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ON THE WATCH-TOWER

IT seems that at last the gigantic tide of enlightened opinion in matters of Biblical research has begun to make some slight impression on the dikes and dams of Roman Catholic officialism. *The Tablet* for January announces the appointment by the Pope of an important commission to examine the question of Biblical inspiration, and there can be no doubt but that the appointment of this commission has been forced upon the Holy Father not by pressure from without but by ever-growing discontent from within. In fact the tide of reason and acquired fact has already found a way in through the ancient bulwarks and is beginning to creep over the land. It would, however, be foolish to expect even under the most favourable circumstances any but the most moderate of recommendations from this commission. Like the Chinese, Roman Catholic dogmatic diplomacy has to save its "face," and we all know what *that* means! The following communication from the Rome correspondent of *The Morning Post* (January 16th), may throw some further light on the con-

Rome and the "Higher Criticism"

dition of affairs at the Vatican touching the "higher criticism"; the outlook is apparently not very favourable to the bold declaration of a truly progressive policy, but let us hope that the actual future will belie the present inauspicious prognostications.

The progressive and the conservative factions in the Vatican, which are constantly engaged in a silent but determined struggle, are marshalling their forces in view of the labours of the commission appointed by the Pope to examine the question of Biblical inspiration. The commission is composed of three Cardinals—Cardinal Parocchi, Vice-Chancellor of the Church, Cardinal Segna and Cardinal Vives y Tuto. The other members are Father Fleming, the British Vice-General of the Franciscan Order, who will act as secretary to the commission; the Abbé Vigouroux, representing France; Don Fracassini and Father Anielli for Italy; Father Jorio for Spain, the Abbé Van Hoonacker for Belgium, Father Poels for Holland, Father Esser for Germany, Father Gismondi for the Jesuits, Father Grennan for the United States, and Father Hummelauer for Austria.

The question on which the commission has to decide concerns the results of what is known as the "higher criticism." It has been brought into prominence lately by the efforts of some reactionary French ecclesiastics, among whom is Monsignor Péchenard, to obtain the condemnation of the Abbé Loisy by the Congregation of the Index. The Abbé Loisy is a savant whose contributions to Biblical criticism carry much weight in France, Germany, and Great Britain. He belongs to the advanced school, and is feared and detested by the partisans of the plenary inspiration of the Bible. Strong influences have lately been at work in Rome to bring about his condemnation in order to discourage other Biblical critics who may be tempted by his impunity to push their investigations and deductions too far. It seems, however, that the influences in favour of Father Loisy are too strong to admit of the immediate triumph of the conservatives, and the Pope has probably appointed this commission in order to gain time and to test the strength of the two currents in the Roman Church.

The conservatives or plenarists desire that the orthodox view of the inspiration of Scripture should remain untouched, and that belief in the absolutely divine origin of every word from Genesis to Revelation should continue to be imperative. The progressives hold, on the contrary, that without making any sensational changes in doctrine, the Roman Church might well authorise the view that the inspiration of the Bible affects only passages dealing with dogma and morals. In this case, they maintain, pious people would no longer be shocked by hearing Biblical critics assert that the Scripture contains historical, archæological, or scientific errors.

Formerly the Pope was on the side of the conservatives, whose views he upheld in an encyclical on Biblical studies addressed to the French bishops. Lately, however, the Pope is believed to have become more liberal, and he

is said to have prevented the condemnation of a French Dominican who criticised the literal interpretation of the Biblical account of creation.

Past experience makes it very doubtful that the present commission will report in favour of greater latitude in the interpretation of the Bible. The Vatican does not like innovations, and has a horror of opening anything like a breach in tradition.

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A Reported Epistle of Peter the Fisherman

An exceedingly strange story is told by the Rome correspondent of *The Daily Chronicle* (January 27th) based upon an extraordinary statement made by the *Corriere della Sera*, the leading journal of South Italy. The story has all the appearance of a highly improbable romance, and until some further corroboration is given of the strange MS. "find" which it relates, it would be unwise to give it any credence. The story runs as follows:

On July 13th, 1879, there died at Jerusalem an aged hermit named Core, who in his lifetime was reputed to be a saint. Having left behind him a small fortune, the Governor sought out his relatives, and handed them 200,000 f. in the coinage of various countries, which had been found in the cave where the hermit had dwelt for many years. Together with this money the relatives received certain documents which they were unable to decipher. Some time later several learned Hebraists had an opportunity of examining them, and then discovered to their surprise that they were written in very ancient Hebrew. On deciphering the documents they read: "Peter the Fisherman, servant of Jesus, Son of Mary, thus speaks to the people in the name and by the will of the Lord." And the epistle ended, "I, Peter the Fisherman, in the name of Jesus, and in the ninetieth year of my life, have decided to write these words of love, three Paschs after the death of my Lord and Master Jesus Christ, Son of Mary, in the house of Bolier, near to the Lord's Temple." The *savants* concluded that the MS. dated from the days of Peter, both on account of its archaic form and because St. Mark in his Gospel says that the venerable Apostle wished to pen an epistle to those to whom it is attributed (!). The London Bible Society is of the same opinion, and after having submitted the palimpsest to expert examination is now offering 400,000 lire to the hermit's heirs for its acquisition.

Supposing that there is any truth in the account, and such a document really exists, then even from the superscription and colophon we are forbidden to assign to it a very early date, for the term "Son of Mary" indicates a doctrinal development; nevertheless even as a pseudepigraph it would be of great interest as being the only extant Christian document written in Hebrew.

But why, if the Bible Society are in haste for its purchase, and scholars capable of deciphering palimpsests have examined the document, have we not heard of it from some more reliable source? What, again, should we have to say of the age of Peter? Ninety years old in about A.D. 33, which he very well may have been, if Jesus really lived long before the traditional date! But what of the Roman claim that Peter was at Rome with Paul, say about 63 A.D.? A Peter of 130 years of age is a new development, even in that most puzzling personality!

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Egypt and Christian Origins

IT is gradually being realised that Christianity, like all other great religions, evolved. The genesis of a religion is in some things as the birth of a genius. There are many who contend that genius is exclusively conditioned by heredity and environment, and who will allow it to have nothing of its own. On the contrary we assign the secret of genius in the first place to its own inherent power acquired by its prëexistent evolution, and treat heredity and environment as modifying factors. Now though the genesis of a religion differs in many ways from the birth of a genius, three main factors, namely, its own inherent spirit, its heredity and environment, have to be carefully considered if we are in any way to solve the mystery of its evolution. In contemplating the birth and growth of Christianity there are two dominant influences recognised on all sides as strongly modifying its growth and development, namely, Judaism and Hellenic culture. But there is another influence which so far has been largely neglected, but which is more and more coming into prominence, as the decipherment of the ancient records of the Nile land are made accessible to us by the splendid industry of our Egyptologists. Egypt played an indubitably potent part in the first three centuries of Christianity. In all probability all of our four Gospels were written in Egypt. It is also to be noticed that had the Egyptian environment been strong enough, the position of women, as equal sharers with men in spiritual offices, would have been totally different to the subordinate position to which they have been reduced by Pauline dogmatics. The following article by Mr. N. St. C. Boscawen, taken from

The Globe (January 29th), insists upon the importance of Egyptological research for students of Christian origins, and brings forward some points of the greatest interest.

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Woman in Ancient Egypt

In no country of the ancient world did woman hold a higher position than in Egypt. The wife and the mother were addressed by the most endearing of terms. The wife is termed "his beloved," his sister, "she whom he loves," while the beautiful maxim in the Proverbs of Ani might well find a place in any modern home. "When thou hast arrived at years of maturity, and art married, and hast a house, never forget the pains thou hast cost thy mother, nor the care which she has bestowed on thee. Never give her cause to complain of thee, lest she lift up her hands to God in heaven, and He listen to her complaint." Much interesting information on the position of women in Egypt some four centuries before the Christian era is afforded by a valuable inscription now in the collection of Lady Meux, of Theobalds Park, Herts. The monument in question is a fine stele, or tablet, erected on the tomb of a lady named Ta Hebt, the daughter of Heru Mes. The upper portion is decorated with sculptured scenes, the figures of the Child Horus (Harpocrates) and the Solar Boats, and the usual scene of the offerings of the deceased lady to Osiris, Isis, Nephthys, and other gods; below is a long inscription of twenty-two lines. This important text differs considerably from the usual texts, and is extremely interesting as containing a very beautiful hymn to the Sun God.

In the opening lines we have the pious prayer that the soul of the departed "may be nourished with all good and pleasant things, which the heavens give, and the earth bringeth forth, and the Nile giveth forth from his store-house; and may she smell the sweet breeze of the (cool) north wind." Next follows the beautiful prayer to the rising Sun. This hymn, for such it is, bears a close resemblance to the beautiful compositions of the Theban School, such as those found in the papyri of Ani and Nekht, in the British Museum. These poems show how intensely the Egyptians loved the glorious light-giving Sun, and saw in him the source of light and life. We read: "Ta Hebt singeth hymns of praise to Ra. She praiseth her lord of Eternity. Thou art doubly beautiful as thou risest on the horizon of heaven, thou illuminest the world with thy beams, and gods rejoice when they see thy beams in the heaven. Let me come forth to meet thee, and behold thy beautiful form. I have come to thee for I would be with thee, and I would behold thy disk every day." It is hard not to believe that there was a sincerity in these beautiful words, and a belief that as the sun was immortal so the deceased would unite herself with him, and that her prayer would be answered, and that she "would arrive at the land of eternity and the region of ever-lastingness"; and it concludes, "Guide thou me, O Ra, and do thou give me the sweet breath of life."

THE ethical teaching of this inscription is most valuable, as it shows how thoroughly Egypt was prepared for the advent of Christianity. It is a curious specimen of the doctrine of justification by works. Ta Hebt says: "My heart was true. I never thrust myself unduly forward. I gave bread to the hungry, drink to the thirsty, and clothes to the naked. My hand was open to all men. I honoured my father, loved my mother. I was affectionate to my brethren, and my heart was at one with my fellow citizens. I kept the starving folk alive with provisions and clothes each year when the inundation of the Nile was low." After such an ethical code as this there was little to learn from the Decalogue or the Sermon on the Mount. The occurrence of these high moral and religious teachings in this is the more important when we learn that the lady was a native of the town of Khemmenu, the modern Akhmim, one of the most important seats of the Early Christian Church in Egypt, and we can now understand how it was the new teaching so rapidly took root in this city. It was from the Christian cemetery of this cemetery that we obtained the Gospel and Apocalypse of St. Peter, two of our earliest specimens of Christian literature.

Egyptian Ethics

The collection of Lady Meux is rich in coffins and inscriptions from Akhmim, and among them is one of special interest. It is the coffin and mummy of a priest named Nesi Amsa, who was second prophet of Khensu, of Thebes. This coffin is of great importance as it is inscribed with texts which differ from the usual Book of the Dead, and contains extracts from a curious work entitled "The Festival Songs of Isis and Nephthys," a litany which was sung by two priestesses on the Twenty-fifth to Twenty-eighth of Khoaik (December), when Osiris was born. The extract is valuable. "Beautiful boy come to thy house. Let thy heart be glad. No enemies o thine exist. Thy two sisters are near to protect thee." These quotations would lead us to identify this priest with the Nesi Amsu, whose papyrus is in the British Museum, and is one of the most valuable theological documents ever discovered in Egypt. It contains a curious litany on the attributes of God, presenting a curious prototype of the Athanasian creed, and is dated in the year B.C. 312. The recovery of these later Egyptian writings is of the utmost importance, and these two treasures of the Meux collection do much to throw light upon the religious and social life of Greco-Roman Egypt.

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THE following paragraphs from *The Morning Post* of October 23rd are of importance, and we would suggest that one of our scientific colleagues might find matter for an instructive paper in Professor M'Kendrick's address. A "form of motion *sui generis*" is bordering on that further (so-called) "dimension" we are all chasing.

On the Track of the "Astral"

Twenty-five years ago Clerk Maxwell tried to impale the physiologist,

more especially the advocates of "pan-genesis," on one or the other prong of a dilemma forged, as it were, in his physical laboratory. In those days the *minimum visibile* for the best microscopes was a piece of matter having a breadth of not less than 1-4,000th millimetre, which, according to the measurements of atoms made by Loschmidt, Stoney, and Lord Kelvin, would contain from sixty to one hundred millions of elementary atoms. Furthermore, since the molecules of organic substances contain on an average fifty of these elementary atoms and at least one-half of every living organism consists of water, the smallest visible germ (which might yet be capable of development into a highly organised animal) might be supposed to be built up of about one million organic molecules. In Clerk Maxwell's hands this fact became a two-pronged pitchfork. If such a germ is to be regarded as structureless it cannot develop into a creature with thousands of racial and individual characteristics. If, on the other hand, it is structural, the number of molecules which make up the structure is too small to account for the infinite number of differences which distinguish one animal from another. Only by asserting that the germ was not a purely material system, and thereby abandoning the attempt to solve the problem of vitality by scientific methods, could the physiologist avoid receiving one of those prongs in some "useful spot" of his body scientific.

At the last meeting of the British Association Professor J. G. M'Kendrick, in a luminous address to which we cannot refer in detail, grasped this famous pitchfork in both hands and broke it across his knee. Having disposed of Clerk Maxwell's pitchfork, Professor M'Kendrick cautiously revealed a theory of life which may be accepted by physicists as well as physiologists. "It is conceivable," he said, "that vital activities may also be determined by the kind of motion that takes place in the molecules of which we speak as living matter. It may be different in kind from some of the motions known to physicists, and it is conceivable that life may be the transmission to dead matter, the molecules of which have already a special kind of motion, of a form of motion *sui generis*."

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Lord Kelvin's latest Speculation

In its "Echoes of Science," *The Globe* of November 1st has the following brief summary of Lord Kelvin's paper to the British Association at Glasgow. The distinguished scientist seems to be touching on the question of equilibrium at the time of pralaya, and how the first impulse is given, how equilibrium is disturbed and the guṇas come into play. He, however, keeps clear of this insoluble mystery by postulating a greater density in some parts of space than in others. How it could be made conceivable, that already a difference of density in prime matter could have

arisen, Lord Kelvin does not say. We are glad, however, to see that Democritus and Epicurus are not yet banished from the realms of thought.

Lord Kelvin's paper to the British Association at Glasgow on matter in stellar space is printed in *Nature*, and expounds a new hypothesis to the effect that meteoric stones were not the first form of matter from which planets have been built. Millions or billions of years ago space might, he thinks, be filled with atoms nearly or quite at rest, but more densely distributed in some parts than others, and by gravitation these parts would attract more matter from the surrounding space until it was piled up in particular spots. Heated gases or nebulæ would be produced by this action, cooling would set in, and the solid bodies resulting from it would collide, producing meteoric stones. This view, as he points out, returns to that of the Greek philosophers, Democritus and Epicurus, and their fine expositor, the Roman poet, Lucretius.

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The S.U.B.

OUR Senior Editor writes from Benares: Another curious little secession whirlpool may be watched forming in the American Section. These movements in America are frequent and all show certain characteristic marks. Someone receives a communication from the highest beings existing anywhere, and always produces a document: "WE (very large capitals, please) have chosen you out of all the inhabitants of this and other worlds to bear our revelation to the world." The chosen messenger is always exceedingly humble and lets some accident disclose his or, generally, her high mission. The next characteristic is that the Theosophical Society always takes a back seat and the new messenger founds a Universal Brotherhood on strictly separative principles. The Separatist Universal Brother is always ready to embrace everyone who will entirely surrender his free will and free thought, but everyone else is unbrotherly. Since the Judge secession we have had many such S.U.B.'s, and they always have hierophants and neophytes, and blue or other coloured stars and golden temples and swords, and what not. A new little S.U.B. is now in full process of formation, and we shall watch it grow with interest, and, we fear, its rapid decay. The one thing sensible Theosophists should not do, is to get excited over these harmless aberrations.

THE LIFE OF A CRYSTAL

I HOLD in my hand a mass of quartz crystals from one of the deep mines of Ballarat, Victoria, Australia. Its beautiful symmetrical forms, exquisite hexagonal crystals, with pyramidal terminations, are composed of two elements combined in definite proportions under the impulse of a law of chemical attraction. Those elements are silicon and oxygen (SiO_2). Silicon may be said to play the same part in relation to the so-called inorganic matter that carbon does to organic. Both are tetrad elements in almost all their compounds, while in the form of quartz it is the basic material of a number of ornamental and gem stones, as amethyst, cat's-eye, aventurine chalcedony, carnelian, chrysoprase, plasma, heliotrope agate, onyx, sadronyx, jasper, etc.

The smallest conceivable particles of these elements are known to us as atoms, and it is inferred that all forms of matter in whatever stage of tenuity, whether in the solid, liquid, or gaseous condition, consist of such atoms; but when we investigate more closely the properties of these atoms with the aid of the most refined methods of chemical, optical, and mathematical research, it is still found necessary to assume a primordial homogeneous ether, in which ether units and vortex centres precede the evolution of the atom. For these atoms are known by what they do rather than by what they are. They are measured by their energies, identified by their responses. Proofs of position in action as related to other atoms may be demonstrated, so that the configuration of their aggregates as molecules may be investigated. Their movements as vibratory bodies have been calculated; their pulsations as vortex rings are said to agree with their combining power. As operating magnets their inter-action with other like magnets has been predicted as the method of valence. They are said to aggregate into crystals, to polymerise into cells. All this and much more is known, and can be demonstrated by

the methods of physical science, but what remains to be established is the reason why atoms have a selective power, an affinity for other atoms, resulting in the building up of crystalline forms on the one hand, and gelatinous masses on the other.

It is stated that in the interplay of the atoms all the visible forms of the universe are built up. Now I hold that the interplay of the atoms is an expression of the manifestation of their life force. It is singular that no definition of life yet proposed will exclude these processes which go on in the building up of a crystal from its solutions, or in other words will exclude the kind of processes which can now be shown to be continually going on in mineral bodies. Prof. Lodge has informed us that life from the physical point of view is that which has the power of directing energy into otherwise unoccupied channels, and that it is not a mere form of energy. Sir H. Lewes defines life as a series of definite and successive changes both of structure and composition which take place in an individual without changing its identity. Mr. Herbert Spencer defines life as the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences. Now it matters not which of these definitions we take, it can be shown that minerals live, or in other words, that as the conditions to which they are subjected vary, they undergo definite and successive changes both in structure and composition without losing their identity. In fact, the less complex and more stable composition of the mineral gives it a greater, or more prolonged, vitality than that of a plant or animal.

Let us consider for a few minutes the process of growth of this quartz crystal. Formed in the cavity of a mass of sandstone, it was originally in a liquid form, *i.e.*, in a state of solution; as the conditions of temperature began to vary its atoms, seeking their affinities, gradually arranged themselves in obedience to a law of polarity and crystallisation, along certain definite lines known as axes of growth. Two of the atoms of oxygen, taking into partnership one of the atoms of silicon, began to combine with others similarly united into molecules, which, arranging themselves in obedience to a life force, at last built up the crystal.

First there developed points sensitive to light (forming centres of aggregation) appearing in the clear solution, then lines and filmy plates, then hexagonal forms, as plate upon plate was superimposed until the crystal was formed. This newly formed crystal has now a distinct organism, an inherent reproductive power which manifests itself when its smallest particle is surrounded by appropriate conditions. Of course we may alter that organism, or the vitality which is manifested in it, by subjecting the crystal to the action of hydrofluoric acid, yet it has a tenacity which is marvellous. It has been demonstrated that this silicon-oxygen combination when vitrified may be drawn into fibres so thin that a cubic inch of quartz will give a thread which may be wound three times round the world, or so thin as to be imperceptible under the highest powers of the microscope.

Prof. Judd has beautifully expressed this potency of life in the crystal when he says: "It may be worn and rounded into a polished sand grain, it may be washed from the beds of one formation to form parts of the materials of a new one, and this process may be repeated again and again, but after countless wanderings and unnumbered accidents by flood and field extending over millions and millions of years, let but the necessary conditions of growth again environ it and the battered and worn fragment will develop in all their exquisite symmetry its polished facets, and will assume once more the form of a quartz crystal having as much claim to identity with the original one as a man has with the baby he was when he was born."

Let me for a moment or two still further review the progress of investigation as to the growth of mineral bodies. In 1840 Link observed that the first step in the formation of crystals in a solution consisted in the separation of minute spherules of supersaturated liquid in the mass. Subsequently, Hasting, Rainyard and Old, in England obtained a number of interesting experimental results, by allowing crystallisation to take place slowly in a mixture of crystalloids and colloids. Then H. Vogelsang, by adding a viscous substance to solutions in which crystallisation was going on, succeeded in so far retarding the operation as to be able to study the successive stages. It was seen how the minute globulites, gathering themselves into nebulous masses or ranging

themselves according to mathematical laws, gradually built up skeleton crystals, by the clothing of which perfect structures arise.

