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A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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CONDUCTED BY H. S. OLCOTT.

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(FOUNDED IN 1879.)

VOL. XXV., NO. 3. DECEMBER 1903.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family motto of the Maharajahs of Benares.*]

CLAIRVOYANCE IN TIME.

WE examined last week the question of clairvoyance in space, and considered the various ways in which it is possible for a man to see what is taking place at a distance. To-night we have another problem—that of trying to understand how it is possible for a man to see what happened long ago in the past, or what will happen in the future. In this case I may again repeat what I said last week, that there is no question at all that this can be done, and has been done times without number. The authenticated cases of what is called "second-sight" among the Highlanders of Scotland are in themselves quite sufficient to furnish evidence to convince the most sceptical. Once more, as with mesmerism, with apparitions, with Spiritualism, I am not speaking for those who are still ignorant of the facts of the case and therefore do not yet know that these things happen, but for those who wish to know how they are done. Those who are unfamiliar with the facts should study the literature of the subject, which is a very considerable one.

Let us divide our subject into the two parts which naturally occur as one thinks of it, and take up separately the power of looking back and the power of looking forward. We shall find that both these powers are possessed by different people in very varying degrees, ranging from the man who has both faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of the scenes of other days. Take first the case of a detailed vision of the remote past; how is it possible that this can be obtained? Broadly speaking, it is possible because there is such a thing as a memory of Nature—a record of every occurrence made automatically as it takes place. Nothing can happen that does not indelibly impress itself, and the record which it leaves can be read forever after by the man who learns how this is done. Where and how is the impression made, you will

say? In order to understand something of that, we shall have to try to carry our thoughts very high indeed, for we must raise them towards the consciousness of Him Who made the system, and make an effort to image to ourselves how its events will be likely to present themselves to Him. His mind is far above our imperfect comprehension, yet we can reason upwards towards it to a certain limited extent. It is found, as I have said before, that it is possible for man to develope within himself the consciousness of higher levels, and though of course the highest of these is infinitely below the Divine consciousness, yet it is obvious that it must at least be nearer to it than the entirely undeveloped consciousness. So that if we note the line along which this exalted consciousness differs from that of the physical plane, we shall at least be looking upward toward the Divine; and by carrying on the same idea to the utmost limit of our mental capacity we shall form a conception of His consciousness which will be not inaccurate as far as it goes, though naturally hopelessly inadequate. Whatever we can imagine along that line of developement, all that, and infinitely more, He must be. All religions tell us that the Deity is omnipresent; in our Theosophical study we reach the very same conclusion, though by quite a different line.

Those who have examined the illustrations of the higher bodies of man which I have given in my new book on the subject will recollect that as the man developes, his vehicles not only improve in colour and luminosity, but also grow in size. The aura, the luminous coloured mist surrounding the physical body of man, may be seen by clairvoyant sight at various levels, because it contains matter of different degrees of density, so that whether a man be using the sight of his astral body, his mental body, or even his causal body, there will still be something in it for him to see. But all the experience gained through these lower vehicles is all the while being stored up by the man himself, who is thereby steadily developing qualities and increasing his consciousnesss; he is, as it were, a reservoir of force, and more and more energy is being stored up within him. To retain this, and to give it due expression, he eventually needs a larger causal body, and so it comes that the highly evolved man, as seen by the clairvoyant, is readily recognizable by this feature as well as by increased splendour in light and colour. This is by no means a new idea to students of these matters, for it may be found in the Oriental books. It is stated in Buddhist literature that the aura of the Buddha had a very unusual extension, and that its influence might be felt at a great distance from his physical body. We know that if we come into the presence of a strongly magnetic person we at once feel his influence, and this is in reality nothing but the vibration sent out from his higher vehicles. There are some people with whom we dislike to come into close contact, and others whom we feel it a blessing to be near, and this

again is because we sense their vibrations, though often without knowing it. In the case of the evolved man, we absolutely enter his aura when we approach his bodily presence, and so we are strongly influenced and brought for the time into harmony with his vibrations. We have only to extend this idea to understand how a great Adept may shower blessings upon a whole neighbourhood merely by his presence, and how a still greater one may include the entire world itself within his aura; and from this we may gradually lead our minds up to the conception that there is a Being so exalted as to comprehend within Himself the whole of our solar system. And we should remember that, enormous as this seems to us, it is but as the tiniest drop in the vast ocean of space.

So of the Logos (Who has in Him all the capacities and qualities with which we can possibly endow the highest God we can imagine) it is literally true, as was said of old, that "of Him and through Him and to Him are all things," and "in Him we live and move and have our being." I was once told in India by a Mahomedan scholar that this was the true meaning of the daily cry of the muezzin from his minaret, as he calls the faithful to prayer,—"La illah il Allah," which is commonly translated, "There is no God but God." The statement made by this learned man was that the true translation should be rather "There is nothing but God;" and if that be so we have here a very beautiful expression from an unexpected quarter, of the eternal truth that all His system is a manifestation of Him, and that in all its worlds there can be nothing that is not He.

Now if this be so, it is clear that whatever happens within our system happens absolutely within the consciousness of its Logos, and so we at once see that the true record must be His memory. Furthermore, it is obvious that, on whatever plane that wondrous memory exists, it cannot but be far above anything that we know; consequently, whatever records we may find ourselves able to read must be only a reflection of that great dominant fact, mirrored in the denser media of the lower planes. On the astral plane it is at once evident that this is so—that what we are dealing with is only a reflection of a reflection, and an exceedingly imperfect one, for such records as can be reached there, are fragmentary in the extreme, and often seriously distorted. The mediæval alchemists often employed water as a symbol of astral matter, and it certainly is a remarkably apt one. From the surface of still water we may get a clear reflection of the surrounding objects, just as from a mirror; but at the best it is only a two-dimensional representation of three-dimensional things, and therefore it differs in all its qualities, except colour, from that which it represents, and is always reversed as well.

But suppose the surface of the water is ruffled by the wind, what do we find then? A reflection still, certainly, but so broken up and distorted as to be quite useless or even misleading as a guide to

the shape and real appearance of the objects reflected. Here and there for a moment we might happen to get a clear picture of some tiny part of the scene—of a single leaf from a tree, for example ; but it would need long labour and considerable knowledge of natural laws to build up anything like a true conception of the whole object by putting together even a large number of such isolated fragments of an image of it.

Perhaps such reflections are more often seen than people realize, for much that is taken for meaningless vision or dream is actually a glimpse of a record of the past. But the untrained clairvoyant can do but little with such a glimpse even when he gets it ; he is usually quite unable to relate it to what occurred before or after it, or to account for anything extraordinary which may appear in it. The trained man who sees a higher reflection on the mental plane is able to deal very differently with his picture ; he can follow the drama connected with it backwards or forwards to any extent that may seem desirable, and can trace out with equal ease the causes which led up to it or the results which it in its turn will produce. The record there is full and accurate, and cannot be mistaken. Even there there is still a difference between different observers—not that it would be possible at that level to see wrongly, but that a certain personal equation enters into the transference of the memory to this physical plane. Our observations in this world have precisely similar limitations. If a dozen people look at the same scene together, no two of them will give exactly the same description of it afterwards. Each will seize upon what interests him most ; the botanist will describe the trees and plants very fully, the geologist will scarcely notice the trees, but will carefully note the type of the soil and the age of the rocks ; the farmer will note the quality of the soil from another point of view, while the artist will ignore all these points, but will have a keen eye for bits of colour or for beauties of form, and will probably bring away a better grasp of the scene as a whole than any of the others.

In exactly the same way, though many observers may see simultaneously the same record on the mental plane, their accounts of it on the physical plane may sometimes be disproportionate, each attaching most importance to what appeals most to him individually. It is, in the nature of things, impossible that any account given down here of a vision or experience on the mental plane can be complete, since nine-tenths of what is seen and felt there cannot be expressed by physical words at all ; and since all expression must therefore be partial, there is obviously some possibility of selection as to the part expressed. Still, allowing for these slight and accountable divergences, we find in practice that accounts from the mental plane agree, and so by long-continued experiment and verification we learn that we can depend upon the records at this level as correct. There still remains, however, the impossibility of fully expressing them in words. The difficulty is analogous to that which a painter finds in

putting before us a landscape. The most perfect picture is simply a very ingenious attempt to make upon only one of our five senses, by means of lines and colours on a flat surface, an impression similar to that which would have been made if we had actually had before us the scene depicted. The picture itself really shows us but little, and it is the brain which from its previous experience supplies what is missing. Thus if we show a picture to a savage or to an animal, in many cases he is quite unable to understand what it means. If he has no previous experience,if he has never seen anything resembling the subject of the picture, it suggests but little to him.

The clairvoyant labours under just such difficulties, but to a far greater degree, in his efforts to describe in the terms of a three-dimensional world the facts of one which is built on a wider plan—which has an extension in a direction incomprehensible to the physical brain. If you try to study along the lines of the fourth dimension you will understand what I mean, and you will see how from that point of view the limitations which we call time and space are so much modified that they have practically ceased to exist. It is evident from the study of the highest consciousness in man that in the Divine consciousness this record must be something very much more than memory; for clearly to Him the past, present and future cannot hold at all the same relation as they do to our sight; they must all exist side by side, they must be simultaneously present.

Thirty years ago I met with a very curious little book which tried to explain this scientifically from the orthodox religious point of view. Its arguments were so ingenious that I should like to reproduce the outline of them for you. It began by the undeniable statement that we see everything by light either emitted or reflected by it, and that that light travels through space at a certain recognized rate—186,000 miles per second. As far as anything in our own world is concerned, this may be considered as practically instantaneous, but when we come to deal with interplanetary distances we have to take the speed of light into account. For example, it takes eight minutes and a quarter for it to travel to us from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight minutes ago.

From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs which existed in that luminary when it started on its journey, and would not be in the least affected by anything that happened there after it left; so that we really see the sun not as he is, but as he was eight minutes ago. That is to say that if anything of importance took place in the sun, such as the formation of a new sun-spot, an astronomer who was watching the orb through his telescope at the time would be quite unaware of the incident while it was happening, since the ray of light bearing the news would not reach him

until more than eight minutes later. The difference is more striking when we consider the fixed stars, because in their case the distance is so enormously greater. The pole star, for example, is believed to be so far off that light, travelling at the inconceivable speed above mentioned, takes a little more than fifty years to reach our eyes; and from that follows the strange but inevitable inference that we see the pole star not as and where it is at the present moment, but as and where it was fifty years ago. If to-morrow some cosmic catastrophe were to shatter the pole star into fragments, we should still see it peacefully shining in the sky all the rest of our lives; our children would grow up to middle age and gather their children about them in turn before the news of that tremendous accident reached any terrestrial eye. In the same way there are other stars so far distant that light takes thousands of years to move from them to us, and with reference to their condition our information is therefore thousands of years behind time.

Suppose we were able to place a man at the distance of 186,000 miles from the earth, and yet endow him with the wonderful faculty of being able from that distance to see what was happening here as clearly as though he were still close beside us. It is evident that a man so placed would see everything a second after the time when it really happened, and so at the present moment he would be seeing what happened a second ago. Double the distance, and he would be two seconds behind time. Remove him to the distance of the sun, and he would look down and watch you doing, not what you *are* doing now, but what you *were* doing eight minutes ago. Carry him away to the pole star, and he would see passing before his eyes the events of fifty years ago; he would be watching the childish gambols of those who at the very same moment were really middle-aged men. Marvellous as this is, it is literally and scientifically true, and cannot be denied. The same idea is taken up and worked out in Camille Flammarion's book, "Stories in Infinity." Our little treatise went on to argue that God, being omnipresent, must be at all these points of view at once, and also at every intermediate point, and that He must certainly possess such a power of sight as we have postulated. Consequently, to His sight everything that has ever happened must be happening now—not as a memory, but as a living fact. Now all this is materialistic enough, and on the plane of purely physical science, and we may therefore be assured that it is *not* the way in which the memory of the Logos acts; yet it is neatly worked out and absolutely incontrovertible, and it is not without its use, since it gives us a glimpse of some possibilities which otherwise might not occur to us. It does suggest to us that an infinite power must possess faculties which are utterly beyond our grasp, which would produce results far surpassing our wildest efforts of imagination.

But, it may be asked, how is it possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted? As a matter of fact, the untrained clairvoyant usually cannot do so without some special link to put him in touch with the subject required. Psychometry is an instance in point, and it is quite probable that our ordinary memory is really only another presentment of the same idea. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of any one who can read it. For example, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envolope and handing it to a psychometer who had no idea what it was, she at once began to describe that wonderful ruin and the desolate country surrounding it, and then went on to picture what were evidently scenes from its early history, showing that that infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. It would seem as though the very walls of our rooms were phonographs, which can be made to reproduce to the person trained to understand them, not only the sounds but also the pictures which have been impressed upon them. There is a separate literature of this subject of psychometry, and it is well worth our study. The best book that I know upon it is Professor Denton's "Soul of Things;" and there is also a valuable work by Dr. Rhodes Buchanan.

It is quite possible that the human memory may be a phenomenon of the same nature. The old idea was that all the information possessed by a man was simply stored in the cells of his physical brain, but it is very evident that that is not so, because the man has been repeatedly shown to be capable of consciousness and memory when away from his physical brain altogether; though undoubtedly for work on the physical plane the brain is necessary. Still the storage theory seems unlikely; it may be that the scenes through which we pass in the course of our life act in the same manner upon the particles of our mental body as did the history of Stonehenge upon that particle of stone—that they establish a connection by means of which our mind is put *en rapport* with that particular portion of the record, and so we remember what we have seen.

The student who developes this power of psychometry has a very interesting field of research opened before him. Not only can he review at his leisure all the history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from

the very beginning, watching the unfolding of the intellect in man through prehistoric ages, and contemplating the glory of mighty civilizations whose very traces have long ago been lost in the mists of time. Sometimes an even closer sympathy with the past is possible for the reader of the records, for he may learn to look back upon his own part in the earlier history of the world; he may awaken the memory of his previous lives, and thus identify himself once more with long-dead personalities. Probably this happens much oftener than we think; many a casual unidentified clairvoyant vision, many a dream of strange, incomprehensible surroundings, may be nothing but a half-recollection of days so very long ago that the world has greatly changed since then. Many among us now are approaching the borderland which divides the physical senses from the astral and we catch glimpses from the other side without recognizing them for what they really are. There are many who possess something of this power of psychometry without being at all aware of it, and they are constantly receiving impressions from letters, from articles of furniture, and from surroundings generally, even though they do not realize the source from which these impressions come.

Even though the average man cannot see exactly how it is done, he may yet readily understand and be prepared to accept the possibility of this impression of past events upon surrounding objects, guided thereto by such partial analogies as the phonograph and the photographic camera. But when we come to face the problem of the second part of our subject, there is for him a much greater difficulty. That which has passed may conceivably have left an impression; but how can that which has not yet happened be foreseen? There is no question at all that this does occur; the authenticated accounts of second-sight among the Highlanders of Scotland alone would suffice to demonstrate the fact, even if there were no other evidence. But there is very much other evidence; and no one who has examined the question can doubt that the soul or ego in man possesses a certain power of prevision at his own level. Sometimes he is able to impress what he knows clearly upon his physical brain; sometimes he succeeds only very partially in that effort, and probably there are many occasions when he fails altogether to produce his impression, and so in our waking consciousness we know nothing about it, or at most feel only a vague uneasiness or depression.

If the events foreseen were always of great importance, one might suppose that an extraordinary stimulus had enabled him for that occasion only to make a clear impression upon his lower personality. No doubt that is the explanation of many of the cases in which death or grave disaster is foreseen, but there are large numbers of instances on record to which it does not seem to apply, since the events are frequently trivial and unimportant. Let me give you an instance. A man who had no belief in the occult was forewarned

by a Highland seer, of the approaching death of a neighbour. The prophecy was given with considerable wealth of detail, including a full description of the funeral, with the names of the four pall-bearers and others who would be present. The auditor seems to have laughed at the whole story and promptly forgotten it, but the death of his neighbour at the time foretold recalled the warning to his mind, and he determined to falsify part of the prediction at any rate by being one of the pall-bearers himself. He succeeded in getting matters arranged as he wished, but just as the funeral was about to start he was called away from his post by some small matter which detained him only a minute or two. As he came hurrying back he saw with surprise that the procession had started without him, and that the prediction had been exactly fulfilled, for the four pall-bearers were those who had been indicated in the vision.

Now this was a very trifling matter, which could have been of no possible importance to anybody; yet it was foretold accurately weeks before it occurred, and though a man makes a determined effort to alter the arrangement indicated, he fails to affect it in the least. We can hardly suppose that any soul made a violent endeavour to bring through into his lower consciousness such valueless details as these. What may however have happened is that the ego of the neighbour was anxious to warn his physical manifestation of its approaching death, but found himself unable to affect his brain directly. In such a dilemma he may have impressed the nearest sensitive person (the seer), and in throwing the picture into the mind of that person he may have supplied all the details of the scene, as he naturally would do. But how is this prevision obtained?

There are two methods by which it may be gained. One of them is clearly comprehensible to us on this physical plane; the other is not so easily explicable, because of the limitations of our consciousness. There is no doubt whatever that, just as what is happening now is the result of causes set in motion in the past, so what will happen in the future will be the result of causes already in operation. Even down here we can calculate that if certain actions are performed certain effects will follow, but our reckoning is constantly liable to be disturbed by the interference of factors which we have not been able to take into account. But if we raise our consciousness to the mental plane we can see very much farther into the results of our actions. In fact, it may be said that at that level the effects of all causes at present in action are plainly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze. New causes of course do arise, because man's will is free; but in the case of all ordinary people the use which they will make of their freedom can be calculated beforehand with considerable accuracy.

