the air. Houses caught fire. Women and children with their hair and clothes aflame ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the force of Vidûratha weakened. The two Lîlâs saw this, and asked Sarasvatî: "How is it, O Goddess! that even with thy favour our husband prevails not over his foe?"

And Sarasvatî answered: "Vidûratha and his rival Sindhû both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory.‡ And whatsoever the worshipper of me, Gnyâptî, wishes of me, that only can I give to him."

* [The Gods and Goddesses simply administer the law, bringing the man to the place where he meets the objects he desired. And so again below it is said that Sarasvatî can only give what is wished—not what is merely asked.]

† Thought-Force.

‡ [A significant statement, throwing light on the "troubles of the righteous." If a man profoundly desires spiritual evolution, he must accept that which brings it, and worldly success hinders rather than helps.]

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the king Vidûratha fought as a Kshattriya and a king should fight, and many times he worsted his opponent Sindhû. And after human weapons were exhausted, they fought with Astras* till both armies were destroyed. At the last, having consumed each other's war-cars with the Agnyastra,† they fought again with swords till the keen, straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And in that combat Vidûratha fell covered with wounds, and as his men brought up another car and tried to take him away, Sindhû made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there, beholding him, the younger Lîlâ fell fainting upon the floor.

CHAPTER XI.

The Death of Vidûratha

The cry went forth that the king had been slain by the enemy, and all was terror and disorder in the city. Plunder and violence and lawlessness reigned for a while supreme. But shortly was the victor-king installed as Ruler of the country and issued laws anew, and there was peace again.

Meanwhile Lîlâ saw her husband lying all unconscious: only a breath remained in him. She spoke to Sarasvatî: "Mother! my husband is about to leave this body."

Sarasvatî: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Padma-world; that all that Padma-world again occupies but a small portion of the space within that little village-home ensconced amongst the Vindhya hills and tenanted of old by the Brâhmaṇa Vasiṣhṭha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. Were there no Dreamer there

* Celestial weapons.

† Fire-weapon—the "vril" of Bulwer Lytton.

would be no dreams. Only the Âtmâ is, and all this infinite display is Its vibrations. There are whole worlds hidden away in single atoms (Chid-aṇû); and there are atoms in these worlds and worlds again within these atoms, even as in the plantain-stem are folds in folds. Unto that one of all these endless worlds in which the corpse of Padma lies, the other Lîlâ has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Vidûratha."

Lîlâ: "Tell me, O Devî! how she has gone on and how the denizens of that world behold her."

Sarasvatî: "Listen, and I shall say. All this world and its occurrences are experienced as a dream by Padma in that world. And that other Lîlâ is his dream, as art thou too. Indeed we all are dreams unto each other. Only the Being of the Great consciousness (Mahâ-Chid-Gnyânam-Saṁsthitiḥ) gives being to us all. The reason of the consistency (Aika-matya, coincidence) of the thoughts of each and all is this: Each Jîva is the reflection of the Mahâ-Chit (the Great Consciousness), and the nature of that, which nature is the Great Destiny (the Mahâ-niyati), regulates and predestines all experiences of each and all, and thus all Jîvas perceive each other mutally reflected.*

* [This passage should be read with the one in Chap. XII. on the awaking of Brahm: "And when It wakes again . . . sin and merit." The nature of things is due to the root-form assumed by the Divine Consciousness for a universe, and the similarity of the impressions of which Jîvas are conscious is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will, under certain given conditions, unite to form water, so will Jîvas encased in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jîvas cannot get outside them, any more than they can escape from the Time and Space imposed on them as limitations of consciousness. In fact, in every Jîva the one Self is thinking, feeling, acting, under these limits laid down for that universe at its inception; because of this, and because all are encased in vehicles shaped according to the root-forms, and are subject to the ideas Time and Space, common ideas and common "sense" arise, causing an illusive feeling of reality. When the subject is studied on the mânasic plane it is noticeable that the forms created by different Jîvas of a common friend are by no means identical, although showing a broad similarity; each is an image, the reflection in mânasic matter of that friend, due to the modification of consciousness caused by that friend in the seer's mind, and a ray from the Jîva animates each. In this there is nothing new, no increase of illusion. On the contrary. In the physical life these forms equally exist, and each man's concept of his friend is to him his friend himself; but on the physical plane this multiplicity is hidden by another veil of illusion, due to the sense-relation between the two physical forms of the friends; when this extra veil is removed, the multiplicity becomes patent. The reason why the multiplicity of forms does not arise here is the stubbornness of physical matter. Long-continued and strong thought may, however, produce a form, perceptible by the physical senses, the "double" of the original and in outer appearance indistinguishable from

"And so this other Lîlâ has *thy* form because thy husband ever thought of thee, and she developed shape according to his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Vidûratha, and now she has passed on to the Padma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmâṇḍa, through its elemental shells, into that other Brahmâṇḍa, where the Padma-world is situate. There she saw her husband, believing she still retains the body she was wearing here: and Padma, too, reviving, beholds her, and she and they and all the retinue about the palace regard each other as before the death-swoon of King Padma."

Lîlâ: "Why did she not go on in this same body? Such was thy boon to her."

Sarasvatî: "Unenlightened beings may not go to Siddha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body: this is all that can be done by boon or curse."

him. The phenomenon is rare, for it needs concentrated thought, and, where it has occurred, that concentration (at the present stage of evolution) has been brought about by passion.

We may say that there is but one imagination, that of the Self, and each Jîva *is* as imagined by the Self (imagination = creation); then each Jîva, thus seen by the Self thinking as Jîvas, appears in manifold reflections, as many as the Jîvas with which he comes in contact, the variations being due to varieties in the mental media which reflect. Thus the moon is one, but may be reflected in the heaving sea, the quiet lake, the rushing torrent, the interstices of a weed-covered pond, a sheet of glass, a cup of ink, a piece of metal, a white wall, etc., etc. Each of these reflectors, if capable of thought, could only be conscious of the moon *as reflected in itself;* the reports would be very different, yet the moon is one.

Looked at thus, the somewhat mysterious statement of Sarasvatî in Chap. X.: "Whatever image arises as existent . . . from reflection in the imagination," becomes intelligible. There was one Jîva (called Lîlâ) using the vehicles created by the imagination of the Jîva called Padma in the astral, Vidûratha in the mânasic world; so the vehicles Padma and Vidûratha were created by the imagination of the Jîva called Lîlâ in both worlds; the relation between the Jîvas was enduring, the vehicles were merely the reflections in the outer space of the action in the consciousness of each due to that relation.

The worship of Sarasvatî by the "two" Lîlâs and the prayer uttered by each are interesting, as showing the identity of the Jîva manifested in both.]

CHAPTER XII.

DEATH. (*The Story of Lîlâ continued*)

Sarasvatî continued: "They that know what it is fit to know and also give themselves up to the highest Dharma, they only gain the Âtivâhika-worlds*, not others. The Âdhibhautika body, whose very nature is a false illusion—how may it endure in the true? The other Lîlâ knows not that which should be known, but only clings unto her highest duty, and therefore has she gone to her husband's imaginary city, in the manner in which she has gone there."

Lîlâ: "Aho! I understand this not. How came there to be a Law ruling the birth and disappearance of things and how again an utter absence of such Law! How come Svabhâvas —natures of things—to be so fixed? How is there Sattâ—existence—in any objects? Why is fire hot and earth inert and the snows cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high while others remain dwarfed and supine?"