Still more recently we have the marvellous results obtained by Professor von Schrön, some particulars of which were given by Mr. W. C. Worsdell, in this REVIEW, vol. xxvii., pp. 302-303. It is shown how, from a saturated solution, a sphere is differentiated which from being homogeneous is further differentiated into proto- and paralithoplasms, and produces in its interior small globules, which pass across the matrix and reach the periphery, while the material which forms them becomes changed into bioplasm, from which originates petroblast, which expands into crystals passing out and away from the primitive sphere to a considerable distance. While this is happening at the periphery new globules are formed at the centre. The remarkable statement is made by Professor von Schrön that all this process of crystallisation is "regulated by a principle superior to matter which does not fall under the observation of the senses." We cannot analyse the essence of this force, a force undoubtedly which determines the primitive angle which has an eminently directing and ordinating influence in the morphogenesis of the crystal.

This discovery of the process of what may be called the endogenetic reproduction of a crystal, as distinct from the process of its reproduction by apposition or accretion, is undoubtedly a marvellous one and demands the closest attention of all students of biogenesis as leading us nearer to those subtle forces which underlie visible phenomena. It is certain from these and other observations that crystals of minerals are by no means fixed and unchangeable entities; on the contrary, they exhibit varying degrees of instability, and pass through very definite stages of metamorphosis, every crystal possessing certain peculiarities of molecular structure as the result of its internal organisation. It certainly responds in a definite manner to the action of external forces, undergoing a well-marked series of chemical and physical changes without losing its identity. Of course, the final result of such successive changes is so to weaken the bonds which hold this organised structure, that they at last break down and the

separate existence of the mineral form is at an end, but the materials resolving themselves into new compounds go to build up the substance of other organised structures. In all these respects minerals behave like plants and animals; but in the case of the latter kingdom such changes are called physiological, the only difference being, in the case of the mineral, the longer time that is required to bring about the changes. The cycles of change in minerals require periods of enormous duration and long intervals of apparent suspension from growth. Yes, all minerals have a life history, one which is in part determined by their original constitution, and in part by the long series of slowly varying conditions to which they have been subjected since.

I have already referred to the combination of silicon and oxygen to form the quartz crystal, but if instead of simple oxygen we combine silicon and sodium with hydrochloric acid we get, not a crystal, but a gelatinous mass known as silicate of soda ($SiNa + HCl = Na_4 Si_2 O_4 + 2H_2 SiO_2$), or combining carbon, hydrogen and oxygen ($C_6 H_{12} O_6$) we get a non-crystalline sugar which can be split up into alcohol. When carbonate of lime is precipated in a viscid solution a faint cloudiness appears, then in a short time exquisitely minute globules, then dumb-bell shaped bodies, and egg-shaped particles which gradually enlarge, appearances almost identical with those occurring in vegetable infusions. The principal constituents of organic bodies are, as all know, C. H. N. O. S. P. K. Na.

Just as plants are subjected to variations under different conditions of environment, so are minerals, and the variability of crystals of the same mineral is very remarkable. In addition to the varieties due to the combination of many different forms, or the excessive development of certain faces at the expense of others, there are complicated and diversified structures built up by twinning according to certain laws, by oscillatory tendencies in the same crystal towards the assumption of different forms, or the existence of causes interfering with the free action of the crystallisation forces, varieties are obtained with curiously striated or curved faces, very often quantities of extraneous materials, solid, liquid, and gaseous, are caught up in the crystal during its growth, and these substances may be so affected

by the forces operating around them as to assume definite and symmetrical positions within the crystal. I have seen a beautiful octahedron of gold within a fine transparent quartz crystal, and prisms of rutile and cubes of iron pyrites are not uncommon in glassy quartz, while liquid bubbles are everywhere present in most quartz rocks. I can only at present refer to a few forms of crystals which may be easily produced. A saturated solution of chloride of sodium or common salt, when gently evaporated, leaves cubical crystals; a solution of sodium tartrate when evaporated gives cruciform crystals surrounded by handsome rays; iron sulphate gives beautiful arborescent forms, sulphate of lead minute rhombohedral crystals; carbonate of lead small rods characteristically branched; and so on, with a great number of metallic bodies producing a wonderful variety of forms.

Those of us who have studied botany will know that the protoplasm of plants often exhibits crystalline bodies which increase greatly in volume when treated with reagents. Many oily seeds contain crystallites chiefly of salts of lime, soda, magnesia, and potash, in combination with organic acids. A piece of the cuticle of an onion, for instance, when viewed under the microscope, is found to contain crystals and crystallites of carbonate, oxalate, sulphate, or phosphate, of lime. Some cacti are so full of crystalline bodies as to become brittle. Many of the plant crystals are needle-shaped and are known as raphides, and these may be artificially reproduced by filling the cells of rice paper with lime water by means of an air pump, and floating it in a weak solution of oxalic and phosphoric acids, thus forming stellate and rhombohedral raphides of oxalate or phosphate of lime; similarly silica is required for the culms or cereals and grasses.

Numerous other illustrations of the dependence of the vegetable kingdom upon the mineral could be given, but that would extend my remarks to an unnecessary length. I will, however, before concluding, draw attention to some interesting investigations which serve to indicate the vanishing lines between the mineral and vegetable, or mineral, vegetable, and animal kingdoms. For instance, fermentation was long considered a physi-

ological process. Now Prof. Büchner of Tübingen has shown that fermentation may be produced without yeast cells; Leo Lilienfild has, by condensing phenol and glycocol, practically built up an albumen product, pepton. Prof. Büschlei, by mixing bi-carbonate of soda and bi-carbonate of potash with olive oil, obtained an emulsion with which glycerine and water form globules exhibiting changes in shape and streaming movements resembling amœbæ, which may be influenced by warmth and electricity.

Numerous instances of like nature could be adduced to shew that the structures commonly known as organic and the processes called vital, which were believed to be entirely different, both in their origin and essence, from anything existing in the mineral kingdom, can no longer be separated fundamentally from the latter. Now is it not possible to compare all such solutions in which crystallites are uniting in obedience to the law of polarity to build up crystals with their regular forms, their molecular structure, and powers of further development, with a solution of sugar in which the cell of a yeast plant is living and growing, and a third liquid with suspended vegetable matter in which an amœba is increasing and multiplying? Yes, it is certain that they may be compared with one another; the cytoblastema or cell germinating substance and mother lye of crystals are one and the same essence save in differentiation for certain purposes. And what do we find at the beginning of all these manifestations of growth? I think the answer is clear; we find a life principle (the *jîva* or universal life principle of some Theosophic teachings), which, elusive as it may seem, is yet a permanent reality, becoming differentiated (as *prâṇa*) in the individual, ever manifesting its presence as the evanescent forms of either kingdom appear and reappear in the plane of physical existence. In the case of the mineral there is prolonged or stable vitality, in the vegetable less so, and in the case of the animal its period of functioning is, in consequence of the complexity of the organism, of relatively short duration.

Now I must confess that even the acceptance of a universal life principle by no means explains why the atoms *per se*, or in their aggregates in the form of the molecule of a crystal, should

have any inherent power of combination or of construction, unless it is further assumed that there are other planes of existence beyond the physical out of which the evolving life proceeds. If every atom in the universe has the potentiality of self-consciousness in it, it can only be by reason of its being placed there. I hold that the atom is merely the vehicle for the manifestation of a life principle, that it is not the result of blind force but the product of conscious intelligence.

Enough has been said to demonstrate that vital processes are common to the mineral as well as to vegetable bodies. Further we have the statement of *The Secret Doctrine* that monadic group souls incarnate themselves in filmy physical forms, the etheric doubles of the future dense minerals of the physical world. This explanation involves much that is difficult to grasp from the standpoint of physical science, still it is evident that some knowledge of super-physical forces must be obtained before a rational explanation of the phenomena of growth can be given. The more comprehensive is our knowledge of the inner forces of nature the more complicated and complex do we find those subtle influences, which lie on the occult side of nature, become; yet, paradoxical as it may seem, we realise more and more the idea of a fundamental unity underlying all phenomena. In the words of the poet:

> All are but parts of one stupendous whole,
> Whose body nature is, and God the soul.

If the views I have expressed in this paper regarding the life of a crystal are founded on fact, then, in the words of a teacher: "Nature is not to be regarded as a soulless, unconscious machine, but as a congeries of living entities." Every force, every energy, is the expression of consciousness, of will, ensouled by these entities; each grade works in obedience to more highly evolved consciousnesses, and therefore all kinds of material activity in nature can be controlled by the soul, by the action of the will consciously directed to command these inferior entities, as higher kinds can be controlled by the use of spiritual energies.

JAMES STIRLING.

AN EASTERN SAINT OF TO-DAY

A FACE somewhat sphinx-like, somewhat oracular; the nose aquiline, broadening slightly at the base, the lips a little full, the mouth a little wide, the forehead high and broad, surmounted by long black tresses falling to the waist, while the white folds of a silken *sârî* conceal the whole body, save the right shoulder, the right arm and both hands; hands shapely, capable, placed together with fingers and thumbs touching in an attitude of quiescent meditation. The eyes, features of singular impressiveness in most instances, do not belie themselves in this. They are clear, intellectual. Their look-out is far-reaching. One reads in them infinite patience, an assurance of certainty, and, too, a certainty of sympathy. A type eminently Eastern, even though the photograph fronting me as I write is incapable of presenting oriental colouring.

One cannot fail to descry dignity in the pose, kindliness in the gaze, a certain impressive atmosphere—the air of a counsellor and adviser to many souls. Until, at the earnest request of Western friends, the photographer gained entrance to her apartment, no man but her father and her husband had ever seen the owner of this face. Pilgrims from far-off quarters of India and of other countries, persons in temporal or spiritual difficulty, men desirous of acquiring the knowledge of the highest, came and came again to her, receiving her words of wisdom through the lips of ladies who, like nuns, surround her, as their abbess, their director.

Her photograph, sent to us from herself with loving greeting, occupies an honourable place in our home. It is the portrait of Sarada Devî, of whom Swâmi Abhedânanda recently said in a lecture on "Woman's Place in Hindu Religion," she "has become a living example of the great honour and reverence that are paid by Hindus to a woman of pure, spotless, spiritual life."

Yet it is not only her life, pure, spotless, spiritual, that places her on the pedestal of worship. It is also—and perhaps primarily—because she is the widow and disciple of Râma Kṛishṇa—designated in the lecture referred to "the great Hindu saint of the nineteenth century."

It is of him that we think and write in this paper. We would discover, if we may, the secret of his saintliness. We would, if we may, learn by what means he attained that spiritual rest and peace which belong to those who—in merging with The I—the All-Father—have lost the "*i*" which for a little space limited them in an individuality of hope, and fear, and longing and dissatisfaction.

We would ascertain also the why and wherefore of that wisdom, which led men of learning and culture to sit humbly at Râma Kṛishṇa's feet—imbibing there a knowledge of the Eternal not to be gained from books, from parchments or from preachers, a knowledge deep, abiding, satisfying.

It was this man who inspired the hearts and tongues of earnest Hindu teachers of our own time. It was he who showed the ultimate uselessness of caste and of creed. It was he who, perhaps more than any other Eastern of these latter days, insisted upon the Unity of the Deity, and the unity of the Deity with humanity.

Underlying the formulæ and wordy mysteries of the great religions of the world, he found the one inalienable truth, that I, myself, I and my Father, are One.

The casual and the common-place were his earliest environments. Around him and about him were no apparent evidences that he came out from God. No miraculous conception, no standing still of the forces of nature ushered him into the world. After ordinary, orthodox fashion he was born.

The Hooghly district claims him, and a village called Kamarpukar marks his birthplace; for there he began this phase of existence, on February 20th, 1833. Until August 16th, 1886, he dwelt among men, having fulfilled half a century of earthly years. He came, it is true, of Brâhmanical parentage, his father and mother belonging to "the most orthodox and exclusive type in India." (*Brahmavâdin*, September, 1897.)

Yet poverty almost as extreme surrounded them and him. It is recorded that his mother had been known, willingly and religiously, to give to even poorer persons food of which she herself stood in need. Rigidly, religiously also, both father and mother clung to every regulation enjoined upon them by the customs of their caste.

Theirs, and his, was a life utterly devoid of luxury on the one hand, and, on the other, a life immovably, unalterably in accord with the rigorous ritual involved in the intricacies of the worship which was theirs. Of Râma Kṛishṇa it might be written, as it was said by Paul of Tarsus, "after the straitest sect" of his religion he lived. Caste prescribed his rule of life. Being a Brâhman he might be nothing but a Brâhman; that is to say, that many modes of money-making were imperatively denied to him, even had he desired to enter upon them.

It was for him to sit at the feet of some Brâhman learned in the law and lore of Hindu faith.

He had reached twelve years of age when he was invested by his father with the sacred thread which set him apart, which marked him as a student; and now the vast store of Sanskrit learning was thrown open to him. One historian tells an interesting story of this period. (*Brahmavâdin*, June, 1898.)

Discipline obliges the newly-invested with the sacred thread to beg his food at the hands of the women of neighbouring houses. Among the women who offer rice to the begging boy, the first from whom he begs is considered to hold, from that moment, a position of peculiar relationship to him. She is supposed to take the place of the mother of the boy during the period of his studentship. We are reminded that this village of Râma Kṛishṇa's birth contained very poor folk for the most part; among them dwelt one of the carpenter caste, whose wife, Dhanî, loved young Râma Kṛishṇa so greatly that she urged him to beg first from her, and, despite the disapproval of his parents, he carried this point.

Thus a woman of the carpenter caste became, as it were, the god-mother of a Brâhman boy. "Apparently the inner humanity in the heart of the boy could not understand the narrowness of caste restriction. To him the lovable nature of Dhanî

did not appear marred in any way by reason of her belonging to the carpenter caste."

One historian speaks of him as in every way attractive, possessed of a voice of notable sweetness, and of a memory which enabled him to retain and repeat many songs. Very considerable ability in forming figures of the gods from clay is attributed to him, also high artistic faculty in the delineation of human and other forms. Under local instruction—of very limited kind—he acquired some little knowledge of arithmetic, but he appears to have disliked prescribed studies and times of study.

For him, nevertheless, a course of study was, or seemed to be, inevitable. Shortly after his father's death, which occurred while he was still a lad, he attached himself to a teacher. Hindu teachers impart their knowledge without charge, and thus, under the recognised system of things, thorough and inexpensive learning was his for the taking.

He became immediately devoured by a spirit of enquiry. He soon learned this, that at all events some of the sages, despite all their erudition and reputation for wisdom and holiness, were anxious to exhibit their knowledge, at marriage and other feasts given by wealthy folk, in order that they might receive applause. More, he found that gifts were, at least sometimes, valued at a higher rate than even adulation.

After this, nothing could make him attend to their teaching. Young as he was, uncultured as he was, he threw over any attempt of following in their steps. Their struggle had worldly gain of some sort for its goal, and his soul revolted against it and them.

We next hear of him as priest of a temple, that temple of Kâlî, known as Rânî Rashmonî's temple, standing near Calcutta, on a bank of that river whose waters are sacred in Hindu sight.

In this change of condition there was apparently little or nothing of an alluring nature. It was not as if, among Westerns, he had followed the customary university course, received ordination at episcopal hands, and, by virtue of Holy Orders, obtained a diaconate in some established church. It signified, rather, an accentuation of his poverty. It meant that his mother's home could no longer sustain him and, that, perforce of circumstances,

he must undertake the temple service in order to secure the food and clothing necessary for existence. He had, literally, become a servant, his duties consisting of service more or less menial.

Sacred images required looking after, floors needed cleansing. Now and again some worshipper desired to pay special devotion at the shrine of some special representation of the deity, and the temple-server would be requisitioned.

For his service he would receive payment, a matter extremely repugnant to a Brâhman, accustomed to learn for nothing, to teach for nothing.

Here, in the temple, he thought and thought, and prayed and prayed. Here, in the temple, he strove for an answer to the questions which continually agitated him: "Is there a God? Does the soul live on after it withdraws from the body?" Here, in the temple, he had, or made, leisure wherein to meditate upon these momentous matters. At times his abstraction was so intense that his duties were altogether neglected. At other times he continued in their performance hour after hour, mechanically, so puzzled was he by the wonder of life and the wonder of living on after life. Again, he would wander away and be lost to men, and lose himself in his striving for a solution, "whether in the body or out of the body" he could have told no man.

Perhaps it was natural that, in a temple dedicated to Kâlî, he became possessed by a conviction that in the Motherhood of God lay a great and glorious factor in faith.

Here, he gazed daily upon the image of Her who represented the female principle in the Godhead. Before it he would lie prostrate, murmuring: "Mother! Mother! Art Thou *the* Mother to whom men may come for hope, for love, for salvation, for all?"

Kâlî, the Mother, the Creator, the Bearer—the Mother, in this sense, the Protector of her children also, was she not all-powerful, all-conquering?

There came, then, to Râma Kṛishṇa, an answer. It took the form of self-consecration to the Divine Mother, as one says, "a childlike, whole-souled self-consecration to the Motherhood of God as represented by the power and influence of womanhood."

Henceforth, for him, there could be no sense of sex relationship. Woman became for him, a being sacred, apart, worshipful. Not immediately, not without the sternest, severest struggles, after long and unwavering persistence, he overcame the natural desire of man, and acquired the natural adoration of one who had overcome. The Mother had, he said, opened his eyes to behold Herself in every woman; in every woman the incarnation of the divine. (*Life*, by Girish Chandra Sen.)

As his mother, henceforth, he regarded every woman, of whatever age, or rank, or caste; and to every woman he paid pure and lowly devotion.

No word, no thought, of his, from this time forward, but was directed by utter and complete respect for the Divine Mother in human woman-form.

His loathing of the carnal—because the carnal wrought and brought sin—resolved itself into deification of the feminine.

Married by his people to a girl-bride, in a vain hope that by her beauty and her grace he might be weaned from too absorbing religious abstraction, he held himself aloof during his soul-struggle, until the mother-message of motherhood dawned luminously upon him.

There is one chapter in his career of a very pregnant, very pathetic kind, relative to this matter. He had, as we have seen, lost the woman of the world in the Goddess and Queen of Heaven. (Recorded by several; see *My Master*, by Swâmi Vivekânanda.)

One day, his wife, wondering at his continued absence, wandered from the home of her own people, with whom, after the manner of the land, she still dwelt, to the shrine of his deity.

Quaintly, naively, he tells her (the Sarada Devî whose portrait we know) that he now sees how the Mother exists in every woman, for him—even in her, his wife. "You are, to me, as an incarnation of Her whom I adore. . . . I would be as I am. I would worship always, I would learn more and more deeply of divine things. Yet, if you will, I am yours. Then, I must be, as other men, of and for this lower life."

Sarada Devî bade him worship God in his own way, declaring that she would be no hindrance to that worship. Her desire for

her husband should never stand between him and his God. That is the woman of the photograph, the woman who learned to worship her husband—to imbibe his teaching as from one taught of God—to disseminate that teaching, to-day, in the hearing of many ears.

Perhaps it is not wonderful, comprehending his conception of womanhood, that he gathered much from the words of a woman, described as beautiful and learned, who visited him at a time when his absorption counted among men for mental weakness. Repudiating this idea of madness, she proved her faith in the coming seer by dwelling in the temple year by year, inspiring him, encouraging him, implanting within him, precept by precept, the Vedânta philosophy.

After her, came a man, a Sannyâsin, continuing text and exposition, until Râma Kṛishṇa himself attained to the condition of a Sannyâsin, being duly initiated into the order.

Faithful to Kâlî, he yet remembered with reverence Râma, the God of his father, Shiva, the contemplative one, Kṛishṇa, the embodiment of the Divine Love. Each of these, many more than these, shadowed forth, for him, some phase of the Eternal. These he therefore worshipped.

In his determination to crush within himself all idea of sex, he, at one time, wore woman's dress, completely ignoring and forgetting himself as man. He determined, also, to cast aside all distinction of race or creed. All around him and about him, inside and outside the country of his birth, were millions of men, of another colour than his—professing other beliefs than his; striving, after an altogether different fashion, to attain to the Divine. In his determination to understand the inner meaning of the great creeds, their religious motives, their forms and regulations, he took an equally decisive course. He put on, for example, Mahommedan clothing. He ate Mahommedan food, a bold step to take in face of Hindu law and life. He learned the gospel of the Korân from the lips of a celebrated Mahometan teacher with whom, to this end, he took up his abode. Christianity allured him also. He studied the Scriptures of the Western world. He acquainted himself with, and put in practice, rites and ceremonies instituted by various priesthoods of the Christian cult. The

Sayings of Jesus, the Life and Death of the Carpenter of Palestine, appealed to him with irresistible power. His heart responded to that of the Preacher of the Sermon on the Mount, and he bowed his head at the mention of the Holy Name.

Thus he gained intelligence concerning creeds.

Perforce of indomitable perseverance he comprehended the essence of divinity, the eternal Unity, alike in the Talmud, the Korân, and the New Testament. He acquired and assimilated the good in each by actually fulfilling the law of each. By this fulfilment of the law, he freed himself. He put himself, willingly, eagerly, into bondage, that he might learn the freedom of that Gospel which is the centre and sum of all creeds, whether spoken of in Sanskrit or Hebrew, or concealed by a network of modern phraseology.

We might again liken him to St. Paul, who said: "For I, through the law, am dead to the law; that I might live unto God."