Looking down upon man's life from this level of the mental plane, it seems as though his free will could be exercised only at

certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open before him; he is absolutely free to choose which of them he pleases. But when he has chosen, he has to go through with it and take the consequences; having entered upon a particular path he may, in many cases, be forced to go on for a very long way before he has any opportunity to turn aside. His position is somewhat like that of the driver of a train; when he comes to a junction he may conceivably have the points set either this way or that, and so can pass on to whichever line he pleases, but when he *has* passed on to one of them he is compelled to continue along the line which he has selected until he reaches another set of points (or switches, as I think they are called in this country) where again an opportunity of choice is offered to him.

In looking down from the mental plane, these new points of departure would be clearly visible, and all the results of each choice would lie open before us, certain to be worked out even to the smallest detail. The only point which would remain uncertain would be which of them he would choose. We should, in fact, have not one but several futures mapped out before our eyes, without necessarily being able to determine which of them would materialize itself into accomplished fact. If we knew the man thoroughly well, we might feel almost certain what his choice would be, but of course that knowledge would in no sense be a compelling force. If we have a pet dog, we know fairly well what he will do under certain circumstances, but that does not in the least make him do it. It is quite possible to foresee without compelling; and so it may well be that the Deity can absolutely foresee all human action, and yet that He in no way prescribes what that action shall be. He looks down upon us from a level so much higher, that all possible causes must lie open and clear before His sight. At however infinitely lower a level, the soul of man also is in its essence divine, and it shares this god-like faculty of prevision to a very considerable extent; it can see a vast number of causes which are concealed from mortal eye, and so it is sometimes capable of impressing a definite forecast upon its physical brain. This method of prophecy is at any rate quite intelligible, for it is merely an expansion of processes of induction with which we are familiar on the physical plane.

There is, however, another and altogether more exalted kind of prevision which is by no means so readily comprehensible. When a man raises his consciousness to the plane above the mental—that which in Theosophical literature is called the Buddhic—no such elaborate process of conscious calculation is necessary, for in some manner which down here is totally inexplicable, the past, the present and the future are there all existing simultaneously. One can only accept this fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite in-

comprehensible to the physical brain. Yet now and then we may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Sir Oliver Lodge in an address to the British Association at Cardiff. He said :—

"A luminous and helpful idea is that time is but a relative mode of regarding things ; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But this may be only one way of regarding them. The events may in some sense be in existence always, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful ; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence.....We percieve therefore a possible fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are compelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and pre-conceived end."

Time is not in reality the fourth dimension at all ; yet to look at it from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through, point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of a conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from his world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future is possibly not dissimilar, and the view that is gained of any sequence of events from the Buddhic plane corresponds to the view of the cone as a whole ; and some glimpse or reflection of that higher consciousness, coming through into our lower world would constitute for us a perfect fragment of prevision. But without experiencing it, it is impossible fully to understand it. How that experience may be gained is the subject which we shall examine in our next lecture.

C. W. LEADBEATER.

*MODERN VIEWS ON MATTER.**

The Realisation of a Dream.

[*Concluded from page* 77.]

FOLLOWING closely upon Becquerel's work came the brilliant researches of M. and Mme. Curie, on the radio-activity of bodies accompanying uranium.

Hitherto I have been recounting isolated instances of scientific speculation with apparently little relation to one another. The existence of matter in an ultra-gaseous state; material particles smaller than atoms; the existence of electrical atoms or electrons; the constitution of Röntgen rays and their passage through opaque bodies; the emanations from uranium; the dissociation of the elements; all these isolated hypotheses are now focussed and welded into one harmonious theory by the discovery of Radium.

"Often do the spirits,
Of great events stride on before the events,
And in to-day already walks to-morrow."

No new discovery is ever made without its influence ramifying in all directions and explaining much that before had been mystifying. Certainly no discovery of modern times has had such wide-embracing consequences, and thrown such a flood of light on broad regions of hitherto inexplicable phenomena, as this discovery of M. and Mme. Curie and M. Bémont, who patiently and laboriously plodded along a road bristling with difficulties almost insuperable to others who, like myself, have toiled in similar labyrinths of research. The crowning point of these labours is Radium.

Let me briefly recount some of the properties of Radium, and show how it reduces speculations and dreams, apparently impossible of proof, to a concrete form.

Radium is a metal of the calcium, strontium, and barium group. Its atomic weight according to C. Runge and J. Precht is probably about 258. In this case it occupies the third place below barium in my lemniscate spiral scheme of the elements,† two unoccupied gaps intervening.

The spectrum of radium has several well-defined lines; these I have photographed and have also measured their wave-lengths. Two especially are strong and characteristic. One at wave-length 3649·71 and the other at wave-length 3814·58. These lines enable radium to be detected spectroscopically.

The most striking property of radium is its power to pour out torrents of emanations bearing a certain resemblance to Röntgen rays, but differing in important points.

The emanations of radium cause soda-glass to assume a violet colour, and they produce many chemical changes. Their physiolog-

* An address delivered before the Congress of Applied Chemistry at Berlin, June 5, 1903.

† Proc. Roy. Soc., vol. lxiii, p. 408.

ical action is strong, a few milligrammes brought near the skin in a few hours producing a wound difficult to heal.

The emanations from radium are of three kinds. One set is the same as the cathode stream, now identified with free electrons—atoms of electricity projected into space apart from gross matter—identical with "matter in the fourth or ultra-gaseous state," Kelvin's "satellites," Thomson's "corpuscles" or "particles;" Lodge's "disembodied ionic charges, retaining individuality and identity." These electrons are neither ether-waves nor a form of energy, but substance possessing inertia (probably electric). Libated electrons are exceedingly penetrating. They will discharge an electroscope when the radium is ten feet or more away, and will affect a photographic plate through five or six mm. of lead and several inches of wood or aluminium. They are not readily filtered out by cotton-wool; they do not behave as a gas, *i.e.*, they have not properties dependent on inter-collisions, mean free path, &c.; they act more like a fog or mist, are mobile and carried about by a current of air to which they give temporary conducting powers, clinging to positively electrified bodies and thereby losing mobility, and diffusing on the walls of the containing vessel if left quiet.

Electrons are deviable in a magnetic field. They are shot from radium with a velocity of about one-tenth that of light, but are gradually obstructed by collisions with air atoms, so that some become much slowed, and then are what I formerly called loose and erratic particles, which diffuse about in the air, and give it temporary conducting powers. These can turn corners, can be concentrated by mica cones into a bundle and then produce phosphorescence.

Another set of emanations from radium are not affected by an ordinarily powerful magnetic field, and are incapable even of passing through thin material obstructions. These emanations have about one thousand times the energy of those radiated by the deflectable particles. They render air a conductor and act strongly on a photographic plate. Their mass is enormous in comparison with that of the electrons, and their velocity is probably as great when they leave the radium, but, in consequence of their greater mass, they are less deflected by the magnet, are easily obstructed by obstacles, and are sooner brought to rest by collisions with air atoms. The Hon. R. B. Strutt * was the first to affirm that these non-deflectable rays are the positive ions moving in a stream from the radioactive body.

Rutherford has shown that these emanations are slightly affected in a very powerful magnetic field, but in an opposite direction to the negative electrons. They are therefore proved to be positively charged bodies moving with great velocity. For the first time Rutherford has measured their speed and mass, and he shows they

* Phil. Trans. R. S., A, 1901, vol. cxcvi., p. 525.

are ions of matter moving with a speed of the order of that of light.

There is also a third kind of emanation produced by radium. Besides the highly penetrating rays deflected by a magnet, there are very penetrating rays not at all affected by magnetism. These accompany the previous emanations, and are Röntgen rays—other vibrations—produced as secondary phenomena by the sudden arrest of velocity of the electrons by solid matter, producing a series of Stokesian "pulses" or explosive ether waves shot into space.

Many lines of argument and research tending towards the same point give trustworthy data by which to calculate the masses and velocities of these different particles. I must deal with big figures, but big and little are relative, and are only of importance in relation to the limitations of our senses. I will take as the standard the atom of hydrogen gas—the smallest material body hitherto recognised. The mass of an electron is 1/700th of an atom of hydrogen, or 3×10^{-26} gram., according to J. J. Thomson, and its velocity is 2×10^{9} centimeters per second, or two-thirds that of light. The kinetic energy per milligramme is 10^{17} ergs, about three and a half million foot-tons. Becquerel has calculated that one square centimetre of radio-active surface would radiate into space one gramme of matter in one billion years.

The positively electrified masses or ions are enormously great in comparison with the size of the electron. Sir Oliver Lodge illustrates it thus :—If we imagine an ordinary sized church to be an atom of hydrogen, the electrons constituting it will be represented by about 700 grains of sand each the size of an ordinary fullstop (350 positive and 350 negative), dashing in all directions inside, or, according to Lord Kelvin, rotating with inconceivable velocity. Put in another way ; the sun's diameter is about one and-a-half million kilometres, and that of the smallest planetoid about 24 kilometres. If an atom of hydrogen be magnified to the size of the sun, an electron will be about two-thirds the diameter of the planetoid.

The extreme minuteness and sparseness of the electrons in the atom account for their penetration. While the more massiveions are stopped by intercollisions in passing among atoms, so that they are almost completely arrested by the thinnest sheet of matter, electrons will pass almost unobstructed through ordinary opaque bodies.

The action of these emanations on phosphorescent screens is different. The electrons strongly affect a screen of barium platinocyanide, but only slightly one of Sidot's zinc sulphide. On the other hand, the heavy, massive, non-deflectable positive ions affect the zinc sulphide screen strongly, and the barium platinocyanide screen in a much less degree.

Both Röntgen rays and electrons act on a photographic plate and produce images of metal and other substances enclosed in wood and leather, and throw shadows of bodies on a barium platinocyanide

screen. Electrons are much less penetrating than Röntgen rays, and will not, for instance, show easily the bones of the hand. A photograph of a closed case of instruments is taken by radium emanations in three days, and by Röntgen rays in three minutes. The resemblance between the two pictures is slight, and the differences great.

The power with which radium emanations are endowed, of discharging electrified bodies is due to the ionisation of the gas through which they pass. This can be effected in many other ways ; thus, ionisation is communicated to gases faintly by the splashing of water, by flames and red-hot bodies, by ultra-violet light falling on negatively electrified metals and strongly by the passage of Röntgen rays.

According to Sir Oliver Lodge's Electronic Theory of Matter, a chemical atom or ion has a few extra negative electrons in addition to the ordinary neutral atom, and if these negative electrons are removed it thereby becomes positively charged. The free electron portion of the atom is small in comparison with the main bulk, in the proportion in hydrogen of about 1 to 700. The negative charge consists of super-added or unbalanced electrons,—one, two, three, &c., according to the chemical valency of the body,—whereas the main bulk of the atom consists of paired groups, equal positive and negative. As soon as the excess electrons are removed, the rest of the atom, or ion, acts as a massive positively charged body, hanging tightly together. In a high vacuum the induction spark tears the components of a rarefied gas apart ; the positively charged ions, having great comparative density are soon slowed down by collisions, while the electrons are driven from the negative pole with an enormous velocity depending on the initial electromotive force and the pressure of gas inside the tube, but approaching, at the highest exhaustions, half that of light.

After leaving the negative pole the electrons meet with a certain resistance, in a slight degree by physical collisions, but principally by reunion with the positive ions.

Since the discovery of radium and the identification of one set of its emanations with the cathode stream or radiant matter of the vacuum tube, speculation and experiment have gone hand in hand, and the two-fluid theory of electricity is gradually replaced by the original one-fluid theory of Franklin. On the two-fluid theory, the electrons constitute free negative electricity, and the rest of the chemical atom is charged positively, although a free positive electron is not known. It seems to me simpler to use the original one-fluid theory of Franklin, and to say that the electron is the atom or unit of electricity. Fleming uses the word " co-electrons " to express the heavy positive ion after separation from the negative electrons :—" We can no more," he says, " have anything which can be called electricity apart from corpuscles than we can have momentum apart from moving matter." A so-called negatively charged chemical atom is one having a surplus of electrons, the

number depending on the valency, whilst a positive ion is one having a deficiency of electrons. Differences of electrical charge may thus be likened to debits and credits in one's banking account, the electrons acting as current coin of the realm. On this view only the electron exists ; it is the atom of electricity, and the words positive and negative, signifying excess and defect of electrons, are only used for convenience of old-fashioned nomenclature.

The electron theory fits and luminously explains Ampére's idea that magnetism is due to a rotating current of electricity round each atom of iron ; and following these definite views of the existence of free electrons, has arisen the electronic theory of Matter. It is recognised that electrons have the one property which has been regarded as inseparable from matter—nay, almost impossible to separate from our conception of matter,—I mean inertia. Now, in that remarkable paper of J. J. Thomson's published in 1881, he developed the idea of electric inertia (self induction) as a reality due to a moving charge. The electron therefore appears only as apparent mass by reason of its electro-dynamic properties, and if we consider all forms of matter to be merely congeries of electrons, the inertia of matter would be explained without any material basis. On this view the electron would be the " protyle " of 1886, whose different groupings cause the Genesis of the Elements.

There is one more property of the emanations of radium to bring before your notice. I have shown that the electrons produce phosphorescence of a sensitive screen of barium platinocyanide, and the positive ions of radium produce phosphorescence of a screen of zinc blende.

If a few minute grains of radium salt fall on the zinc sulphide screen the surface is immediately dotted with brilliant specks of green light. In a dark room, under a microscope with a $\frac{3}{4}$-inch objective, each luminous spot shows a dull centre surrounded by a diffused luminous halo. Outside the halo the dark surface of the screen scintillates with sparks of light. No two flashes succeed on the same spot, but are scattered over the surface, coming and going instantaneously, no movement of translation being seen.

If a solid piece of a radium salt is brought near the screen, and the surface examined with a pocket lens magnifying about 20 diameters, scintillating spots are sparsely scattered over the surface. Bringing the radium nearer the screen the scintillations become more numerous and brighter, until when close together the flashes follow so quickly that the surface looks like a turbulent luminous sea. When the scintillating points are few there is no residual phosphorescence, and the successive sparks appear " atoms of intensest light," like stars on a black sky. What to the naked eye seems like a uniform " milky way," under the lens becomes a multitude of stellar points, flashing over the whole surface.

"Polonium" basic nitrate, actinium, and radio-active platinum produce a similar effect on the screen, but the scintillations are fewer. In a vacuum the scintillations are as bright as in air, and being due to inter-atomic motion they are not affected by extremes of low temperature: in liquid hydrogen they are as brilliant as at the ordinary temperature.

A convenient way to show these scintillations is to fit the blende screen at the end of a brass tube with a speck of radium salt in front about a millimetre off, and to have a lens at the other end. I propose to call this little instrument the "Spinthariscope," from the Greek word—* [meaning] a scintillation.

It is difficult to estimate the number of flashes of light per second. With the radium about five centimetres off the screen the flashes are barely detectable, not more than one or two per second As the distance of the radium diminishes, the flashes become more frequent, until at one or two centims. they are too numerous to count, although it is evident that this is not of an order of magnitude inconceivably great.

Practically the whole of the luminosity on the blende screen, whether due to radium or "polonium," is occasioned by emanations which will not penetrate card. These are the emanations which cause the scintillations, and the reason why they are distinct on the blende and feeble on the platinocyanide screen, is that with the latter the sparks are seen on a luminous ground of general phosphorescence which renders the eye less able to see the scintillations.

It is probable that in these phenomena we actually witness the bombardment of the screen by the positive ions hurled off by radium with a velocity of the order of that of light. Each particle is rendered apparent only by the enormous extent of lateral disturbance produced by its impact on the sensitive surface, just as individual drops of rain falling on a still pool are not seen as such, but by reason of the splash they make on impact, and the ripples and waves they produce in ever-widening circles.

Indulging in a "Scientific Use of the Imagination," and pushing the hypothesis of the electronic constitution of Matter to what I consider its logical limit, we may be, in fact, witnessing a spontaneous dissociation of radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a katabolic transformation; but at so slow a rate that supposing a million atoms fly off every second, it would take a century for weight to diminish by one milligramme.

It must never be forgotten that theories are only useful so long as they admit of the harmonious correlation of facts into a reason-

* Here from the ship leaped the far-darting Apollo, like a star at midday while from him flitted scintillations of fire, and the brilliancy reached to heaven.
Homer's Hymn to Apollo, lines 440-442.

able system. Directly a fact refuses to be pigeon-holed and will not be explained on theoretic grounds, the theory must go, or it must be revised to admit the new fact. The Nineteenth century saw the birth of new views of atoms, electricity, and ether. Our views to-day of the constitution of matter may appear satisfactory to us, but how will it be at the close of the Twentieth century? Are we not incessantly learning the lessons that our researches have only a provisional value? A hundred years hence shall we acquiesce in the resolution of the material universe into a swarm of rushing electrons?

This fatal quality of atomic dissociation appears to be universal and operates whenever we brush a piece of glass with silk; it works in the sunshine and rain-drops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea. And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of Matter can be calculated, Protyle, the "formless mist," once again may reign supreme, and the hour-hand of eternity will have completed one revolution.

WILLIAM CROOKES.

AVATA'RA'S.

SOME of the questions raised in Mrs. Besant's "Avatârâs," have been lately discussed in the columns of the *Theosophist*. I venture to add a few suggestions.

The questions are:—

(1) Whether the Logos is not the product of evolution, and

(2) Whether there are not grades of Logoi.

So far as I have been able to understand the teachings on this mysterious and complicated subject, they seem to be as follows:—

We have behind all manifestations, past, present and future, the One Existence, unknowable and unreachable, the permanent substratum of all lives and forms. All manifestation is governed by law, and we may expect an unbroken series of lives and forms of all grades from the highest to the lowest. At the bottom we have the least developed, such as the mineral, and the series rises, through the vegetable, animal, and human kingdoms, on to the perfected man (*Jivanmukta*), the Office-holders (*A'dhikârikas*) and the Logos (*Paramêswara*), in endless succession. As the consciousness of the black beetle is greater than that of the mineral, and that of man greater than that of the black beetle, so is that of the perfected man greater than that of man, and that of a Logos greater than that of the perfected man; and so on.