Sarasvatî: "During the reign of the great sleep of Mahâpralaya, Brahm alone remains as Endless Space and Peace Supreme. And when It wakes again at the end thereof in the form of Chit (consciousness), It thinks unto Itself, 'I am a speck of Light,' even as thou imaginest thyself of any form thou pleasest during dreams. That speck of Light again assumes unto Itself Extension, 'I am large.' That mass, false in reality, becomes the Brahmâṇḍa. Within that Brahmâṇḍa, Brahm thinks again: 'I am Brahmâ,' and Brahmâ forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, consciousness took many forms; and the root forms that consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is the Nature and the Law of Things, while that primal consciousness shall last. It makes what are our Space and Time and basic elements. It makes them what they are out of *Asat*.†

* The worlds beyond, the higher worlds.

† Unreality.

That Destiny has also fixed the spans of human life, varying in various Yugas with variations in the grades of sin and merit."

Lîlâ: "Tell me more of Death, O Mother!"

Sarasvatî: "Three are the kinds of men at time of death: (*a*) the ignorant; (*b*) the man of practised Dhâraṇâ (concentration); and (*c*) the man of Yûkti (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence, unpurified by Shâstras,* or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pains of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and daylight; and then is called the Preta. Six degrees are there of the Pretas, with many further sub-divisions. The lowest, grossest, and most evil undergo a swoon, an imprisonment of consciousness as in the heart of a rock, for a whole Vatsara.† Others have pleasant times. And so each kind and grade of Preta has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of cereals and plants, and thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the Final Peace, unswervingly in the vast course planned out at the beginning of the Sarga‡ by the first Prajâpati.§ In the meanwhile most Jîvas are self-centred so completely that they are oblivious of each other and feel not each other's common Jîvahood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern, or as the toad that lives in the core of the mountainstone knows naught of the frog that croaks in the stream of the valley."

* Scriptures. † Year ‡ Manifestation. § Lord of creatures

CHAPTER XIII.

The World of Padma Again. (*The Story of Lîlâ continued*)

Sarasvatî: "But see the king Vidûratha has almost passed away, and is even now entering again into the heart of the corpse of Padma lying on the flowers."

Lîlâ: "Devî! let us follow too by the same path by which he goes."

Sarasvatî: "He goes in the Chin-maya* form by the path laid out by his desire. Let it be as thou sayest; we too shall go by that same way. To counteract each other's wishes would surely loosen all the bonds of love."

And as they spoke thus to each other, the eyes of the king Vidûratha turned inwards; the lips grew dry and white; the whole frame took the colour of sere leaves, the breath came thin like the sound of the wings of the tiniest bees, the limbs grew motionless like carven stone, and all at once the Jîva quitted that body as birds quit falling trees, and soared into the skies. With their luminous vision the two, Sarasvatî and Lîlâ, saw the Jîva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. Shortly the consciousness of the Jîva awoke with the oblations offered by Vidûratha's relations, even as the sleeping scents of blooms awaken with the morning breezes; and imagining a body to itself it saw the messengers of Yama† leading it to his abode. Yama saw the new arrival and said: "No evil acts are his, but only good ones, and he has won the favour of Sarasvatî. He has to go again into the body of Padma. Let him go, therefore." And Yama's messengers permitted him to go; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital and the palace of King Padma, and entered it as minute currents of air enter a budded lotus.

There they saw, sitting beside the body of Padma and fan-

* Astral body. † Death.

ning it with a jewelled chamara,* the Lîlâ of the Vidûratha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new-risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

They saw not the body which the enlightened Lîlâ left behind when starting on her journey to the other world, and on being questioned Sarasvatî said to Lîlâ: "These palace-maidens have been keeping watch over king Padma's body for a whole month now as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Vedas for it. Seeing thee again and the new Lîlâ they shall only think that thou hast come back from the other world by a great miracle and brought a fair companion with thee too. Their thought shall reach no further."

With this the two made themselves visible to the new Lîlâ. Startled from her reverie by that sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, and had seen her husband sleeping after the fatigue of the battle and so had not awakened him.

Sarasvatî then permitted the Jîva of Vidûratha, whom she had detained for a while, to enter into the heart of Padma through the nostrils; and it entered there, carrying within it its hundred Vâsanâs,† even as the ocean carries in its deep heart its treasured gems. And therewith, like shrunken lotuses at the touch of the first rain-drops, the body of Padma revived, in the limbs flowed the sap of life again, and they shone forth with recovered softness and brilliance like new leaves under the breath of spring. He unclosed his eyes, beautiful and pure, with starry pupils; rose, towering like the Vindhya mountain; and sitting up in bed called "Who is there?" in tones sonorous as the distant thunder.

* Fan. † Impressions left on the mind.

The two Lîlâs advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happed. The elder Lîlâ then explained: "I am thy elder queen, O husband! bound unto thee inseparably as word to meaning; and I have earned for thee thy second queen, this younger Lîlâ. And she that sits on the great throne of gold beside thy couch is the Goddess Sarasvatî, by whose favour we all meet again."

The king arose and bowed at the feet of the Goddess, and prayed: "O Goddess! give us wisdom and enlightenment." And Sarasvatî blessed them all and departed, saying: "Be ye happy."

And thereafter all was gladness and rejoicing throughout the kingdom, and people wondered and talked amongst themselves how the great love of the queen had brought back the king and her own Jîva from the other worlds. And the king and the two Lîlâs reigned wisely and well for eight myriads of years, and then all passed into the Peace of Videhamukti.*

A HINDU STUDENT.

ALTHOUGH the road which leadeth from us to the Friend be beset with dangers yet the journey will be easy if thou hast knowledge of the stages.—HAFIZ.

GRIEVE not if, when through love of the shrine thou settest thy foot in the desert, thou art wounded by the thorn.—HAFIZ.

IF I am a disciple of the ancient Mage be not wrath with me, O Shaikh! for thou only gavest me a promise, and he hath brought me the substance.—HAFIZ.

ALL deep things are song. . . . It seems somehow the very central essence of us—song; as if all the rest were but wrappages and hulls.—CARLYLE.

THE perfect sage in his relations with the external world injures nothing, neither does anything injure him. And only he who is thus exempt can be trusted to conform and adapt.—CHUANG TZU.

* Liberation

SOME MISCONCEPTIONS ABOUT DEATH

(CONTINUED FROM p. 282)

It is indeed strange that this erroneous view of death as "the undiscovered country, from whose bourn no traveller returns" should be so widely spread and so firmly rooted among us. When we remember that, in every country of the world and at all periods of history of which we know anything, travellers have been constantly returning from that bourn, it becomes more and more difficult to account for this extraordinary popular delusion.

It is true that these remarkable misconceptions are to a large extent peculiar to ourselves, and constitute one of the products of that particular form of civilization of which we are wont to be so proud. Since Europe is the fatherland of all these later sub-races which dominate the earth by means of military power, by commercial prosperity, by scientific discovery and mechanical invention, it is perhaps not unnatural that Europe should come to regard itself as the world, and its opinions and doctrines as alone worthy of consideration. Yet it is nevertheless true that it is only a very small corner of the earth and that we are as yet but a very young race, possessing indeed the vigour of youth, but also much of its arrogance and many of its crudities. It is not infrequently our custom to seek to cover our own blank ignorance of certain subjects with the confident assertion that nothing ever has been or can be really known about them; and our treatment of this question of the life after death is one of the worst examples of this habit.

If popular theology had not most unhappily altogether lost sight of the cardinal doctrine of reincarnation, its views on this subject of death would naturally be entirely different. A man who realizes that he has died many times before regards the operation more philosophically than one who believes it to be an

absolutely new experience fraught with all kinds of vague and awful possibilities. In this sense it is true that all travellers return from that bourn, though usually not until after a period of fifteen hundred years or so. But in quite another sense and after a much shorter interval travellers have constantly returned for various reasons, and have been called apparitions.