One other notable thing he saw, with a seer's eyes, that as good lay in all creeds and among all peoples, no scorning of one or of the other should be deemed in anywise possible. That in effect, as the Creator manifested Himself in each and all, no scorn of anything created was permissible.

This attitude of his brings to one's mind a passage in Alfred Sutro's introduction to Maeterlinck's *Wisdom and Destiny*, where he writes:

"Nothing is contemptible in this world but scorn, and, for the humble, the foolish, nay, even the *wicked*, he (Maeterlinck) has the same love, almost the same admiration, as for the sage, the saint, or the hero. Everything that exists fills him with wonder, because of its existence and of the mysterious force that is in it; and to him love and wisdom are one—joining hands in a circle of light.

"For the wisdom that holds itself aloof from mankind, that deems itself a thing apart, select, superior, he has scant sympathy; it has wandered too far from the watch-fires of the tribe. . . But the wisdom that is human, that feeds constantly on the desires, the feelings, the hopes and the fears of man, must needs have *love* ever by its side; and these two, marching together,

must inevitably find themselves, sooner or later, on the ways that lead to God."

Râma Kṛishṇa's own remarkable utterance, "God, His words, and His devotees are all one and the same," illustrates, assuredly, the fact that, for him, no differentiation between the *i* that is human and the *I* that has existed, and exists, and will exist, was conceivable. His parable on the union between the Undifferentiated (or the Universal Soul) and the differentiated (or the individualised soul) runs thus :

"Once upon a time a doll made of salt went up to the sea with a view to measure its depth. The salt doll had a sounding line and lead in its hand. It came to the edge of the water and looked at the mighty ocean that was before it. . . Up to this point it went on to be the salt doll that it actually was—keeping an individuality of its own. But no sooner did it take one step forward, put its foot into the water, than it became one with the ocean, lost, entirely lost, to view. Every particle of the salt doll now melted away in the sea-water. The salt of which it was made had come from the ocean, and, behold! it came back once more to become re-united to the original salt of the ocean. . . The 'differentiated' once more became one with the 'undifferentiated'!"

Of this, the foremost phase in his spiritual development, his chief disciple has written :

"He went to the various sects existing in our country that were available to him, and whatever sect he took up, he went into it with his whole heart. He did exactly what they told him ; and then he came to the conclusion that they were all teaching the same thing ; the difference was only in the method and, more still, in the language. In the *heart*, all the sects and all the religions taught the same thing. . . This is what he found ; that the one central idea in all religions is, not 'me,' but 'Thou,' and he who says 'not me,' the Lord fills him up ; the Lord fills his heart. The less of this little '*i*' the more of God there is in him."

From the multitude of Râma Kṛishṇa's messages to men, we can gather but a few ; yet in these few, we shall trace at least something of the trend of his thought towards the trend of our thought to-day.

These sayings have been given to the world in various ways. Some of them, published periodically in the *Brahmavádin*, will sufficiently serve our end; for example:

"The soul enchained is man, and free from chain is the Lord."

"As fish playing in a pond of water covered with reeds cannot be seen from outside—so God plays in the hearts of men invisibly."

"Be diluted in the Lord; even as crude medicine is diluted in the spirit."

"How can the idea of ego-hood be destroyed? It requires constant practice to do it."

"In threshing out rice from the paddy, one must look to it from time to time, to see that the rice is properly husked; if not he must, of course, go on threshing."

"People do not see the force of habit. If you say eternally 'I am a sinner, I am a sinner,' you will remain a sinner to the end of the chapter. . . . . One who says he is bound to the world, *will* be bound to the world, indeed! But that man *is free*, who says 'I *am* free from the bondage of the world. Is not the Lord our Father?' . . . Such is the force of habit!"

"Verily I say unto you, that he who wants Him, finds Him. Go, verify it in thine own life!"

"How can one attain divinity? Thou must sacrifice thy body, mind and riches to find Him."

One of Râma Kṛishṇa's discourses, submitted to me for the purpose, I have turned into verse, as follows:

Would'st thou see God? Is it thy heart's desire
To gaze with eyes of thine
Into His holy eyes, nor fear their fire?
To brook the light divine
That falls and flashes from His faultless face,
Searching the inmost nook
Of all thy being, with all-seeing look?
Then, learn of me how thou may'st gain that grace.

Would'st thou, indeed, see God? Could'st thou endure
To stand, unrobed and bare,
Body and soul, in His pure presence, sure
And unashamèd? There,

Where knowledge dwells of deeds that thou hast done;
And where thine every thought
Into the radiance of His light is brought?
Then, lo! my lips point out the way. 'Tis one.

One, and one only. Lo! the path is plain,
Love not the love of life!
Love not the world nor any worldly gain;
Play small part in the strife
For fame or high estate; but these disdain
And hold them of light worth;
Then shalt thou learn the lesson of new birth,
And, in His beauty, see the King—and reign.

Thus, while within thee, one desire shall stay
Of lesser, lower sort
Than God Himself, thou can'st not trace the way.
Awake! Be not the sport
Of petty passions, little lusts or great.
Lift up thy heart, and take
Control of all thy senses, that they make
No slave of thee, their head! Then fear no fate.

The homeliness as well as loftiness, the humour as well as holiness found in Râma Kṛishṇa's sayings, surely prove the sanity of his mind and method.

"He finds God the quickest, whose concentration is the greatest."

"Is there no hope for the worldly man? Yes, there is! If you drop a purifying agent into muddy water, the water is purified and the impurities all settle down upon the bottom of the vessel. Thus it is that the worldly man ceases to be worldly and becomes pure."

"I look upon all human beings—in fact, all creatures, as the incarnation of the Deity. I see God evolved into all things, God manifest in everything, in man and nature. I see God Himself has taken these multifarious forms that appear before our eyes in this universe."

"In a potter's shop there are vessels of different shapes and forms, pots, jars, dishes, plates, etc., but all are made of one clay. So God is One, but worshipped in different ages and climes under different names and aspects."

"Adopt adequate means for the end you seek to attain. . . You cannot get butter by crying yourself hoarse, saying 'There is butter in the milk.' If you *wish* to make butter, turn the milk into curds and churn it well, and *then* you will get butter. So—if you seek to see God, practise spirituality and then you *will* see God. What *is* the good of merely crying 'O God! O God'?"

"A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man told him to come the next day. The next day, when the man went, the Saint said: 'Do not give sweets to the child and the child will be cured.' The man questioned: 'Sir, you could have told this to me yesterday evening.' The saint replied, 'Yes, I *could*—but yesterday I had a lump of sugar lying before me, which seeing, the child would have thought "the saint is a hypocrite; he advises not to take sugar but himself eats it."'"

About the words and ways, the mind and method, and memory of Râma Kṛishṇa an edifice of literature has already been erected. One of the notablest efforts is that of the late Professor Max Müller. We may also mention the writings of Protap Chunder Mozoomdar and C. H. Tawney, M.A. (late Director of Public Instruction, etc.). But for a brief and concise glance into the outcome of Râma Kṛishṇa's teaching I will select, first, a few words by an Indian judge, spoken by him when presiding at a lecture on the life of the saint:

"Shrî Râma Kṛishṇa had," he said, "furnished the strongest protest against unbelief and irreligion. Another service he had done . . was that he had shown to the orthodox that their notions of religion were false and narrow, and that their methods of dealing with religious matters were utterly faulty. *That* he had done by the catholicity of his views and by the absolute equality of treatment which he had extended to all religions and to all sorts and conditions of men."

That we may know still further of this outcome, we will turn for a moment to the best known disciple of our saint—Swâmi Vivekânanda. Lecturing at Madras on "The Sages of India," he said:

"The time was ripe for one to be born who in one body

would have the brilliant intellect and the wonderfully expansive, infinite heart, one who would see God in every being, one whose heart would weep for the poor, the weak, the outcast, for every-one in this world, and at the same time whose brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects. . . . The time was ripe; it was necessary that such a man should be born—and he came. . . . Without any book-learning whatever . . . he never could write his own name . . . the most brilliant graduates of our university found in him an intellectual giant. . . And mark the Divine power working behind this man. . . . The son of poor parents, born in one of the wayside villages, unknown and unthought of, is worshipped, literally, by thousands to-day and, to-morrow will be worshipped by thousands more."

Fuller and more exhaustive details of the life, the teaching, and the outcome of the teaching, have just lately been given to the world in Vivekânanda's book, entitled *My Master*, from which, by way of fittest conclusion, we gather a brief sentence or two.

"For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all of them; he had found the harmony between them; . . . he condemned no one, but found the good in all.

"People came by thousands to see this wonderful man, to hear him speak in a *patois*—every word of which was forceful and instinct with light. I learned *this* of him: 'Be spiritual first. Religion is not doctrines nor theories nor is it sectarianism—it consists in realisation.'

"This man was a triumphant example, a living realisation of the complete conquest of lust and desire for money. He was beyond all ideas of either.

". . The first part of my Master's life was spent in acquiring spirituality, and the remaining years in distributing it. Men came in crowds to hear him—and he would talk twenty hours in the twenty-four; until, at last, the body broke down under the pressure of this tremendous strain."

On the 24th of February in the past year, more than 30,000 people are said to have attended the festival held at Calcutta, in celebration of Râma Kṛishṇa's birthday. At Madras

6,000 poor persons were fed at a similar festival on the same day.

The celestial harmony comprises many notes, some, apparently, of themselves, discordant, but the theme and the harmony are one.

The answering harmony, here, on this earth, is, too, composed of many notes, some of which, heard singly, jar in our hearing, but the theme and the harmony are one.

ERIC HAMMOND.

"NO RELIGION HIGHER THAN TRUTH"

IN perusing an article by Mr. Fullerton, under this title, in the THEOSOPHICAL REVIEW of September, 1901, my attention was struck by the following statement (p. 13): "Observe that it (the motto of the Theosophical Society) does not say that no principle or no policy is higher than truth—*though this is abundantly the fact*—but that no religion is so. It is certainly the case that no principle is higher than truth—no code of morals and no doctrine of action can possibly cancel the imperative obligation to adhere to fact."

According to the broad way in which Mr. Fullerton has expressed himself in the last sentence, the absolute truth should be observed in all circumstances, under all conditions, and with all people without exception. I confess I cannot accept that position at present. Mr. Fullerton seems to me to give this maxim a more extended meaning than was intended. Religion and morality are not identical, therefore the same rules and conditions do not necessarily apply to both. Religion in its usual application is concerned with man's duty to God, or those God-like hierarchies above our evolution, whereas morality is the duty or conduct of men *inter se*.

I doubt the wisdom of attempting to enlarge the meaning of the noble maxim of the Theosophical Society, as Mr. Fullerton apparently does, beyond its exact words, which are simple and

inelastic. I may be wrong, of course, but to me the obvious meaning of the motto is: *In religious matters* there must be absolute truth so far as we know it. This surely does not warrant us in saying that there is no morality nor other human activity higher than truth. The subject dealt with is religion, that which is predicated is predicated of religion and not of morality nor of anything else.

There are certain laws which are good and applicable up to a certain point, and then other (not necessarily higher) laws come in and take their place, without in any way contradicting them, as the conditions for their continuing application have altered. Take the law of the survival of the fittest. This is admitted in the evolution of the animal, and even animal man, to be beneficial *up to a certain point*—that is, until man is somewhat fairly developed, in the moral sense; then comes in the more beautiful law, taking its place because of the altered conditions—the law of self-sacrifice and the rendering of help to the weak and the less developed. Thus it may be that this strict adherence to truth in matters of morality, and even of religion, may be relaxed in favour of other laws in certain conditions.

In order to analyse the meaning of "truth" let us look at its antithesis "lie" or "untruth." The best dictionary meaning I can find gives: "Lie—false representation; deceit of others, *when they have a right to know the truth, or when morality requires a just representation.*" If this be a good definition of a lie or untruth, then truth, its converse, would mean a true representation, not deceit of others, *when they have a right to know the truth, and when morality requires a just representation to them of it.*

To test the position taken by Mr. Fullerton I will put the following hypothetical case, which may be called an extreme instance, but extreme cases are often the only means of testing the *general application* of any theory which is not practically accepted by those to whom it is propounded.

A. B. is a respected citizen, noted for his truthfulness and morality; he is bedridden and weak, and lives alone with a young son. A madman rushes into his room with a loaded revolver, seeking the son: he says to A. B.: "Where is your son; I am come to shoot him if he is here. I know you to be truthful; if

you tell me he is not here I will go away, but if you admit he is here, there is no way to save him. I will shoot him." The son, to the father's knowledge, is in the next room asleep.

Now would Mr. Fullerton contend that it would be nobler and more moral (for there is no religious question here) for A. B. to tell the plain unvarnished truth and have his son murdered in his own house, or to tell a lie, or untruth, and so save his son's life. There can surely be no doubt that as motive is the great factor in karma, A. B. would be generating good karma rather than evil by uttering what might be termed a *pia fraus*.

I may of course be wrong, but I feel sure that out of millions of men placed in the position of A. B. *not one would tell the "truth."* This may be considered a Jesuitical way of putting the position, but I feel sure there must of necessity be some qualification as to the practical meaning of truth in such a case.

Is it not higher morality to save the life of your child by telling an undoubted lie, than to ensure its death by telling the truth? Or must not this motto of the Society be construed (if made applicable to morality) with an understanding that truth can only pertain amongst those on the same level of development, *i.e.*, amongst those with whom reciprocity of understanding and equality of evolution obtain.

Some such idea as this must be understood in the Theosophical Society, otherwise I cannot reconcile the high ideals of truth which abound in its literature with the repeated statement of H. P. B. that "blinds" are used by teachers in order to avoid giving out truths that are unsuitable to the state of evolution of the masses for the time being.

Some of these "blinds" are really misleading and as statements of fact untrue; therefore, surely, according to Mr. Fullerton, they ought not to be admitted in our literature.

Surely one can imagine cases where a noble and unselfish lie should in all sense of morality and honour be uttered in place of a mischievous truth. Even in mythology when Hypermnestra, having promised her father Danaus to murder her husband and bring him the murdered man's head, yet refused to perform the act and so saved her husband's life by untruthfulness, this *lie* was considered highly moral and her conduct had the approval of

gods and men. Horace in one of his odes describes her untruthful action as "*splendide mendax*," or as we would say "nobly false."

I trust Mr. Fullerton will correct me if I have in any way misinterpreted his meaning; my real wish is to get a proper understanding of the relative positions of "truth" and morality from some Theosophical writer better informed on the subject than myself.

N. A. KNOX.

GREEN'S "SPIRITUAL PHILOSOPHY"

JOSEPH HENRY GREEN, F.R.S., D.C.L., was an eminent surgeon who flourished in the first half of the last century. He was of fine presence and had great powers of mind and speech, so much so as to have made a deep impression on those of his generation who came in contact with him. In reference to his lectures on the "Natural History of Man," given at the Royal College of Surgeons, the late Professor Owen wrote of him as "that noble and great intellect." He was of a very philosophical turn of mind, a friend and disciple of S. T. Coleridge, some of whose posthumous works he, as literary executor, edited and published. His later years he devoted to the writing of a system of philosophy on the main lines laid down by his master; this he did not live to finish, and, dying in 1863, it was left to his friend Sir John Simon, F.R.S., to edit and publish the portion that was complete, or nearly so.

Spiritual Philosophy; founded on the Teaching of the late Samuel Taylor Coleridge, was published in 1865. It does not seem to have made any mark on the thought of the age. Its style is tedious and diffuse, full of repetitions, and as it ran counter on several points both to the orthodoxy and heterodoxy of the century, it is little wonder that it was allowed to drop out of sight. But from a Theosophical point of view it has many

features of interest. It shows the strivings of a deep and sincere thinker to reconcile Christian doctrine with reason and nature, with the result that in some of the author's conclusions there is a close approximation to the ancient teachings which have since his time been brought again to the western world.

Coleridge's position—that Christianity, rightly understood, is identical with the highest philosophy—was accepted by Green unreservedly. In the second volume of *Spiritual Philosophy*, he endeavours "to show that the principles of Christianity are essentially part of the original constitution of the human mind, and are implied in the gift of Reason considered as the divine Logos."

In his attitude towards the Bible, he repudiated the literalism of his day. He observes: "If the historical facts on record are regarded only as events which belong to the sphere of our sensible experience, without the interpretation by Ideas which they require as exponents or symbols of a supernatural or spiritual order of the universe, they will inevitably forfeit their claim to be regarded as truths of Religion." He also says: "We cannot be far wrong in regarding the first chapters of Genesis as specimens of the earliest, perhaps hieratical teaching, or as a Myth in which Ideas and Causes are expressed by images supplied by the fancy."

Spiritual Philosophy begins by setting forth that: "The aim and object of all Philosophy is to attain to the insight of First Principles or Ideas, or Primary Truths of Reason." In the First Part of Volume I. the endeavour is to exhibit and discriminate the intellectual Forms of knowledge. In the Second Part the aim is "to construct a sound principle of *Realism* of which the principle is not only light but life" (according to John, i. 3, 4). The speculative reason is "the downshine of the true light which lighteth every man that cometh into the world."

The author's main doctrine is, that "God exists for us in as much, and in as far, as we are consciously impressed by His living presence, and willingly submit ourselves to His gracious aid and operance; and the test and measure of the divine work is to be found in the growth and development of an enlightened *Conscience*, that is the individual Will, enlightened and enlivened

by the divine Reason, or by Him who is both Light and Life to His creatures." He continues: "It is only in and by such a Principle or Idea that a *Method* or *System of Realism* in Philosophy can be established and secured; a method, namely, by which our thoughts of things in the physical and moral universe become identified with those realities whereof they are only the reflections and representations, and by which they may be traced to an ultimate ground which is at once Supreme Intelligence and Absolute Power causative of all reality."

In Part II., ch. 2, he affirms the absolute principle of being to be Will. The Will, he says, is "the ultimate fact of self-consciousness . . the essential primary and living principle of man's conscious being, intelligent and moral . . . a self determinant agency, and the only source of original power." "I must be cognisant of the self as will," and "the Will is ideally a principle of *Absolute Freedom*."

"Without the Will any discussion of morals would be idle and useless, and hence it was that Kant, notwithstanding his speculative convictions, commences his ethical enquiries by assuming the human Will as the ground of man's liberty and responsibility and as a necessary *postulate* of moral faith. It is easy to see that if we have no cognisance of a Self, other than in the changes which the self undergoes, we can have no knowledge of the operative cause of those changes, and the Will ceases to be a fact for us."

By "Substance" he understands a Noumenon, and observes that "substance is Will or Spirit, and the student has obtained this knowledge in and by an act of self-consciousness." "I know that I think, feel, will. What do I affirm? Clearly this: I have attained to the knowledge of Substance, of Spiritual Being, of a Noumenon, of my own being as a Spirit or Will. I recognise in myself the identity of Being and Knowing."

"The Idea fundamental in the Spiritual Philosophy—the required principle of the Unity of the Manifold of the Universe, physical and moral, must be ONE, of all reality the absolute cause, which affirming and realising itself as its own abiding and self-sufficing ground, utters and reveals itself in the infinite

manifold of Being, entire in All and entire in each." That principle is Will.

"This antecedent One, or potential unity of the manifold, is inconceivable except as predeterminate in aim and object, and this predeterminate we may call the '*Type*,' or that to which whatever may be deduced from the original One is to be referred for its intelligibility." "The antecedent One must be conceived as realised and existing in a Diversity of interdependent parts and distinctive relations."

"The Universe itself is to be conceived as a *Whole of Parts*, but can only be so conceived in its integrity as animated by One Will or Spirit, present and operative everywhere, and exerting itself totally in and to every sphere of individual being."

"In every grade of being in that scale which culminates in, and is throughout rendered intelligible by, will and mind, the existence of the living subject must begin from itself—I do not say caused by itself—and depends upon an *appetence to be*, or to fill a predetermined sphere; in other words, living existence implies a subject or power, which, actuated and directed by the law or idea, becomes a causative agency, formative and productive, and this under the condition of being excited to act, and at the same time of resisting the excitant as long as it remains an alien power, either by repelling or appropriating the same."

"I characterise these tendencies under the names *Excitability* and *Resistance*." Psychologically, he says, "they are found in *Desires* and *Aversions; Susceptibility* and *Repellence*."

Of the soul he says it is "the total sphere of Being of the Will," and we are to understand by "Soul," "the immaterial part of man, as contradistinguished from his material and bodily part, which immaterial part may survive the death of the corporeal and now existing organism." "We distinguish in the Soul at least two states, or spiritual conditions, which though correlative are opposed to each other. The one *Spiritual*, which derives its character from the life and light infused by the Divine Spirit. The other *Natural*—including understanding, the passions, feelings and affections, which are common to man—" equivalent to "the spiritual and natural man" of St. Paul.

The second volume deals with Christian doctrines and the

Redemption of Man under the title of "Christology." The author sets out "to explain *the growth of the soul* from its rudimental strivings under the predicament of its original pravity to the development of its spiritual capabilities."