We object to the Atheist stopping at man, and a similar objection might, I think, be raised against our drawing the line at the

perfected man, or the Office-holder, and leaving a gap between Him and the Logos. Mr. Govindachârya locates the Logos on the Mahâparanirvânic plane and classes the planes above the Buddhic as "immaterial" and the lower ones as "material." If evolution continues up to the Buddhic plane, it need not, as far as I can see, stop there abruptly forever, but might be expected to continue on higher planes—if necessary, with an interval, long or short—and it might even rise to the Mahâparanirvânic plane of our system. When evolution reaches the latter plane, it may still continue in another and a higher system, with a higher Logos at its head; and so on, *ad infinitum*.

As pointed out by Mr. Govindachârya, we should not lose sight of the fact that all Logoi are one *in essence* with the Supreme. There can, I think, be little difficulty in accepting this view, when we are, as I conceive, taught that even the lowest of lives and forms are of the same essence. The essence is the same, but the grades of lives differ, according to the measure in which the potential in each life has become the actual, and corresponding to the development of the form in which it is encased for the time being. This encasement need not necessarily imply that the life is bound by, and subject to, the control of the form. The "life" in the ordinary humanity is, as it were, imprisoned in the vehicles in which it works, and is to a great extent tied down to them by Karma. But the case is different with the perfected man. He may continue to use his several vehicles, not because he is bound by *Karma*, but because he wills to use them for service to the world, which he cannot render except through them. Even if he is in the lowest grade of perfected men, his control over matter extends at least up to the Buddhic plane, though his powers may become more and more restricted in higher planes. As he rises to the grade of Office-holder he begins to control higher and higher planes, till at last, when we reach the Logos of the system, he has not only supreme control over all the planes of the system, but evidently has the same control over planes much higher, as the perfected man or the Office-holder has over the planes of the system. In fact, the head would reel in the mere attempt to conceive the high levels which he has reached.

It seems to me that in this way we can begin to have some dim conception of the meaning of an "Avatârâ," and how it is veritably a "coming down." The Logos reaches a certain goal, and without stopping there, as He conceivably might, to enjoy bliss, He comes down to a much lower level, so as to evolve, help and save a Universe. He would be the product of some past Universe, and it would seem that His evolution even from Humanity to that of a perfected man would not take place in the Kalpa immediately preceding, but in some Kalpa long past. This may account for His description in the Hindu Scriptures as unborn (*ajâ*) and eternally perfect (*nitya siddha*). It may here be noted that even the human

soul is described as unborn (*ajâ*). The Office-holders, on the other hand, would be the fruit of the preceding Kalpa or age, and are described as '*Is'varas*' subject to the control of '*Paramêswara*' who would be the Logos of our system. It might, I think, be even urged that, on principle, the Logos is merely at the head of the Office-holders of this system. We reverence our Masters (perfected men) who, of their gracious will, have '*come down*' from Nirvâna, where they might have stayed to enjoy the bliss which is their due. How much more should the epithet 'come down' (Avatârâ) be applicable to the Logos who has 'come down' to evolve, help, and save our system from heights far above the reach of human thought.

The recognition of the Logos as the fruit of evolution does, I think, not only not detract from His dignity, sublimity and love, but even greatly adds to these divine qualities and gives us some assurance that our hopes of immortality are not merely chimerical. As has been beautifully said :

"Such a being, the glorious fruit of a past Universe, can come down into the present world with all the perfection of His Divine Wisdom and Love, with all the memory of His past, able by virtue of that memory to be the perfect Helper of every living being, knowing every stage because He has lived it, able to help at every point because He has experienced all.

It is in the humanity behind Him that lies the possibility of divine Incarnation ; He comes down,having climbed up, in order to help others to climb the ladder.*

Our love and devotion to Him would, in my view, *increase* by our recognition that, as it were, He has risen from our ranks and is of our own flesh and blood. If the choice lay between two kings, equally perfect, one of whom is of my own flesh and blood, and the other quite unconnected with me in the present or the past, I for one, would undoubtedly choose the former and would find myself able to show more loyalty and love to him than to the other. Nor need the recognition of a Higher Logos for a higher system prove a bar to the fullest measure of our love and devotion to our own Logos. It may be that our system is "tiny," as compared to the endless series of other systems. But one feels he is no more than an ant on this microscopical earth of ours, and some hazy idea of the solar system seems more than sufficient to tax his utmost energies. So also does one feel unable even in his highest moments to realize an infinitesimal part of the glory of the Holy Masters, or perhaps of even one of their great Disciples, not to speak of the Divine Rulers of our globe, our Round, our Planetary chain and our Solar system. There would, I think, be little difficulty in our showing our utmost love, reverence and devotion to the Masters, with the full cognizance of Their position in the Hierarchy of our system. It therefore seems

* "Esoteric Christianity," by Mrs. Besant, p. 274.

to my mind inconceivable that our reverence to the Logos, in whom we live and move and have our being, can be lessened by our intellectual recognition of the existence of an even Higher Being. In the Hindu Scriptures, the devotee is often compared to the wife, and the Logos to the husband, to whom the wife is to show her utmost love and devotion, and whom she has even to worship as God. When the husband fulfils her ideal, say, more than a million times, it seems not reasonable to believe that the love and devotion of the wife would fall merely because she hears of some one else even more perfect.

The authorities seem to me to point to the same conclusion. The details of evolution given in the Hindu Scriptures correspond to those in the Theosophical books. As explained in the *Srimad Bhagavata*, Chapter II., our solar system (*Brahmânda*) lies on the physical plane (*Prithivi*) of the Kosmos, and that system itself consists of seven planes corresponding with seven planes of the Kosmos. The Kosmos is presided over by a *Trimurti*, and continues for one age of Brahmâ, (lasting for 100 years) every day and every night of which last for 1,000 *Mahâyugas*. At the end of these 100 years, followed by a night (*Mahâ Pralaya*) of 100 such years, the three lowest planes of the Kosmos disappear altogether, and the next Mahâ Kalpa presided over by another Brahmâ would evidently have for its lowest point the plane next above these three.

The *Parâcara Smriti* whose authority is acknowledged on all hands, says that the *Trimûrti* have birth (*Utpathi*) and dissolution (*Kshaya*) in each Kalpa (*Achâra Kânda*, I., 20). Mâdhavâchârya comments at length on this verse, and explains that the Kalpa here meant is the *Mahâkalpa* presided over by Brahmâ for 100 years as above. He quotes from the *Sûta Samhita* and the *Kûrma Purâna* to support his position and concludes that the *Trimûrti* disappear at the end of each *Mahâkalpa* and are displaced by others at the beginning of the next. He explains that the Trimûrti are the three aspects of *Is'vara* representing the three *Gunas* (*Satva*, *Rajas* and *Tamas*) and quotes from the *Maitrêya* and *Narasimha Uttara Tâpini Upanishads* in his support. That they represent only three different aspects of the same entity, is stated also in the *Suta Samhita* (*Suta Gitâ* II., 15 to 20), a *Saiva Purana*, and also in the *Vishnu Purana* (Part I., iii., 3 and 4).

The relative position of the *Trimûrti* is beautifully described in the *Drôna Purna* of the *Mahâbhârata* (Chap. XXIX). S'rî Krishna, speaking from what I believe to be the stand-point of *Mahâ Vishnu* (*Saguna Brahman*), says He divides Himself into four forms for the good of the world. One form performs *Tapas*; this is evidently the unmanifested aspect of the First Logos, Sadâsiva of *Sûta Samhita*, and Vâsudêva of the *Bhâgavatas*. The second, the manifested aspect of the 1st Logos (Siva or Sankarashana), is the witness of the good and bad deeds in the world; the third is the

2nd Logos (Vishnu or Pradyumna) and carries on executive work; and the fourth is the 3rd Logos (Brahmâ or Aniruddha) and sleeps for 1,000 years. We have a similar and even more lucid statement in the *Markandeya Purana*, Chap. IV., 45 to 55. The first of the four forms is described as *Nirguna* (unmanifested) and the rest as *Saguna* (manifested); the first is He who performs *Tapas*; the second is of *Tamas* quality and bears the burden of the world on His head; the third is of *Satva* quality and rules the world; it is He who takes on the Avatârâs; the fourth is of *Rajas* quality and creates; it is said to sleep, but it is evidently no sleep, but real mental work, as explained by Vishnu himself in the *Padma Purana Uttara Khanda* (Chap. CLXXI., 7). He is not asleep, but watches over all creation with His eyes turned inward. This would seem to show that the secondary aspects of this Brahmâ carry on the work of creation in each Day of Brahmâ, while He supervises the whole. This sleep is said in the *Drôna Purana* to be for 1,000 years; the years are the Mahâyugus (*vide Vana Parva* CCLXXII., 37 and 38) and the fourth aspect would thus be the 3rd Logos of the Kosmos. All these four forms are referred to in the passage of the *Padma Purana* above quoted, and Vishnu describes them as made up of Mâya and not permanent, but assumed for the creation, preservation and destruction of the worlds.

From the *Mahânârayanôpanishad* quoted by me in my small note in the *Theosophist* for June 1903, the same facts appear and the evolution in Brahmândas even higher than the Kosmos above referred to is described. The 100 years of Brahmâ are only one day to the Logos of the next higher Universe, and His age lasts for 10 crores of years calculated on this basis. In the next higher Brahmânda again, the age of this last entity is but one day of the Logos of that Brahmânda, whose age extends over 10 crores of years similarly calculated. We have lastly a 4th Brahmânda, which lasts for 10 crores of years, each day of which lasts for an age of the 3rd in the series. These statements and figures seem more to point to an endless series of Universes than a positive end to all the work of evolution. Indeed, this seems to be apparent from the very fact that there is some limit of time, however inconceivably long, to the Universe last described.

It is also to be noted that this *Upanishad* refers to a series of Universes (Brahmândas), one rising above the other, and a rising series of Logoi, who are the Rulers of the said Universes. These Rulers are called by different names, and a detailed description is given of the manner in which man in the course of evolution rises from one stage to another. The several spiritual Hierarchies are expressly stated to correspond to the several Universes and this correspondence between the Universes and the Hierarchies seems to me the only way in which their existence can be justified. I do not understand according to what principle Mr. Govindachârya draws a line of demarcation between what he

calls "Form-Universes and Formless Universes." To my mind, the terms "form" and "formless" are only relative, and when once a "formless" level is reached, it becomes one with "form" and has other "formless" levels beyond it.

From the description in the whole *Upanishad*, and especially from Chapter VI., it would appear that, though there may be a number of co-ordinate Universes in the same grade, as supposed by Mr. Narâyana Row, there are also Universes of different grades, presided over by Nârâyanas who represent varying degrees of the glory of the Supreme. It appears from the description of the Spiritual Hierarchies and of the manner in which their abodes are reached that these latter are, for each grade, Logoi for the particular Universe and not merely some advanced souls of those systems, as supposed by Mr. Narâyana Row. Even Mr. Govindachârya does not apparently concur in Mr. Narâyana Row's view, and holds, as I have already pointed out, that all these Logoi are Nârâyanas, and justifies his theory by explaining that they are of the same essence as the Supreme Nârâyana. The reference at the end of Chapter I. of the Upanishad, to the Nârâyana "in the Sun" shows that the Logos of our Solar System is included in the series of the Entitles referred to. The Vedânta Sutras also, as will be seen, refer to the Logos (*Parameswara*) as 'in the Sun.'

These views are further corroborated by the *Narâyaniyam*, the story for the glorification of Nârâyana, found in Chap. CCCXXXIII. and subsequent chapters of the *Shânti Purva* of the *Mahâbhârata*. The story seems evidently to refer only to an Entity not higher than the Logos of our Solar System, but the principles regulating the Kosmos are applicable also to the Solar System. "As above, so below." From this story, we see that Nârada, the great Adept living in the Himâlayas, went to the holy place of Badari to see Nâra and Nârâyana. That was "the retreat of the Being in whom are established all the worlds including the Dêvas, Asuras, Gandharvas, Kinnaras and Nâgas. There was only one form of the Great Being.....That form took birth in four shapes." Of these four, "two, *viz.*, Nâra and Nârâyana," were then dwelling in Badari, Nârada saw them engaged in the performance of their daily rites, and on questioning Nârâyana, the Holy One directed him to repair to the White Island (Swêta Dwîpa) to see the original form. Nârada went to the White Island, whose denizens were Great Rishis, the "emancipate of lunar splendour," and of high spirituality. He went there and by Yoga beheld the Great Lord (*Viswarûpadhara*), having the three worlds as His form. On his return, Nârada visited Nârâyana in Badari, and from their conversation it appears that by the side of the Great Lord in the White Island, Nârada also saw the forms of Nâra and Nârâyana of Badari.

It is generally accepted that it was Nâra and Nârâyana of Badari who re-appeared as Arjuna and Srî Krishna, and this is supported

by the words of Lord S'rî Krishna himself in verse 46, Chap. II., of *Vana Parva* of the *Mahâbhârata*, when He went to condole with the Pândavas in their exile. The words of Mahâdeva to Arjuna in Chap. CCLXXI., of the same *Parva* are also to a similar effect.

The White Island is the "Imperishable Land" at the North Pole, referred to in the "Secret Doctrine" (Vol. II., pp. 418 and 618, New Edition) and Mrs. Besant's "Avatârâs," p. 72. The Great Rishis found there, are the "Mahâyogins" who are settled there to help humanity and it is from there Nârâyana found that His Avatârâs came down.

All this is significant, and it seems to me that Nârâyana in the "White Island" is simply that aspect of the Supreme which rules over our globe or system, *i.e.*, an Entity not higher than the Logos of our system, though the reference in the *Drona Parva* seems to be to a much higher) entity. That there are grades of "perfected men," appears not only from the *Upanishad* already quoted, but also clearly from the *Nârâyaniyam* above referred to. Nârada is himself a great Adept, but he did not see, except by Yoga, the Great Lord of the "White Island," in whose presence the Rishis of the Island always live. Those Rishis are thus of a higher grade than Nârada, who was not apparently even aware of the existence of the Lord before he was told by Nârâyana of Badari. This endless series of perfected men may well puzzle us and lead us to ask, "where all this is to end." But it seems to me some hazy idea of solution may be arrived at, if we try to realize the evidently incessant activity of the manifestation of the Supreme Lord Himself, and the consequent possibility of what we may call "Endless Service" from even the Highest of His servants, whose position, however, is the antithesis of that of ordinary humanity bound down to matter by their own Karma.

There thus seems to be distinct authority for the statement that the Logoi, including the 2nd Logos from which all the *Avatârâs* take rise, change for every Kalpa, or at least for every Mahâ Kalpa. The Vêdânta Sûtras also support the same view, and I may at once say that here I follow the Bhâshya of S'rî Shankarâchârya.

T. RAMACHENDRA RAU.

(To be concluded.)

THE EGO AND ITS LIFE CYCLE.

THE questions as to what has been the origin, what is the real nature, and what the destiny, of humanity, have been the greatest puzzles to exoteric philosophers in every age of the world. So much space on the mental horizon have these questions occupied, that there is perhaps not a single nation, savage or civilised, that has not developed some theory or belief on the subject; and a review of such hypotheses and ideas will present every phase, from the crudest and most barbarous of them, up to the most refined and polished. At one end of the scale we may find the imperfect mythological ideas and superstitious dreams of the merest savage; at the other, the didactic speculations of the metaphysician, who has brought to bear upon such questions all the trained energies of his philosophic mind-powers, so far as he may have developed them, which have been found sufficient to unravel the most intricate problems in mathematics, chemistry, and other of the recognised sciences; but which may fail to give equally satisfactory results when brought to bear upon the inward nature of the "Thinker" called Man.

Between these two extremes, there have been all grades of opinion, all shades of belief; and it is the eternal presence of these questions which has enabled religious systems to be formulated and to flourish, each in its proper time and place.

Naturally, where the questions at issue are so momentous, the answers so various, and the degree of certainty which attaches to these answers so exceedingly problematical, the religious systems which support them will have an equal diversity in appearance; and as the various hypotheses pass current for their respective periods, so will their religious expression have its corresponding time of activity. In much the same way, as the respective hypotheses may become obsolete and so pass into abeyance, the same will happen to their corresponding religions; although so broad and general a view must naturally permit of considerable latitude.

But we need not stop to discuss so wide an issue as this last; for the main point to be kept in view, and that which seems the most significant, is the immanence of the question in its principal aspect, viz., as concerning the one great issue as to the permanence or otherwise of the human entity Theosophy speaks of as the Ego, but usually known in Western lands under the heading of the immortality or otherwise of the human Soul. It is upon this point that the greatest disagreement is found between the views of religion on the one hand, and science on the other; for religion, as the current expression of the innate or intuitional view of the mass of humanity, vigorously asserts that man is immortal; while science, on the other hand, having until quite recently been unable to deal with the subject by her own particular methods, has either been

agnostic, remained silent, or else denied outright that there is any continuance of conscious existence after the destruction of the physical envelope which we call the human body, and are so prone to consider as being the whole man.

Between these two outward aspects of the diversity of thought, as expressed in the current religion and science of our own time, there stands an intermediate body of thinkers—who, not specially representing religious systems on the one side, nor scientific speculations and hypotheses on the other, are of opinion that both can contribute their quota towards the solution so much desired ; whilst neither religion nor science, considered separately has any prescriptive rights or exclusive knowledge on this obscure subject. A considerable section of these thinkers find expression for their ideas in the principles enunciated by Theosophy in its modern presentment ; as in fact they seem to have done in all times under similar forms by whatever names they may have been called ; whether as adherents of the "Wisdom Religion," as eclectic philosophers, Rosicrucians, or any other body of students having the same objects in view, but without that spirit of system which brings about antagonism and thus tends to obscure the issue and waste the strength of the parties concerned.