There was a time not many years ago when it was fashionable to ridicule anyone who had had the good fortune to meet face to face an inhabitant of the world usually unseen, and though such experiences were presumably no less common then than now, those who encountered them naturally kept them to themselves if they valued their reputation as sane members of a materialistic society. Within the last few years, however, a salutary change has come over public opinion in this respect. To sneer at psychic phenomena is now recognized as showing not intellectual vigour but ignorance and assumption. When there exists a Society for Psychical Research which numbers among its members well-known scientists like Sir William Crookes and Professor Oliver Lodge, and public men like Mr. Arthur Balfour, and when that Society issues huge volumes of learned reports upon such phenomena and considers them worthy of careful and prolonged investigation, it is no longer safe for anyone who wishes to be in the fashion to raise the silly and antiquated parrot cry of "superstition."

Impartial enquiry into the subject of apparitions shows us that from all countries of the world there come well-attested accounts of the occasional return of the dead. Such visitors have rarely given much information with regard to the world from which they came, though a good deal may be inferred from collation and comparison of the various stories. But at any rate the mere fact that man does survive the process called death is proved for any fair-minded investigator by these accounts alone.

Another way in which many travellers have returned is through the use of the means provided by modern Spiritualism. I am well aware that there has been much fraud and deception in this connection, but I also know from personal investigation that there is truth to be found along these lines by the patient and indefatigable seeker. Unless specially trained in the higher

clairvoyance, however, the enquirer is very much at the mercy of various masquerading entities, and this line of research is surrounded by pitfalls into which the unwary may very readily stumble. I hope later to devote some pages to a careful analysis of some of the phenomena of Spiritualism, but for the present my point is that here is another source from which information as to the life after death is to be obtained by those who are willing to take some trouble in looking for it.

It may be said that any value which spiritualistic testimony may possess is largely discounted by the fact that it is not always consistent—that the accounts given by spirits at various times and places have differed considerably. This is quite true, and I am by no means suggesting that all spirit evidence is equally worthy of acceptance. But I do say that in very many cases the communicating entity is telling the truth as far as he knows it, and that the difference between the statements made by two such entities is often due to the fact that both of their views are partial, and not to any wilful deception practised by either of them.

For example, most of those who speak through mediums in this country describe the after-death state as a progressive life in a "summerland," which is in fact only a glorified reproduction of the earth, and so far as they give any religious teaching it is always a kind of Christianity-and-water—certainly wider and less rigid than the orthodox idea, though usually very much vaguer, but still distinctly Christian in tone. One gets so used to this that I remember it was quite a surprise to me when I attended my first *séance* in Ceylon to find that all the communicating entities were Buddhists, and that beyond the grave they also had found their religious preconceptions confirmed, exactly as had the members of various Christian sects over here. But differences such as these become easily comprehensible when we understand that after death, as before, like attracts like, and that people of the same race, religion or caste will keep together and apart from the rest of humanity in that world as in this.

While it is no doubt true that much information upon the subject of the states after death is to be obtained by collating the evidence given by various apparitions and through spiritualistic

mediums, yet there is a far more definite and satisfactory method by means of which we may acquaint ourselves with every detail of the life of this other world—in so far, that is, as it is possible for us to comprehend it while still upon the physical plane. It is perfectly possible for man, while still what we call alive, to penetrate into this other world, to investigate it at his leisure, to communicate with its inhabitants and then to return into our present state of existence and describe what he has seen. How it happens that this is a possibility, I will now proceed to explain.

This physical body, with which we think ourselves so well acquainted, is not the only vehicle through which the soul of man can express itself, nor are its senses the only avenues through which information from the outer world can reach him. As S. Paul long ago remarked, "there is a natural body and there is a spiritual body"; and though, when he said that, he may not improbably have been referring to a portion of the constitution of man which we, as Theosophists, should place upon a level considerably higher than the astral, yet his words are very appropriate as describing this lower stage also. For it is true that every man has within himself a subtle body in addition to this physical one; indeed, a careful analysis shows that the soul possesses several vehicles, one within or behind the other, and that each of these has its own senses or methods of perception suitable to the plane of nature to which it corresponds.

The theory of the planes of nature will need no explanation for the theosophical student; but one who is approaching the teachings of the Wisdom-Religion for the first time must endeavour as a preliminary to its study to realize the existence within our solar system of a series of perfectly definite interpenetrating planes or worlds, each having its own matter of different degrees of density, the whole of this physical world which we ordinarily perceive being only one of these planes, and the lowest of them. It is certain that man contains within himself various grades of matter drawn respectively from each of the planes upon which his evolution is at present taking place; and just as the habitual activity of his physical senses enables him to receive impressions from the physical universe, so does the activity of his

subtler senses, when they are once awakened, enable him to receive impressions from the worlds of subtle matter which surround him on all sides.

When at death the true Ego or soul of the man is finally disconnected from his physical body, he proceeds to adapt himself to his new conditions and learns to use the senses of that next vehicle of his, which we have called the astral body. This enables him to cognize that astral world which lies next above, or rather within, the physical, and is nearest to it in the density of its matter. In order, therefore, to see and share in this earlier part of the life beyond the tomb, all that is necessary for us is to learn how to use these astral senses during our earthly life.

The power of objective perception upon all the planes undoubtedly lies latent in every man, but for most of us it will be a matter of long and slow evolution before our consciousness can function in those higher vehicles. With regard to the astral body the matter is, however, somewhat different, for in the case of all the cultured people belonging to the more advanced races of the world, the consciousness is already perfectly capable not only of responding to all vibrations communicated to it through astral matter, but also of using its astral body definitely as a vehicle and instrument.

It is not only at death that the man separates himself from his physical vehicle and uses his astral body, for he passes through this experience every time that he sinks to sleep, although the link between the two remains unbroken, so that he can very readily be recalled to this plane. In fact, in all ordinary cases this withdrawal of the astral body is what constitutes the sleep of the physical; for naturally it is not the man himself who sleeps, but only his body. Such people as we have mentioned have at the present time their astral senses very fairly developed, so that, if they were sufficiently aroused to examine the realities which surround them during sleep, they would be able to observe them and learn much from them. But in the vast majority of cases they are not so aroused, and they spend most of their nights in a kind of brown study, pondering deeply over whatever thought may have been uppermost in their minds when they fell asleep. They have the astral faculties, but they scarcely use

them; they are certainly awake on the astral plane, and yet they are not in the least awake *to* the plane, and are consequently conscious of their surroundings only very vaguely, if at all.

A man who is put under definite occult training is usually taught at an early period to shake off this habit of thought and learn to see the new and beautiful world around him, in order that he may be able intelligently to work in it. Even then it does not necessarily follow that he will be able to bring over into his waking consciousness any recollection of his astral experiences. This question of remembrance depends upon the power of carrying the consciousness through unbroken from one plane to the other—an achievement entirely unconnected with that other power to function freely upon the higher plane. But in course of evolution this also comes, and the man begins to be able to use his astral consciousness at the same time with the physical, so that he has the benefit of the use of the senses and powers belonging to it during waking life as well as when he is asleep. When he has arrived at this stage he is able continuously to perceive all around him those whom we call the dead, and so he can study at his leisure the conditions of their life. Thus he is in a position to supply any amount that may be desired of accurate and most detailed information as to this existence beyond the tomb; and it is from the accounts of such observers that we may obtain the fullest and most satisfactory ideas of that other world.