The origin of evil is first discussed. "Will by its very nature is the inherent and inalienable tendency to be *absolute*." But, "man is soon made to feel (amid the striving of other wills) his utter incapacity to realise his will, which would mean unmitigated selfishness." Then, "under the sense of weakness and pravity, engendered by the utter failure of all attempts to assert his will as absolute, man will inevitably crave for spiritual integrity," or "the healing principle of universal *Love*." "Spiritual development of man depends upon the revelation to him of, and his actuation by, the Idea of the absolute spiritual integrity, or the highest excellence of his spiritual being."

"In the false striving in which *Selfishness* essentially consists, the Will will be brought to acknowledge the necessity of *Self-denial* in its unavoidable intercourse with other Wills or Spirits, and will have taken the first lesson in *Love*, as that which essentially consists in living for another and others. Hence the creaturely Will acquires the consciousness of himself as a *Conscience*, and there arises the conception of a rule of Ethics."

"We recognise God as the idea of absolute spiritual integrity. The existence of God is no matter of inference or proof, but is a fact of spiritual experience, and intuitively apprehended by our rational and spiritual nature." "In order to know God we have to meditate on Him as the Idea of Spiritual Integrity which He is eternally in truth and power."

On the subject of the Trinity, Green observes: "We contemplate the Godhead as Absolute Will thrice uttered and self-substantiated in tri-personal reality.

"First, the one self-affirmed Absolute Will, above and unconfounded with nature—*Deus Subjectivus*.

"Second, the Divine Alterity, the divine principle in all and through all derivative being, the Humanity which worketh in all men, and is the Light and Life of the world—the Logos, *Deus Objectivus*.

"Third, the Community. We venture to call this synthetic

unity of the personal relations of the Trinity, *Love;* as the union and communion of the two Persons, who each seek and find in the other the complement of their Being, and therein disclose the Idea of that transcendent *Life* which in every form of nature is the perpetual renovation of the same in alterity."

"The filial alterity is *The Man,* the absolute exemplar of human perfection, the power of Humanity and its eternal realisation. Is not the Only-begotten Son the realisation in Himself and the power for all others, of the Humanity, of that, namely, which man was destined to be, and which the divine Son is as the Archetype and Author of perfect spiritual integrity?"

"The primary genetic act of the Son is to beget Wills or Spirits like Himself. And it is thus that we find realised a *heavenly community* of blessed Spirits of which the Logos is the eternal Prototype and ever-present Spirit." "The Logos having affirmed Himself, by virtue of His divine nature, as in His own Person *the type* of the Humanity and the exemplar of the highest moral worth and excellence, begets under the simultaneous contemplation of the moral whole, of which the final aim is the eternal life and love of all the members by their union with Himself and communion with God—begets, I say, the plenitude of Spirits, Sons of God, Humanities, who are the living integral parts or members of the organic whole." "The Logos becomes the Author and Progenitor of the *Heavenly Community*, of those whom we have been accustomed to hear called 'Angels,' 'Angelic Beings,' and the 'Children of God'—they are Humanities, that is men with the abstraction of all that belongs to a fallen nature, and under the condition of spiritual integrity."

"We contemplate Him as the *Divine Humanity*. We say, then, that the heavenly community consisted of 'Humanities' as 'the Children of God'—born of the Will of the Logos, to severalise infinitely the ideas and spiritual perfections which were concentrated in Him eternally, and constituted the spiritual 'pleroma.'"

"We refer Evil and its origin to the necessary postulate of the possibility, in a non-absolute Will or Spirit, of willing in contrariety to the Divine Will; nor can we avoid the

consequence of such contrariety when willed, namely, that the disobedient Spirits were 'the Angels which kept not their first estate.'"

"In accounting for the origin of Evil, we find an adequate solution of the problem of a fallen and corrupt nature, as originating in the supra-mundane condition of the angelic fall, and as the explanatory pre-condition of what in man is called *Original Sin;* that is, of the proneness to sin which constitutes what we have called 'the natural man.'"

"But it follows, as it needs must, that if the heavenly Spirits fell into the state of spiritual death and perishing which we call Hades, the boundless nature of the Divine Love in the Absolute Will, should of its own spontaneous necessity assign the office of Grace and Mercy to the Only-begotten Son, who had been their Progenitor; in order to restore them to their pristine condition." "If Angels fall *absolute* Love must have been moved to their restoration;—and if Angels were the children of God, they were essentially akin to man, had been created in the image of God, and therefore bore the essential characteristics of Humanity. It would indeed introduce gratuitous and unnecessary difficulties to consider man otherwise than a part and parcel of the fallen heavenly community."

But, he acknowledges, "the records of Scripture confessedly do not state the doctrine."

"We believe that in the idea of the Primal Apostasy in the spiritual world, or 'Fall of the Angels,' we have supplied, or rather find the means of supplying, the needed requirements of our moral being. For if the human race be the resurgency and resuscitation of the fallen spiritual, or angelic world, it implies that every man born into the world must be tainted by the original imperfection of the nature out of which he was produced." "Now, according to our view, the guilt of the Angels or Spiritual Humanities who fell, could only have been an act of self-will independent and detached from God."

Respecting a personal Devil, Green remarks: "It is, I venture to say, impossible to conceive such a being." He says also, "that 'Adam' may be regarded as the *nomen appellativum* for primæval man, and as the representative of the whole

race,* all of whom would have been disobedient, and do continually sin under like conditions."

On the subject of the Redemption, the author writes: "The fundamental Idea of Christianity is the salvation of the world by the Logos in Christ. He undertook the vast and astounding task of Redemption and of saving sinners by the conquest and destruction of evil. The conflict by the very nature of the case was to be carried on in every child of man, from Adam to the end of time, under all the various forms of states, communities and peoples."

"The Logos in Christ was, and is, the Divine Humanity. But He is also the Idea of the Humanity as the immediate source and power of all which man cannot but believe to be essential to his spiritual integrity; He is that in perfected evolution, of which the germ exists in man as a spiritual nature. Man cannot partake of universal Reason and Truth, nor be enlightened and enlivened by them, except so far only as the Spirit of Truth, even the divine Logos, dwelleth in him."

"But the Will of the Natural Man is insufficient to adopt the Law of Righteousness; Christ must act in and with a fallen and evil Will, without destroying man's individuality, yea, actuate him in order to transmute the psychical to a spiritual Will, so that its light may become *a Life*." "We have to consider that for every such individual, He had, has, and will have to the end to supply the *susceptibility* or *recipiency* on which He has to act; He is in truth both Agent and Patient; and all that the individual can contribute to the process of his own redemption is the *concurrence* of his will with the gracious operance and the 'prevenient' grace of the Redeemer."

"The doctrine taught by Jesus is, that the spiritual light and life of man is the actuating and indwelling presence of the one

* "Writing against Celsus, Origen treats the Fall as a pure allegory. Adam is Man. His sin is a mystical presentation of the defection of the souls that fell away from God. The 'coats of skins' may perhaps be the bodies in which they were clothed on their expulsion from Paradise."

"Of those angels who rebelled, some became devils. But those whose error was less, turned into 'souls' better or worse, according as the faculties of sense or desire gained the upper hand over the intelligence. The appointed scene of their discipline is this world, a later and grosser model of the first. It is infinitely various, to afford scope for the treatment proper to every phase of character."—BIGG, *The Christian Platonists* (1886), pp. 204, 197.

and self-same divine Spirit of Truth and Righteousness—even the Logos, who was revealed in and by Himself, and is the indispensable constituent of the ideal Humanity."

In respect to the Baptism of Jesus by John, Green asks: "In what consisted the Epiphany of Christ as the incarnate Saviour and plenipotentiary of heaven?" He answers his question in a very interesting way: "I am," he says, "strongly disposed to consider the Baptism as the period at which the influx of the divine Spirit, or Logos, became *actual* in Jesus, and that the Baptism was His solemn inauguration into the office of the Christ with its powers and functions."*

Of the natures of man and Christ, he says: "If we contemplate man *spiritually* he is also a 'Son of God.' Man considered ideally, does not differ *in kind* from Christ on earth; though in the former the divinity is derivative (from the Logos), and in the latter original."

"Jesus Christ was certainly divine, He was the exponent of the Logos in a fleshly tabernacle; but assuredly the Godhead was never abated, divided, or diminished by the sojourn of Christ upon earth."

Discussing the meaning and reality of "the Kingdom of Heaven," Green observes: "It is plain, indeed, that in the term 'Spiritual Kingdom' the Idea is enunciated of a unity and community of godly love, which corresponds to the Idea of the Christian Church universal, on earth and in heaven."

The question of the pre-existence of souls, Green dismisses in a few words as "more curious than practical."

That Green's insight into the nature of things was profoundly theosophic, may be recognised from the following statements: "It is certain that without a Body, Spirit is inconceivable under any intelligible relation of actual existence. For by Body we mean the indispensable condition under which Spirit acts and is acted upon." "Now Body may be conveniently defined as a Sphere of Being by which a Spirit acts and is acted upon, that is, becomes a phenomenon and has its existence in the

* "According to some early theologians Jesus became the Christ after baptism only, that is, after the Holy Ghost in the shape of a dove had descended upon Him."—MAX MÜLLER, *Theosophy, etc.*, p. 442.

world of the senses." "We might say that the Universe, Kosmos, is the Body of the Logos."

From the account I am able to give of the *Spiritual Philosophy*, I think it will be seen how noble an effort Green made to reconcile Christian doctrines with philosophy and nature, and it is interesting to see that wherein he varied from the orthodoxy of his time, he approached the Theosophical view of things which to some of us is now so familiar.

G. A. GASKELL.

BLACK MAGIC IN CEYLON

IV.

A NATIVE girl living in a village not far from Colombo sat pounding paddy one day under the shade of a *yakberiya* tree. Previously she had taken a bath and anointed her jetty locks with cocoanut oil, for the *yakberiya* tree is the haunt of a very evil class of demons. But the sun was so scorching she must sit in the shade, and this was all that offered. Suddenly a *malla yakseya* up in the tree espied her. He did not come down himself but sent his *distria* in the form of a *tic-polonga*.* Simultaneously a cold chill thrilled her frame, a ghastly hue overspread her countenance, her hand ceased pounding, her arm grew stiff, her whole body cataleptic, her eyes glazed and fixed and an unnatural expression came into her face. She was "possessed"—a *taincama*. She, Etelinka, who formerly had been renowned for her virtues as well as graces, forthwith developed qualities of a most objectionable kind —sensual, dissolute, fiendish.

The services of a Buddhist priest were requisitioned, *bana* (the sevenfold path of Buddha) was read over the girl, then *perit* rites (sanctioned by Buddhism for removing demoniac influence or obsession) were held and she was set apart as a vestal in attendance on the goddess Pattini, wife of Vishnu, and goddess

* One of the most venomous snakes in Ceylon.

of chastity. Nevertheless, the girl continued in her evil inclinations. *Capuism* was next resorted to. An astrologer having discovered the cause of the calamity declared that a *balli* ceremony in accordance with the science of *grahaism* or judicial astrology would determine the best course to pursue. Now a *balli* is a costly affair. A Brahmin, a *capua* priest, and a *ballicaareya*, the last usually of the Berewayo (tom-tom beater) caste, in order of rank officiate. Even this—all this—availed not. The obsessing *malla yakseya* was obdurate, incoercible, invincible, the victim being subjected to paroxysms horrible to behold.

A *yakun natanawa* (devil-dance) was next tried,* the result being no more satisfactory than prostration, physical and mental, of both *kattadiya* and patient, the latter remaining in a cataleptic condition three days and nights, and then manifesting attacks of demon-obsession more potent, more evil than ever. The whole village was concerned and in distress. She who had been their pride! Nothing for it but to take her to the temple *Gala-cap-pu-dewale*, dedicated to Wahala Dewiyo, one of the most powerful demon-gods. This temple is at Alutunevera, a village about eleven miles from Kandy, the mountain capital of Ceylon.

Now as we were about to go to Kandy to witness the *Perehera* (grand national festival of the Sinhalese) this fact lent additional interest to me. The temple is "old as the hills," one of the rock-temples, the steps leading up to it—some two hundred—being cut in the dark, gloomy rock itself. Images of solid gold, silver, bronze and ivory plentifully adorn the interior, the walls also being panelled in these precious metals beautifully wrought and embossed. But, like everything in Ceylon, dust, dirt and filth are permitted to cover and in a European's opinion spoil all. Insects infest and abound. I somewhat shocked the Buddhist priest, our guide, by my vandalism in sighing for a broom! Imagine ages of dust and cobwebs, and myriads of generations of insects in a tropical clime—gems, jewels, precious metals, gleaming amongst spiders the size of a baby's hand, one of the webs covering the whole face of a golden Buddha! "Kill not," said the great Master. *That* command is literally enforced and

* Similar to the one described at length in my paper in *The Nineteenth Century*, for November, 1899.

obeyed by the Sinhalese. I was in a chill perspiration of fright all the time, yet witness the ceremony I would and did.

The patient (invariably of the weaker sex) was attended by a goodly contingent of her relatives bringing offerings to Wahala Bandara Dewiya, chief of all bad demons. When within two miles of the temple, the demoniac influence takes possession, and the woman's whole demeanour undergoes an alteration. Suddenly she stops, starts, stares wildly, defiantly in front of her. For a minute or two not even the strength of two strong men can move her. Then she smiles, a strange, unnatural smile, her countenance undergoing a singular transformation, a shudder convulses her frame, resulting in a strengthening and bracing of the muscles, and a determined expression appears in the eyes. Seemingly unconscious of the presence of others she gathers herself together with a firm, inflexible resolve. The temple is her goal; she is desperately determined to get there. Should anyone attempt to stop or deter her she would tear him to pieces. If a demon seek to prevent, her own body is victimised most cruelly. In this instance the opposing powers were in due time suppressed. I never beheld such power, such determination in a naturally weak woman's face. Her bearing and demeanour suggested at first defiance of all opposition; her gait was even, firm, fast. The attendants, exchanging looks, fell back; no one spoke to her. It was not she, they would have told you, it was the evil demon in full possession and control now. He wanted to get her to the temple, his stronghold. But he reckoned without *reason*—the weak point in demoniac wisdom it seems.

The interior of the temple is divided into three; the centre being the sanctum of the great demon Wahala Bandara. The offerings, money, betel-leaves and silver ornaments, having been laid on the altar, the woman under possession, madly rushing in, falls in a heap in front of it. Her garments are wet through with perspiration, her limbs grown limp—a suppliant now, in striking contrast to the defiant virago of a few minutes ago. Yet at intervals an effort is made to reassert the supremacy. The *capua* begins by narrating her case in an address to the demon chief, an exhortation, not an invocation, well spiced with flowery rhetoric and flattery. Throughout, the patient lies at his feet,

only raising her eyes now and again to scowl, her wrath rising to such a pitch occasionally that she writhes and foams at the mouth.

A waxen image of the poor girl, two inches in height, and a *dagoba* (shrine) modelled in silver and beautifully wrought, together with *dolla*, are then offered by the *capua* to Wahala; this is called *pandura*, or ransom. After this the *capua* requests the demon to depart. Refusal is always the result, for only "possession" of the worst degree comes to this famous temple. Thrice is the request made, an exhortation couched in flowery and flattering language prefacing each address. The response is invariably the same. The *malla yakseya* will not leave. On the approach of midnight stringent measures are resorted to, for the midnight *yama* is the *crux* and turning-point on which the fate of both *capua* and patient depends. Should the power, that is mental ability and magnetism, waver, both are "made solitaries" (*taincama*) for life. This, however, rarely occurs.

Bundles of thorny sticks are kept in the temple, and one after another is used by the *capua* to accentuate his superiority by corporeal means. With all his might he inflicts chastisement on his obdurate patient (or the demon obsessing) until her clothes are stained with the flowing blood. The cries of this poor girl were agonising. The spectacle was still worse! The demon must be vanquished before cock-crow. Now is the time—the midnight *yama*.

Horrible as was the sight it fascinated me. The scene was so savage, so extravagant in cruelty and in splendour of colouring and picturesqueness! One could scarcely believe this a simple village girl. Strange gibberish fell from her lips—"demon language" they told me, called *paisachi*—interspersed with curses. Still the *capua* worked away, More exhortations, more physical chastisement. Thus for fully an hour. It was sickening, ghastly yet, as I said before, fascinating. Suddenly, when least expected, a long, loud shriek seemed to rend the temple. Then, in Sinhalese, the girl's lips said: "Yes, I obey; I depart. Spare me, Wahala Bandara Dewiya, great and powerful one, second only to King Wissamony—I go; I depart."

An answer from the well-nigh exhausted *capua* is returned in

Sanscrit, equivalent to "Amen," in solemn and thankful tones. All is over. The demon is exorcised. But the erstwhile *taincama* is prostrate. No one is allowed to come near her, much less to touch her, save the *capua*. He ties a *kan-ya-nool* (thread) round her waist, a *yantra* containing a *mantra* from the Vedas round her arm, sprinkles perfumed water over her, then areca flowers, betel leaves, and *rat mal* blossoms, then powdered sandal and saffron; after this he kneels on the ground beside her, his hands extended in benediction, muttering: "I pray that of my virtue, my strength, my life, this woman may be restored to health, to chastity, now the demon has gone out." Then, taking a new linen cloth, he covers the recumbent form. A solemn silence ensues until the first cock-crow, when the *capua* rises; his task ended he goes away, not forgetful of the *dolla* offered to the demon, which having served this purpose are his portion now.

Our hackery was in waiting to take us back to Western civilisation and its comforts, as supplied by the courteous manager of the Queen's Hotel, Kandy, but never shall I forget the above-narrated spectacle!

CAROLINE CORNER-OHLMÜS.

WOMEN AND THE WISDOM RELIGION

IT has always been a question to me since I joined the Theosophical Society, whether any re-adjustment of my ideas on the position of women were necessary. An assurance in current Theosophical literature that the women of ancient India, though among the finest women the world has produced, were subordinate to the men, seems to point to subordination as an ideal for the sex. Seen in the "light of eternity," in the light of our present knowledge of reincarnation and karma, is this the view we may take? Is it possible that I may revert—without loss of my sense of justice, and without insult to my wife's reasoning powers—to my ancient instinctive conviction, that because I am

a male I have a right to be masterful, that somehow men must know better than women, in other words, that women ought to be subordinate; why should such an instinct be so strong in men, if it is not justifiable?

Examining the subject in the light of reincarnation, is it not possible that the more men and women become differentiated, the more experience the soul will gain, as it takes on the form first of one, then of the other. Domination and subordination produce or bring out such different virtues (I had nearly said vices) that the extremes of experience may be useful. One can see the advantage to the soul of the predominate male in being reborn in the more gentle and submissive female form; should we not therefore consciously and conscientiously aim at these extremes, hoping thus to widen our experiences? But in glancing (with, alas! but little knowledge) at the possible working of the kârmic law, a doubt comes to me. It may be the egotistical male that entails the submissive or subordinate female, and both are equally far from sweetness and light and the eternal equilibrium, which is our goal. Am I then to be turned again from the citadel of masculine prerogatives, where I began to think I might *virtuously* be predominant partner, in this existence at any rate, only hoping that when my turn came to be subordinate, I might find it as pleasant as women, no doubt, have found it, down the ages?

* * * *

Life has come upon me so rapidly. It seems only the other day that I was hardly more than a young animal. I had so little time to think or feel, so little time when I was not working, or playing games, or passing the time with some fair girl animal, who equally loved sports and pastimes, and made things pleasant by looking up to me because I had won my blue, and could beat her at every game we tried. Then, in one short year two or three things happened to me (or is it all one I wonder?). I fell in love and "found my soul," and became a convinced Theosophist.

She and I were discussing how it was that we had recognised each other almost the first time we met. I told her I had found a pretty idea in Stephen Phillips. I found time to read poetry now. I quoted the lines;

Paolo: "Remember how when first we met we stood strong in immortal recollections."
Francesca: "Did I not sing to thee in Babylon?"
Paolo: "Were thine eyes strange?"
Francesca: "Did I not know thy voice?"

"A *pretty idea!*" she repeated; the sympathy died cut of her eyes and voice, and I knew miserably that something was wrong. She began to look at her programme—it was at a dance—and I thought I must have been so silly that she would remember we had been sitting behind that palm for nearly half an hour. She relented slightly before she went with the officious person who came for her, and said reproachfully: "A *pretty idea!* Don't you know it is truth and fact? I should have thought you would have felt it!" She told me afterwards that she had a moment of horrible doubt, if I could still be so "un-aware." But she remembered I was a man, and as at that time she considered man's education more stultifying than even woman's, she was able to make excuses.

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"I have so much more experience of life, I wish you would let me judge for you," I said once—long ago—when we differed.

"I am not sure about the experience," she said. "Say all you wish to say, and then I must judge for myself."

But when I tried to tell her she was too good to be mixed up with "that" class of women, I knew it was only I who was not good enough to bear to think of it, and that it would not hurt her. So she took up the work I disliked, and I helped her with it, for only men and women together can hope to purify the thoughts and feelings of men and women about each other, and I knew it now I loved her.

I hear men say that there must always be two standards ot morality, one for men, and another for women, and I can hardly believe now that I half acquiesced in this in times past. Is this perhaps at root the desire to keep women subordinate? Perhaps unconsciously. But can one set out with a woman to seek the path of wisdom and still think this thought? Can one take hands with a subordinate and yet share the things of the soul? Can one indulge the wish to be predominate and still keep to the way?