And this great body of thinkers—objectivised as the Theosophists of the present day—consider that a satisfactory answer as to the nature and destiny of man is attainable now, in fact, has always been so—if the proper method of enquiry be resorted to. When asked as to this method, they reply that it is by analysing the underlying principles of all religions, and applying scientific investigation along appropriate lines. They endeavour to point out that every religious system, when thus analysed, is found to embody some particular aspects of the same general principles, taking such peculiar form as may suit the special time, place, and degree of mental evolution of its adherents. Then again ; taking the views and the opinions of scientists, they endeavour to show how the continual recurrence of the questions we are dealing with indicates not only that the answers which science has hitherto attempted are insufficient, but that there must be a reality lying behind, which imperatively demands to be dealt with before we can be satisfied. Theosophists point out how the discoveries of science—such as the Conservation of Energy, the Law of Periodicity, and the Theory of Evolution—all point to the necessity of a permanent element in man, with conditions of alternate periods of rest and of activity, which only the theory of many life-cycles and corresponding earth-lives can satisfy. Turning then to religion, they try to show how, nearly or remotely, every system has involved the same thing ; asserting the existence of a permanent human principle under various names, and either directly or indirectly recognising that such a principle or Ego must go through a series of lives ; of which

the objective point, howsoever expressed, is the gaining of perfection in some manner.

Further, Theosophists endeavour to show how the same principles which explain the gradual formation and evolution of suns and planets, and their equally gradual decline towards destruction, are just as applicable from the material standpoint, to Man ; and they thence deduce a Law of Analogy which serves as a key to unravel mysteries which otherwise might be insoluble. They declare that such principles indicate to them that the laws which govern the evolution and destiny of Man are the same as those which rule the evolution and destiny of the Universe—that the one is the type or expression of the other ; so that the study of Man is the study of all else in miniature.

If such be the case the study of Man becomes of primary importance ; and as science in its physical branches has already dealt with his bodily conditions to a very great degree, it remains to be seen what can be learned as to his mind and his real Self, which religion professes to deal with more especially. And here we come at once upon the primary assertions of all systems ; namely, that in Man there are at least two parts ? first, the physical body—which is not, according to all previous experience, in any degree permanent—and, secondly, the permanent or immortal principle, which accordingly outlives the body, as by implication it existed before the physical envelope came into being.

As, therefore, such a belief in an immortal side to human nature has been so wide-spread, this principle has been known by a great variety of names at various times and places. As already noticed, among Europeans it is generally spoken of as the Soul ; but this word is somewhat indefinite, as it is one to which a very mixed meaning has been attached, according to the degrees of spiritual knowledge attained by those who may have attempted to define it. With the generality of people, who do not give very much thought to the subject, the word "Soul" connotes simply that entity which, in Man, does not die, and they do not enquire whether its nature be simple or compound. The name "Soul" given to it, with its modern correlatives in other European languages than our own, seems to be practically restricted to the Christian religion. To those who may be critical in such things, it may be somewhat amusing to notice how incongruous seem the definitions given in standard works, where "Soul" is found described as "the *Spiritual*, rational, and immortal *substance* in man, which distinguishes him from the brutes ; that part of Man which enables him to think and reason, and which renders him a subject of moral government."* This seems to be based upon the common idea that mankind are composed merely of the physical body and some immortal, informing Ego, in which are lumped together all the spiritual, vital, and

* Imperial Dictionary, article "Soul."

mental powers and qualities, thought to be characterised by a degree of materiality only less than that of the physical body itself. And this idea is further supported by reference to the definition of Spirit itself; which is described as "The Soul of Man; the intelligent, *immaterial* and immortal part of human beings."* It is somewhat unfortunate that the word *substance* should be so applied; because for most people it usually connotes something material and tangible—although in reality it means only "that which really is or exists; *equally applicable to Matter or Spirit.*"† But such a dual concept does not even do justice to Paul's threefold division into Spirit, Soul, and Body; which trinitarian division is apparently of Greek origin, and in some sense makes a parallel between Man and Deity; the latter being also described as a trinity. So the Greek Gnostic school of mysticism, which flourished during the early centuries of the Christain era, symbolised Deity by the triangle—understanding thereby that the leading principles of the Macrocosm or Universe were three in one, as white light is the synthesis of the three primary colours, blue, yellow, and red—and that the whole was made up of Force, Consciousness, and Matter, composing one united manifestation. This was considered to be the Macrocosmic or upper triangle; while Man was described as the Microcosmic or lower one—a reflection of the upper, and therefore threefold in nature, according to Paul's definition. In this aspect, Man would be a trinity of Spirit, Mind, and Matter—the Mind or Mânas, the intermediate part, being that which best corresponds with Soul, as the vehicle for the more immediate expression of Spirit, while the body is the material vehicle for the expression of mind. And since, by analogy, the material universe bears a similar relation to Deity as does Man, it will follow that when Deity is considered as threefold, and cognisable under the aspects of Consciousness, Force, and Substance, so matter is also to be taken in its three most obvious aspects—as Chemistry tells us there are in common acceptance its three states known as gaseous, liquid, and solid. ‡

The same triadic idea is expressed in the Hebrew Kabala, when it divides Man into three parts called Nephesch, Ruach, and Neschamah §; but though such a division is supposed to cover all our constituents, it falls short because, although the word Nephesch, as applied to the vital or animal principle, and including the usual manifestations of mind up to a certain point, may correspond passably well with our ideas of Soul, yet it is said to be common to the lower animals as well as Man, and besides does not mean immortal—so that it fails to cover all the ground.

* Ib., art. "Spirit."

† Ib., art. "Substance."

‡ Cf. "Key to Theosophy," pp. 77—97.

§ Ib., p. 78.

It seems to have been a particular feature of the European nations bordering upon the Mediterranean Sea to divide the human entity into three parts in this manner, of which one will correspond to our ideas of what constitutes Soul. But these, when more carefully analysed, seem to have been originally founded upon the Indian division into seven parts;* because the threefold division is not only commensurable with the septenary in many ways, but the triad was itself further divided. Thus the Greek school † looked upon the highest part of Man as one with the Deity; for their *Agathon* or Deific principle corresponds with the Indian A'tma, or Spirit. We then have what best corresponds to Soul; divided in India into the Spiritual Soul or Buddhi (intermediate between Spirit and Mind), the Mind itself, or Mânas, which also is higher and lower (as it tends towards spiritual or physical things) and the passions or Kama, which are purely animal in nature. Now it appears that where the Indians put the Buddhi or Spiritual Soul, the Greeks put Psyche, a link between Spirit and Mind; and where the Indians put the Mânas or higher and lower mind, the Greeks put the Nous or Ideal Mind, and the Phren or Intellectual mind. So likewise of the last division of the Soul, which contains the passional nature; for the Indian Kama, shading off into Prâna or vitality, corresponds to the Greek Thumos, or passions and animal life.

There then remain but two other parts to make up the Man; and these in India are known under some such names as the Linga S'arira or Etheric Double—an ethereal model of the physical body, but separable from it without death following—and the body itself. These the Greeks paralleled by their Eidolon or Shadow-body, in which all the other parts could function independently; and, of course, the physical body which perishes at death.

These parallels and comparisons may serve to show how, in one special aspect of it, Plato and Pythagoras could divide the Soul into two parts—‡ that which they called the *rational*, which in this connection means something emanating from the Eternal Wisdom or Deity itself, and the *irrational*, which is the portion of the Soul concerning itself only with things physical and temporal. These they describe by the words *noëtic* or immortal and all-knowing part, and *agnoia*, which is the perishable and spiritually ignorant side. To the first of these divisions of the Soul they assigned the perception of the noumena or actual causes of things; while to the last (as containing the senses) they allotted the perception of external phenomena. But Pythagoras, who looked upon the Monad or Individuality in Man as a self-moving unit, considered the Soul as threefold—the *Nous* or spiritual side, the *Phren* or mental side

* "What is Theosophy?" pp. 34—37.

† Cf. "Key to Theosophy," pp. 97, 98.

‡ Ib., p. 95.

considered as the abstract intellectual principle, and the Thumos proper ; which last, in addition to the passional or emotional nature —in India known as Kama—also contained the life-breath or vital principle, corresponding to that extent with the *Nephesch* of the Jewish Kabala.* In this collective sense the whole might be called Psyche or Soul, as including all in one highest aspect of the parts composing the Man—in which sense most probably it was that the Greeks understood the possibility of such a Soul finding a separate vehicle in the Eidolon or Shadow-body, and thus being able to exist therein independently of the physical form to which it properly belonged. In such a case they, like the modern Hindus and the Theosophists, might contemplate the possibility of anyone appearing in two places at one and the same time ; † and the same hypothesis would also explain the survival of ghosts or shades with memories, after the death of the person's body.

Thus, as previously noted, it will be seen that the Greek Psyche, composed of Nous, Phren, and Thumos, corresponds very nearly with the Eastern A'tma-Buddhi or Spiritual Soul, the Buddhi-Mânas or Mind Soul, and the Kama-Mânas or Passional Soul—which three we may also put in the dual aspect as simply the Spiritual and Passional minds, and call these the Soul. From all which various divisions we may, it is evident, apply the word Soul to any part of the human subject, however divided, which is considered to act as the medium between Spirit and Matter—and placed, in relation to these, very much as the centre of a magnet is to its poles.

We see, then, that Soul cannot be confounded with Spirit, because Soul has a compound signification ; ‡ whereas the Oriental A'tma and Greek Agathon imply Spirit as distinct from all else. § Therefore Soul may be looked upon as merely the vehicle intermediate between Spirit and physical bodies ; and yet it cannot be deemed quite the same as mind, because it involves more than is expressed in our Indian word Mânas, the Thinker, for that is but one aspect of the Soul. Therefore, if we consider Soul to be the real Ego in Man, which uses the body and mind for the gaining of experience, the mind or thinking instrument is only a tool which the Ego has evolved or acquired ; it is that instrument or mode of manifestation of the Soul by means of which it attains self-consciousness or knowledge of itself, and of its relations to Nature and external things.

But if we consider the Soul as the true Ego in Man, we must also admit that it existed before the body which it now uses came into being ; as by consequence it will do after that is destroyed. And this seems to have been recognised by the ancient religious systems,

* Ib., p. 175.

† Philostratus, "Vitta Appol," lib. viii., c., 5, 29, 30.

‡ "Key to Theos.," p. 93, note.

§ Ib., pp. 101, 102.

while more modern ones are not without traces of it.* We see the ancient belief indicated by such words as Transmigration, Metempsychosis, and Reincarnation—all expressly used in this connection, but often used in a manner which confuses their meaning and makes them greatly misunderstood. Transmigration literally means the act of passing from one locality to another; but Pythagoras apparently looked upon it as the passage of the Soul from one body to another after the death of the first. If by this we mean another human body, that is the true sense; confusion has arisen through its being used indifferently to express the re-embodiment of the immortal principle in human or in animal forms. So we find that in the cases of the Hindu exoteric systems, the Soul is said to pass even into mineral and vegetable forms, as well as from human bodies into those of animals, and the contrary. † But here there seems to be a misunderstanding—for the word in these cases is said to refer to the passage of the life-atoms which compose our bodies (agreeably to the Jewish Nephesch already referred to) and which, while they are continually interchanged between all the kingdoms, are no part of the Soul or the real Ego in Man. The principles of Theosophy do not admit that there can be any real retrogression of the Ego into such forms, once it has reached the human stage; ‡ though it may, as a life principle, have passed upwards through all these different manifestations in the course of its evolutions. §

Metempsychosis, as denoting the passage of the Psyche or Soul from one body to another, is more definite than Transmigration; but is not infrequently used in the same sense as referring to re-embodiment in forms other than human—but not correctly so employed. It is the word most used by the Neo-Platonists and Pythagoreans; but Reincarnation, although it is the word we most make use of at present, might mean any repetition of the entry into a physical or fleshly body, either of the vital principle or the soul; for the word tells us nothing as to what it is that reincarnates, it only implies that the physical body is not permanent as compared with that which reincarnates in it. ¶ So far as our modern Theosophical writings are concerned, the word Reincarnation has almost entirely superseded both Transmigration and Metempsychosis. Theosophically speaking the doctrine or theory of Reincarnation asserts the everlasting existence of an individualised Principle, such as we have seen described under the word Soul—one which occupies or uses the human form during life; and upon the dissolution of that form it passes, after a more or less prolonged interval passed in a relatively subjective state of exist-

* Matt., xvii., 10—13. Rom., ix, 11—13; Prov., viii., 22; Rev., iii. 12; Psalm cii., 26, 27, &c.

† "Reincarnation," by A. Besant, p. 12.

‡ "Ocean of Theosophy," p. 67.

§ "Reincarnation," by A. B., p. 13, and "Seven Principles," pp. 62, 63.

¶ "Reincarnation," by same author, pp. 11—13.

ence, into another human body. And it is the repetition of such cyclic periods, each involving a physical human life (and collectively known as life-cycles), with the consequent gathering of experience, which is understood to constitute the method of the evolution towards perfection of the Soul or spiritual portion in man. But when we speak of an evolution of the Soul, we imply also an evolution of the body as well ; because the Ego, whose powers expand with experience, requires each time of re-birth a new body which, in some respect or other, must in the normal state of things be an advance upon the former ones. There is therefore a double evolution—Spiritual on the one hand and physical on the other ; and thus we find once more the correspondence of the spiritual and physical worlds. True, that the progress made by the Ego, and through it by its physical vehicle, is exceedingly slow as measured by our concepts of time ; but in such an evolution that element does not count for much, since nothing would be gained for the mass of humanity by abridging it, and nothing lost by its extension.

(*To be concluded.*)

SAMUEL STUART.

PATANJALI ON S'U'DRAS.

I hope the following extracts from the Mahâbhâshya of Patanjali will interest the readers of the *Theosophist*. They prove that the A'ryans of his day were more rational and liberal in their views than their descendants are. The following propositions are clearly proven :—

1. Brahmins used to dine with S'ûdras.

2. They used to dine with Yavanas (Greeks, &c.) and S'akas (Scythians). Dining with non-Hindus did not entail loss of caste.

3. There were various grades of S'ûdras, some being entitled to perform the five great sacrifices even.

4. Consequently the texts in the Law Books *falsely* attributed to Manu, &c., are not genuine when they declare that the S'ûdras cannot perform any sacrifices ; and therefore those texts are later than the days of Patanjali.

Patanjali who wrote his famous commentary on Pâṇini flourished, according to all authorities, not later than 150 B.C. The 10th Sûtra of Panini's Ashtâdhyâyi, Book II., Chapter 4, runs as follows : "*S'ûdrânâmaniravasitânâm*. It means, "A Dvandva compound of words denoting those classes of S'ûdras who have not been expelled from the communion of higher classes, is singular." The Sûtra consists of two words, literally meaning "of the S'ûdras not expelled." The word *aniravasitânâm* which we have translated as "*Not expelled*," is a peculiar word and so the great commentator ex-

plains it thus, giving four explanations, but finding fault with every one of them, except the last. "The aphorism says *not expelled*." *Not expelled* from what place?

1*st explanation.*—Not expelled from the Aryâvarta. What is then Aryâvarta? The country situated within the four mountains, east of the A'dars'a mountains, west of the Kâlakavana Hills, south of the Himavat and north of the Pâriyâtra Hills. If this be the meaning of the word *not expelled*, how do you explain the singular Dvandva compounds like "*Kishkindha-Gandhikam*," "*S'aka-Yavanam*" and "*S'aurya-Krauncham*" where the S'ûdra races mentioned are certainly not dwellers of the Aryâvarta. This is a valid objection.

2*nd explanation.*—The word *not expelled* therefore, should be explained as "not expelled FROM THE COLONIES OF THE A'RYAS (A'rya Nivâsa)." What are the A'rya-Nivâsas? The villages, towns, cities and markets of the A'ryas. If so, then we find Chandâlâs and Mritapâs also dwelling in these towns, &c., of the A'ryas; and the Dvandva Compound of these words should be Chandâla-Mritapam in the singular. But this is not the case, for their compound is always plural. How do you get over this objection? Well, we reject that explanation also, and give this third explanation of the word *not expelled*.

3*rd explanation.*—It means those who have not been expelled from participating in or performing the *sacrificial rites*, माज्ञातृकयैण. ordained for the higher classes. But this also is not free from objection, because we see in every-day usage compounds like *Taksha-ayas-karam* (carpenter-ironsmith), *Rajakâtantuvâyam* (washerman-weaver), these are singular compounds, but as a matter of fact the S'ûdras of the class of carpenters, ironsmiths, washermen and weavers have no right to perform sacrifices. How do you meet this? Well we reject this explanation also.

4*th Siddhânta explanation.*—We shall explain the word *not expelled* by saying not expelled *from the dish*. That is to say those S'ûdras to whom a person of the higher caste may offer food in his own dish (pâtra) without such dish being defiled.

This long commentary should be analysed, in order to understand its full import. The word S'ûdra is a vague term and was vague in the days of Patanjali even. The most popular meaning was those non-Aryan races, or rather non-Indo-A'ryan races who lived within the A'ryâvarta and acknowledged the supremacy of the A'ryans. Of these S'ûdras there were three classes—(1) Those with whom there was no possibility of social intercourse, such as the Chandâlâs and the Mritapâs (sweepers and mehtars, (2) Those with whom there was limited social intercourse, who lived side by side with the higher classes, whose touch would not pollute, but who laboured under the disability of not being allowed to perform Yajnas

or the five great sacrifices. But food could be taken with such S'ûdras. Such were the carpenters, ironsmiths, washermen and weavers. (3) Those with whom there was *free* social intercourse and who were allowed to share in almost *all* the privileges of the higher classes. Not only food could be taken with such S'ûdras, but these had the right to perform the Yajnas or the five great daily sacrifices. The words *Yajnât Kârmanah* of the Bhâshya are thus explained by the gloss-writer Kaiyyata : " S'ûdrânam Pancha-Yajna-anushthâne adhikarah asti itibhânah"—*The S'ûdras have the right to perform the five great sacrifices.*"

Now no one will question—not even the greatest stickler for authority,—that the castes like the Vaidyas of Bengal as well as the Kayasthas, and Naidus, &c., of Madras, who have been degraded to the rank of the S'ûdras, are at least S'ûdras of the third class. They have, therefore, the adhikâra to perform the five great sacrifices. Now what are these five great sacrifices ? They are :—

(1) The sacrifice to Rishis, *i.e.*, to study the Vedas.