It is true that his observations afford direct proof to himself only; but even for others his statements are evidence as far as they go, and they have at least the value that they claim to be first-hand and based upon direct personal observation—a claim which has never been made by any of the modern teachers of western orthodoxy. When it is found that a number of such investigators are constantly in the habit of making separate investigations and then comparing notes, and that broadly they always agree on all points of importance, the evidence seems considerably strengthened. When it is further found that their investigations fully confirm and even in some cases explain the teaching given on these subjects in all the older religions of the world, it is evident that a very strong case is made out in their

favour, and it would be foolish to refuse to allow them full weight in the discussion on such subjects. We see that the hypothesis which they present is the only one which satisfactorily includes and accounts for all the various kinds of psychic phenomena which are continually presenting themselves for our study; and as has already been shown, there is nothing in the older and truer doctrines of Christianity which in any way conflicts with this teaching.

Naturally, for those students of Theosophy who are constantly engaged in work upon the astral plane, its existence is as absolutely a matter of fact and of everyday experience as is that of the physical; and thus there are among us an ever increasing body of people for whom these things are no longer a matter of speculation, but of knowledge. The broad facts which they learn in this way have already been indicated and it will be seen that they are of the most encouraging character, for they show death as merely an incident in an immortal life—an incident in no way to be mourned or dreaded, but on the contrary to be accepted as a passage into a higher and truer existence.

When these preliminary misconceptions about death are removed, and the real facts with regard to it are made known, it is at once seen that the whole system of mourning with which it is surrounded is a mistake of the most flagrant kind. Not only are all the grotesque and ghastly paraphernalia of fashionable woe the concomitants of an absurd anachronism, an ignoble survival of mediæval superstition, but the exaggerated grief which they are so childishly supposed to typify is itself a fatal error, born of grossest ignorance and unbelief. A Christian who really believed that his beloved friend had entered into the joy of the direct presence of his Lord would be as little likely to celebrate such an event by wearing black clothes and crape or using black-edged notepaper as would the true Theosophist who knew that his dear one had passed to a higher and happier existence on the astral plane, and was well on his way towards the still more glorious life of the heaven-world.

Nor is this all. It is not only that the uncontrolled grief for the death of a friend is based upon a complete misapprehension, and so represents a vast accumulation of absolutely unnecessary

suffering. The case is far more serious even than that; for these wild outbursts of sorrow, this long-continued and unappeasable lamentation, frequently produce a most painful effect upon the very departed friend for whom we feel so deep an affection. When he is sinking peacefully and naturally into the unconsciousness which precedes his awakening amid the glories of the heaven-world, he is too often aroused from his dreamy happiness into a vivid remembrance of the earth-life which he has lately left by the passionate sorrow and desires of his friends on earth, which awaken corresponding vibrations in his own desire-body, and so cause him acute discomfort and prolonged depression.

It must not for a moment be inferred from this that the occultist fails in sympathy towards those who have loved and (as they so mistakenly think) lost, or that his doctrine counsels forgetfulness of those who have passed on before us. But it does suggest that the remembrance should take a form which will be helpful and not harmful—that for selfish and unavailing regret should be substituted earnest and loving good wishes, such as were recommended earlier in this article.

Another very widely-spread idea in connection with death is that it is in itself necessarily painful, and much has been done to foster this by gruesome stories about death-struggles and death-rattles. It seems fairly certain that this tradition also may be included among our misconceptions, for these unpleasant symptoms are usually only final spasmodic movements of the physical body after the conscious Ego has already left it. In almost every case the actual passing-away appears to be perfectly painless, even where there has been long and terrible suffering in the illness which it terminates. The peaceful look which so often comes over the face after death is strong evidence in favour of this suggestion, which is also borne out by the direct testimony of most of those to whom the question has been put immediately after death, while its circumstances were still fresh in their memories.

There is one point upon which, perhaps, a word or two ought here to be said, lest in endeavouring to remove misconceptions we should ourselves be misconceived. Some people have been disposed to think that since death is but the entrance

into a better life, and seems altogether so beautiful and desirable a thing, there is, therefore, no need for us ever to make any effort to avoid it, or to take any trouble to preserve mere physical life. Such an idea would be quite erroneous, and the instinct of self-preservation which we find implanted within us is a true and worthy one.

While it is perfectly true that in the case of everyone who has lived at all a good or useful life here, the astral existence will be a much happier and fuller one than this, it must be remembered that at present the physical plane is the principal theatre of our evolution, and that a great deal of very necessary progress can be made only under its somewhat gross and undesirable conditions. Each incarnation costs the Ego no inconsiderable trouble in its preparation, and in the wearisome period of early childhood during which he is gradually and with much effort gaining some control over his new vehicles. When, therefore, he has achieved his task and painfully grown for himself a series of comparatively suitable bodies, it is obviously alike his duty and his interest to make the most of them and to preserve them as carefully as possible. Assuredly he ought by no means to yield them up until karma compels him to do so, except at the bidding of some higher and overmastering duty from outside, such as that of the soldier to his country.

C. W. LEADBEATER.

(TO BE CONTINUED.)

WHAT we call retribution is the universal necessity by which the whole appears whenever a part appears.—EMERSON.

WHERE there is pain there too will be found the Healer.—HAFIZ.

IN the House of Love boast not of question and answer; for there every limb must be wholly eye and ear.—HAFIZ.

HE that is led in triumph may yet be greater than his conqueror.

SENECA.

THE PHILOSOPHY OF BRUNO

(CONCLUDED FROM p. 304)

LEAVING now the universal and coming to the individual, we find that Bruno had a very definite idea of the constitution of man, and considered him as essentially a spiritual being so far as the higher part of his nature is concerned. Students cannot fail to be struck with the close resemblance his teaching bears to the present-day presentment of Theosophy; the forms vary but the source of both is evidently the same. The following extracts are particularly interesting in this respect.

"The soul is in the body locally only as intrinsic form and extrinsic moulder. It is that which forms the members and shapes the material from within and from without. The body then is in the soul, the soul in the intellect, the intellect in God.

"The intellect either is God or is in God as says Plotinus. As in essence it is in God, which is its life, similarly by the intellectual operation and the will consequent upon such operation, it is related to its light and its beatific object."

"The soul is in the body as a pilot in the ship, and in so far as the pilot moves together with the ship he is part of it, but considered in his position as governor and mover is not part but the distinct and efficient cause. So the soul of the universe in so far as it animates and informs is an intrinsic and formal part of it, but in so far as it directs and governs, is not part, is not a principle but a cause."

"Intellect gives laws to sense and yet deprives it of food."

"Intellect is a pilgrim and stranger; sense is more domesticated and at home."

"Soul complains that intellect in seeking higher life is neglecting lower, and seeks to recall the thoughts to the care of the body."

"There is an intellect that gives being to everything, called by Pythagoras and Timæus 'giver of the form;' a soul and formal principle that makes and informs everything, called by some 'origin of the form;' one material of which is made and formed everything, called by all 'receptacle of the forms.'"

It is evident from the foregoing that Bruno recognises the complex nature of man, and this is made clearer in passages like the following, where references to the evolution of the soul and to reincarnation also occur.

"Sense rises to imagination, imagination to reason, reason to intellect, intellect to mind; then the whole soul is converted to God and inhabits the intelligible world, whence on the other hand it descends in an inverse manner to the world of feeling, through the intellect, reason, imagination, sense and vegetation."