It is not long since so many things happened to me or in me, but I cannot get behind the buttress of masculinity again. I have found that in true marriages there is no predominant partner without loss of character, which means the lessening of the stature of the soul; and there follows the lessening of the sympathy and oneness which is the joy of life and the advance along the path of beauty and wisdom. The one who is nearest nature, and the one who sees clearest the spirit that is in matter, is the one who must have the final say in sex matters. "True women and true poets," says one of the wisdom-lovers, "have the native sense of the divineness of what the world calls gross material substance." True poets and true women must teach us.

Have men more experience? Women can know all that men know. Is there a noble feeling or a base one that women have not shared? Women have known the lust of battle and the martyr's stake, but has a man ever known the triumph of spirit over body that makes the months of waiting a joy, and the selflessness of the rapture when the first-born sees the light?

We think woman's opinion of little value, because we say "her sympathies run away with her," and yet the wisdom-religions all teach that "love is the fulfilling of the law." Which is wiser, the excess of sympathy, or the excess of what is sometimes called worldly wisdom? The balance between sentimentality and callousness is indeed hard to attain, and that is wisdom, but is it a matter of sex? Why then should domination be a matter of sex? It is even as Plato said, only the wise are fit to rule, and they do not wish to.

It is only the strong who can be gentle, the free who can be just, the great who can be wise. The seekers of the wisdom-religion must never limit themselves or others by false boundaries of sex, or class, or country. Each in its place, and God and the boundless universe for all.

H. D. Web.

MEISTER ECKHART

In a recent article I gave an account of Dr. Rudolf Steiner's very able and interesting series of lectures to the Berlin Theosophical Society upon the "Mysticism of the Intellect," and I promised to illustrate the account there given of his own views from his treatment of the great series of German mystics from Meister Eckhart to Angelus Silesius. This promise I now propose to endeavour to fulfil by giving a summary of Dr. Steiner's remarks upon the thought of each of these remarkable men. In the following pages, therefore, I shall try to present, as clearly as considerations of space will permit, Dr. Steiner's leading ideas, with only an occasional comment or remark of my own interspersed here and there.

The reader will recall that, according to our colleague's view, the objective world undergoes a veritable rebirth in the mind of the man who has acquired that new sense of the real significance of his own self, upon which the doctor lays so much stress; he therefore introduces us to his study of Meister Eckhart with the observation that Eckhart's conception of the world was saturated through and through with the feeling that the objects which make up the outer world are born anew as higher entities in the mind (*Geist*) of man. Like St. Thomas Aquinas, Eckhart belonged to the great Dominican order—the most learned of all the monastic orders—and was himself a thorough-going admirer of that great theologian. Although doubtless Meister Eckhart desired, and indeed fully believed himself, to be a truly orthodox Christian after the teaching of Augustine and Aquinas, yet his testimony as to God was not theirs. "Some people," he writes, "want to see God with the same eyes they see a cow withal, and want to love God as they would love a cow. So they love God for the sake of outward riches and inner comfort; but such folk do not rightly love God. . . . Simple folk fancy they should

behold God as though He stood there and they here. But it is not so. God and I are one in the act of knowing (*im Erkennen*)." And thus again and again Eckhart plainly shows that underlying all his statements are the experiences of that inner sense which has been alluded to. For instance, in his booklet upon *Loneliness*, he writes: "Here thou must know that the Masters say that in every man there are two men. The one is called the outer man, that is sensuousness; and five senses serve that man and yet he acts through the power of the soul. The other man is called the inner man, that is that which is within the man. Now thou must know that every man who loveth God makes no more use of the powers of the soul in the outer man than so far as the five senses absolutely need; and that which is within turns not itself to the five senses, save in so far as it is the guide and conductor of the five senses and shepherds them, so that they follow not after their craving towards animality." One who speaks in such wise of the inner man cannot longer direct his gaze upon a Being of Things lying *outside* himself; for he sees clearly that from no kind or species of the outer world can this Being come to him.

An objector might urge: "What can it matter to the things of the outer world, what you add to them out of your own mind? Do but rely upon your own senses. They alone give you information of the outer world. Do not adulterate by a mental addition what your senses give you in purity, without admixture, as the image of the outer world. Your eye tells you what colour is; what your mind knows about colour, of that there is nothing whatever in colour itself." To this, from Meister Eckhart's standpoint, the answer would have to be: The senses are a physical apparatus. Therefore what they have to tell us about objects can concern only that which is physical in the objects And this physical in the objects communicates itself to me in such wise that in myself a physical process is set going. Colour as a physical process of the outer world sets up a physical process in my eye and brain; and thereby I perceive colour. But in this manner I can perceive of colour only so much as is physical, sensuous. Sense-perception cuts out everything non-sensuous from objects. Objects are thus by sense-perception stripped of

everything about them which is non-sensuous. If I then advance to the mental, the ideal content, I in fact only reinstate in the objects what sense-perception has shut out therefrom. Thus sense-perception does not exhibit to me the deepest being of objects, it rather separates me from that being. But the mental idea seizing upon them again unites me with that being. It shows me that objects are inwardly of exactly the same mental (*geistigen*) nature, as I myself. The barrier between myself and the outer world falls through this mental (*geistige*) seizing upon things. I am separated from the external world in so far as I am a thing of the senses among other things of the senses. My eye and colour are two different entities. My brain and a planet are two different things. But the ideal content of the planet and of colour belong together with the ideal content and my brain and eye alike to a single ideal entity.

But this way of looking at things must not be confused with the very widespread anthropomorphising conception of the world, which imagines that it grasps the objects of the outer world by ascribing to them qualities of a physical nature, which are supposed to resemble the qualities of the human soul. This view asserts: When we meet another human being, we perceive in him only sensuous characteristics. I cannot see into my fellow-man's inner life. I *infer* from what I see and hear of him, his inner life, his soul. Thus the soul is never anything which I can directly perceive; I perceive a soul only within myself. My thoughts, my imaginations, my feelings, no man sees. Now just as I have such an inner life, besides the life which can be outwardly perceived, so too, all other beings must have such an inner life. This is the argument of the anthropomorphic standpoint, and it leads to a sort of pan-psychism, an ensouling of all nature.

But this view depends on a misunderstanding of what the awakened inner sense really gives us. The spiritual (*geistig*) content of an external object, which reveals itself to me in my inner self, is *not* anything added in or by thought to the outer perception. It is just as little this as is the spirit of another man. I perceive this spiritual content through the inner sense just in the same way as I perceive its physical content through

the physical senses. And what I call my inner life in the above sense (*i.e.*, thoughts, feelings, etc.), is not at all, in the higher sense, my spirit (*Geist*) ; for it is the outcome of purely sensuous processes and belongs to me only as a purely individual personality which is nothing more than the result of its physical organisation. It is my individual, human soul, and I have no right to infer the like in other objects which do not possess a brain and nervous system like my own. But this, my individual soul, is not the highest spiritual element in me. This highest spiritual element must first be awakened through the inner sense, and when it is awakened, it is one and the same with the spiritual element in all things.

The illumination which has thus been brought about through the inner sense is, according to Eckhart's view, the entering of God into the soul ; and he names the light of knowledge which flames up through the entering in of God into the soul, the "spark of the soul," and writes of it : " This spark is in very deed God, in that it is a single oneness and bears within it the image of all creatures, image without image, and image upon image."

On this foundation Meister Eckhart builds up his relation to God. It is a purely spiritual one, and cannot be modelled according to any image borrowed from human individual experience. Not as one separated individual loves another, can God love his creation ; not as architect builds a house can God have created it. All such thoughts vanish before the inner vision. It belongs to God's very being that He should love the world. A God who could love or not love at pleasure, is imagined according to the likeness of the individual man. " I speak in good truth and in eternal truth and in everlasting truth, that God must needs ever pour himself forth in every man who has reached down to his true root to the utmost of possibility, so wholly and completely that in His life and in His being, in His nature and in His godhead, He keeps nothing back ; He must ever pour all forth in fruitful wise." And the inner illumination is something that the soul must *necessarily* find when it sinks itself deep into the ground of its being. For God *must*, by virtue of His very nature, reveal Himself. " It is a sure and certain truth, that it is a necessity

for God to seek us, exactly as if His very godhead depended upon it. God can as little dispense with us as we with Him. Even though we turn away from God, yet God can never turn away from us."

Eckhart is thus conscious that it belongs to the perfectness of the Root-being of the world to find Itself in the human soul. This Root-being indeed would be imperfect, ever incomplete, if it lacked that part of its unfoldment which comes to light in the soul. What happens in man belongs to the Root-being; and if it did not happen, then the Root-being would be but a part of Itself. In this sense, man can feel himself as a *necessary* part of the being of the universe.

But this relationship of the soul to the Root-being must not be so conceived of, as if the soul in its individual nature were declared to be identical with this Root-being. The soul which is entangled in the sense-world, and so in the finite, has as such *not* yet got within itself the content of the Root-being. It must first annihilate itself as a separated, individual being; and this Meister Eckhart most aptly terms an "*Entwerdung*," literally, an "Un-becoming," or "In-volution."

From these premises Eckhart also builds up a pure conception of Freedom. In its ordinary life the soul is not free; for it is interwoven with the realm of lower causes, and accomplishes that to which it is compelled by these lower causes. But by "vision" it is raised out of the domain of these causes, and acts no longer as a separated soul. The root of being is laid bare in the soul, and it can no longer be caused to act by anything other than itself. "God does not compel the will, rather He sets the will free, so that it wills not otherwise than what God Himself wills. And the spirit (*Geist*) desires not to will other than what God wills; and that is not its unfreedom, it is its true and real freedom. For Freedom is that we are not bound, but free and pure and unmixed, as in our first outpouring." True, such an one cannot do aught that is not good; for, in truth, he does not serve the good, but the good realises and lives itself out in him.

BERTRAM KEIGHTLEY.

THE MIRROR OF WISDOM

It is said that once there came to a thinly populated land a king possessed of certain powers of the soul which made him fit to be a leader of men. Some say he was a god incarnate, whose powers and knowledge were not human but divine. He came, and with him a small band of followers; and he drew the peoples of the land to him, and welded them together, so that they became a nation.

After he had ruled them in peace for many years, he departed from them, and left his son to rule in his stead. Thus it happened during a long period of time that son followed father upon the throne. As time drew on the rulers grew less wise and strong; and the people waxed in power as the rulers waned.

At last it came to pass that there sat upon the throne a very young man, less strong than his counsellors; and he was grieved in his heart because they urged upon him action that seemed to him to be evil.

Within the capital of the land was a great space planted with trees, and within that space a temple of granite which no one entered; the key thereof was held by an aged man, the last of a line of seers. A certain charge had been given to the people through the mouth of the seer, that the temple should not be opened save on the day when the king should die childless, and the country be left without a ruler.

Now the chief counsellors of the king were a man of great and subtle intellect, and a strong and proud warrior, violent and masterful, though of small wit; and these men urged upon the young king that knowledge should not thus be kept from the people because of the word of a long dead king, passed downwards through the ages, and uttered by the mouth of a seer, who might be misled by his own visions.

At length the warrior was so clamorous in the matter, that

the king, who secretly feared him, came, in company with his chief councillors, to the Shrine. There, standing before the closed doors, which were of shining golden-bronze, curiously wrought, he bade the seer lay in his hands the key; his lips trembled as he spake, for a voice within his heart, which he feared to obey, forbade him to do that which outer voices urged upon him. The seer looked at him lovingly and compassionately, and then said:

"Behold, in the days that are passed I was thy teacher, and thou art dear to me. The king hath power to command me; but now I pray thee, suffer that I speak, not to the king, but to the youth who was my pupil."

Then the king bade him speak thus, and he said:

"O my son, pluck not the fruit before it be ripe; stretch not forth thy hand to open this door! For thou canst not turn aside the purposes of the gods, which are that verily this door may not be opened till the king shall die childless."

The young king paused, and the tears gathered in his eyes; but those who stood beside him cried scornfully:

"There is, in our opinion, neither reason nor justice in thy words, O seer; for there is, in our judgment, no reason for the closing of these doors."

Then the seer, unheeding them, asked:

"Is it the will of the king that these doors be opened?"

And the king, who could not speak for inward shame, bowed his head. Whereupon the seer silently handed him the key; and, having done so, he cried in a loud voice, saying:

"Approach, O king, and open these doors, if such be thy will."

The young king approached, and fitted the key in the lock, thinking in his heart that it would refuse to turn, and thus the doors would remain closed till the appointed hour, unless he were constrained to shatter them. But it was not so, for the key turned very easily, and the doors moved; but, before they opened, the king gave a great and bitter cry, and fell on his face. When they raised him, they found he had fallen dead on the threshold, without the open doors. Within the doors they saw only a room paved with white stone; and a flight of stone

steps leading to a dais of stone, and against the wall at the back of the dais a great crystal mirror; glimmering, cold and pure, in the dim light of the silent, shadowy place.

There was a loud outcry and much lamentation because the king was dead; but the old seer stilled it solemnly with up-raised hand, and, at his command, they bore the dead youth to the dais and laid him upon it, and the seer, standing on the steps that led thereto, harangued the people after this fashion:

"O ye men," he said, "truly this hour was known to me, and to the great king who reared the shrine. For this your king of long ago was one to whom it was given to enter the land where past, present and future are not three, but one; and he, perceiving this hour, provided for the country's need. For the word of the king has come to me, even as to my brethren, the seers who went before me; and the word is thus: Unless the king be wise, there shall be no peace for the land; and no man hath ever yet been wholly wise, save he have received the word of wisdom the king alone can teach; for lack of which this your ruler lies dead. During many years this land hath suffered grievously for lack of wisdom, and it shall suffer yet more, unless wisdom return to it. Now, therefore, let your greatest men appoint a day, and come before this mirror, and he who shall read within it the word whereof I speak, shall be your king, and restore to the land the joyous days that are gone."

Then the people dispersed to their homes; and they wept, for they loved their young ruler, who, even in his weakness, had not been wholly unwise, for he was gentle and kindly. There was great mourning in the land, for the people feared that that proud and cruel warrior whom they did not love should learn this word of wisdom, and be their king.

On the appointed day the people gathered without the Shrine of Wisdom; the nobles and priests entered therein, and the seer stood alone upon the steps leading to the dais. There were three men chosen who were to gaze within the mirror of the king; these were the late king's two chief councillors, the learned and subtle man, and the masterful warrior; and the third was a man of saintly and retired life, to whom had been granted many visions, and who was versed in the secret lore of the priests.

It was he who, bare-footed and clad in the garb of a recluse, ascended the dais and stood before the mirror. The people saw his face and form reflected therein; as for him, he too perceived himself, but robed in the vestments of the chief priest, with a glory round his head, and with symbols of sacerdotal power in his hands. In that hour he perceived somewhat of the hidden desires of his soul, but the word of wisdom he did not see. So weeping sorrowfully, because a sudden shame and inner knowledge had shown to him the dark places of an otherwise pure heart, he went out, and living thereafter in much humility among the sorrowful and oppressed, he grew to be very wise and holy, and the people loved and followed after him, as they loved and followed no other man.

He who next ascended the dais was the warrior, who had counselled his king to his death; his face was flushed with pride and ambition, and in his heart he rejoiced; he gazed in the mirror as one who would compel the vision he desired. The people saw his face and his gigantic form reflected therein; they saw his eyes grow angry, and he raised the war club which hung at his side as though he would fain have shattered the mirror. Then he turned and strode from the dais, and when one asked him what he had perceived, he answered fiercely by a curse upon the mirror and the seer. Pushing wrathfully through the people he went to his pavilion of cloth of gold, which was pitched without the Shrine; for the man was as a child in his love of glittering shows, and everywhere he journeyed with much pomp and pride. His slaves followed him, trembling, and, in truth, they had need to fear, for three he slew by a cruel death, because of his rage at his own failure. His soul seethed within him like the soul of an angry beast, so that he saw neither men nor things justly, but only as they seemed to his shaken, stormy soul. And he fiercely blamed the mirror, and the seer who guarded it, and the king who set it up, because he could not see the word he sought; but himself he blamed not at all.

Lastly there came that councillor whose intellect was great, and his brain keen and subtle. Within his soul was a very great and calm pride, for he was aware of his wide knowledge and his subtle wit, and he believed his judgment to be very stable,

balanced, and acute; therefore he did not doubt that to him would be shown the word he sought. He mounted the dais, and the people beheld his stately form, pale face, keen eyes, and massive brow reflected in the shining surface. Within the mirror's depths there dawned a light; it shone outwards from the surface, and quivered round the man on the dais. Then, as though struck backwards from his form, it faded. Both he and the people alike saw his reflection wax huge within the mirror, so that it filled it from top to bottom, yet the word of wisdom was not shown to him, but only his own greatness. Then he, erect and proud, with cold eyes, and bitter disappointment in his heart despite his outward calm, went forth from the Shrine, and the seer closed the doors, and sat alone upon the steps without.

While he sat there he became aware of a young lad of a fair and shining countenance, clad in the fine linen garments worn by the slaves of the wealthy, who came lightly towards him, and with a smile as of one whose heart is at peace, said:

"O father, suffer me to enter the shrine, and gaze upon the mirror."

The seer perceived a light that shone about the lad, and he said, gently:

"Who art thou, O youth?"

And the youth replied:

"I am the son of a prince in a land far off, who, being taken captive by my father's enemies, was sold into slavery in this city, to serve the great warrior who this day has made trial of the mirror."

The seer said: "Report speaks loudly of the harshness of thy master, yet thy face is joyous; how can this thing be?"

The youth replied: "In truth, mighty seer, when I dwelt in my father's house, it was given me to behold the face of the king by whom this mirror was bestowed upon the people; and the power and marvel of him so enchanted my soul, that in whomsoever I serve I see the likeness of the king. Wherefore the service of a harsh master and the tasks of a slave are willingly undertaken by me, for they are to me a royal service, and a post of high honour; and hence I am content and very light of heart."

The seer answered, gazing earnestly upon the young man: "By whose authority, O son, comest thou to make trial of the mirror?"

The youth replied: "'Twixt light and darkness, sleep and waking, there stood by me a man bearing the seal of the king. He shone as the sun, and gleamed with many glorious lights; and he said to me in my own tongue, 'Go thou, and demand to gaze in the mirror on the day when thy master stands forth to look therein. Nevertheless thy hour is not yet.' Then he, smiling, blessed me. And I rose and came forth into the light of dawn; and I bathed me in the river, and went in lightly to serve my master, till the fit hour when I should seek thee, O seer."

Then the seer rose, and kissed the youth, saying: "If the people suffer it, ye shall surely gaze upon the mirror. For I know thee; and this hour also was shown to me and to my brethren."

And when the people were summoned, he stood on the steps of the Shrine, with the youth beside him, and told them his purpose. When his voice ceased there was for a while silence; then that subtle councillor, whose form had filled the mirror, spake pridefully, and his cold voice was like the clash of steel on frozen ground, saying: "Who is this youth who seeks to be our king?"

And when the seer told him further of the matter, he turned to the people, saying: "Will ye seat a slave upon the throne of your kings?"

Then the seer told him of the lineage of the youth, whereat he made answer: "Will ye accept the words of a wandering slave lad? If this be suffered we shall have from among our scullions many claimants of the crown."

Thereupon a tumult rose, some saying this, and some that. At last the subtle pleadings of the learned councillor, and the angry ravings of the warrior who had bought the young man in open market from the merchants, prevailed; and they seized the youth and bound him to a tree without the Shrine, and there scourged him till he seemed as though dead, and they cast his body into the sea.

Soon there was great conflict in the land; for the angry warrior urged upon the people that the seer had, through cunning arts by which he controlled the mirror, kept from them the wisdom, which should have been theirs, so that he might place on the throne this youthful slave, who was his tool and mouthpiece. This warrior, who possessed no subtlety of wit, railed against the seer for withholding from their sight the word of wisdom in the mirror; while at the same time he vehemently protested that the seer had no wisdom at all, but was deceived by a lying spirit, wherefore the people should not heed him, but should place on the throne a man of might, a tried and strong warrior.

In the meanwhile the learned and subtle man was going among the people, explaining to them the portent they had seen; for he showed them that he had grown greater than the wisdom the king's mirror could teach, and therefore when he gazed in the mirror he blotted that wisdom out wholly with his own reflection. The people were greatly troubled and bewildered, and they railed, raved, argued, discussed, and weighed the matter, every man according to his own nature; and each one arrived at the decision towards which his desires urged him. And the din and confusion were such that the peaceable groaned in spirit.

At last the learned councillor and his followers, who were the more sober-minded of the land, and the warrior and his turbulent soldiers and slaves, came to the Shrine, and commanded the seer, on pain of death, to cease from the evil magic whereby he held back the vision of the mirror, and left the land desolate without a ruler.