(2) The sacrifice to Devas, *i.e.*, to perform agnihotra, &c.

(3) The sacrifice to Pitris, or to perform daily S'râddha or Tarpaṇa.

4. The sacrifice to men, or feeding the guest.

5. The sacrifice to Bhûtas, or feeding the lower animals.

The Sat-S'ûdras therefore had the right of performing the five sacrifices. What does this imply ? It means that these high-class S'ûdras could *study the Vedas*, perform *Vaidic* ceremonies, &c.

What of those texts of Manu and other Smriti writers who declare that the S'ûdras have no right to Veda-study ? These should be interpreted to apply to the first and second class S'ûdras, and not to the Sat-S'ûdras like the Kâyasthas, Vaidyas, &c. This is from the point of view of the strict canons of interpretation as known among the Brahmins themselves. But from the point of view of historical criticism, the texts degrading the S'ûdras are later in date to Patanjali, and not more than two thousand years old. They might have been necessitated by the circumstances of the age when they were promulgated. But it is simply silly to insist on these texts now, under the altogether changed circumstances of this twentieth century. A reversion to the more liberal social laws of the days of Patanjali is more needed now than the rigid exclusiveness of the mediæval Brahmanism.

In the second century before Christ the high class S'ûdras (Sat-S'ûdras) had the privilege of studying the Vedas, both the Sat-S'ûdras and the second class S'ûdras were free to inter-dine with the higher castes, the dining vessels of those twice born were not defiled by food being offered in them to such S'ûdras.

If I read Patanjali aright, in his days there was social intercourse with the foreigners even. The very example quoted above

S'aka-Yavanam, shows that the S'ûdras like S'akas or Scythians and Yavanas (or Greeks) were allowed to dine off the dish of the twice-born. It was very likely too that a portion of Northern India was under the Greeks and the Scythians. Thus the city of Kandahar (Alexandria) bears testimony to its Greek Origin; the Ambassadors of Greek Satraps were in Indian Courts; Indian Rajahs married Greek princesses; Grecian women were ladies of honour of Hindu queens. So everything favours the view that the Indians of the days of Patanjali used to inter-dine with the Scythians and Greeks. If this surmise be correct, here we have a precedent for our solid reformers—if they want any precedent. Yavana is a wide term and may include all European races, and if we take a lesson from the days of Patanjali, and he lived in the Kali Yuga, the modern Hindus may dine with the Europeans, without necessarily being unorthodox.

To sum up: The aphorism of Paṇini II., 4-10. *Sûdrânâm Aniravasitânâm*, therefore, means, "A Dvandva compound of names denoting classes of Sûdras is in the singular, provided that they are names of those classes of Sûdras who have not been expelled from the dining-plates of the higher A'ryas, whether such S'ûdras are residents of A'ryâvarta or foreigners like Kishkindha, Gandhika, Saka, Yavana, S'aurya and Krauncha, whether they live in the cities of the A'ryas or not, and lastly whether they are entitled to perform the five great sacrifices or not."

The Dharma S'astras also countenanced this view. Thus Yâjnavalkya (I. 121) says: "He (a S'ûdra) should not neglect the performance of the five sacrifices, making use of the Mantra *Namâh*." The commentator Vijnaneshvara adds, "not only Namah but Svâha and Svadha may also be pronounced." The same author in verse 166 says: "The food of the following S'ûdras may be taken—the servant, the cow-keeper, the ancestral friend, the co-sharer in cultivation, the barber and one who has surrendered himself.

SRIS CHANDRA BOSE.

(To be continued).

IS THE AGNOSTIC POSITION LOGICAL? *

"WHAT we need is not so much the proofs of Theosophy, as the proofs that there is something worth studying that goes by this name; we want to induce people to study, and to this end to present to them a case sufficiently strong and sufficiently promising to induce them to devote time and trouble to its investigation. Those of us who know something of what Theosophy brings of light to life and thought, owe nothing less than this to our fellows, who as yet know it not; more than this we cannot really do, for everyone must see in the light, with his own eyes, if he would see at at all."

ANNIE BESANT.

Among the many problems that have busied mankind, that of the possibilities of human knowledge is one of the most momentous. What can we know? Along what lines is it reasonable to pursue our investigations, and how far may we carry them? The agnostic and the materialist meet these questions squarely with the assertion that knowledge is gained only by experience; man cannot know more than he can find out by the exercise of the senses, by the employment of the brain-consciousness. To penetrate further, says the agnostic, is impossible—because, adds the materialist, there is nothing further to penetrate.

This tendency to negation is not peculiar to our own time; a striking illustration of it is furnished by one of the later schools of Greek philosophy, whose position was defined in the words: "We assert nothing—not even that we assert nothing." (Fiske's "Cosmic Phil.").

With the materialistic view of knowledge we need not much concern ourselves, for materialism, though much in evidence for a time, has now become so insignificant a factor as to call for little consideration. "Henceforth," says John Fiske in his "Cosmic Philosophy," "we may regard materialism as ruled out and relegated to that limbo of crudities to which we some time since consigned the hypothesis of special creations." The opponent of agnosticism, however, is often reluctant to discriminate between materialism and agnosticism; but it is grossly unfair to agnosticism to class it with a system which teaches that there is nothing in the constitution of the

* [Note.—A large portion of the material for this paper has been borrowed from the writings of Mrs. Besant, especially that pertaining to Science and Hypnotism. Mr. Leadbeater's treatise on Clairvoyance has been draw upon, also the Misconceptions about Death. The writer would like to make more specific acknowledgment, but his treatment of the material precludes this.]

universe but matter and its motions. Huxley originated the term "agnostic" and applied it to himself, yet he refers to the doctrine that there is nothing in the universe but matter and force, as one which he heartily disbelieves. "It seems to me pretty plain," he says, "that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head, I cannot see to be matter or force, or any conceivable modification of either, however intimately the phenomena of consciousness may be connected with the phenomena known as matter and force." Here then we see agnosticism sharply differentiated from materialism by the fact that to the "matter and force" of the materialistic creed it adds this third principle—consciousness. But the two are at one in this: both look to *experience* as the one source of knowledge and find in physical instruments the sole means of acquiring it. Within such limits as these the scientist applies himself with the "sublime patience of the investigator" to the observation of physical phenomena, collecting facts, systematising knowledge, tracing sequences, with clear observation and keen judgment; often with self-abnegation devoting his life to the pursuit of truth. To the circumference of the universe he goes, and noting everywhere diversity, external differences, he studies these separated things, and studies them one by one, taking up each manifestation and judging it apart. And inasmuch as nature is infinite both in the vast and the minute, he supplements his limited senses with instruments and apparatus of the most exquisite and delicate character, in order to study the world of forms in its almost endless multiplicity. Wholly intent upon physical processes, his business is to trace all phenomena to physical causation; for without strict regard to these conditions his work would possess no scientific value, his conclusions would have no weight. And, to the practical-minded, who want "facts" such as science offers, who, indeed, distrust inquiry outside the material plane where truth can be demonstrated in a tangible way, such a view of things and such a method of inquiry appeal strongly. Nor can we blame a person of this disposition for confining his researches to the only region where his faculties will enable him to gather what he esteems useful information; this is quite resonable and unobjectionable. But it is a very different matter when we are told—as Herbert Spencer's American interpreter, Prof. Fiske, tells us—that such knowledge is "sufficient for our highest needs," and that any other "is not only unattainable but would have no imaginable value, even if it could be attained."

It was theology which formerly undertook to prescribe limits for the inquiring mind; now science confronts us in a similar role and draws lines which it is assumed that only foolish presumption will attempt to overstep. And, as we have repudiated the theological idea and protest against such restriction of thought as opposed

to all reason, it behooves us to inquire whether the scientific position is quite beyond criticism on the same ground.

In the first place, if science is to be our only guide, we are not to concern ourselves with the origin or destiny of the Universe; for knowledge of such matters is unattainable, whether we regard the Universe in its physical or its higher aspects. Hence a philosophy based on science, the disciple of Spencer tells us, "should treat of laws, not of purposes; of the How? not of the Why?" In the remotest past the light of science shows us nothing more intelligible than a vision of cosmic matter diffused through space, the hurtling of forces and the blind clash of atoms; in the future, perchance the pulverized remains of our present world in the form of cosmic dust—that is if those are right who say that it will die of cold instead of coming to a fiery end, as others predict. So we need not waste our time in wondering what life is for, wondering whither man is tending; for these are matters quite beyond our comprehension.

Such a view of existence, however depressing, not to say appalling, it may appear, is not only the logical outcome of materialism but also the conclusion inevitably reached by all who strictly adhere to scientific methods of investigation; methods which confine them to sense-perception, brain-consciousness, and experience as the test of truth.

The student of science, interrogating physiology, biology, psychology, seeks in vain for one gleam of light on the question of questions: What is Life? What is Thought? On the plane of matter science answers many questions and promises to answer more; on the plane of mind she breaks down and continually murmurs "insoluble, unknowable." Some years ago, a high scientific authority, scouting the idea that life, or vitality, was anything more than a series of operations in connection with a particular apparatus of matter, declared that to use the term "vitality" as if it were the name of something apart from matter, was as foolish and unreasonable as to speak of the horology, or going-property, of a clock as something separate from its mechanism. More commonly, however, science seems to look upon Life and Thought as *mysteries*, which its own methods—the only sound ones—cannot solve. There is a mystery in life, says Beale, the eminent physiologist, a mystery which has never been fathomed and which appears greater the more deeply the phenomena of life are studied and contemplated. In living centres where the eye cannot penetrate, but towards which the understanding may tend, proceed changes whose nature the most advanced physicists and chemists cannot explain. Nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, for they are totally distinct in character from every other phenomenon known to us.

Science then, even if she recognizes life, or vitality, as something more than a mechanical or chemical process in connection with matter, can give us no conception of what it really is. Nor is she any wiser in regard to the nature of thought. No one, least of all those who have tried to understand something of the "riddle of this painful Universe" will pretend that Science gives any answer to the question "How do we think?" It shows us that there is a relation between living nervous matter and intellectual activity; that, as our thinking grows more varied—the working of our minds more complex—the nervous system grows more complex also. It proves that our thinking may be stimulated, checked, or altogether stopped, by acting upon the substance of the brain; it demonstrates that certain activities of the brain normally accompany activities of the mind; in short, it produces evidence of a close connection between living nervous matter and thought-processes. But, as to the nature of that connection, knowledge is dumb, and even theory can suggest no hypothesis. Between material motion, the vibration of brain-cells, and mental process there is an unspanned gulf.

"The problem of the connection of the body and soul," says Tyndall, "is as unsoluble in its modern form as it was in pre-scientific ages." Deep and strenuous study only serves to emphasize the fact that body and mind, however closely intermingled, are twain, not one.

Unquestionable, indeed, and worthy of grateful recognition are the magnificent achievements of Science, the benefits conferred on mankind through the devoted labors of its disciples. In the true scientist is found that strong "love of truth which will take unending pains before it will make an assertion or accept the record of a fact;" a quality calling forth our fullest admiration and respect. Nevertheless it is open to question whether the truth as Science reveals it is all that we can certainly know, for we have seen what our position would be if we looked to science alone for enlightenment: the hopes, aspirations and ideals which many of us entertain would then be set aside as having no foundation in reality. Does such a position satisfy every *reasonable* demand of our nature? Does it supply all that we may *reasonably* ask?

One who has been styled "a genius in science," the gifted, successful, world-famed, Alexander von Humboldt, looking back upon a life devoted to physical investigation, expresses his feelings in these words: "The whole of life is the greatest insanity....I despise humanity in all its strata. And if for eighty years one strives and inquires, still one is obliged to confess that he has striven for nothing. Did we at last only know why we are in this world! But to the thinker everything is a romance and a riddle and the greatest good luck is that of being born a Flat-head."

Have we not here an impressive answer to our question whether

science can satisfy every reasonable demand? It is the answer of one well qualified to testify; a man whose breadth of mind, wide experience and eminence should give his verdict weight. The whole of life, he exclaims, is nothing but the greatest insanity, and the light of Science, which he has followed so long, is not light at all to him when at last he wants only to know *why we are in this world.* Nor can it be denied that the character of agnostic science is quite consistent with such a conclusion; and if we do not commonly find the agnostic thus disconsolate, it is for the same reason that the absence of music does not trouble him who hath no music in his soul.

The scientist, as we know, rarely evinces the slightest interest in anything pointing to the existence of consciousness apart from the body. If questioned he will usually tell you that he knows nothing about such matters. If urged to investigate them he declines on the ground that he already has enough in his own line of work to fully occupy him—which is merely a polite way of saying that he cannot waste his time. For he really looks upon everything of this kind as unworthy of serious attention. He knows that his own work is valuable, that the knowledge which he is acquiring is useful knowledge, and he is satisfied with the results of his labors. "Come," cries the enthusiastic Spiritualist, "I will give you satisfactory evidence of the existence of the soul." "No," responds the devotee of science, "even if what you have to offer is true, I am not interested in it." The consequence is that investigation in this direction is thrown into unpractised hands and left to untrained intellects whose efforts are then derided and treated with contempt as being unscientific. Hypnotism, mesmerism, clairvoyance, Spiritualism, double consciousness, hallucination, dreams, infant prodigies—these are some of the things which agnosticism in the role of Science cannot account for. Indeed for a system claiming to be an all-sufficient guide to knowledge its shortcomings are strangely apparent.

But agnosticism has also laid its hand upon philosophy. Herbert Spencer, the master mind of this school, argues that knowledge is limited to the range of experience, all knowledge being relative knowledge, that is, knowledge of relations between phenomena. Now what, as Spencer asks, is to be said "concerning that which transcends knowledge? Are we to rest wholly in the consciousness of phenomena?—is the result of inquiry to exclude utterly from our minds everything but the relative? Or must we also believe in something beyond the relative? We are obliged to form a positive though vague consciousness of that which transcends distinct consciousness."* "Besides that *definite* consciousness of which Logic formulates the laws, there is an *indefinite* consciousness which can-

* "Epitome of the Synthetic Philosophy," by F. H. Collins, p. 12.

not be formulated. Besides complete thoughts and.....thoughts which though incomplete admit of completion, there are thoughts which it is impossible to complete; and yet which are still real, in the sense that they are normal affections of the intellect.....Every one of the arguments by which the relativity of knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute is, by implication, to affirm that there *is* an Absolute. In the very denial of our power to learn *what* the Absolute is, there lies hidden the assumption *that* it is" ("First Principles," p. 88).

Later, Spencer observes that the "consciousness of an Inscrutable Power manifested to us through all phenomena, has been growing ever clearer; and must eventually be freed from its imperfections. The certainty on the one hand that such a power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing" (*Ibid.*, 108). "The conception which has been enlarging from the beginning must go on enlarging until by disappearance of its limits it becomes a consciousness which transcends the limits of distinct thought, though it forever remains a consciousness." * "From the beginning, religion has had the all-essential office of preventing men from being wholly absorbed in the relative or immediate, and of awakening them to a consciousness of something beyond it" ("First Prin.," p. 100).

Having reached the conclusion that Religion, everywhere present as a weft running through the warp of human history, expresses some eternal fact ("First Prin.," p. 20); that in all religions, even the rudest, there lies hidden a fundamental verity (p. 23); Spencer points out that the *sentiment* which accompanies the development of religious ideas is as normal as any other faculty and must be in some way conducive to human welfare (p. 16). Being a constituent of man's nature it cannot be rationally ignored, and any theory of things which ignores it must be extremely defective (p. 15).

In speaking of the religious sentiment Spencer terms it a faculty. The possession of a faculty implies a specific form of activity. It is pertinent, therefore, to inquire how this religious faculty is to be exercised, how this sentiment is to be nourished. But let us first make sure what is meant here by religious sentiment. Spencer has given this point some attention in an article entitled, "Religious Retrospect and Prospect"—later forming part of his "Sociology"—where we are told that science enlarges the sphere of religious sentiment by extending the knowledge of natural phenomena and so increasing the *capacity for wonder*. From the times of primitive peoples upward, human conceptions of the universe have been enlarging and the wonder excited by contemplation of it

* "Religious Retrospect and Prospect." *Popular Science Monthly*, Jan., 1884.

increasing. Higher faculty and deeper insight will raise rather than lower this sentiment.

As to religion itself, he has written: "Positive knowledge [meaning scientific knowledge], does not and never can fill the whole region of possible thought.....Throughout all future time, as now, the human mind may occupy itself not only with ascertained phenomena and their relations, but also with that unascertained something which phenomena an d their relations imply. Hence, if knowledge cannot monopolize consciousnes—if it must always remain possible for the mind to dwell upon that which transcends knowledge; then there can never cease to be a place for Religion; since Religion in all its forms is distinguished from everything else in this, that its subject-matter is that which passes the sphere of experience" ("First Prin.," pp. 16-17).

This, perhaps, may be made somewhat clearer. Bear in mind that, according to this view of things, all that we know has been acquired through the senses. When we say that knowledge is gained through experience we mean through sense-experience; we assume that all that we know can be traced back at last to sense-perception or experience. Now Religion, we are told, has to do with what is beyond experience—which amounts to saying that it concerns itself with what is beyond *knowledge*, or our power of knowing. At the same time we are assured that this with which religion concerns itself is a *reality*. So here we have *a reality which is beyond knowledge*, and all that we can actually know of this essence of Religion —the object of religious aspiration—is that it really exists; the nature of it is unknowable. Nevertheless the mind can occupy itself with the religious idea, because positive knowledge does not fill the whole region of possible thought; so we see that the mind can dwell upon the *unknowable* as well as the knowable. "Amid the mysteries that become the more mysterious the more they are thought about," says Spencer, "there will remain the one absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed (Religious Retrospect, &c.); and elsewhere he tells us that "it is alike our highest duty and our highest wisdom to regard that through which all things exist as The Unknowable" (First Prin. p. 113).