"The Platonists say that the soul as to its superior part always consists of the intellect, in which it has more of understanding than of soul, seeing that it is called soul only in so far as it vivifies the body and sustains it."

Bruno speaks of "the order of diverse life which the soul takes in various bodies, as say expressly the Pythagoreans, Saduchini and others;" and of "the scale of human powers, which has as many degrees as that of nature, for man in all his powers shows all the varieties of being."

"Therefore from the attachments it may be known whether souls go high or low, or whether they come from above or below, whether they are going to be beasts or rising towards divinity, according to their specific being, as understood by the Pythagoreans, or according to the similitude of the affections only, as is commonly believed—it not being proper that the human soul should become the soul of a brute, as well said Plotinus and other Platonists."

"I have held and I hold that souls are immortal and that they are subsisting substances (that is, the intellectual souls), and that, speaking in a catholic manner, they do not pass from one body to another, but they go either to Paradise or to Purgatory or to Hell. Nevertheless in philosophy I have reasoned that the soul, subsisting without the body and non-existent in the body, may in the same way that it is in one body be in another,

passing from one body into another, the which, if it be not true, at least appears to be the opinion of Pythagoras."

The grandeur and sublimity of the teachings of the Nolan philosopher are most vividly brought home to us in that wonderfully beautiful production entitled *Gli Eroici Furori*. The relationship between the soul of man and the soul of the universe is treated of, and the struggle of the former to once more reach its heavenly home is worthily presented in the following passages:

"There is no need to cast the eyes towards the heavens, to raise the hands, to direct our steps towards temples, or to intone to images, in order that our requests may be more favourably considered; but we should enter into our inner self, reflecting that God is nigh, with us and within us, more fully than the man himself can possibly be, for He is Soul of souls, Life of lives, and Essence of essences."

"He (man) will be present in the body in such a way that the better part of him will be absent, and he will, by an indissoluble bond, unite himself to divine things in such a manner that he will feel neither love nor hatred to mortal things; considering himself to be too great to be servant and slave of his body, which he ought not to regard otherwise than as a prison which restricts his liberty, a viscous substance that clogs his wings, a chain that fetters his hands, a log that holds fast his feet, or a veil that clouds his sight. But let him not be a slave, a captive, beslimed, enchained, idle, deaf and blind, for the body which he leaves cannot any more tyrannise over him; so that the spirit proportionally is placed above the body just as the corporeal and material world is subject to Divinity and to Nature. Thus he will become strong against ill-fortune, magnanimous when injured, and brave in poverty, persecution and tribulation.

"Such is the virtue of contemplation, as Iamblicus observes, that sometimes it happens, that not only the soul abstains from inferior acts, but it leaves the body completely. . . .

"To see Divinity is to be seen by it, as seeing the sun is concurrent with being seen by the sun. Equally to be heard by Divinity is just to listen to it, and to be favoured by it is the same as to offer to it; for from that one, the same and immovable, pro-

ceed thoughts—certain and uncertain; desires—ardent and satiated; and reasonings—learned and ignorant; according as worthily or unworthily the man presents them to himself by means of the intellect, desires and actions.

"The same pilot may be said to be the cause of the sinking or safety of the ship, according as he is present or absent from it: with this difference that whilst the pilot by his ignorance or skill loses or saves the ship, the Divine power which is all in all, neither gives nor takes away—it is the conversion or rejection of it by others that causes the difference in its effects."

"Our cognition will never be perfect in so far as understanding the highest object is concerned, but only so far as our intellect can understand it. Let it suffice that in this and other states there be present to him the divine beauty so far as the horizon of his vision extends."

"Let it suffice that all make the attempt, and that each does his utmost, for the heroic nature is better content to fail and fall nobly in a high undertaking where it displays the dignity of its spirit, than to be completely successful in an ignoble and low work; better a dignified and heroic death than an unworthy and vile triumph."

"The intellectual power is never content nor satisfied with comprehended truth, but ever proceeds onward to truths incomprehensible. So also we see that the will which follows the apprehension is never satisfied with finite things. Therefore the essence of the soul is not related to any other end than the font of its substance and being."

The next and last extract, from *De Causa Principio et Uno*, shows the firm and unshakable faith of Bruno, that the Power that is behind all things works always for progress and ultimate happiness.

"We ought not to fear that anything ceases to evolve, that anything is either destroyed or truly dies, or is diffused into the emptiness by which it is annihilated.

"Note the reason of the change of all things, by means of which change everything evil and everything good is brought out, whilst through the infinite field of nature, through the perpetual change, all substance yet remains one and the same. . .

"Wherefore shall we follow the true morality and the right path, we shall be magnanimous despisers of those things which childish thinkers esteem, and shall become truly greater than the gods which the blind crowd adores, because we shall become true contemplators of history, which is written in ourselves, and trained executors of the divine laws, which are hidden in the centre of our hearts. . . .

"This is that philosophy which opens out the senses, satisfies the spirit, enlarges the intellect, and converts man to the true bliss that he can have as man subsisting in this and similar bodies; for it frees him from solicitous care for pleasures and from blind sentiments of grief. . . .

"At first we are doubtful and perplexed, but as we consider more profoundly the nature and substance of that in which we exist unchanged, we shall find that there is no death either for us or any being; that nothing substantially decays, but that all things flowing through infinite space only change in appearance. And because all is subservient to the highest good, we ought not to believe or think otherwise than that as everything is from Good, so everything is good, makes for good and tends to good, that all is well, makes for well-being and tends to happiness."

There is no need for more than to point to the foregoing as a sufficient answer to all charges of atheism and materialism made against our noble philosopher, for it is evident that the mind and soul of Giordano Bruno had attained to such an height that it comprehended a universe, vaster, grander and more perfect than Rome ever dreamed of, and conceived of the existence of a God so infinite, all-sustaining, and yet all-present, that to feeble minds this all-existence appeared non-existence.

It was the privilege of Bruno to bear aloft the electric torch of truth into regions unknown to the many, and his fate to be judged by men who were content to search with tiny wax tapers among the dustheaps of the materialised conceptions of bigoted theologians.

W. H. THOMAS.

THEOSOPHICAL ACTIVITIES

Ceylon

THE number of boys and girls now being educated in schools established under our auspices is 17,440, and this number is daily increasing. So far, with the generous help of foreign benefactors who sympathise with the condition of our people, and with the aid of small local contributions, we have been able to carry on our educational movement. Yet there is a wide area in far away localities where schools are greatly needed. A large sum of money, nearly Rs. 10,000, is required annually for the up-keep of our existing schools. It has been arranged to hold a Fancy Bazaar on the 29th of July next, in aid of our Educational Fund, and help for this is earnestly asked.—H. DIAS, Colombo.

Europe

MRS. BESANT'S lectures on "The Emotions, their Place, Evolution, Culture and Use," have filled the Small Queen's Hall to overflowing, and many people have been unable to find room—a striking proof of the growing interest of the educated classes in theosophical teachings.

Weekly receptions have been given at the Society's Headquarters by Mrs. Besant and Mrs. Mead, and the Monday afternoons of the Countess Wachtmeister have also continued.

The Blavatsky Lodge had twice the great advantage of listening to its President. On May 24th Mrs. Besant addressed the members on the practical application of theosophical teachings, and on June 7th she spoke on the Spiritual Life, emphasising the fact that all seeming opposites worked really towards the one great end. On May 31st Miss Arundale read a very suggestive paper on "Free-Will and Karma," and the questions upon it showed the difficulties presented by this ever-interesting problem. Mr. Leadbeater's lecture on June 14th gave most useful hints on "Obstacles to Progress." Mr. Moore's lecture on June 21st was just too late for notice.