Then the seer flung aside the doors of the Shrine, and mounted on the dais and the people trooped into the hall and stood there, expectant. And in the mirror were reflected the glare of torches and the gleam of naked swords, the pale scornful face of the subtler claimant of the throne, who veiled his desires even from himself, and the heated angry countenance of the less subtle warrior, whose grasping eagerness all men could perceive. The seer raised his hand, and they grew silent; then he spake, and his voice tolled through the hall like metal clanging upon metal;

"O fools!" he said, "Fools are ye, alike whether ye be humble, or wise in your own conceit. What profit to rail against the mirror, or against me who guard it? Can I fashion for you clean hearts, and minds clear as this mirror before which I stand? Behold, now, take ye a scavenger from your streets and robe him in the royal robe, since ye have slain the messenger who came to you in the garment of a slave. Take your vilest and robe him in a robe of purple and rejoice; for it is the robe ye worship and not the wearer; it is the garment ye seek, and not that which it veils; it is the outward things ye perceive and not the inner. What use to preach wisdom to men who are deaf, to men so sunk in folly that they will fight and blaspheme in the very Shrine of Wisdom? What boots it to speak wisdom to you, vain and carnal fools? What profits it to send messengers to you, that ye may slander them with your tongues, proclaiming them liars; and scourge them with your whips of steel and cord, woven by the hands of ignorance; that ye may spurn them in your vain-glorious folly, and in the ingratitude wherein ye rage as beasts of prey. Wrangle, O fools, tear and rend each other with none to guide you; for were it in my power, I would not deliver the word of wisdom to men so sunk in folly that they are unable to perceive their low estate."

Then the warrior who claimed the empty throne, gnashed his teeth in wrath; and, being mad with fury, he struck his sword through the seer's heart, and he fell on the dais before the mirror of wisdom, and his blood fell slowly, drop by drop, down the steps, and trickled over the stone floor; and the people, half fearing what had been done, fled out of the place, and the dead seer lay there alone in the empty Shrine of Wisdom.

Then, since there was no sign to point to the people who should be king, the fiery warrior and the subtle councillor jointly governed the land. But in their hearts was bitter rivalry, and the warrior, who was simple and foolish, knew that he hated his rival; but the keener and subtler man wove himself a web of the mind, wherewith he deceived himself, and called his hatred and jealousy by other names, and prided himself mightily upon them. And, after a while, the simpler and more honest man broke into open warring against his rival, and in a great battle he was slain;

and the more learned of the twain became sole king. But though he was a man of keen intellect he was not wise; and the land suffered. The soldiers of the dead warrior were very turbulent, and much grief and wrong fell on the people; and their minds were like the restless weary sea, beating on the cold rocks that throw back wave after wave, and are themselves unshaken. So did the minds of the people throw themselves restlessly against the woes and wonders of life; and there was neither peace nor joy for them, nor any light, and the hand of each man was against his fellow.

And the new king sought earnestly to rule the people well; but they saw that the pride of his bearing failed, and was replaced by a great weariness. Day by day his hair grew grey, his face more stern, and his eyes more tired and sorrowful, and within them dawned a great wistfulness, and an eternal question. The people perceived that he sought out that gentle-hearted man, who had stood in the Shrine of Wisdom, a claimant for the throne, and failing, mourned his own weakness, and went forth to mend his life. These twain, the new king and he who sought to aid the people in their sins and sorrows, were much together. After a while he whom the people loved began to draw around him a little band of those who grieved for the evilness of the time—men and women into whose souls the iron of the woes of others had entered, poets, and those seers of the hidden things who speak their vision as music, and those, a slender band, who loved better a sorrowful truth than a joyous lie. In these had dawned a great humbleness of mind and heart; and they began to cry in their souls: "Hypocrites are we, and self-deceivers, fools and blind, as long ago the seer, whom we slew, said unto us. Yet in our hearts we bear the seed of wisdom. Water it, O dew of heaven, that it may grow and bear fruit."

It came to pass that it was a custom among these to hold night by night in the Shrine of Wisdom, a silent vigil in which each seeking soul felt itself bound to the rest by a common searching, and a common life, until at times there grew up in that little band a sense that they were not many, but one, and they gathered together with strong crying of the heart, that silent crying which alone has speech. Sometimes, when they

were thus gathered together, there came amongst them a tall man, with a pale face, sad eyes, and a still dignity of bearing. They knew he came as a soul stripped of outward show, naked and alone in spirit, as all must stand at times, if they would seek and find; nevertheless, in reverence of his office, they would stand aside to let him pass out first from among them, when they parted.

It befell that on the tenth anniversary of the day on which the seer was slain, these people held their vigil. They were a dwindled band, for some had grown weary of waiting for a sign. But those who had strength to endure cried mightily in their souls for light; till of their cry was fashioned a strong compelling power that claimed and seized, as by violence, the thing they sought. As they were together thus they heard a sound, and the sound was as the trampling of a horse, crossing the river ford without the city. And the sound drew near and nearer, till it ceased without the door; then upon the door, which was of shining bronze, was heard the ringing stroke of a lance, and the people listened and moved not. Twice came that blow, and thrice. At the third stroke, he who was their king cast open the doors wide, and they waited to see what should chance. Then there came into the midst of them a young man clad in silver-shining armour, very white and pure, bearing a lance in his hand, his helm was laid aside and his head was bare, so that they saw his face, and beheld with awe that it was he whom they scourged and cast into the sea. But now the fashion of his bearing was changed, and he entered in as one who pleaded not, as in the former days, but claimed and took. Thus, then, he entered, and it seemed that about his head and about his feet there flickered a pale elf light. He mounted upon the dais, and before the mirror of wisdom he knelt, that the sign might come, and the people know their king, Those who watched perceived with awe that he cast no shadow, neither reflection of himself within the mirror, so that it abided clear and pure.

Now, some there be, who say that what he beheld within the mirror was this: The shadow of that ancient king who gave the mirror to the land that thereby the people might know their lord, and over the heart of the king a jewel fashioned as a rose,

and in the heart of the rose the word of wisdom, flaming like pure fire within the jewel. But others say this is but a weaving of words to shadow forth a thought that may not be voiced.

But the people who watched saw a light, like the milky-blue shimmer of white moonlight upon steel, strike outwards from the mirror, and smite the young man who knelt there. And as it smote, the fashion of his form was changed to their eyes, and they beheld him no more in human form, but as a shining sphere of living fire, through which the light from the mirror struck and shone upon the people. Then the great glory of the light faded, and they beheld only a young man, clad in white armour, kneeling upon the dais. And he rose, and turned to the people. Behind him the mirror glowed softly like a rose, and lit his armour with faint rosy light, which gleamed thence on to the people; and they stood with bowed heads, and durst not gaze upon him. But among them were two, on whom the light chiefly shone. And these knelt, and kneeling gazed. They who knelt before him were the man of subtle reason who had been their king, and he, that pitiful and humble soul, who gave the people love.

MICHAEL WOOD.

THAT it is possible for the soul to depart from, and enter into the body, is evident from him who, according to Clearchus, used a soul-attracting wand [? the thyrsus (or caduceus) used in the mysteries for this purpose] on a sleeping lad; and who persuaded Aristotle, as Clearchus relates in his Treatise on Sleep, that the soul may be separated from the body, and that it enters into the body, and uses it as a lodging. For, striking the lad with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was immovable when the soul was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body, by means of the wand, after its entrance related every particular. From this circumstance, therefore, both the spectators and Aristotle were persuaded that the soul is separate from the body.—From a Fragment of the Commentary of Proclus on the Tenth Book of Plato's *Republic* (TAYLOR).

THE FORGIVENESS OF SINS

In the celebrated fifteenth chapter of his great work, Gibbon sets forth five causes which contributed to the growth of Christianity. It seems strange that he omitted to dwell upon the fact that the new religion offered to those who accepted it the forgiveness of their sins; though we find an allusion to the distinction between the new faith and the religion of the Roman world in the following lines:

"It is a very ancient reproach, suggested by the ignorance or the malice of infidelity, that the Christians allured into their party the most atrocious criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away, in the water of baptism, the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation."

It seems evident that the doctrine of the forgiveness of sins was an element of great importance in the problem discussed in the chapter referred to, and that the same doctrine, in the hands of the Catholic Church and of the Protestant Churches of our own time, has been, and is, an element of importance second to no other in the development of orthodox Christianity. While the language quoted above is perhaps intentionally exaggerated, the distinction there pointed out is a true one, separating Christianity, as a formal scheme, from the older religions in existence at the time referred to, and in our own time as well. One has but to listen to the words of any earnest exhorter, preacher, revivalist or Salvation Army leader, or to turn to the volumes of homilies and exhortations which have come down to us from the past, to get evidence that not without a distinct purpose did the Catholic Church put the forgiveness of sins into so prominent a place in its scheme as to call for the insertion of that doctrine in its creeds. The writer is not aware that this subject has been discussed from

a Theosophical point of view,* bringing out the relation or conflict, as the case may be, between the Christian doctrine of the forgiveness of sins and the Indian doctrine of karma, and therefore proposes to suggest some considerations on the subject in the hope that they may lead to further thought and discussion.

It will not be necessary to expound the orthodox Christian doctrine, based upon vicarious atonement, as we all know it already. The Vedântin also knows that this doctrine, as popularly taught, interposes a something from without between human actions and their natural consequences; and his convictions as to the just government of the world being based upon the law of karma, as it has come to him in ancient literature and more recent Theosophical writings, he sees so wide a difference between these two systems that he may well despair of finding any meeting-ground, any place of reconciliation, between statements which appear to be mutually exclusive. Nevertheless, it is the belief of the writer that such a meeting-ground and place of reconciliation may be found, if one turns from the terms upon which the forgiveness of sins is offered by the orthodox Christian Churches to the terms upon which it was offered by the Founder of Christianity as recorded in the New Testament. Reference is particularly made to the "Sermon on the Mount," and to similar discourses in the synoptical gospels, for the reason that in the midst of the great differences and conflicts of opinion which are abroad at this time, we find the discourses above referred to generally acknowledged to be those contents of the New Testament least open to the suspicion that alterations and additions have been made to the original records by later writers. To those also who accept the New Testament in its entirety, the selection of these passages cannot be objectionable.

The preaching of the doctrine we are considering appears to have had its inception with the ministry of John the Baptist, who, we are told in Matthew, preached repentance, "for the kingdom of heaven is at hand." "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and they were baptised of him in the river Jordan, confessing their sins." We

* Mrs. Besant's just published work, *Esoteric Christianity*, contains a chapter on the subject.—ED.

read in Mark, "John came, who baptised in the wilderness and preached the baptism of repentance unto remission of sins." To this baptism, "to fulfil all righteousness," came Jesus, and later on we find traces of what this doctrine of the remission of sins really was, as set forth by Him in the very beginning of His ministry. The most important record we have, bearing upon this subject, is found in the brief form attributed to Jesus and familiar to every Christian, from world's end to world's end, in the Lord's Prayer. The revised version of the New Testament gives two variations of this form of words, both differing from the one in common use. Matthew reads, "And forgive us our debts, as we also have forgiven our debtors." Luke reads, "And forgive us our sins, for we also forgive every one that is indebted to us." With these passages it is desirable to group the following, that the principle underlying them all may be seen. From Matthew, "Blessed are the merciful, for they shall obtain mercy." And "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you." From Luke, "Be merciful, even as your Father is merciful. And judge not and ye shall not be judged; and condemn not and ye shall not be condemned; release and ye shall be released; give and it shall be given unto you; good measure, pressed down, shaken together, running over shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Taking the word "debts" to be used above in the sense adopted in the version of the Lord's Prayer in common use, that of sins or trespasses, we have there a definite statement by Jesus of the condition affirmed to be necessarily anterior to the remission of sins. It is obvious at a glance that there is no even remote reference to any scheme of vicarious atonement, or other form of substituted righteousness. The condition precedent is distinctly stated to be that *the supplicant has already discharged all other offenders from their offences against him.* If the other passages quoted above be examined, it will become apparent that the same principle applies. It is unnecessary to multiply words in exposition of the plain statement set forth in these passages, that every man will get from the world just what he gives to it.

That this doctrine of the remission of sins differs widely from that which is current in orthodox Christian Churches may be regarded as both their misfortune and their fault. In many, probably most, of these Churches, the theological and artificial presentation of their doctrine has become so habitual that the apprehension of this simple and beautiful truth has been dulled, clouded and at last blotted out. The great interest of the Theosophist in this connection lies in the possibility of demonstrating an intimate relation between Jesus' doctrine of the remission of sins and the Vedântin doctrine of karma.

If karma be regarded as a mere blind, unreasoning, unthinking, impersonal law, controlling the destinies of men, and chiefly alert in demanding an eye for an eye and a tooth for a tooth, we may well question whether the cancelling of an offence against that law is possible on any terms short of complete expiation; but we have no reason to form such a conception, though it is probable that such a misconception of karma is prevalent among those who have not taken pains to become better informed. The population of our world is the sum of its individual inhabitants, and the karma of the world is in like manner the sum of all that engendered by the composite units of humanity. If this world-karma has been engendered by the world's inhabitants, it can be modified by them, and is being modified daily and hourly. Karma is not a dead law but a living activity, in some measure at least within the power of the human will to affect, perhaps to control. How may this be possible? Let us take a concrete case of an offence committed by A. directed against B., by which the latter suffers loss, deprivation, injury to person or to reputation, or some other evil coming within what we regard as the domain of kârmic law. As this case stands, without further modification there appears no way of remitting or forgiving A.'s offence without the exaction from him of suffering, like in quality and quantity, to that which he inflicted; and at some time, in some life, he must pay the penalty. But let us suppose that B. declines to take the view that he had suffered any loss, deprivation, injury to person or character, or other evil, as the result of the act committed by A. Let us suppose that when he is smitten upon the one cheek

he turns the other also, and when one compells him to go a mile, he goes with him twain. If he resolutely takes this mental attitude and sends forth to the offender strong thoughts of forgiveness of his ill-intent and offence, and of good-will towards him, and subjectively refuses to permit his organism to be used as a resonator, to receive, multiply and send forth again into the world inharmonious vibrations, disturbing to its peace, he has thus, from a kârmic point of view, deprived the offender's act of any power to work evil through him, and has thus, in quite another form of words, forgiven or remitted the offence. He has cancelled the debt.

Objection may be here made that this line of thought leads to the conclusion that the forgiveness of sins, *in its practical operation*, is a human activity, and not, as widely believed, a divine prerogative. This is true, but we cannot admit the conclusion to have the force of an objection; on the contrary, it is, as we believe, the supreme truth of the matter. Nor does this conclusion rob the doctrine of the forgiveness of sins of any part of its interest and value, or of its claim upon the humble and devout gratitude of humanity. There was a time, not so very long since, when in the Christian world every activity of nature was piously believed to be a special manifestation of divine power. It was even regarded as impious to inquire curiously into the methods of such manifestations, and by the same authority which held that the forgiveness of sins was a divine prerogative, exercised through divinely appointed means of grace, and under special and defined conditions as to administration. The former of these two related conceptions has almost wholly passed away from the more intelligent of Christian believers, but the latter still holds its ground. Human thought has been actively occupied in recent years in forming larger conceptions of the nature of divine government, as Emerson says, drawing larger circles, embracing what has been and including much more in its sweep. The time has come for recognition of this truth, that through its own activities our race is working out its destiny, and that the law of its development is wrought into the very fibre of humanity. We bless the world, and we curse it. We forgive sins, and we fasten them upon the sinner with enduring bonds. Not of an

ecclesiastical organisation but of the race were the words of Jesus spoken, "Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained."

But, I may be told, the Lord's Prayer is addressed to "Our Father who art in heaven," and it is He whom we are there bidden to ask for forgiveness. How can the views you present be reconciled with that plain statement? Yes, and we read also "Thy Kingdom come," "Thy will be done." What do all of these expressions mean? Are they statements of fact? Has His Kingdom come and is His will done? Or are they petitions for special boons or gifts, as one would address some mighty monarch? There may be some or many who hold that the function of prayer is the asking for special favours for the petitioner; there will be few, I think, who will retain that belief after carefully examining its foundations. A better, because a truer, view of prayer is that it is an effort on the part of the separated human spirit to rise to its Source, and to enter into communion with the heavenly Father, rather than that it is a begging expedition. The object of prayer is to know God and His laws in governing the universe and man, and while in the practical work which we have to do we must regard the Law, in the hour of devotion we pass beyond to the Law-giver. Prayer and aspiration can not be directed, as it were, to a "Constitution and Bye-Laws of the Universe."

Indeed, these so-called petitions are not petitions at all. They are appeals to the divine order. We believe that cosmic evolution will go on. We believe that the divine purposes in regard to the human race, as shown in its progress to its present stage of development, will be carried out, that His kingdom will come and His will be done on earth as it is on the higher planes; and we believe that the acts of love and forgiveness, by means of which we lessen the heavy load of karma pressing upon the world, will make the world a better place for us to live in and lighten our own karma. All this we believe as law, but when we turn our devout hearts to contemplation of the good law and strive to raise our spirits to the Source from which that law flows, it becomes a very human necessity that we form some conception of a manifested God, in whose Person we make confident appeal to those immutable principles by which our existence is

governed. A realisation of its meaning puts him who repeats the Lord's Prayer, in a position substantially identical with that of the pious Buddhist who exclaims, "I take refuge in the Law."

It may be said with justice that the solution of this problem above suggested does not provide for the remission of the offences which B. may have committed, and further it does not take into the account the ill-intent with which A. attempted to fasten an injury upon B. To discuss these points satisfactorily is not possible in the necessary limits of this article, but it may be permitted to point out briefly that in these cases we rely with full confidence upon the general principle involved, that mental and spiritual action and reaction may be depended upon to take care of both of these human units. A. will find his ill-intent passing away under the influence of the strong vibrations directed against it, while B. will lose nothing by the transaction, as his good-will come back to him. The old Hebrew proverb reads, "Cast thy bread upon the waters and it will return unto thee after many days." The rising floods have covered the fields, and it seems a wild venture to cast abroad the good seed; but fling it broadcast, you who believe in a divine government of the world and that law and righteousness will prevail. It will find a lodgment, and will spring up and bear fruit, of which your share will come to you.

This view of the remission of sins places the responsibility for the sins of the world and their necessary consequences squarely upon ourselves, where it belongs, and involves the conclusion that it is for the human race as a whole to decide how long they will be in making a kingdom of heaven out of the conditions now surrounding us. It will be some time, no doubt, before any noticeable change occurs. For long ages to come will the saying remain true, "Woe to the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." Yet each one can do something to affect and hasten the beneficent outcome, and some, doubtless, can do and are doing much; these last will be those who have realised that it is possible to agree utterly and fully with one who, before he cheerfully laid down his life for the truth's sake, said "There can no evil befall a good man whether he be alive or dead."

HORACE L. CONGDON.

THE PLOUGHING OF THE FURROWS

We wonder how many members of the Society read the General Report issued annually from Adyar by our President-Founder; and yet there is no document better suited to bring home to our minds the truly world-wide nature of our international body, to foster that spirit of universalism which we believe to be the saving grace of our movement, and to broaden out our sympathies from the narrow limits of personal or local activities into a generous and enlightened interest in that larger life which is vehicled in the general body of an association whose proud boast it is to know no distinction of race or creed.

The manifold evidence massed together in this document of some hundred pages, coming as it does from the widely-spread Sections of the Society and its many other branches of activity, gives manifold proof in definite concrete form that a vigorous life is everywhere stirring in our organisation; and if any isolated member or branch should ever feel a touch of solitariness, a glance at the long list of branches and their officers of many nationalities should at once dispel all sense of loneliness, and arouse a glad feeling of confidence that here are friends, men and women, scattered throughout the world, confessedly desirous of helping to the best of their power every unit of our Society who desires to open up communication with them; and not only every member of our body, but also every soul who sympathises with the noble and exalted ideals which we set before us. And this thought induces the further reflection that, large as our actual numbers are, they do not by any means represent our strength; it is known to all of us that it is a peculiar fact in connection with our movement, that for one acknowledged member there are at least ten sympathisers with the objects we have set before us as the goal of our endeavour.

We doubt if there has ever been a more rapid growth of an

association with interests so wide, with a programme so bold, with objects so far-reaching, as that of the Theosophical Society. We have existed but one short quarter of a century, yet in spite of the fact that we have a programme which can appeal only to those who have some knowledge of human affairs, and who have freed themselves from the trammels of conventionalism and custom of thought, in spite of the fact that we have no popular cry, no simple form of propaganda suited to masses of people or groups of nationalities, though we have in every land to seek to adapt ourselves to widely differing environments, to refrain from iconoclasm, and yet to point out the unsatisfactory nature of every existing state of society or general system of thought—nevertheless, we have grown and gained strength, and that, too, frequently in the face of difficulties which would have utterly annihilated any movement which had not in it the strong promise and potency of a beneficent future.