Were this the final and complete message of philosophy to questioning man, we might well ask what it had brought him of value. Certainly it offers him no cheer; to feel that the object of his aspirations is forever unknowable can hardly increase his happiness. Spencer himself says: "The contemplation of a universe which is without conceivable beginning or imaginable end and without intelligible purpose yields no satisfaction, and the desire to know what it all means is no less strong in the agnostic than in others." (*Popular Science Monthly*, July, 1895, "Mr. Balfour's Dialectics.") The desire is so strong indeed that, as he also says,

while suspecting that explanation is a word without meaning when applied to the ultimate reality, the agnostic yet feels compelled to think there must be an explanation and is continually prompted to imagine some solution of the great problem (Pop. Sci. Jan. 1884). A recent advocate of agnosticism, or Spencerism, as he styles it, goes so far indeed as to suggest that "science, as interpreted by philosophy," may yet be able to "throw some light upon the great and fundamental question of purpose.....Already," he says, "science, when reduced to its last analysis, supplies a rational basis for the belief in a mysterious awe-inspiring Power, and fosters a sense of dependence on that Power.....A reverential Agnosticism does not preclude the hope that in the future man may secure for himself a harmonious conception of the world and human destiny, by means of which he will no longer find himself an orphan wandering in a dreary wilderness, but the heir of all the ages, the interpreter of Nature and co-worker with the Eternal" ("Spencer and Spencerism," by Hector Macpherson, pp. 231-2).

Now the fact is that through his unfaltering pursuit of truth for its own sake Spencer has actually obtained the clue to the solution of what he calls the Great Enigma; for, in the more recently published portion of his philosophy, he reaches the conclusion that "the Power which manifests itself in consciousness is but a differently-conditioned form of the Power which manifests itself beyond consciousness;... the Power manifested throughout" the material universe "is the same Power which in ourselves wells up under the form of consciousness" (Pop. Sci., Jan. 1884, pp. 347, 348).

Let us turn for a moment from Science and Philosophy to Poetry which Emerson styles "the only verity," and read those lines of Wordsworth in which we have, as Tyndall phrased it, "a forecast and religious vitalization of the latest and deepest scientific truth."

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,—
Nor harsh nor grating, though of ample power
To chasten and subdue. *And I have felt*
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things."

The power which wells up in ourselves as consciousness is the same power which is manifested throughout the universe.

This is the clue—this the link between the finite and the infinite. "Fill thy heart with it," said Goethe, "and then name it as thou wilt." The philosopher names it The Unknowable. Nor, from his point of view, is he wrong. If man has no trustworthy consciousness beyond that which science terms the normal he can have no actual knowledge of anything wholly unconnected with sense-experience, and "a sincere recognition of the truth that our own and all other existence is a mystery absolutely and forever beyond our comprehension contains," as Spencer remarks, "more of true religion than all the dogmatic theology ever written" (First Prin., p. 112).

"He who thinks that he know Thee, by Him Thou art not known. He who does not think that he knows Thee, knows Thee indeed." Thus speaks the wisdom of the East, where Philosophy and Religion are one. For the union of Religion and Science in a common agnosticism Spencer manfully contended, but it must be acknowledged that his ideal has only been realized in a modified form; for while the philosophical religionist admits that the Power beyond consciousness cannot be known—in the strict sense of knowing—by such means as the agnostic recognizes, he cannot admit that no other means exists; that man possesses no faculties more subtle than the intellectual. Furthermore, the "unknowableness" postulated by the agnostic admits of some qualification. The distinction sometimes made between com-prehending and ap-prehending would seem appropriate in this connection. We may apprehend—that is *lay hold upon* a truth, where we cannot comprehend it—that is *take it all in.* Such expressions as "a vague consciousness of that which transcends distinct consciousness," "indefinite consciousness which cannot be formulated," imply knowledge—since consciousness is nothing more or less than knowing—and such knowledge may be fitly termed apprehension.

The Power which the universe manifests to us is, then, not wholly unknowable, even in our normal state of consciousness; nor can any definite line well be drawn between an extremely exalted state of such consciousness and a condition transcending it.

Agnosticism is a stage in intellectual development when "we are moulting; losing our own mental integuments; running into negations which shall mediate new and richer affirmations" (The Riddle of the Universe, by E. D. Fawcett). Reaching this stage in the impressively logical fashion of the philosopher, we seem to have reached the finality of knowledge. There is to be sure something beyond, but that is in every respect unknowable. "The agnosticism of Spencer," says the writer just quoted, "backs phenomena with an Unknowable Reality and bids religion swallow this sop and be silent."

"Detachment of mind on religious questions" characterized both John Stuart Mill and Herbert Spencer; Mill having grown up outside religious influences, and Spencer surrounded by, but

impervious to, them. The ardent admirer of Spencer already cited, commenting on this in his recent work on Spencer and Spencerism, expresses the conviction that "in many ways both Mill and Spencer would have found their philosophical influence broadened and deepened had they, in their early days, shared in the spiritual experiences of their contemporaries...Many students," he continues, "who have long since broken away from the bonds of orthodoxy...will be ready to admit that in dealing with religion the minds of both...work under serious limitations due to their lack of spiritual receptivity in early days," and "to this... must be traced the error into which Mr. Spencer fell...in supposing that science and religion would find a basis of agreement in recognition of the Unknowable. The terms proposed by science resemble those of the husband who suggested to his wife, as a basis of future harmony, that he should take the inside of the house and she the outside" (pp. 9-10).

GEORGE B. BABCOCK.

(*To be concluded.*)

THE NEWER SPIRITUALISM.

THE movement of modern Spiritualism, which has now been working its way in the West for over half a century, has during the last ten years or so, undoubtedly modified its original practices and conceptions.

Its practices are now no longer confined to the mere wonder-seeking investigation of the miraculous powers of invisible beings or to emotional converse with dearly departed relatives. Its more advanced adherents now see a higher possibility in establishing a regular intercourse with beings of the ethereal worlds of existence, the possibility thereby of extending the powers of their own diviner individualities and of transcending the limitations of the narrowing circumstances of life which environ the grosser body and personality.

A vital belief in the possibility of personal intercourse with beings of a more refined world and nature is a most powerful incentive and assistance to the growth of a higher individuality in ourselves. This was well proved in the days of the glory of the ancient Greeks. It was their vital belief in an actual intercourse with the transcendant humans they deified as Gods—beings who probably were no more than Devas of Kamaloka, still who protected and guided their devotees on earth—it was this vital belief that enabled the Greek to attain that pitch of individual perfection and ideal conception of human accomplishments.

Consequently among earnest Spiritualists there is now growing a tendency to use the intercourse with the psychic world as an opportunity for developing a more ideal manhood by the culture of

our own psychic gifts, especially those of intuition, clairvoyance, and the projection of our etherealized bodies into the ethereal world —instead of waiting for the denizens of that refined world to materialize themselves or gravitate to our world of gross matter.

This change of attitude has been noted and well described by Adelle Williams Wright in a paper in *Mind*, entitled "Spiritualism, old and new" in which he remarks:—"The new Spiritualism differs from the old in that it accepts most strongly the doctrine of the universal selfhood and is able to reconcile spiritualistic manifestations with the theory and practice of divine self-realization. Although fully believing that all persons are aided in their search for truth by those living in another state of consciousness, the New Spiritualists recognize this truth as coming from *within* and deny the power of outside intelligences to do more than assist in unfolding it and bringing it to our conscious perception. They believe also that *all* persons are possessed of the higher mediumship which renders them susceptible to the influence of outside intelligences to a greater or less degree."

By the expression universal selfhood I take it he is referring to the purusha or higher manas.

Simultaneously with this expression of opinion in America I was myself, in an address delivered before the London Spiritual Alliance in January last, calling the attention of British Spiritualists to the necessity of generally realizing a newer definition of what their movement implies.

The old definition was merely the intellectual acceptance of a certain scientific fact that called for no profound moral change in its adherents. It had but one central dogma and that was the belief that "the real self is a spirit self which leaves the body at what we call 'death' and which in certain circumstances can afterwards communicate with the so-called 'living."

The view that I am now trying to get spiritualists to take of themselves is that *Spiritualism is the extension of Individualism by intercourse with associations of affinitized individualities in spheres of co-related substance.*

The position I take is this: that the process of sinking our individualities in the one underlying unity—which is the process of Theosophy—and the process of emerging from the unity and coming to the extreme circumference of existence in order to express the divine individuality that burns within us—which is the process of Individualism, of which Spiritualism is an extension—are not only equally divine attributes, but should be both practised alternately by the same person, inasmuch as Deity's universal oversoul is both, alternating by mutual self-sacrifice from Parabrahm the cosmic unity of spirit to Maheswara—the Almighty Potentate, the Lord of Lords, who takes his seat in the heart of each individual

man and there makes him cognize objective life and express his desire for action.

There are in India, as in every country, many ardent religionists who recognize the first way only as the true path, that of detachment from the objective world completely and of attachment to the Universal Unity within us. To say that the reverse way—to go forth more into the world of sense and to impress our stamp upon the process of creation there, as sons of God, conscious of our individuality—is equally holy and equally our duty, would horrify many pious souls.

Yet this double path of religion was always inculcated by the ancient Vedas and the purest Vedântic teachers.

In the story, for instance, of Sikhidwaja and Chudâlai in one of the Upanishads we are distinctly shown that the process of completely isolating oneself from outer life, which was the one adopted by the King, was the wrong one, whereas the Queen succeeded at once because she continued the expressions and impressions of her outer life as before, while at the same time she attached herself to the inner within. We are taught that true renunciation is not renouncing the outer life but renouncing the idea that we are separate from God and from others when in that life. False individualism cognizes itself as separate from the Universal, true Individualism feels that it is not ourselves at work, but God working through us and that each can say I am a necessary and vital part of the Universe entrusted with a part of the Universal work.

It is here that Spiritualism assists Individualism. As long as Individualism confines its conception of outer existence to the gross Mahâbhuta plane it is necessarily galled to find that in trying to express its ideal individuality it is hampered by the limitations imposed on it by its gross body. We cannot mingle and converse with other humans most in affinity with us because they may not be in our neighbourhood or in our set and our time and energies are taken up with work for our grosser self's demands.

Spiritualism affirms that human beings—both our superiors and our inferiors—when they pass out of the Mahâbhuta plane simply go to reside in the Ethereal Tanmatra plane which plane is not something apart and distinct from the other plane but co-related to it and bound up with it as intimately as are actual and potential energy with each other. In fact these two planes are not separate entities but the two opposite fringes or sides of something common which is uniting them ; something which from an objective view we call substance and from a subjective view we call consciousness.

Moreover Spiritualism affirms that the half of humanity which is residing for the time being on this other fringe of existence are not all engaged in completely detaching themselves from objective life, so that it would be as wrong for us on this side to disturb their devotions by attempting converse with them. They may be en-

gaged in this work part of their time but another part is with them as it is with God and it is with us, occupied in the reverse process of waking up the entire self and bringing it out from the inner home to mingle with other humans in their work and their recreation.

Consequently humans from the other plane are quite as ready to come across the uniting bridge to mingle with humanity here as we are to cross the bridge over into their territory. All that is wanted is to know how to cross this bridge and that is the office of Spiritualism to discover: each side is trying to learn the methods which will extend the borders of its world of existence by enabling it to traverse the unsociable ocean of subliminal consciousness which divides the one world from the other. It is as much incumbent on terrestrials—so the new Spiritualism teaches—to learn processes of Etherealization of body and subjective intention as it is for celestials to learn the gravitation or materialization of bodies and objective perception.

Such then is the new path Spiritualism is pioneering in advance of the progressing army of humanity.

To have in this way a new conception of itself is a healthy sign: for it shows it is still alive and growing. Every movement that is not decaying is continually enlarging its horizon or altering its banner. The Theosophical Society has done that more than once.

What influences have exactly brought this Philosophical change into Spiritualism it is not 'easy to exactly' estimate.

I should judge myself that the propagation of Vedântism in the West, which was brought about through the intermediary offices of the Theosophical Society and the Swamis who lectured there, is the ultimate if not the proximate cause of this change of mental realization.

For the Vedântic lecturers undoubtedly influenced the movements in the United States of America known as "Mental Science" and "New Thought" and these movements in their turn by common intercourse of thought have influenced the intellectual spiritualists who, many of them, belong to both schools of thought.

Be this as it may, intellectual India must welcome with cordiality this change of inner spirtuality which has superseded the trivial externalities that dominated the movement of Spiritualism in its primitive days.

FREDERIC THURSTON.

London Letter.

October 30, 1903.

The winter half-year, during which meetings and lectures are usually more numerous in London, has begun in good earnest. All the lodges are putting forth programmes variously attractive to members and the general public and new openings are being made in several directions.

At the annual business meeting of the Blavatsky Lodge the announcement that Mrs. Besant thought it wiser to withdraw from the presidency, which she has so long held, was received with profound regret, but resolutions were passed asking her to accept an honorary presidency, as distinct from an acting one, and declining to consider the question of the election of a successor for twelve months, as a mark of the regret with which the Lodge accepted her resignation. The general feeling among the members is that the separation is but nominal and that the tie between the Lodge and its honoured (and honorary) President is one of heart and not of name and remains as strong as ever.

The Lodge too, loses its old and valued Secretary Mrs. Sharpe who after nine years faithful service relinquishes her office—always an arduous one—and her place is filled by Miss Eardley Wilmot who has been ably assisting Mrs. Sharpe during the last year.

The *Vâhan* is busy with suggestions for improving itself and it is hoped that members will unite to increase the value and scope of their sectional organ, which probably might be made of much greater usefulness.

Mr. Sinnett has issued a preliminary notice of a new Journal entitled "*Broad Views*" which he proposes to issue in January. It will be a monthly, devoted to many matters of interest—scientific, literary, theosophical, psychical, etc., all treated from a broad and liberal standpoint, but is not in any way a special theosophical organ. We wish the new venture every success. Mr. Sinnett has a long journalistic reputation behind him and his incisive and clear literary style will ensure an eminently readable periodical which we hope will take a good place among the journals of the day.

Several of our members are booked to address meetings of the London Spiritualists' alliance—Mr. Mead on "The Higher Spiritualism in Earliest Christendom," Mr. Dyne on "Life in the Inorganic World" and Miss E. Ward on "Man and Super-man, etc." This seems to point to a growing interest on the part of our friends of the Spiritualistic Movement in the views which Theosophy has to put forward. Indeed as time goes on the points of contact between what we may really call two great branches of one main army, seem to increase; but re-incarnation remains the one unthinkable proposition to a large number of our Spiritualistic friends, though accepted by a minority, and the pages of

Light never cease to re-echo with denunciations of this terrible doctrine—or let us say theory—which to our side of the movement is such a reasonable and satisfying hypothesis.

Public attention centres itself upon the weather and the "fiscal problem," both of which are sufficiently puzzling to the minds of ordinary mortals. Perhaps the one problem will contribute to the more rapid solution of the other. At any rate the weather is enough to dispose one towards belief in Mr. Gostling's theory of a returning Ice Age, *vide* his recent article in the *Theosophical Review*, which has been reprinted separately.

A new work on the "Life and Philosophy of Giordano Bruno" has recently been issued by Prof. J. Lewis McIntyre of the Aberdeen University. The major portion of the work is devoted to the philosophy of that pioneer and martyr theosophist and will be welcome to all English-reading members of the Theosophical Society. There is comparatively little available in English for the student and even the Life by Miss Frith has been for sometime out of print.

A. B. C.

CONVENTION OF THE AMERICAN SECTION, T. S.

The Report of Proceedings of the 17th Annual Convention of the American Section of the T. S., which was held in Chicago, September 27-28, 1903, is before us. The Convention being called to order by the General Secretary, Mr. Alexander Fullerton, Mr. Carl J. Smith of Butte, Montana, was elected Temporary Chairman, and Miss Pauline G. Kelly of Chicago, Temporary Secretary. Letters of greeting from the President-Founder and from the General Secretaries of the British and Dutch Sections were read. The President-Founder, in his letter, suggested that the services on White Lotus Day be now given a "broader character," and that "we might profitably make the day a memorial of *all* our chief workers, as they pass out of this physical plane; beginning next year by recalling to memory such as we have lost since H. P. B.'s departure, and on each succeeding anniversary adding to the list the names of the vanished ones of the year." This plan has already been submitted to several of our General Secretaries and prominent members and meets their entire approval. After the report of the Committee on delegates had been accepted, Mr. D. D. Chidester of Philadelphia was elected permanent Chairman of the Convention, and Miss Kelly of Chicago, Permanent Secretary. After the appointment of the different Committees, the Convention listened to the excellent report of the General Secretary, a portion of which was printed in November *Theosophist*. The Section seems to be in quite a healthy condition, though the growth is slow. The new members admitted number 447, though a few branches have been dissolved, so that the gain is only 228 members. The Propaganda Fund and the Section Fund both show a handsome surplus. Among the resolutions

adopted on the second day of the Convention we notice the following:—

"*Resolved*, that this Convention heartily echoes the suggestion of the President-Founder, Col. Olcott, that the celebration of White Lotus Day be made hereafter to include the memory not only of the life and labors of Madame Blavatsky, but of all earnest Theosophical workers who have passed on to higher planes and richer service."

It was also resolved to transfer the *Theosophic Messenger* to Chicago, the editorship to be entrusted to the care of the National Committee.