Too late also are the Paris Congress and the Convention of the French Section, but of these report shall be made next month. Mr. Chakravarti represents the Indian, and Mrs. Besant the European Section.

The members of the Dutch Section were very glad to have the opportunity of making personal acquaintance with our President-Founder, afforded by his arrival just in time for the reception held at the Amsterdam Headquarters on the eve of their fourth Annual Convention. At the business meeting on the morning of June 3rd, Colonel Olcott, acting as chairman, was able to enliven and benefit the proceedings by some useful and practical hints, drawn from his long experience. Mr. Fricke, the General Secretary, gave an excellent report of the last year's doings. The Section is steadily growing in size and importance, many public lectures have been given and several new centres of study and interest are forming both in Holland and in the Dutch Indies. The satisfactory increase in the expenditure, and the small balance retained, spoke well for the enlightened management of the Section.

The visits of older members from other countries were referred to with appreciation and with gratitude for the help given.

During the week spent by the President in Holland he was vigorously active, holding public meetings and attending receptions in Haarlem, the Hague and Rotterdam; the Amsterdam Lodge had the pleasure of hearing several lectures from him, notably one on "Masters of Wisdom."

Colonel Olcott reports well of the work in Scandinavia, where the movement is carried on by earnest and thoughtful men.

America

In America the fourteenth Annual Convention of the American Section of the Theosophical Society opened at the Chicago Headquarters on Sunday, May 20th. It was called to order by the General Secretary, Mr. Fullerton, and Dr. Meddaugh, of Detroit, was elected temporary Chairman. While the Committee on credentials was preparing the report, letters and telegrams of greeting were read from the Hon. Otway Cuffe, General Secretary of the European Section, Mr. Walters, President of the Golden Gate Branch, and others. After the report of the Committee on Credentials was read and accepted, Mr. Davitt D. Chidester was elected permanent Chairman, and Miss Pauline G. Kelly, Secretary of the Convention. Mr. Chidester is widely known as one of the most earnest, generous and devoted members in the Section, and was most cordially welcomed to the Chair.

It was announced that Mr. Knothe, a delegate from New York, who had just returned from Europe, had been elected by the Dutch

Section to represent them at the American Convention. Mr. Knothe was invited to the platform and in a brief address gave a very interesting and encouraging account of the Dutch Section.

The General Secretary then read his Report, which, while it showed that there had not been as large an increase in new branches and new members as last year, indicated a most encouraging growth in the strength, harmony and activity of the Section. He referred to the coming year as one of special interest and importance on account of the expected visits of Colonel Olcott, Mr. Leadbeater, and others.

The election of officers for the ensuing year resulted in making Mr. Alexander Fullerton of New York, General Secretary and Treasurer, and Mr. R. A. Burnett of Chicago, Mr. F. E. Titus of Toronto, Mrs. Kate B. Davis of Minneapolis, Mr. W. F. Walters of San Francisco, and Mr. Fullerton, members of the Executive Committee.

After some discussion, the Convention voted to rescind the resolution passed last year authorising the organisation of a Board of Trustees to receive legacies and donations for the use and benefit of the Society, and a resolution was passed making the General Secretary, or a Trust Company, or both, trustees for this purpose. A committee of five, consisting of Judge Carolus of St. Joseph, Mo., Mr. Combs of Saginaw, Mich., Mr. Hess and Mr. Hall of Chicago, and Mr. Chidester, was appointed to prepare a suitable form of bequest under this last resolution and to take any further steps that may be necessary.

The Convention voted to increase the appropriation for the support of *The Theosophic Messenger* from $25 to $35 per month. An appropriation of $150 was also made for the purchase of sample copies of THE THEOSOPHICAL REVIEW to be sent to each new member received into the Society during the coming year.

Much interest was manifested in the Golden Chain work, and the need of song books and exercises for the use of Golden Chain Circles was earnestly set forth. Mrs. Davis stated that Mr. Walters had already made a collection of such material, which he intended to publish for the use of Golden Chain Circles. It was voted that the sum of $100 should be sent to Mr. Walters to defray the expenses of such publication, and every member was earnestly asked to aid in the collection of suitable material for this work.

Owing to the time consumed in transacting the business of the Convention, less than half-an-hour was left for the conference of

lecturers and workers, before the Convention adjourned at 4.30 p.m., Monday. Therefore the National Committee invited the delegates present to an informal meeting at the Headquarters, Tuesday, at 10.30 a.m. This was attended by most of the delegates, and proved most interesting and helpful.

A reception to the General Secretary and the delegates was given at Headquarters on the evening of Saturday, May 19th. After a few words of welcome by the President of the Chicago Branch, Ransom H. Randall, and a brief address from the General Secretary, the visiting delegates were called upon one after another for three minute speeches. These proved most interesting and entertaining, and all were sorry (except possibly the visiting delegates), when the call to refreshments terminated this part of the evening's entertainment. It was the general opinion that this reception was one of the most animated and entertaining ever given by the Chicago Branch.

On the evening of Sunday, May 20th, a large and intelligent audience gathered in Kimball Hall to listen to "A Word from Pythagoras," by Mr. Fullerton. and to be instructed as to the "Mission of Theosophy," by Mrs. Davis. Both were listened to with marked attention and warmly applauded.

On the whole, the Convention was a most successful one, and indicated with unmistakable distinctness the growing power and influence of the Theosophical Society among the American people.

[The Secretary of the White Lotus Branch, Pierre, Dakota, asks us to correct the statement that appeared in the REVIEW of last February that the Branch was organised by Mrs. Brainard. We do so, but secretaries should remember that we are entirely dependent on our correspondents for the accuracy of the information sent. The above correction only reached us in June, after the REVIEW was printed.]

New Zealand

MRS. DRAFFIN has begun holding afternoon meetings for ladies in the lecture hall of the Auckland Branch, Mutual Life Buildings. They are to be held monthly, on the first Friday afternoon of the month; the first was held on May 4th, and was very successful and well-attended. Mrs. Draffin gave a short address, and questions and discussion followed, after which afternoon tea was served. The platform was nicely decorated with flowers. These meetings seem likely to become popular.

There is a good deal of enquiry going on in the Auckland suburb

of Onehunga; the magazine is well subscribed for, and lectures are wanted. A member of the Auckland Branch will probably take up work there as soon as matters can be arranged. The Auckland Branch has for a time suspended the *Secret Doctrine* Class, and Mrs. Besant's *Ancient Wisdom* is now being studied.

The Wellington Branch held a very successful half-yearly meeting in the month of April.

The following lectures have been delivered in the Section: Mr. S. Stewart, in Auckland, read Professor J. MacKenzie's lecture on "Argentaurum, or the Alchemists Justified." It occupied two evenings and drew good audiences, the title being an attractive one in a gold-mining community. In Christchurch Mr. J. Rhodes lectured on "Practical Theosophy," and in Wellington Mrs. Richmond on "Reincarnation and Some Social Problems."

REVIEWS AND NOTICES

Avatâras. Four lectures by Annie Besant. (London: The Theosophical Publishing Society; 1900. Price 2*s*.)

At last we have before us what we may regard as one of Mrs. Besant's annual Christmas gifts to the Theosophical Society, and once more we have to acknowledge our indebtedness for a series of lectures brilliantly illuminative of a profoundly mystical subject.