Sensing as we do the glorious nature of our high endeavour, feeling profoundly the crying necessity of some reasonable solution when face to face with the chaos of life's problems, and believing with all our hearts that we are not the sport of a heartless destiny, but that the countless promises of a solution given to the world are the comfortable words of the servants of an all-knowing providence, we dare gladly to welcome the illumination of the dawn of a new spirit—new in our latter days, though as ancient as wisdom herself—which seeks to at-one those stupendous forces which little men have hitherto so busily striven to keep apart, and to separate out into religion, philosophy, and science. The light of this ideal, however, is so bright, so overpowering, that so far from imagining "we are the people," and so falling into the ancient error of the manifold sects, we are only too conscious of our own unworthiness, of our utter incapacity to attempt a so gigantic task of ourselves. We know *we* cannot do this thing, we feel we are at present but "a voice crying in the wilderness," we are conscious that many outside our ranks are far more fitted than ourselves to make possible the realisation of this sublime ideal; but we also are assured that every soul who hears the call, even the humblest, has the privilege of being trained for that great service which is perfect

freedom, and that even if he be halt and maimed now, he will be speedily healed so that in the near future he may work in full use of his powers, and intelligently carry out the plans of the great Architect of good.

Nor is this the unsubstantial figment of a dream; there be those of our number who know it is true, and some even who have manifested its truth in extraordinary fashion, and that too in ways that even the dullest can perceive. We have all heard how Helena Petrovna Blavatsky was on more than one occasion snatched from death when all hope had been abandoned; she declared that this was done for her by her beloved Master because she still had work to do and the will to do it. In the Report before us our President-Founder relates how that, in obedience to the suggestion of the same watchful care, he left at Honolulu the vessel in which he was sailing to San Francisco, and so escaped the fate of 150 passengers who went down in her. And yet again in the same document we read how our tireless colleague Annie Besant arrived at Adyar so prostrate from recurrent attacks of fever that she had to be carried to her chamber. No one expected her to lecture, yet, though it took her five minutes to descend from her room to the hall below, she lectured for an hour and a quarter to a packed audience of 1,500 people without a falter of voice from beginning to end, and so with the rest of her course. That this was in fact a triumph of will exercised by Mrs. Besant herself is true, but that it was something more than this may be seen from the following extract from a private letter from Adyar to a friend in London. I do not know who wrote it, but the writer was apparently unaware of the previous absolute collapse of our brave colleague, and bears witness to the even more than ordinary force of her words.

"We have had a glorious Convention, it was the best ever yet held here, I wish you could have been present.

"It has meant more to me than any I have attended, and I have tried to store all in my mind for future reference, but, after all, the intellectual help is not what we most prize. Something comes with Mrs. Besant that we value much more, the inspiration to higher living, the determination to let nothing hinder us in our struggle upwards.

"I think Mrs. Besant never gave so convincing a lecture as the last one. Her audience was intensely interested, no one could help seeing the same grand truth running through each religion, as she so beautifully brought out the gem of each one, and made a crown, as she finished the lecture, which everyone could see in imagination as she so artistically painted it with her sublime words.

"They were so mighty, all sat as in another world for a moment, lifted for a time out of matter and gross things.

"It was so grand, no pen can possibly describe it, at any rate mine cannot!"

We do not, however, believe in miracles, though such happenings as those above alluded to would have been so accounted in the past and many a gorgeous legend woven out of them. We do not believe in the "interference" of "absolute deity" in human affairs; on the contrary, we believe in the unchangeable laws of that deity. The laws are there, it is for man to learn their nature. Thus we have a sure confidence in the possibility of man's ever-evolving knowledge. Such higher knowledge we believe to be ever possessed by those who truly guide human affairs, and such knowledge we believe is the promised heritage of every child of man who will gladly subordinate himself to the dictates of wisdom. Such knowledge, such gnosis, such wisdom, we further believe to be to-day possessed by the Elder Brothers of our race, and to them is entrusted the guardianship of their younger brethren. On these we rely as Teachers, Watchers and Helpers, and in that firm confidence we go forward, eager to do what little we can, and believing that even our mistakes and weaknesses, if we be but honest and true to ourselves, will be used for the good purposes of a beneficent providence which knows our imperfections far better than we do, and makes allowances for our errors from the standpoint of a wisdom which sees how all is working together for some great end that as yet we cannot even surmise.

But to return to our General Report and the notice of some of its more prominent features. The anniversary meeting held at Adyar, on December 27th and 28th, was a record gathering. Delegates came from the far Punjâb and North West Provinces,

many came from Bombay ; Ceylon in the distant south sent eight representatives. The last meeting at Adyar in 1899 was so overcrowded that it resulted in much inconvenience and even destruction of property. This year efforts were made to limit the crowds by tickets of admission, but though the hall holds 1,500, some six hundred applications had to be refused.

The President-Founder's address began as follows :

"Brothers: At the close of the first year of the second quarter of our corporate history, we may well congratulate ourselves upon the results of the last twelve months and the outlook for the future. In glancing over our world we see that activity has been the rule everywhere, slothfulness the exception. There is no part of the field of our activities where one can say that we have made no advance, unless it be in Germany, where the circumstances are exceptional. . . . The Indian part of the movement has been most active, as well as the Italian, the Swiss, and the North and South American. A strong and vigorous centre of influence has been created at Honolulu, in the mid-Pacific; a wave of energetic activity is sweeping through the United States, and the indications are that we shall soon have a new Section in South America. . . . If we needed any specific proof of the prosperity of the movement we can find it abundantly shown in the increased circulation of our literature, and in the universal interest which prevails among thoughtful minds in the subject of theosophy. The one weak point and danger which threatens us is the tendency in certain quarters to the growth of unreasoning hero-worship and concomitant dogmatism. I reiterate my protest against the attempt to impose upon members or outsiders the idea that there is in our Society such a thing as orthodoxy, or an inspired book or teacher. I call upon my colleagues in all countries to keep in mind the spirit of our Constitution and the letter of our Rules, and to unite together to oppose and put down everything among us which savours of narrowness and sectarianism ; the Society can only flourish on a foundation of absolute liberty of thought and speech, within, of course, the limits of good taste. One may revere a great teacher without turning oneself into a slave."

One of the main reasons why Henry Steel Olcott is the

President of the Theosophical Society is that he has from the very beginning seen clearly that this liberty of conscience and freedom of thought is the all-essential condition of a sane evolution of mystic and theosophic ideas in the modern world. His duty has been jealously to guard the constitution of the Society from the sudden impetuosity of a too strenuous enthusiasm which is ever occurring in some form or another in units and groups of units of our corporate association. On the other hand he has also to guard the Society from the ambition of those who use the name of freedom as a cloak to cover the schemes of their personal ambitions; and it is instructive to notice how those who in the past have raised the cry of freedom in the Society falsely for their own purposes, have departed from our ranks to become the dictators of an absolute tyranny over the minds of their credulous adherents. Our President is not a teacher and has never claimed to be a teacher, but his work is none the less most necessary for our common welfare, and it is to be doubted whether any of those whom we recognise as specially gifted for the exposition of doctrine and the increasing of knowledge, could have held the balance so evenly as he has done and, as we hope, will do for many a long year to come.

That our hope in this, moreover, is based on reasonable expectation, is amply shown by the fact not only that the Colonel himself, although he has passed the allotted span of three-score years and ten, feels that he has a good twenty years of work still in him, but that he has just given a striking proof of his perennial vigour by accomplishing a tour of no less than 47,000 miles. Those who had the pleasure of meeting him at every point of his long journey—and they may be numbered by thousands—can bear witness that they always found him the picture of health and strength, vigorous and cheerful beyond expectation. He was especially delighted with his reception in South America; and since then several new applications for charters of branches have been received from our Spanish-speaking brethren on that continent, and the formation of a properly constituted South American Section is imminent. In Europe, also, we have to record the formation of a new Section, chiefly owing to the

organising energy of Mrs. Cooper-Oakley, who has, however, been careful to allow the movement in Italy to develope on Italian lines. With the formation of the South American we shall thus have ten Sections: the Indian, the American (the name of which may perhaps have to be altered to the United States or North American), the South American, the Australasian, the New Zealand, and in Europe, the European, Scandinavian, Dutch, French and Italian Sections. The time is near when the European Section, now consisting only of Great Britain and the non-sectionalised countries of Europe, may resolve itself. It has done its work, and thrown off four independent Sections on the Continent; we of Great Britain may soon revert to our old title of the British Section, and our colleagues in the various countries whose branches are not as yet sufficiently numerous to be organised as Sections proper, may perhaps be constituted into national groups by the President-Founder. It will make no difference to our real ties of affection and the continuance of our fraternal interest in one another's welfare. It is purely a question of convenience of organisation and no severance of those bonds of amity which are the sole compelling power in our beloved Society.

Referring to India, Colonel Olcott reports most cheeringly of the general activity of the Section, and adds: "The almost superhuman efforts made by Mrs. Besant during the past three years have resulted in the establishment of the Central Hindu College at Benares on a firm foundation, and its moral influence is rapidly spreading throughout the Peninsula. This will be, doubtless, the greatest monument that she will leave behind her." The Central Hindu College, we believe, contains the promise of a great future for theosophical ideas in India, but the precise nature of that future will be visible to us only when the younger generation arrives at manhood. Our devoted colleague has already built for herself by her extraordinary and earnest eloquence and her many writings, and will for long, we hope, continue to build, a monument in the hearts and loving memory of many thousands in many lands; the very sad report of her health, however, owing to repeated attacks of fever, is giving us the keenest anxiety on her behalf.

After the President our colleague C. W. Leadbeater is put

on record as our greatest traveller; in London we have barely seen his face for eighteen months. For half this time he has been busy making new friends in the United States and Canada, and the rest of the time he has spent on the Continent. The nature of the subjects he has made his own by the careful cultivation of his extraordinary faculties, provide ever fresh topics of fascinating interest for the vast majority of his hearers, and our only regret is that he seemingly cannot be quite persuaded that the pen carries further than the voice.

During the last twelve months forty-nine new branch charters have been issued, making a total of 656 charters granted since 1878. If we deduct from this 156 as the probable number of seceded, dead or dormant branches, we have now some 500 active groups of theosophic students scattered throughout the world, and to these must be added a number of centres and a very large number of non-attached members. During the year some 1,750 new members have joined us. What, however, the total number of active members in the whole Society now amounts to is difficult to estimate, but it cannot be far short of 10,000, and that too of actively interested members, for the report of every General Secretary shows how carefully the lists are revised.

It is pleasant to notice that our very valuable Oriental Library is increasing by leaps and bounds. The Managing Committee of the Tiruvâlangâd Library has most generously made a gift to us of their entire Library (worth some Rs. 6,000) with its religious pictures, furniture, and a plot of land. This is a noble gift and deserves the best thanks of all Theosophists the world over. There are now in the Adyar Library 3,563 MSS. and 10,147 printed books. The paṇḍit of the Library, Mr. G. Krishna Sastri, is, we are delighted to hear, projecting a monthly Sanskrit journal similar to the well-known *Paṇḍit*, in which will be printed for circulation throughout the literary world, the rarest and most important works in our possession. He adds: "A circular enumerating the unique MSS. in our hands has been widely circulated and the opinion of Eastern paṇḍits and Western Orientalists asked as to the order in which they should be printed. I am happy to say four-fifths of them have agreed in recommending one of our palm-leaf MSS., of which no other copy is known

to exist." The foundation and up-keep of this splendid collection of MSS. are due entirely to the unflagging energy of our President-Founder, and it already contains material of the greatest value for the student of the comparative science of religion. Some of the students of the Central Hindu College are, we hope, the destined pandits who will soon begin to make the treasures of our Library accessible to the Western world.

The external propaganda of our ideas is of course carried on almost exclusively by means of lectures and literature. The lectures are innumerable and the literary output considerable; it is also a specially remarkable feature of the present phase of the Society that for the most part the original contributions to our literature appear in the English tongue and are then translated into many languages. Such a book, for instance, as Colonel Olcott's *Buddhist Catechism*, has been translated into some forty languages and vernaculars; and even such a vast work as H. P. Blavatsky's *Secret Doctrine* has already appeared in a Swedish, Dutch, French, Spanish and German version. We have translations of smaller volumes not only into the European languages already named, but also into Norwegian, Danish, Finnish, Czech, Russian, and Greek. We also notice a promising activity in translation in India and find that a number of well-known contributions to Theosophical literature, principally the smaller works of Mrs. Besant, has been translated into Canarese, Urdu, Hindi, Marathi, Gujerati, Tamil and Bengali. Of magazines, reviews, etc., we have no less than twenty-seven periodicals; fifteen being in English, three in French, two in Spanish, two in Dutch, and also monthlies in Swedish, Norwegian, German, Italian and Tamil. These are all conducted by our own members; but besides them there is a number of periodicals devoted to Theosophy by those who have seceded from us.

Of the more permanent contributions to the literature of the Society during the past year there is no necessity to remind the readers of our REVIEW. The present main literary activity of the movement is by means of the pens of our own collaborators and their works are immediately reviewed in our pages. It is, however, encouraging to notice the names of many new writers in our journals and to record a growing number of original articles

and books in languages other than English; some of these are of very high merit.

It is well known that under the auspices of our Society, and chiefly owing to Colonel Olcott, for the last twenty years a strong movement has been developed in Ceylon providing Buddhist children with an education which does not aim at making them abandon their ancestral religion. At the end of 1900 there were no less than 142 of such schools registered, with an attendance of 18,700, earning Government grants of Rs. 45,922. Colonel Olcott has also inaugurated an educational movement among the Pariahs of Southern India, the most neglected and despised class, and has already four schools in thorough working order. The children are taught to read and write and are in other respects trained to become useful servants.

The President-Founder reports satisfactorily of the financial condition of the general funds of the Society, and also announces that "The Subba Row Gold Medal"—established to perpetuate the memory of our late most learned colleague, whose comparatively early death deprived the Society of the most brilliant Indian contributor to our literature—has been awarded to Babu Bhagavân Dâs, for his book, *The Science of the Emotions*. This medal is given for the best contribution of the year to Theosophical literature, the previous holders of medals being excluded; the list of medallists contains the names of such distinguished writers as H. P. Blavatsky, Annie Besant, A. P. Sinnett, C. W. Leadbeater, etc.

The many friends in America and Europe of our affectionately remembered colleague, Jagadish C. Chatterji, will be interested to hear that he was the bearer of a most cordial letter of greeting to the Convention from his royal master, the Maharaja Bahadur of Kashmir and Jammu. The letter runs as follows:

"THE PALACE, JAMMU, *Dec.* 4, 1901.

"*To* COL. H. S. OLCOTT, *President, Theosophical Society.*

"MY DEAR SIR AND BROTHER,

"Allow me heartily to congratulate you and the Convention on the auspicious occasion of the twenty-sixth anniversary of the Theosophical Society. I can hardly express

what I feel concerning the good work which the universally admired movement has done all over the world—particularly to the Indian youth whose materialistic tendencies were taking them away from the right path—and within the comparatively short period of twenty-six years. It is most gratifying to see that Theosophy is becoming so popular in all parts of the world. I pray that God and the revered Lords may continue to bless the movement, and give health and strength to its workers to carry on the undertaking with every success. With best wishes, I am yours fraternally,

"(*Sd.*) PROTAB SINGH, *Maharaja*."

On the whole, then, I think we may be fairly satisfied with our last General Report. There is life and there is movement in the Society, there is distinct improvement in many directions. We have set our hand to the plough, and there is no looking back, unless it be at the time of the Presidential Report, when for a moment we glance back to see how far the last furrow may be nearer the straight line than the one before it, for we are determined to plough straight, cost what labour it may; nor are we to be discouraged by the irregular course of some of the twenty-six furrows which we have already driven, for we knew from the start that we had to learn our skill of ploughmanship on the actual field we have been set to till. Our furrows may not be all that we should like "to-day"; but "to-morrow" we each and all shall return to the task with greater skill and understanding, for the wage of our labour is an ever increasing gift of wisdom from the endless store laid up for us by the economy of the Lord of the world.

G. R. S. M.

[A VALUED German contributor in writing to us takes strong exception to the President's estimate of the state of affairs in Germany. We are sure that no one will be more pleased than Colonel Olcott himself to learn that those on the spot are hopeful of the future.]

FLOTSAM AND JETSAM

A Scientific Prophet

THE name of Mr. H. G. Wells is known to us as that of a writer of marvellous imaginative power, whose delight is to forecast the future developments of science and to speculate on the achievements of that coming race which he believes to lie latent in our loins, but which we believe to be no other than our future selves, re-born to realise in fullest achievement the many ideals we have striven to attain but of which we have been disappointed by the check of death, and those still more glorious possibilities which are so beyond our highest flights of imagination that as yet we have not even dreamed of their existence. That Mr. Wells is not only a brilliant writer of fiction but also a serious student of science is patent to those who have read his books; that, however, the wings of his scientific imagination refuse to be clipped by the Royal Society, is manifest to those who have followed his flight beyond the pale of physics into the boundless fields of psychic possibilities. It is, therefore, encouraging to find that such a writer received an invitation to deliver an address on "The Discovery of the Future" from the familiar green table of the Royal Institution, and it is still more encouraging for us to find that in many things he is at one with many of our own writers as to the possibilities which the future has in store for our humanity. Mr. Wells is so interesting throughout the whole of his lecture that we are loath to curtail the long report of *The Morning Post* (January 25th) which is evidently taken direct from his MS. The verbatim lecture we believe is now published and may be obtained for 1s.

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MR. WELLS commenced by contrasting two divergent types of mind, to be distinguished chiefly by their attitude towards time, and more particularly

Types of Thought

by the relative importance they attach and the relative amount of thought they give to the future of things. The first type, and probably the predominant type, was that which scarcely thought of the future at all, regarding it as a sort of black non-existence on which the advancing present would presently write events. The second, the more modern and much less abundant type, thought constantly and by preference of things to come and of present things mainly in relation to the results that must arise from them. The former type one might speak of as the legal or submissive type of mind, because the business, practice, and training of the lawyer disposed him towards it; the latter for the sake of contrast might be termed the legislative, creative, organising, masterful type, seeing the world as one great workshop, and the present as but the material for the future. But, said Mr. Wells, "I do not wish to suggest that the great mass of people belong to either of these two types. Indeed, I speak of them as two distinct and distinguishable types mainly for convenience and in order to accentuate their distinction. There are probably very few people who brood constantly on the past without any thought of the future at all, and there are probably scarcely any who live and think consistently in relation to the future. The great mass of people occupies an intermediate position between these extremes, they pass daily and hourly from the passive mood to the active, they see this thing in relation to its associations and that thing in relation to its consequences, and they do not even suspect that they are using two distinctive methods in their minds. But for all that, they are distinct methods, the method of reference to the past and the method of reference to the future, and their mingling in many of our minds no more abolishes their difference than the existence of piebald horses proves that white is black."

Before dwelling further on the divergence between these two types, Mr. Wells proceeded to consider a possible objection. It might be said that the distinction between a type of mind that thought of the past and one that thought of the future was a sort of hair-splitting. Everybody believed that the present was determined by the past, but then everybody believes also that the present determines the future. "To which one replies," said Mr. Wells, "that we are not discussing what we know and believe about the relations of past, present and future, or of the relation of cause and effect to each other in time. We all know the present depends for its causes on the past, and that the future depends for its causes on the present. But this discussion concerns the way in which we approach things on this common ground of knowledge and belief. We may all know there is an east and a west, but if some of us always approach and look at things from the west, if some of us always approach and look at things from the east, and if others again wander about with a pretty disregard of direction, looking at things as chance determines, some of us will get to a westward conclusion of this journey, and some of us will get to an eastward conclusion, and some of us will get to no definite conclusion at all about all sorts of important matters." The same thing

would happen if we always approached things from the point of view of their causes as if you approached them always with a view to their probable effects.

* * *

Domination of the Past

Passing on to consider the influences of the two methods, the lecturer showed that three hundred years ago people who thought at all about questions of right and wrong deduced their rules of conduct from the past, some dogmatic injunction, some finally settled decree, and the great mass of people did so to-day. In all ages people might have tempered the austerity of a dogmatic moral code by small infractions to secure obviously kindly ends, but he was told that the Jesuits were the first who deliberately sought to qualify the moral interpretation of acts by a consideration of their results. There were to-day people who had more or less clearly discovered the future as an important factor in moral considerations, and some who frankly regarded morality as a means to an end. The legal type of mind would obey the past unhesitatingly; the creative would unhesitatingly sacrifice it to the future. In the sphere of public affairs the two ways of looking at things worked out into equally divergent consequences. The legal mind insisted on treaties, constitutions, legitimacies, and charters; the legislative incessantly assailed these. The difference was particularly accentuated in the disputes arising out of wars, the main dispute being in reference not to the future but to the past. Even the arguments that centred about the present war in South Africa ignored any ideal of a great united South African State almost entirely, and quibbled about who began the fighting and the terms of some treaty made a score of years ago. Yet beneath the legal issues the broad creative idea had been apparent in the present war. Even if foresight did creep into our politics, and a reference to consequence into our morality, it was the past that dominated our lives.

* * *

It was obvious why the retrospective habit was so predominant—they followed the fundamental human principle and took what they could get.