Mr. Alexander Fullerton delivered a public lecture, Sunday evening, the 27th, on "Common Sense Theosophy." There were also very interesting Post-Convention meetings for demonstrating Class-work.

Reviews.

IDYLLS OF ANCIENT IND.*
SAKUNTALA.

The translator has done a praiseworthy act in attempting to render into English blank verse this lovely gem from India's most noted ancient muse, Kalidas. Although much of the finest imagery of any poetic effort is lost in endeavouring to portray it in a foreign tongue, yet the reader will, if a lover of poetry, find much pleasure in perusing this masterpiece of ancient Indian literature. Few writers of the present age seem to be in such close touch with Nature as was the author of this delightful Idyll. Closer attention to rhythm and metre would have added much to the effect of the present rendering, but the translator says he makes bold to offer it to the public, "In the belief that sincerity of purpose would make amends for what merit lacks;" and in closing his Preface he says; "I shall feel grateful to the public for indulgent consideration and for the kind sympathy they may extend in pardoning the shortcomings of this maiden attempt."

We bespeak for the book a wide circulation. It contains nearly 100 pages, is well bound in cloth (gilt lettered) and well printed.

W. A. E.

OUTLINE OF THE HISTORY OF MODERN FREEMASONRY, AND AN ACCOUNT OF THE FORMATION OF THE SUPREME COUNCIL OF UNIVERSAL JOINT FREEMASONRY.†

This pamphlet forms "Transaction No. 1" of the Dharma Lodge of Joint Freemasonry, Benares, and sketches briefly the history of Freemasonry during the past two centuries. Freemasonry is one of the mystic fraternities that helped, during the middle ages and later, to keep alive the ideas of Brotherhood and of Esoteric teaching, and

* Translated by R. Vasudeva Row, B.A. G. A. Natesan & Co., Madras. Price one Rupee.

† Theosophical Publishing Society, London and Benares; Price eight Annas.

still helps along these lines, therefore it should be regarded by Theosophists with favour.

Although in the past, women have seldom if ever been admitted to full participation in the privileges of Freemasonry, it is one of the aims of Joint Freemasonry to admit women as co-workers with men throughout the world in this beneficent cause. The objects of the Society of Universal Joint Freemasonry are printed in full in this issue of the *Theosophist* Supplement, to which our readers are referred. We heartily concur in the statement expressed in these objects, that "no such efforts can be successful unless women work side by side with men." W. A. E.

PAMPHLETS.

TREATMENT OF INDIANS BY THE BOERS AND TREATMENT OF THE LOW CASTES IN INDIA BY THEIR OWN COUNTRYMEN.*

A speech by Mr. G. K. Gokale, B.A., "with additional remarks showing the selfishness, injustice, cruelty and fraud of the Caste System which is also the chief cause of India's stationary semi-civilization."

ASTRONOMICAL EPHEMERIS FOR 1904.†

BY T. S. VISVANATHA SRONTI, B.A., TITTAGUDI, S. ARCOT DT.

The planetary positions here given are all calculated for the Meridian of the Observatory at Madras, as Madras time is available throughout India, and this publication is intended to supersede, in India, the London Ephemerides of Messrs. Raphael and Zadkiel. The author "hopes to publish Ephemerides for future years, always one year in advance, and will thankfully receive any suggestions for their improvement." This pamphlet must prove to be a great convenience to Indian Astrologers.

STUDENT'S DIARY.‡

This is a 64-page pamphlet with seven printed headings for entries on each page, such as, time of rising; devotional, and other exercises, review of the day, etc.; handy for student's use. On the last page of the cover is a "Guide for Students," comprising 24 valuable rules of conduct, one of which is the following: "Systematically persevere in everything, to ensure complete success." These rules alone are worth the price of the Diary.

AGRICULTURAL AND INDUSTRIAL PROBLEMS IN INDIA.§

BY ALFRED CHATTERTON.

The work before us is calculated to be of great service to the agricultural and industrial populace of India. The author, who is a

* The Christian Literature Society for India: Price 2 Annas.

† Printed at the Vaijayanti Press, 32, Mount Road: Price 6 as. 6 pies.

‡ From the Student's Association, Anglo-Bengali School, Allahabad: Price one anna.

§ Published by G. A. Natesan & Co., Esplanade, Madras, Price Rs. 2.

Professor of Engineering, has given much attention to the subjects of which he treats, and his conclusions must be of special value. The Agricultural department treats of Water-lifts, underground Water-supply, Well Irrigation, The cost of Power, The Value of Wind-mills in India, and Agricultural Education. There are tables giving all particulars concerning the cost of different kinds of power, and the sections of country in which Aeromotors can be profitably employed are specified.

The Industrial department deals with the subjects of Tanning, Hand-weaving, Manual Training, Industrial Education, and District Board Industrial Schools. The publishers have done their work very creditably, and we hope the book may be instrumental in giving an impetus to the lagging industries of India.

W. A. E.

Acknowledged with thanks :—

1. Dr. J. H. Trumbull's Natick-English and English-Natick Dictionary published as Bulletin 25 of the Smithsonian Institution, Bureau of American Ethnology.

2. Dilli-Mahatsava-kâvyam, an admirable Sanskrit poem on the Delhi-Durbar, in Six cantos, by S'rîs'vara, Vidyâlankâra, Sabha-Pandit to the Râja of Kâkinâ and author of Vijayinîkâvyam, edited with elucidative notes in English and published by Kokiles'vara Bhattâchârya Vidyâratna, M.A., with the portraits of the Emperor and Empress and the Viceroy and Vicerene, of India. Price Rs. 3. Printed at the Giris'a Vidyâratna Press, 24, Giris'a-Vidyâratna's lane, Calcutta

3. Progress Report of the Archæological Survey of Western India for the year ending 30th June 1903, issued by the Government of Bombay in its General Department.

MAGAZINES.

The Theosophical Review, November. In the 'Watch Tower,' we find some friendly and, we think, quite logical criticisms of the views of Bhikku Ananda Maitriya, the editor of the new Buddhist quarterly *Buddhism* which is published in Rangoon. "Sound, the Builder" (illustrated), by G. Dyne, is continued, in the main text, and is very interesting. Miss Kislingbury has a short article on "Jacob Böhme the Theosopher." Horace L. Congdon contributes another instalment of "The Forgiveness of Sins," which contains important thoughts. "Creator and Creation," by G. R. S. Mead, is a translation of a letter of Hermes the Thrice-Greatest. The title of Miss McQueen's article, "Karma as a Spectre," gives us the key-note to her paper. As she says :

> Our spectre Karma is only a spectre. It may accost us in hideous form, envelope us in a malign atmosphere, but it has no power over the Divine Man in us ; and we may walk through it as one walks through forms of mist, powerful to disperse, purify and govern, if we have but faith in ourselves, in the divinity in us."

Mrs. Besant's serial on "Will, Desire, and Emotion," treats of 'The birth of Emotion,' and 'The play of Emotion in the family,'—very instructive, as usual. "The King of the Fools," by Michael Wood, teaches

a valuable lesson of humility. "Christianity and Theosophy: a Clerical Dialogue," is a very useful contribution by 'Clericus.' "Marriage and Celibacy," by Alice G. Herring, treats the subject in hand in a sensible manner. We quote the last paragraph:

"When only those men and women marry who can supplement and aid each other in every way because they are physically, mentally and spiritually harmonious, because they are travelling the same path, and see the same ideals beckoning them from out the future's portals, then indeed will their union shed a radiance over the world, that will heal the ills of hatred; and saviours of men will be brought forth, instead of the soulless beings with puny bodies and feeble intellects who are born into discordant homes created by the mismated couples whose lives have no normal relation to each other."

"The Sunset Land," is a brief 'Nature Story,' by Cecil Lylburn.

The South African Theosophist for September contains the second instalment of "Free Will—or Necessity," by T. A. R. Purchas; "A paper on Thought," a valuable contribution, by H. Arnold; "Reincarnation in Judaism, and the Bible," republished from *The Path;* "Kaffir Lore," and activities which show that the Johannesburg Lodge flourishes.

The Central Hindu College Magazine, which is edited and published by Mrs. Besant, at Benares, is noticed as follows by one of our contemporaries:

"For the precious sum of one rupee *per annum*, every subscriber gets 20 Royal 8vo. pages of printed matter every month. Every page is worth its weight in gold, and the object of the learned editor is to make it a source of income to the Benares Central College. If there were only 20,000 subscribers, this would mean a monthly income of Rs. 1,000 to the College, after meeting all expenses. Could not this number be obtained, throughout the length and breadth of this vast country? Every person who subscribes for a copy not only gets full value for what he pays, but aids a great movement. The journal also affords excellent reading for young boys. The pictures received every month are at least worth one rupee."

We may add that we hope not only 20,000, but 50,000 subscribers may be obtained for this valuable publication.

Mind (October) has as its frontispiece an excellent portrait of a noted Mahomedan, Mohammad Barakatullah, author of the opening article, on "Sufeeism." This is followed by a biographical sketch of its author. There are other articles, on "The Higher Self," "Permanent Success," "Hints of the New Day," "Intuition and Happiness," "Summer School Work as viewed by the *Daily News*" (N. Y.), "The Brotherhood Ideal of To-day," and an excellent Editorial on "Relationship and Environment." The Family Circle Department is full of matter admirably fitted for home reading.

The November number opens with an excellent article on "The Christ of To-day," by Ellen M. Dyer. This is followed by Miss Dyer's obituary. She was a gifted soul, an able worker for the New Thought movement. Having been privileged to know her, as a near neighbour some years ago in Vineland, New Jersey, we can testify to the worth of her character. The article against "Reincarnation," by Dr. J. M. Peebles, which has been circulated in so many periodicals, far

and near, appears in this issue of *Mind*, and is followed by an able and thoughtful paper, "A Defense of Reincarnation," by Mortimer P. Stuart. Among other matter is the second part of Professor Barakatullah's important paper on "Sufeeism."

The Phrenological Journal for October publishes the following interesting illustrations: Miss Woolley, President of Mount Holyoke College, Mass; this year's graduating class of young ladies (about 140), the late Phil May, a renowned pictorial humorist, the late Lord Salisbury, the late Cardinal Vaughan, and the late James A. McNeil Whistler, "an American painter who ranks among the world's great artists." There is also a portrait of Miss Pettengill, of the Mount Holyoke College, who, after graduating, went out to service to gain experience in domestic work. There is much interesting reading in this number.

Theosophy in Australasia.—The chief articles in the October issue are "Theosophy and Esoteric Astrology," by G. T. D., and "What is History," by W. G. J. Besides Questions and Answers there are other departments of reading matter which are of interest.

The New Zealand Theosophic Magazine, is full of brief but important articles: "Brave Words," republished from *The Academy*; "The Mission of Christianity," by Marian Judson; "Yniold the Singer," by Michael Wood; "Jesus the Galilean," a beautifully written and sensible paper for children, by Eveline Lauder; "Mind Culture," by W. H. D.; "A Theosophic greeting to Theosophists Everywhere," by M. G. T. Stempel, of Buffalo, U. S. A.; and the Student's Page—always of interest.

The Metaphysical Magazine, July—September. This high-class quarterly opens with an article by Prof. Alexander Wilder, The Associate Editor, on "The Mysterious Metals." Following are articles on "Uses and Abuses in Modern Musical Education," "The Mystic and the Occult," "A Maternal Renaissance," "Consciousness and Mentality," (by the Editors), "The Psychology of Mysticism," "Theology and Theosophy," and "A Question of Values." These are all important papers. Here is a quotation from Prof. Huxley, which occurs in the article on "Theology and Theosophy."—

> "The student who starts from the axiom of the *universality* of the law of *causation*, cannot refuse to admit an eternal existence; if he admits the *conservation of energy* he cannot deny the existence of an *eternal energy*, and if he admits the existence of *immaterial phenomena* in the form of *consciousness*, he must recognize an *eternal consciousness*; and if his studies have not been barren of the best fruit of investigation he will have sense enough to see that the God so conceived is one that even a very great fool would not deny, even in his heart."

Our Dutch contemporary *Theosophia* brings us "Accuracy," and "A Man of Science on Theosophy," both by the Editor, the continuation of "Clairvoyance," by Mr. Leadbeater, "the Story of Lîlâ," "Studies in the Bhagavad Gîtâ," by the Dreamer, "Foreign Letters," by Mr. A. J. Cnoop-Koopmans, "The reward for the servant," and "my Father," both by M. J. Vermeulen. This interesting number closes with the "Book Review," an account of the Theosophical movement and "Golden Verses." In this place we have also to acknowledge with thanks a copy of Miss Shaw's last

article "The Purpose of the Theosophical Society," translated into Dutch, enclosed in the *Theosophia*.

The *Revue Theosophique* brings us "The Electric Theory of Matter," by Mr. Ch. Blech, "The Evolution of Consciousness" by Mrs. Besant, continued, "The Law of Destiny," by Dr. Th. Pascal also continued, "The Hidden Origin of True Masonry," by Mrs. I. Cooper-Oakley, "Questions and Answers," by A. A. W., the continuation of H. P. B.'s "Glossary," and "Echoes of the Theosophical World." The usual monthly portion of the "Secret Doctrine" completes the number.

Acknowledged with thanks:—*The Vâhan, L'Iniation, The Lotus Journal, Light, Theosophic, Theosophische Wegweiser, Theosophic Messenger, Banner of Light, Harbinger of Light, Health, Phrenological Journal, Prasnottara, Brahmavadin, Light of the East, Pra-Buddha Bharata, Indian Progress, Indian Journal of Education, The Arya, Christian College Magazine, Teosofisk Tidskrift, Der Vahan, Neue Metaphysische Rundschau, Theosophical Forum.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

"Relationship and Environment."

From an Editorial in October *Mind* we take the following: "The essential thing, then, is that we sustain correct relations to the world about us. How are we related to it? How are we related to God, to our fellowman? These are some of the great questions of life. Let us first consider our relation to God.

We speak of the soul as differentiated spirit; that is, each soul is one in essence with the great Universal Soul. All possibilities, all qualities are in the soul—the God love, the God life, the God power; everything that is in God enters into the soul of man, and God is seeking expression through the soul and in the life of man.

When we try to give expression to the God-like qualities within us, the individual soul will come into a conscious relationship with the Universal Soul, and we shall begin to realize that the soul is at one with God—one in faith, one in purpose, and one in love. We only begin to live as we realize our-soul life; then it is that we begin to see the unity of life in the world about us. We see that everything is related to everything else, and that we ourselves are related to every part. We realize fully that there is no separation between our own lives and the lives of other people. *Our neighbour is ourself.* We are all members one of another. Only as each individual sees his relation to the great whole does he become helpful to the whole.

We can see, therefore, how much depends upon the way in which we relate ourselves to mankind. In doing for another you are doing for God and for yourself. If this view of life were taken, all dissensions and all hard feelings, all bitter and unkind words would pass away and we would no more think of finding fault with another than we would think of finding fault with some organ of the body. If the body is weak and diseased we should try to overcome that

weakness or disease, and give it our best care and thought. Shall we not do likewise in regard to the people around us ?"

* * *

"If you form a habit of thinking kind thoughts and saying kind words, in a short time your mind becomes related to all the kindly natured people in the world, and it becomes much easier for you to say a kind word than an unkind one, to do the kind rather than the unkind deed. This is because you have all the force of loving thoughts pouring into your life.

If you wish to be well and strong take this thought : "It is right that I should be well and strong. God is the source of my life ; in Him I live and move and have my being. I have no life apart from God ; He is my strength and my help, and everything is mine because 'it is God's." If you let the mind dwell on these thoughts, little by little you will establish a relationship with all healthy minds, and all your thoughts will be filled with health and harmony."

In connection with it would this be helpful to realise that *God's Laws are the only channels through which His Love flows to us*, therefore it is by wise obedience to the laws of our being, that health can be ensured.

***

Music as a Therapeutic Agent.

We find in the October number of the *Ladies' Home Journal* (Philadelphia) a suggestive article by Martin Petry, on "Music as a Medicine in the Home," which richly repays perusal. We know that anything which tends to harmonise the mind is of great value as a curative agent. Pythagoras used to cure the insane by the aid of music. But this powerful agent should not be used without discretion, for some music would irritate rather than soothe. The subjoined extracts will give one an inkling of the author's ideas, which have been verified by him in many practical experiments.

He says :—

With ordinary headaches Beethoven's "Pastoral Symphony" has a remarkable power to soothe and allay the pain. I have tried it on more than a dozen occasions, even if the affected persons expressed a desire not to hear music.

In all nervous illnesses music is very potent as a sedative, and, strange to say, in cases of despondency and melancholia the minor chords are the most effective and act as a tonic.

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Music in the Home.

The effect of music upon health and disease is incalculable. No home should be without some instrument, for it is better than medicine. For instilling ambition in the lazy and indifferent, it is almost magical. I have stirred phlegmatic and careless boys to sudden enthusiasm by the playing of a stirring march, and individuals who had lost heart were fired with a sudden determination to again go into the fight and win.

Harmony has a magical effect on the mind. Who has not seen himself surmounting all obstacles and reaching the very pinnacle of fame during the rendition of a march like "Tannhauser," for instance, or the beautiful duet in the second act of "Cavalleria Rusticana ?"

How much brighter the world appears when you get up from your seat after a fine concert. Music seems to clear away all the clouds ; it borders on the divine. The part it plays in the religion of the world particularly in the efforts of Christianity, is seldom taken into consideration ; and yet a beautiful fugue or a grand oratorio possesses greater power to instil religion into the heart than all the sermons in the world.

Many a coward has become brave under the inspiration of martial music, and every general in the field knows the power of those chords. In the campaigns of England the Scotch bagpipes, crude as they are, have often changed the day from defeat to victory. All these facts are well known, and it is surprising that the great unknown power which lies hidden in music has yet been so sadly neglected.

Many of Glück's and Strauss's waltzes will make a poor housewife forget the worries of the household, and send her back to her daily drudgery with a lighter heart. Mendelssohn's "Spring Song" will dispel any gloomy winter's scene and will cast out any fit of the "blues."