Divine Incarnation—central teaching in the world-religions—bulks more largely in the Hindu than in any other faith, and from the great storehouse of Hindu scriptures our eloquent paṇḍit has brought forth pearl after pearl of great price, unfolding before our gaze treasures of spiritual truth long enwrapt in shroud of myth and legend, through which the unaided vision of the modern scholar attempts to penetrate in vain. Firmly as we may be convinced that profound evolutionary truths lie hidden beneath the luxuriant growth of tale and allegory, to disentangle the fact from the fiction—the meaning from the myth, the *real* on the physical plane from the *real* in those other regions of space from which, unquestionably, come many of the descriptions of cosmic events with which the Hindu scriptures deal—is task beyond the powers of the ordinary student. If we would take our bearings in the jungle, we must climb some forest tree and reach a level above the tangle of creepers; if we would know our way amid the tangle of the pre-historic past, we

must climb the heights of consciousness where past and future may be more clearly seen. In this case some climbing has been done for us; our gratitude will best be measured by our willingness to tread the mazy path by the clue which the climber has given.

In her first lecture, Mrs. Besant has drawn attention to the more than ordinary difficulties which beset the study of so profound a subject, and reminded us that to the bar of reason every truth must come. "Every truth is only true to you as you see it, and as it illuminates the mind; and truth, however true, is not yet truth for you, unless your heart opens out to receive it, as the flower opens out its heart to receive the rays of the morning sun." Again, in the third lecture of the series, we are aptly and timely shown that the accounts in the Purâṇas—to which we must chiefly refer for any detailed relation of the stories of the Avatâras—were given by sages, who often described kosmic events as they were seen on higher planes, where "things look very different from what they look down here," where we have a reflection only of a part of the higher forms of existence. The visions of these added dimensions of space, described in terms of that space with which alone we are familiar, form an important element in the difficulty of realisation which the student should by no means overlook. The remembrance of this may tend to render intelligible much that would otherwise seem more or less incomprehensible to the western reader. In open-hearted willingness to understand must all such problems as those of Divine Incarnations be approached.

The subject is dealt with in four lectures, under the following heads: What is an Avatâra? The Source of and Need for Avatâras. Some Special Avatâras. Shrî Kṛishṇa. Where all is so profoundly interesting, it is difficult to indicate where the greater interest lies, but, if we are not mistaken, it is to that chapter dealing with the source of and need for Avatâras that students will most frequently and delightedly turn. It is here, in dealing with those fundamental questionings of the awakening soul, that our lecturer is at her best. The problem of evil is boldly tackled, and our friends who object to the doctrine of the relativity of good and evil, will find they have a hard nut to crack if they are to answer the train of reasoning which is so aptly illustrated by the imaginary capstan moved by sets of men pushing in opposite directions.

In answering the question as to the need for Avatâras, the course

of the argument takes us back to the beginnings of a Universe—the fundamental limitations imposed on the Logos of a System Himself —and works up through three lines of thought, each contributing important share to the elucidation of the problem. Limited, as the majority of western thinkers are, to the conception of one Divine Incarnation only, the teaching of the repeated manifestation of the Divine Nature for the restoration of the balanced interworking of the primeval forces inherent in matter (the three guṇas) may seem profoundly strange, but surely this is but another of the universal truths which modern Christianity has merely lost sight of. One, at least, of the Christian fathers—the bishop-philosopher Synesius—maintains precisely similar doctrine in his *De Providentia*. "When, however, the whole order of things and the greatest things are corrupted, then it is necessary that the Gods should descend for the purpose of imparting the principle of another orderly distribution of things." 'Tis true that the pupil of Hypatia has been called more pagan philosopher than Christian bishop, and verily, this same treatise contains many other things that savour more of the occult schools than of Christianity according to Talmage or Spurgeon; but that is only another fraction added to the weight of evidence which is accumulating to show that early Christianity was closely linked to the Wisdom schools, which have ever and everywhere taught the same universal truths.

Needless to say that the book, which has been eagerly awaited, will be earnestly studied—the more earnestly the better; it has many helpful solutions to offer to the more thoughtful students, but its strongest, clearest, most universal message is embodied in the closing paragraph of that second chapter which we have already referred to as the finest in the book. No misunderstanding of the orator's intent is possible; there is no mistaking of the issue, there is no shirking of the responsibility driven home to all of us in the final words: "The will of Îshvara for you is evolution; these forces are made to help your evolution—*but only if you strive against them.* If you yield to them, then they carry you away. You do not then call out your own strength, but only strengthen them. Therefore, O Arjuna, stand up and fight."

A. B. C.

Borderland à la Science

The Unknown. By Camille Flammarion. (London and New York: Harper and Brothers. Price 7*s.* 6*d.*)

M. Flammarion's name will sufficiently recommend his book, but

intending readers may like to have beforehand a digest of its contents. He says himself that the "work is an attempt to analyse scientifically subjects commonly held to have no connection with science. . . The framework of this book is essentially scientific."

It opens effectively, however, with a brief review of the greetings given by men of science in the past to newly discovered facts, not as blaming the men of science, but as suggesting pause before repeating the well-worn error in a fresh form. Under the heading "On Incredulity," we meet such pleasant stories as that of the introduction of the phonograph at the Académie des Sciences—M. Flammarion was present—when a member seized the introducer by the collar, declaring: "We are not to be made dupes of by a ventriloquist"! There follows this a chapter "On Credulity," in which instances are given of the opposite blunder, and in which, perhaps, M. Flammarion shows a slight tendency to fall over on the incredulity side of the narrow path. The next chapter presents one hundred and eighty cases of "telepathic communications" from the dying, for the most part consisting of visual or auditory impressions, "phantasms" rather than instances of telepathy. They form a most remarkable collection of verified cases, the more remarkable that, as pointed out in the following chapter, they were all made to persons who were wide awake. M. Flammarion justly remarks, with reference to the large number of such cases that have been reported—he himself has received eleven hundred—that "they are too numerous not to be based on something real."

"Hallucinations" occupy Chapter V., but are only briefly dealt with, chiefly, apparently, to guard against the idea that M. Flammarion does not take them into account. He, however, justly remarks that many so-called hallucinations are apparitions. Our author next lays down that action of one mind on another at a distance, without any visible means of communication, is possible, and proceeds to give many facts in support of his thesis. He concludes that telepathy should be considered by science as an incontestable fact, even though the nature of psychic force be as yet unknown. The following two chapters on dreams establish the fact that the mind of the dreamer can receive information of things at a distance, and Chapter IX. deals with dreams foreshewing the future, of which some very remarkable ones are given.

M. Flammarion concludes by declaring that the evidence he has published demands the attention of all lovers of truth, bearing as it

does on the existence of the soul of man as an entity, independent of the body. "Positive observation proves the existence of a psychic world as real as the world known to our physical senses." His book will be most useful to those who are searching for facts whereby they can escape from materialism and make a physical basis for super-physical truths. A. B.