Uncertainty of the Future

All people believed in the past as certain, defined and knowable; only a few believed it possible to know anything about the future. Man had acquired the habit of going to the past because it was the line of least resistance to the mind. Many people believed therefore that there could be no sort of certainty about the future. "You can know no more about the future," he was recently assured by a friend, "than you can know which way a kitten will jump next." And to all who hold that view, who regard the future as a perpetual source of convulsive surprises, as an impenetrable, incurable, perpetual blackness, it is right and reasonable to derive such value as it is necessary to attach to things from the events that

have certainly happened with regard to them. It was our ignorance of the future and our persuasion that that ignorance was absolutely incurable that alone gave the past its enormous predominance in our thoughts. But through the ages the long, unbroken succession of fortune tellers—and they flourished still—witnessed to the perpetually smouldering feeling that after all there might be a better sort of knowledge—a more serviceable sort of knowledge than that we now possess. Our personal memory gave us an impression of the superior reality of the past, but the more clearly we mastered the leading conceptions of science the better we should understand that the impression was not an absolute truth. The man of science would believe at last that the events of A.D. 4000 were as fixed, settled, and unchangeable as those of the year 1600. He would venture to suggest that along certain lines and with certain qualifications and limitations a working knowledge of things in the future was a possible and practicable thing. He believed that an inductive knowledge of a great number of things in the future was becoming a human possibility.

* * *

Science *v.* Prophecy

If I am right, said Mr. Wells, in saying that science aims for prophecy, and if the specialist in each science is, in fact, doing his best now to prophesy within the limits of his field, what is there to stand in the way of our building up this growing body of forecast into an ordered picture of the future that will be just as certain, just as strictly science, and perhaps just as detailed as the picture that has been built up within the last hundred years to make the geological past? Well, so far and until we bring the prophecy down to the affairs of man and his children, it is just as possible to carry induction forward as back. It is just as simple and sure to work out the changing orbit of the earth in the future until the tidal drag hauls one unchanging face at last towards the sun as it is to work back to its blazing and molten past. Until man comes in the inductive future is as real and convincing as the inductive past. But inorganic forces are the smaller part and the minor interest in this concern. Directly man becomes a factor the nature of the problem changes, and our whole present interest centres on the question whether man is, indeed, individually and collectively incalculable, a new element which entirely alters the nature of our inquiry and stamps it at once as vain and hopeless, or whether his presence complicates indeed, but does not alter, the essential nature of the induction. How far may we hope to get trustworthy inductions about the future of man? Well, I think, on the whole, we are inclined to underrate our chance of certainties in the future just as I think we are inclined to be too credulous about the historical past. The vividness of our personal memories, which are the very essence of reality to us, throws a glamour of conviction over tradition and past inductions. But the personal future must in the very nature of things be hidden from us so long as time endures, and this black ignorance at our very feet,

this black shadow that corresponds to the brightness of our memories behind us, throws a glamour of uncertainty and unreality over all the future.

* * *

The Leading Man

Dealing with the influence of individuals on the community, Mr. Wells said: Everybody does not believe in the importance of the leading man. There are those who will say that the whole world is different by reason of Napoleon. But there are also those who will say the whole world of to-day would be very much as it is now if Napoleon had never been born. There are those who believe entirely in the individual man and those who believe entirely in the forces behind the individual man, and for my own part I must confess myself a rather extreme case of the latter kind. I must confess I believe that if, by some juggling with space and time, Julius Cæsar, Napoleon, Edward IV., William the Conqueror, Lord Rosebery, and Robert Burns had all been changed at birth it would not have produced any serious dislocation of the course of destiny. I believe that these great men of ours are no more than images and symbols and instruments taken as it were haphazard by the incessant and consistent forces behind them, they are the pen-nibs Fate has used for her writing, the diamonds on the drill that pierces through the rock. And the more one inclines to this trust in forces, the more one will believe in the possibility of a reasoned inductive view of the future, that will serve us in politics, in morals, in social contrivances, and in a thousand spacious ways. And even those who take the most extreme and personal and melodramatic views of the ways of human destiny, who see life as a tissue of fairy-godmother births and accidental meetings and promises and jealousies, will I suppose admit there comes a limit to these things, that at last personality dies away, and the greater forces come to their own. The great man, however great he be, cannot set back the whole scheme of things. What he does in right and reason will remain, and what he does against the greater creative forces will perish.

* * *

Speculations

How far was it possible at the present time to speculate on the particular outline the future would assume? "The fact that man is not final," said Mr. Wells, "is the great unmanageable disturbing fact that rises upon us in the scientific discovery of the future, and to my mind at any rate the question what is to come after man is the most persistently fascinating and the most insoluble question in the whole world. Of course, we have no answer. Such imaginations as we have refuse to rise to the task. But for the nearer future, while man is still man, there are a few general statements that seem to grow more certain. It seems to be pretty generally believed to-day, it has become a commonplace with Cabinet Ministers now—though it was a mere irresponsible suggestion two years ago—that our dense populations are in the opening phase of a process of diffusion and aeration. It seems pretty inevitable,

also, that the mass of white population of the world at least will be forced some way up the scale of education and personal efficiency in the next two or three decades. It is not difficult to collect reasons for supposing, and such reasons have been collected, that in the near future, in a couple of hundred years as one rash optimist has written, or in a thousand or so, humanity will be definitely and consciously organising itself as a great world state, a great world state that will purge from itself much that is mean, much that is bestial, and much that makes for individual dullness and dreariness, greyness and wretchedness in the world of to-day.

* * *

In conclusion the lecturer said: Why should things cease at man? Why should not this rising curve rise yet more steeply and swiftly? There are many things to suggest that we are now in a phase of rapid and unprecedented development. The conditions under which men live are changing with an ever-increasing rapidity; and so far as our knowledge goes no sort of creatures have ever lived under changing conditions without undergoing the profoundest changes themselves. In the past century there was more change in the conditions of human life than there had been in the previous thousand years. A hundred years ago inventors and investigators were rare scattered men, and now invention and inquiry is the work of an organised army. This century will see changes that will dwarf those of the Nineteenth Century, as those of the Nineteenth dwarf those of the Eighteenth. One can see no sign anywhere that this rush of change will be over presently, that the Positivist dream of a social reconstruction and of a new static culture phase will ever be realised. Human society never has been quite static and will presently cease to attempt to be static. Everything seems pointing to the belief that we are entering on a progress that will go on with an ever-widening and ever more confident stride for ever. The reorganisation of society that is going on now beneath the traditional appearance of things is a kinetic reorganisation. We are getting into marching order. We have struck our camp for ever. We are in the beginning of the greatest change that humanity has ever undergone. There is no shock, no epoch-making incident, but then there is no shock at a cloudy daybreak. At no point can we say, here it commences, now, last minute was night, and this is morning. But incessantly we are in the day. If we care to look we can foresee growing knowledge, growing order, and presently a deliberate improvement of the blood and character of the race. And what we can see and imagine gives us a measure and gives us faith for what surpasses the imagination. It is possible to believe that all the past is but the beginning of a beginning, and that all that is and has been is but the twilight of the dawn. It is possible to believe that all that the human mind has ever accomplished is but the dream before the awakening. We cannot see, there is no need for us to see, what the world will be like when the day has fully come. We

Future Progress

are creatures of the twilight. But it is out of our race and lineage that minds will spring that will reach back to us in our littleness to know us better than we know ourselves, and that will reach forward fearlessly and comprehend this future that defeats our eyes. All this world is heavy with the promise of greater things, and a day will come, one day in the unending succession of days, when beings, beings who are now latent in our thoughts and hidden in our loins, shall stand on this earth as one stands on a footstool, and they shall laugh and reach out their hands among the stars.

* * *

What are Nerves?

We seem to be painfully working towards some saner ideas in the nature of the nervous system, but we are yet very far from a really illuminating "discovery" in this the indubitably most important field of physiology. Professor Loeb, of the University of Chicago, summons the allied phenomena of electricity to his aid (though this is by no means a novelty), and by means of an unknown seeks to explain an unknown. His details, however, are interesting. We take the following paragraph from *The Manchester Guardian* of January 2nd:

Professor Loeb says that the nerves contain, or consist of, colloidal solution, whose particles carry positive electric charges. The solution resembles jelly before it "jells." Nerve action is simply the passage to and from conditions of gelatification and solution through electrical discharges between the colloidal particles. Negative ions, termed anions, may have several negative charges. Chemicals positively charged with sodium potassium maintain the colloidal solution of the nerves. Whenever negative charges are in excess the nerve tends towards gelatification. Hence nervous irritability is lessened by whatever increases the condition of solution, and is increased by whatever promotes gelatification. Heat promotes gelatification and nerve stimulation, while cold makes solution less stable. Nerves are stimulated also mechanically, because when colloidal particles coalesce, as drops melt together, electrical discharges are caused. Nerve colloids are largely fat compounds soluble in ether. Hence anæsthetics lessen nerve irritability by increasing the permanency of colloidal solution and preventing gelatification. The phenomena of drunkenness is similarly explained. From the electro-magnetic theory of light it follows that chemical stimulation is identical with stimulation by light waves, and the stimulating action of any anion increases as its spectrum approaches ultra violet. Long light waves and heat waves act like positively charged ions. The explanation of the beating of the heart is the gelatification of its contained colloids. The function is electric in character, and controlled by chemical action governed by associated bodily functions now reducible to formulæ—*i.e.*, phenomena of life have a mathematic basis analogous to the mathematics of chemistry.

REVIEWS AND NOTICES

The Heaven World

Theosophical Manuals, No. 6. The Devachanic Plane or the Heaven World, its Characteristics and Inhabitants. By C. W. Leadbeater. Second Edition, revised and enlarged. (London: The Theosophical Publishing Society; 1902. Price 1s. net.)

It is to be regretted that difficulties connected with the question of copyright prevent Mr. Leadbeater carrying out his good intention of changing the title of his widely read treatise; *The Mental Plane*, which he would have liked to call it, would have been an immense improvement, though we think his alternative title, *The Heaven World*, is still better. It would, indeed, be a blessing if we could, as far as possible, drop the "barbarous" (in the Greek sense) term Devachan; Tibetan is, no doubt, a charming enough language when you have once mastered it, but as the idea of the heaven world is common to all faiths and all lands, it is absurd to choose a Tibetan name for it, as though it represented that idea with greater accuracy than the hundred and one other designations in other tongues and lands. Devachan is not a Tibeto-Sanskrit hybrid meaning the land of the gods, or bright ones (devas) as some have erroneously supposed, but a pure Tibetan adjectival form (deva-chan or dve-chun) based upon the Sanskrit word sukhâ-vatî (bliss-ful), the name given to what Western scholars have called the "Paradise of the West." There is, however, little doubt but that the Tibetans and the Buddhists of China generally, who especially in the Buddhist world believe in Sukhâvatî, have as erroneous notions of this state as the generality of the religionists of other faiths, and have as much to learn from the instructive essay of Mr. Leadbeater as any other religionists who are content with the mere tradition of symbolic representations.

It is entirely unnecessary to recommend the book of our clear-seeing colleague to our readers, as there is probably no one among them who has not already read it; but what we would insist on, as Mr. Leadbeater has so often done himself, is that this treatise is but a pioneer effort, the slightest of sketches (compared to the reality); that it is but a minute peep into a vast world of infinitely

complex phenomena, phenomena of such abundant vitality that the dull, slow, heavy, grey things of our physical state of existence appear to the seer as the veritable realms of the dead. And yet we are ever to remember that "the mind is its own place," and heaven and hell are in our midst in physical life.

G. R. S. M.

An Essay in Hindu Chronology

The Chronology of Ancient India. First Series: The Beginning of the Kali Yuga; The Date of the Mahâbhârata War; The Four Yugas. By Velandai Gopala Aiyer, B.A. (Madras; Natesan & Co.; 1901. Price Rs. 1-4.)

For a long time we have fervently desired to see some competent contribution towards a provisional solution of the endless puzzles in the chaos of Hindu chronology, and are therefore proportionately delighted to welcome in book form the very able essays recently contributed to the pages of *The Indian Review* by Mr. V. Gopala Aiyer. The small volume of 156 pp. before us is straightforward, compact, direct, discriminating, and objective. It is written on purely scientific lines, and displays an intimate acquaintance with the researches of Western Orientalists; it is also written with a wide knowledge of Indian sources.

The subject which our essayist has set before him is practically the hinge of Indian chronology, the turning-point between the Vaidic and Epic periods, the date of the Great War, the Death of Kṛishṇa and the beginning of the Kali Yuga. As might have been expected, the traditional date, 3102 B.C., will not bear the strain put upon it, and though we do not say that Mr. Gopala Aiyer has absolutely vindicated his position, for such a judgment would argue greater knowledge of this difficult subject than we possess or are ever likely to possess, we say distinctly that he has made out an exceedingly strong case, which traditionalism will have to meet with other weapons than the mere re-assertion of a date which in all probability was calculated backwards to suit the necessities of a later doctrinal development. Mr. V. Gopala Aiyer by means of a series of cumulative evidence arrives at the conclusion that the Kali Yaga began at the winter solstice of 1177 B.C., and that the Mahâbhâratan War took place at the end of 1194 B.C.; he further promises in a following series of papers to show how the vulgar traditional date 3102 B.C. arose, and also, more important still, to determine the date of the Rig Veda with "specific unimpeachable testimony."

We cordially recommend the book to all those who desire to discover whether it is possible to find some firm ground in the shifting sands of Indian chronology.

G. R. S. M.

Magazines and Pamphlets

Theosophist for January. In "Old Diary Leaves" for this month the Colonel continues his chronicle of events in 1892. He speaks of his efforts on behalf of the Buddhist schools in Ceylon; of Dharmapala's mission to present sacred relics to the Lamas of Tibet, giving Miss Müller's account of the ceremony at Darjiling; and the death of his great spiritualist friend, Stainton Moses, fills up most of the remainder. "The Heaven of Theosophy" is a more than usually interesting study by Mr. A. Fullerton of the change resulting from what we call death. S. Stuart concludes his article on the Invisible World; his final result the comfortable assurance that "if we all do our best as we may find ourselves able, we shall all obtain that which is rightly ours, not only on this earth plane, but also in the Invisible World." In his third paper on the Pastorals of Israel, W. A. Mayers would have us apply the promises made to the Patriarchs "as universal, as revelations of the divine care and foresight of those into whose charge and guidance our humanity is committed through the whole course of its weary pilgrimage in matter—and not limit the scope of these divine asseverations, much less confine them to the narrow limits of a petty tribe, or the low and unworthy ideas which have obtained with Christian expositors." This is all very nice; but the essayist exposes himself to the enquiry whether he can venture to say that humanity in general *has* been thus blessed and guided to the present time? I myself have the courage to answer "Yes!" Has he? Mrs. Hooper gives an account of the Algonquin legends of the good and evil powers; ending with the quaint story of how the great Lord of the World undertook as his final task to subdue His Majesty the Baby, and how the Baby sucked his sugar-plum all through the most tremendous manifestations of magic powers, and remains sucking his sugar-plum unconquered and undisturbed to this very day—as we all know! The remaining articles are "Divine Love," by C. K.; "Notes on Remains of Shamanism in Swedish Lapland," by Count von Rosen; "Mental Science and Suggestive Therapeutics," by Dr. J. H. Taylor; and "Makara, Kumbha and Meena," by A. Nilakanti Sastri.

Theosophic Gleaner, January, opens with a reply to N. D. K, on

helping the dead, and defends the *Shrâdda* ceremony of the Hindus against the criticism of N. D. K. Some interesting information is given. Reproductions from other journals fill up the remainder of the number.

The Dawn, January, contains a very good series of articles on subjects of general interest both to Hindus and others. H. N. Dutt discourses briefly on the "Philosophy of the Gods" with special reference to the *devas* of Hinduism. The revival of Hindu orthodoxy and its influence on the arts and industries of India is rather of social and political than of religious interest. It is a little curious to find in another paper a defence of infant marriage from the pen of "A Bengalee Christian."

We have also to acknowledge from India *The Ârya* and *The Indian Review*, both good numbers, but the other journals which usually arrive have not come in time for notice.

The Vâhan, February, again contains a great deal of correspondence, which has lately encroached largely upon the space generally devoted to "Enquirer." Some of it is quite lively, especially the short letter criticising severely the views on Christianity expressed by A. A. W., and advising that writer to read a little Catholic theology, even offering to recommend a good book! This is hard on a former Catholic priest! Another letter also criticises the same views and opposes them by a sympathetic attitude towards Christian belief. Other subjects discussed are the consciousness of the Ego, the morality of sacrificing life, and prayer, leaving room only for a long and valuable answer by G. R. S. M. on "love" in the *Bhagavad Gîtâ* and the New Testament.

Revue Théosophique, January, contains as usual a large proportion of well-chosen translations, but also in this case a lengthy original contribution on the "Mechanism of Thought," from the scientific, philosophic and theosophic points of view. It is the substance of two lectures given in the rooms of the French Section by Louis Revel. The paper is very carefully planned and contains a most instructive account of modern theories of psychology in the portion now printed.

Bulletin Théosophique, February, translates a few questions from the *Vâhan* and informs us that Dr. Pascal is giving a course of public lectures in the hall of the Geographical Society, Boulevard St. Germain, on Theosophical subjects.

Theosophia, February, is composed mainly of translations, all of

interest to those who do not read English, including an old paper by Madame Blavatsky on the Lack of Unity among Spiritualists. Johan van Manen contributes a lengthy chat upon Theosophical publications, more of the nature of an article than a review.

Theosophie, February, gives to its Belgian readers some extracts from Mr. Chatterji's lecture on "Woman in India," heading it "*Pour les Feministes*." By the way, we are informed that the lecture is by "*le Brahmachârî* J. C. Chatterji," which is not up to date, to say the least. A translation from Mrs. Besant and short reprints fill up the remaining part.

Sophia, January, begins the tenth year of its existence, a fact of which its editor may be proud. It is no small thing in a country where everything is in opposition to keep a periodical of such a nature going for nine consecutive years and at the end of that time to show a progressive improvement in every way. The editor, as usual in entering upon a new year, opens with a brief review of the position. Señor Xifré sends a communication in defence of Madame Blavatsky, publication of which was refused by a journal that had just inserted an attack upon her in the form of a sketch of her life. Señor González-Blanco's paper on "The Great Spanish Theosophists" is brought to a conclusion, as are also two translations.

Teosofisk Tidskrift, January, begins its twelfth year and is to be heartily congratulated upon its age. We trust it will see many more birthdays. The editor naturally takes the opportunity of calling attention to the efforts made. The chief contribution in this number is on Theosophy in the teachings of Tolstoï, which is followed by a portion of Mrs. Besant's *Thought-Power, its Control and Culture*.

Theosophy in Australasia, December, continues A. M.'s "Scientific Corroborations," which deal with the various recently discovered forms of radiation. M. S. defends himself against a criticism of his position which appeared in the November number, on the subject of patriotism and a reincarnating national entity. It is not at all an unhealthy sign to have differences of opinion freely and sometimes emphatically stated. The remaining article is entitled "An Idea of God."

New Zealand Theosophical Magazine, January, is a pleasantly varied production, opening with numerous short notes on miscellaneous matters, and after providing two brief papers on "The Story of the Cross," and "Fear—Its Cause and Cure," proceeding with a poem, a story and some pages devoted to child readers.

Theosofisch Maandblad, from October to January, is to hand, and conveys an idea of substance and prosperity by its very respectable and solid appearance. It is indeed remarkable to see coming from the far distant Dutch Indies so promising a publication. Among the translations in these issues we notice "The Memory of Past Births," by Charles Johnston, and several of Mr. Leadbeater's writings. Original contributions also form a substantial portion.

The Theosophic Messenger, January, begins with miscellaneous paragraphs on events of general Theosophical interest, contributed by the National Committee. Christian doctrinal matters provide a large and interesting part of the notes. The inauguration of the new Dutch headquarters is described at length, and an outline of the addresses given. The "Enquirer" reproduces a considerable number of *Vâhan* answers as usual.

Dharma, the organ of South American Theosophy, completes the first year of its existence, and begins the second in the two numbers before us. Translated work naturally forms a substantial part, but there are several original contributions and editorial notes, an exhortation entitled "Let us work" opening the new year.

What is Theosophy? is a small pamphlet issued by the Theosophical Publishing Society and written by the late Christopher Corbett, whose name will be affectionately remembered by many of our readers. As a reasonable, common-sense introduction to Theosophical ideas it may be recommended for the use of enquirers.

We have also to acknowledge the receipt of *The Review of Reviews; The Animals' Guardian; Light; Expression; Coming Events; The Annal's Friend; Modern Astrology; The Psycho-Therapeutic Journal; The Exodus; Filosofía y Letras; The New York Magazine of Mysteries; Dark Deeds; Revue de Socialisme Rationnel; Agreement; The Light of Reason; The Sun Worshipper*, No. 1, devoted to the propagation of the "Mazdaznan Philosophy," and the fame of the Rev. Dr. Otoman Zar-Adusht-Hanish, whose portrait the journal somewhat injudiciously publishes. The following luminous exposition is part of a heading to the journal: "Sun is merely the Focussing Point of Light Vibrations from Centre to Circumference, and the Reflection therefrom in Crystallisation of Light to the Emination of Variation." That's all. *Il Nuovo Risorgimento; A Dream of Realms Beyond Us*, in the form of a dialogue divided up to represent blank verse; *Mind*, and *The Metaphysical Magazine*, both with a goodly array of substantial articles. A.

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