Here is a field which the scientific physician who has also a taste for music, might explore to his own advantage and for the benefit of mankind.

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"Hints of the New Day."

We copy the subjoined beautiful passage from "Hints of the New Day," in October *Mind* :—

"In following the spiral of evolution, we have attained to a point whence we view a past left behind and below, and glimpse a future replete with ideal interests.

Nature who holds the key to the mysteries of existence, calls us ; long has she called us but for the first time we really hear and begin to understand. Our senses hark back to the prefigurative primeval. We faintly apprehend an imperative summons reverberant in the billowing winds ; in the vast thrill of vitalizing sunshine ; in the soothing sweep of sheeted rain ; in the sanctified stillness of sweet, green shadowed forests ; in the ecstatic freedom of life in holy solitudes, where the mind may reach over the confines of crass matter and clasp hands with the soul ; * this and more,..... form the as yet undefined impulse which shall lead man back (a returned prodigal who for weary ages has gleaned wisdom from the husks of experience), but by loftier paths, to the realization of a prototypal, ideal world, an ancient world made new in the undefiled dawn of an incipient emancipation."

***

Prevision and warning in Dreams.

The Madras Mail republishes, in a recent issue the following marked cases of prevision and warning coming in the form of dreams, which were gleaned from the *St. James's Gazette*, they having been communicated by an intimate friend of the contributor, "a distinguished medical man, who has made many valuable contributions to the literature of his profession. He has given some time to the study of psychology, but for the events which he describes he is frankly unable to account. They occurred not long ago in his own family, the members of which are distinguished in the law, in medicine, and in the Church."

BEHIND THE VEIL.

The daughter of the house, a bright, merry, cultured girl, came down to breakfast one morning in a depressed frame of mind. She had had a wretched dream, she said. She had seen herself and her *fiancé* in the water, and, as it seemed to her, they both were drowned. The family rallied her upon permitting an idle dream to affect her waking thoughts. Was not her *fiancé* one of the finest swimmers in that part of the country, and amateur Captain of the lifeboat crew? Surely he was never born to be drowned. The young lady threw off her apprehensions, and, when her sweetheart called later in the morning, told

* [May we add, also, in each humble flower that opens its petals to the light and with voiceless speech brings messages of love and beauty direct from the Infinite to the finite Soul.—Ed. Theosophist.]

him her dream in the best of spirits. "We'll soon falsify all that," he said: "I've come to take you yachting." The proposal came as a complete surprise, but she acquiesced, and merrily they set forth, the couple, and a couple of gentlemen friends, both expert swimmers. They got out into the middle of the loch. A terrible squall suddenly swept down upon them, overturned the yacht, and all four were drowned.

A Father's Fears.

The father of the young lady, a clergyman, bore his loss with a fortitude becoming one of his cloth. But the iron had entered his soul, and the sorrow, silently borne, was all too manifest in its effects. He was ordered eventually to travel, and made a trip across the Atlantic. The night before he reached New York he was tortured by dreams concerning one of his sons. In the morning he wrote to his family, imploring them to exercise the greatest caution during his absence. "Pray tell—to be careful when out in his boat," he said, mentioning his youngest boy. The moment he reached port he had his letter posted. When it reached this country the son whom he had mentioned was dead and buried. A comparison of times showed that at the very hour in which the father was writing his note of warning the young man was battling for life in the water, and was drowned before the ink upon the page was dry.

A Further Link.

The story is incomplete without the addition of the experience of the gentleman who communicates the particulars. At the time of the second event he was keeping an eye upon, and making arrangements in connection with, a church at which his elder brother, then holidaying, was the minister. Everything for the ensuing week-end services having been completed, he took a run down to some friends a score of miles from the city in which he lived. While he was at tennis his hostess approached him. "You must stay the night," she said, and, there being nothing to prevent him, he agreed. He played another set, and then, with nothing to account for it, he experienced a feeling of blackest foreboding. Nothing that he could think of could account for it, but he felt irresistibly impelled to return to his home. He made some sort of apology to his host and hostess, and rushed back to town. He found two of his brothers awaiting him. And stretched upon a couch in his room was the dead body of his youngest brother, the same of whom his father had dreamed and written. He was drowning at the moment that his father, 4,000 miles away, was penning his warning, and that his brother, distant 20 miles, felt some inscrutable call to his home. That family consists of 10 persons; death has broken its circle twice; on both occasions the advent of the fatality has been, it would seem, unmistakably previsioned.

A Coincidence.

Another case—coincidence, telepathy, thought transference or what? It occurred a few weeks ago under the writer's personal observation. A maid-servant was leaving her situation to go home to be married. On the evening before her departure, as her mistress was chatting with her about the happy event impending, the girl broke off inconsequently with, "I am so frightened at the storms we have down there. The lightning is always so terrible," and became depressed and frightened for the rest of the evening. Next morning the papers contained a paragraph: "At 7 o'clock last evening, during the progress of a terrible storm,—was struck dead by lightning at—, Cambridgeshire." The man named was the father of him whom the girl went down to marry. The fatality had occurred at her home just at the time that she was mentioning her fears to her mistress in London the previous night.

* * *

Missionary Schools in Ceylon.

In the London "*Methodist Times*" of August 20th, appears an urgent appeal, in behalf of the missionary schools in the Galle district, Ceylon, in which the writer, Rev. E. A. Prince, who is in charge of the Methodist Mission there, says :

"The 'unique opportunity' which the Evangelist has in the Missionary School is now fully recognised by our opponents--whether all our friends see it or not? After years of contemptuous indifference to our work there has been a great awakening on the part of the leaders of Buddhism, who have determined to destroy or cripple the mission schools throughout the entire island."

"The Buddhist Theosophical Society, which is largely inspired and led by Europeans and Americans, is promoting the opening of rival schools and the conducting of preaching campaigns to draw away the children placed under our care by their parents."

"Many children have been withdrawn and have cost us loss in the matter of Government grants."

He further says that the "financial burden involved in the struggle," is getting to be a serious one, and calls for help "to meet these antagonistic forces," and even "to carry the war into the enemy's camp." He also says: "In every war (surely South Africa taught us this) fresh activity on the part of the enemy always demands reinforcements in men and material." Really, does our Methodist brother want an army, with rifles and Maxim guns to make war on the Ceylon Buddhists? Rifles and cannons have often formed the sequel to missionary efforts in the past. But, seriously, why should our brother be troubled because these Buddhists have ceased their 'contemptuous indifference,' and are earnestly striving to educate their own children. If these Buddhists, having awakened to the *necessity of education*, prefer, along with it, the influence of their own religion, rather than that of Christianity, are they to be blamed for it? Let educational facilities be improved and schools be multiplied on all sides—Christian, Buddhist, Hindu, Mahomedan—the more the better, there is room for all.

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Christian Science and the New Thought Movement.

The Editor of the N. Y. *Daily News* thus summarises a few of the leading ideas advanced by Dr. Patterson, the Editor of *Mind*, in a speech in which the latter points out the difference between "Christian Science" and the "New Thought :"

"As is well known, the Christian Scientist "affirms" that God is all in all, that the universe does not exist, nor sin, nor sickness.

The New Thought does not separate God from creation, nor mind from matter. God is all in all, but the Universe is the expression of God. Christian Science affirms perfection in all things. The New Thought teaches that the germ is in each one, but that each man must work out his own salvation, stage by stage, from the Adam, which is the soul in infancy, to the Christ, which is the soul r manhood.

Christian Science denied disease, the New Thought sees in sin ard disease the action of cause and effect. Sin is but a transitory condition of life that exists through ignorance of the law and is overcome by knowledge. Disease is the result of ignorance, which is unconscious sin, the condition that lies at the bottom of all sin, and that expresses itself on the physical organization of man as the

physical condition invariably corresponds to the mental, and changed by its action."

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The broad Perspective of Truth.

"No truth can be said to be seen as *it is*, until it is seen in its relation to all other truths. In this relation only is it true.

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"Hypnotic Crime Discoverers."

M. Ilg, the well known Swiss engineer and confidant of the Emperor Menelik, in an interview with the *Neue Zuricher Zeitung*, has given an extremely interesting account of the weird 'Lobasha' or 'crime discoverers.' These are boys not more than twelve years of age who are put into a hypnotic trance and in this state discover the unknown perpetrators of crimes. M. Ilg tells of almost incredible cases of discoveries of criminals of which he has personal knowledge. In a case of incendiarism in Adis Abeba, the Lobasha was called to the spot and given a cup full of milk into which a green powder had been put, and then was made to smoke a pipe of tobacco mixed with a black powder. The boy was then hypnotised. After a few minutes, he jumped up and began running to Harrar. For fully sixteen hours he ran, and so swift was his pace that professional runners were not able to keep up with him. Near Harrar the Lobasha suddenly left the road, ran into a field, and touched a *galla* working there, with his hand. The man confessed. Another case which the Emperor Menelik and M. Ilg investigated was that of a murder and robbery. The Lobasha was taken to the site of the murder and put into his peculiar psychic state. He led the way to a hut the owner of which was arrested. He stoutly denied his guilt, but some of the goods belonging to his victim were found in the hut, and he ultimately confessed.—*Friend of India.*

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The Central Hindu College Fund.

We beg to call the attention of our readers to the plans promulgated by Mrs. Besant for collecting funds in aid of the Central Hindu College, which we publish in this issue of the *Theosophist* Supplement. We trust that a bounteous financial harvest will result from the operation of these schemes throughout India.

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Improved methods of Education.

The Arya Patrika republishes from an English daily a contribution by Sir John Cockburn on methods of Education, from which we glean the following valuable thoughts :—

But not only is well-ordered and rightly directed activity the only legitimate goal of knowledge ; activity is also the portal through which knowledge enters the human mind. Activity stands, therefore, with regard to knowledge both as cause and effect. Nor is this surprising when it is remembered that the senses which are the only channels through which knowledge can be acquired are not mere passive recipients of impressions. The element of activity enters largely into the process of so-called sensation. It is through the muscles alone that we become cognisant of form, distance, weight and movement. By the aid of muscular action, "seeing becomes looking, hearing listening and touching, handling." Thought is usually accompanied by unconscious and almost imperceptible muscular contraction as every so-called mind reader is well aware.

The recognition of the important part played by the muscular system in imbibing knowledge has greatly modified the methods of education. Formerly the pupil was regarded as a passive recipient of information, the active mood was reserved for the teacher who accounted himself happy if he was permitted with the minimum of resistance to bombard the ears and eyes of his pupils with spoken and written words. The true meaning of the word "apprehension" was lost sight of. The memory was crammed with matter pitchforked into it at random, without regard to the readiness of the active agents of the mind to receive and arrange it in some sort of order. Had it not been for the healthy playground art of forgetting indigestible and unsuitable material, the old type of school would have been a wholesale manufactory of confused intellects and irresolute wills.

Systematic hand and eye training has won a permanent place in the curriculum of every efficient school and have been found not only to strengthen the powers of observation and to promote neatness and dexterity, but also to quicken generally the power of intellectual apprehension so that the faculty of acquiring information from books is greatly increased. When these new methods were first advocated, it was claimed that the workshop might fairly be regarded as a useful adjunct to the class-room but so successful has the departure proved that in some cases the school day is divided into two equal parts half only being spent in the class-room and the remainder devoted to the workshop, laboratory and garden. The fear that overpressure might result from the addition of the studies has been dispelled, they form in reality a welcome relief from book work, they are not so much new subjects as improved methods of dealing with all subjects, so that a skilful co-ordination of workshop and class room does not extend the field of study, but rather provides a deeper tilth of ground, already occupied but imperfectly cultivated. The lessons are not merely read but marked, learnt and inwardly digested and information thus acquired becomes thoroughly assimilated. This fulfils the requirement of culture, no less than of success, and in this path both aims are reconciled.

The training of the senses to appreciate the beautiful and of the will to choose the right, are also essential conditions of culture and these are in no other way fulfilled so well as by education through activity, which alone satisfies the desideratum of training of head and heart.

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Education of Indian Women.

The Daily Bengalee of August 22nd, in alluding to the changes which have been wrought in Hindu Society by the ancient Mahomedan rule, and by later contact with Western civilization, says, in reference to the latter :—

It has destroyed our art and would have destroyed our literature if it had not been for our religion. It has slackened the bonds of our hoary social system. Its path, therefore, in the East has been marked by the havoc which it has made among things and institutions which had occupied from time immemorial an honoured place in the people's regard. But it has not been able, from the *debris* which strews its path, to get materials for constructing an edifice in the place of the one which has been pulled down and destroyed. And for a time, so long as our people were solely under its influence, they had no positive belief in any thing. Their belief was entirely negative. Did they believe in the caste system ? No. Did they believe in the superiority of Indian manufacture ? No. Did they believe in the old Hindu religion ? No. In what then did they believe ? In nothing. That was the hopeless moral and spiritual condition of our

people for some time—so long in fact as they lay spell-bound under the influence of the new civilization which had come among them. This condition of disbelief was the condition present among the men ; but the women had not for some time been touched. Woman is the conservator of a nation's traditions. She is by nature conservative and slow to accept change. And so when the men under the influence of European education began to be more and more un-Hinduized, the spirit of Hinduism found shelter in the recesses of the Zenana. European science began to remonstrate at the falsity of its tenets, European Missionaries inveighed against its untruth and its follies. The young Hindu, fresh from the English Colleges, was ashamed of it and tried to put it away from him with contempt. But the Hindu woman, so soft, so tender, so obedient and yielding in every other thing, stuck to it with all the heroism, all the unselfish devotion of the martyr. And the young Hindu, crammed with the science of the West and burning with the fervour of an all-devouring iconoclastic zeal, was obliged to tolerate the religion which his educated reason prescribed, because it was the religion of his mother, of his sister and of his wife. Thus it was that in the dark days of persecution, Hinduism found its stoutest champions in the women of India. And so it was with the caste system. The educated Hindu thought it folly. He laid that political degradation of the Hindu race at its door. He tried hard to bring about a state of things which would effectually extinguish this pernicious social system in India. It was the Hindu woman again who saved it from the threatened danger. And the manhood and educated intellect of the Hindu man recoiled baffled once and again from the steady opposition set against his efforts by his mother, his sister and his wife. It was really the triumph of the Emotions over the efforts of the Reason—the victory achieved by Love over the Intellect.

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The change that is inevitable.

But western civilization has of late begun to assert itself in the very last stronghold of Hinduism. It has gradually found its way among Hindu women. And as the Hindu man is slowly recovering from the shock with which the concussion of Western and Eastern thought had overpowered, for a time, his intellect, the Hindu woman is for the first time under the influence of it. The cry for years among our go-ahead reformers has been to educate the women of India. And the proposed education was to be on Western lines. Western education has produced such satisfactory results among the men that it is bound to produce results equally satisfactory, when introduced among the women. What is sauce for the gander must be sauce for the goose. If this Western education is to awaken a feeling of national self-consciousness in the women of India, as it has awakened it in the men, we should welcome it with open arms. But if it means the un-Hinduizing of our women, the further we can keep it from them, the better for them and for the country. If the object of education is not mere intellectual culture, if the object of education is to raise man above the selfishness which is the essential characteristic of his animal nature, which in fact is the chief link which connects him in the chain of being with what are called the lower animals—then we venture to think that the education of the ancient Hindu home was far superior to the education which a Hindu girl can hope to receive in the schools and colleges which have sprung up of late in our midst for the education of our girls. In the Hindu home, as it

was constituted before the inroad into it of Western ideas, the young Hindu girl saw the lessons of unselfishness and of sacrifice, practically lived around her by her mother, her grandmother and her aunt. The virtues which we so admire in ideal characters, painted in the pages of books, were practised unconsciously and therefore without anything approaching even to ostentation, by the Hindu women of a bygone generation. They could not, if asked, perhaps, assign any reason for what they practised. They could not, to borrow the language of logic, *name* the virtues which they practised but they practised them without being conscious of the superiority which this practice necessarily gave to their natures. But if sacrifice of self and an utter devotion to others have an influence in building up a God-like character, that influence was always present with them and around them in the recesses of the zenana. The Hindu home, therefore, as it was constituted of old, was the very best school for teaching the Hindu women those lessons of self-sacrifice and of devotion which bring the human character nearest to the Divine. But it is absolutely necessary in the present age to bring in a leaven of self-consciousness into our character in order that the national self-consciousness may be awakened in us. And this national self-consciousness the Hindu man has been enabled to purchase at a tremendous sacrifice. This sacrifice may, in the case of the Hindu woman, be averted if we take warning in time. We are anxious to educate our women. Let that education be upon national lines. Let it not be entirely secular as it has been, in the case of the men. Let it not be destructive, in short. Let it be confined to the cultivation of the reason without being destructive of the emotions. And above all, let not that education be only restricted to book learning, as has been the case with the men.

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Music as related to Health.

Annie Stevens Perkins has a brief article in the *Arya Patrika* on "Music in the Home." She says:—

Music is a gift of God for the healing and the uplifting of the nations.

Whatever we must deny the home, let us not deny it this great gift. Music, in some good adaptation, almost any one can have to-day. A twenty-five cent harmonica has many possibilities; an autoharp is sweet and pleasing. . . .

Nearly every home contains its parlor organ or piano. It does not cost as much as it once did to own one, and to hire one means little sacrifice. If so understood, the rent money can be applied to the ultimate purchase price of the instrument.

The Germans are accounted the most healthful people on earth, and they are certainly music-loving. The German home seldom lacks its atmosphere of music and genuine cheer. The German child is rosy, happy, singing. His parents meet together socially to sing; they have music in their parks, and at all times when there is the least possibility of its introduction. . . .

As a tonic, then, music is needed in our homes. Let it be good music, the best we know about. The grand old hymns of the church are always accounted good. The tender, inspiring songs of home are never to be despised, no matter how high we may rise in musical matters.