Magazines and Pamphlets

In the May number of the *Theosophist*, Colonel Olcott details with much gusto the process of waking up the Japanese Buddhists. After giving the report of his speech to the assembled authorities—concluding with the threat that "unless they did form such a Joint Committee as he suggested, he would take the next steamer back to his place of departure"—he adds: "I am not sure but that these venerable Pontiffs, spiritual teachers of thirty-nine million Japanese and incumbents of about 70,000 temples, must have thought me as dictatorial a fellow as my countryman, Commodore Perry." He tells us after another similar incident: "The priests took it very good-naturedly, and in fact I always found them ready to laugh whenever a point was made against themselves; so sweet-tempered are they, they bore no malice when convinced of the friendliness and goodwill of their visitor." Mr. Samuel Stuart concludes his serious study of etheric waves, making the very pretty suggestion that the vibrations of the astral and physical plane may be related to each other as are those of what we call "complementary colours," and that the higher may call up those of the lower in a somewhat similar way. Ludwig Deinhard gives a sketch of the late Baron Karl du Prel, author of the well-known and valuable work *The Philosophy of Mysticism*. He seems to have been a loveable character, and to have passed from life as a true philosopher—not to say a true Theosophist. In his last work, *Death, Beyond, and the Life in the Beyond*, he thus speaks of what then lay close before him: "When we recover from this earthly life through the mercy of death, and awake in the Beyond, we shall say as Socrates to his friend Kriton, 'We owe a cock as an offering to Æsculapius.'" A quaint jest, "The Collapse of a Branch," is worth studying by Europeans as well as Hindus. Alex. Fullerton gives "A Word from Pythagoras"; "The Caste System in India," by S. C. Basu, and a scientific treatise under the title, "Unity in Diversity," by A. E. Webb, complete the more important contents of a good number.

From India the *Prasnottara* for April reaches us in a neat cover of spring green; emblematic, we presume, of the young hopes of the Central Hindu College, a report of whose progress is enclosed. From it we gather that the work is now at that stage so painfully known to all builders by subscription, when the builder's accounts are coming in heavily and the first "sprightly runnings" of the contribution list are running dry. As this coincides with the heavy expenditure of the removal of the Section Headquarters, it is hoped that all friends of India will give what assistance they can. The Questions involve the subject not long ago handled in *The Vâhan*—why the long process of evolution is needed; we shall be interested to see what the wisdom of the East has to say. "Renunciation" and "The Caste System" are continued, and the number concludes with notes of what are called talks to the Benares Branch by Mrs. Besant upon the emotions.

The Theosophic Gleaner for May contains a lecture by Mrs. Besant to the Bombay Branch, upon the Search for Happiness. After a paper entitled, "A Zoroastrian Prayer," the Editor mildly suggests to "his esteemed brother Mobedji," that it is just possible he may yet be a few incarnations short of the life in which he is to attafn Nirvâna in one spring. Some interesting parallels between Christian and Buddhist teachings are taken from the *Open Court.*

Other Indian periodicals are: *Sanmârga Bodhinî; The Dawn,* which has a discussion upon "Human Responsibility," by A. Govinda Charlu, which, with the Editor's note, is worth study. The Editor says: "The teachings of the *Gîtâ* clearly show that the mere doer of good works is lower in the spiritual scale than, say, a fallen woman who whilst yielding to the temptations of her fallen nature, yet strenuously strives against them although falling every time she attempts to rise. We have said 'the *mere* doer of good works,' distinguishing him from one who while doing the good works, works also and *only* to please the Lord. *He* is 'rightly determined in his aim,' and is more highly placed than the sinning man who is too weak to help himself." *The Journal of the Mahâ Bodhi Society* has an interesting letter from a Japanese priest sent to look after the 10,000 of his countrymen in the San Francisco district. The *Siddhanta Deepika*, the Madras *Astrological Magazine*, and *The Indian Review* complete our list.

Le Lotus Bleu for May contains, in addition to translations from Mrs. Besant's *Theosophy and Modern Thought*, and C. W. Leadbeater's *Clairvoyance*, the continuation of Dr. Pascal's paper on "Ancient Sociology." We cannot refrain from extracting an anecdote given

by Commandant Courmes, which well illustrates a good point of the French character, in that strong where we English are weak. He tells us that in 1882 a French cruiser visited Bombay, one of whose officers, Lieutenant de Maubeuge, called on Mme. Blavatsky with an introduction from him, and she invited him to drive with her the next day. On mentioning this at the Club great astonishment was expressed that he should have accepted such an invitation from one of whom nobody knew what she wanted in India or even if it were good she was doing. "You don't mean to say," replied M. de Maubeuge, "that you don't believe anyone can work disinterestedly—for the sole satisfaction of having done her duty? Well, I assure you that that is thoroughly understood in France, and best of all when it is to spread great ideas—to propagate what one believes to be the truth; I reckon her invitation an honour to me!" So he put on his best uniform for the occasion; and the ride out made a considerable sensation on the esplanade of the fort!

Teosofia for May is mainly occupied with the proceedings of Mrs. Annie Besant in Rome. Her *Problems of Sociology* and C. W. Leadbeater's *Clairvoyance* furnish the remainder of the number.

The Dutch *Theosophia* for May has for its chief contents the celebration of White Lotus Day by the Lodges, translations from H. P. B. and from Mr. Sinnett's *Esoteric Buddhism*, the continuation of the valuable translations from the Chinese furnished us by the learning of Br. J. van Manen, and C. W. Leadbeater's discourse on the Ancient Mysteries, given at the Amsterdam Lodge on 17th April last.

If the *Teosofisk Tidskrift* would follow our Dutch friends' example and send an English table of contents with their nicely got up Magazine, we could say more of it than that it contains translations of the usual character and original articles which we wish we could read.

The San Francisco *Theosophic Messenger* continues its highly practical National Committee Letters, and its reference and indexing work. Answers from the *Vâhan* fills up the remainder. By-the-bye, if those who reprint these answers would, in return, send us *questions* on the matters at the time most interesting in their respective circles, it would considerably add to their usefulness.

Philadelphia for March and April, amongst other interesting matters, has a curious study, founded on the case of Beethoven, of the question whether the highest musical inspirations do not absolutely *require* physical deafness in the recipient; to which "Lanu"

replies by defining the "deafness" as not being physical, but the mental concentration which brings with it unconsciousness to all in the physical world. A translation of Dr. Pascal's scholarly article on Sensitiveness also adds interest to the number.

The contents of *The New Zealand Theosophical Magazine* for April and May, both original matter and extracts, are carefully selected and promise good circulation and long life—"which is a blessing I wish you all," as preachers used to say to their audience by way of dismissal.

Of other magazines we have to acknowledge *Modern Astrology* for June, in which the Editor, Mr. Alan Leo, in closing his seventh volume, speaks of "the peculiar attitude that we have maintained with regard to the science of Astrology. We have asserted that Astrology is an occult science; we have constantly held to the belief in the re-incarnation of the soul, and endeavoured to lay stress upon the teaching that as we sow we must also reap." For an Astrology laid out on these lines every Theosophist must feel respect; and we shall await with much interest the series of papers upon the Occultism of Astrologic Study promised for the next volume. Also *The Lamp*, Toronto; *Star of the Magi; The Ideal Review; Mind; Notes and Queries; Light; Écho de l'Au-delà et d'Ici-bas; The Monthly Record; Humanity; Suggestive Therapeutics;* and *The Book Lover*. We have received an admirable little pamphlet, *Letter to a Friend in Sorrow*, by Julia H. W. Scott, and can heartily recommend it for wide circulation. It puts briefly, in most lucid language, "a picture of the soul's growth and activities in its round of evolution," and is a most useful summary.

We have received from Chicago three pamphlets by Alice B. Stockham, M.D., two of which seem to be the result of a hasty visit to India. We say "hasty," because many of the statements, while true of some people in some parts of India, are not true of most people in most parts of India, and yet are given as of universal application; while others are altogether wrong, such as the allegation that the "Râjputs or warriors," Vaishyas, Shûdras and Pariahs use for their morning meal the leavings of the meal taken on the preceding evening! Who gives to the confiding traveller, we wonder, these upside-down details of Hindu living. Still, Dr. Stockham has caught a few useful Indian ideas as to the relative importance of spirit and body. The third pamphlet is on "Parenthood," and is a plea for the recognition of its nobility and responsibility.

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