

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Seventeenth (or it may be eighteenth) National Society has been formed. For the past two years 'bonnie Scotland' has been wishing to stand on its own feet and to guide its own affairs; for Edinburgh is a real metropolis, not a provincial town, and it is the intellectual centre of Scotland, with a life and a spirit of its own, and it is to Edinburgh, not to London, that Scotland looks for leading. Our Edinburgh Lodge is a very large and a powerful one, and has had to support what has been virtually a Scotch Headquarters. We have now seven Lodges in Scotland—four in Edinburgh two in Glasgow, one in Leven—and two more in course of formation, and our Scotch brethren feel that they are strong enough to hold their own. The General Secretary of the Theosophical Society in Great Britain has done all she could to facilitate the change, and the Executive has gladly issued the necessary charters. I have to-day—March 3rd, 1910—signed the charter for the new National Society, and we have now the Theosophical Society in England south of the Tweed, and the Theosophical Society in Scotland north of that historic boundary. Mr. D. Graham Pole, a very well-known Scotch Mason, is the first General Secretary for Scotland, and the interests of the Theosophical Society

should be very safe in his hands. A most vigorous propaganda is beginning, for the first time in Scotland, and the Good Word is to be carried all over the land. May the blessing of our Leaders be on this youngest child in the Theosophical family.

I went to visit the Rāmākṛṣṇa Students' Home at Mylapur on March 9th, and found it to be a very useful and well-conducted institution. It was founded in 1905, and began in a building given free of rent by Dr. M. C. Nanjunda Rao, Colonel Olcott's old friend. The students are selected from orphans in necessitous circumstances, who show promise of bright intelligence, and these lads are trained in neighboring High Schools and Colleges, receiving their religious and moral education in the Home. No married student is admissible. It is an admirable charity, and with more funds could extend its work. A Svāmi of the Rāmākṛṣṇa Mission is the teacher and responsible head.

The *Times of India* prints a statement from the Hon. Mr. John Lubbock, who said that a friend of his, Mr. Claude G. Sawyer, joined the S. S. Waratah at Sydney as a passenger for England, but left her at Durban in consequence of a dream. He saw a man in his cabin with a long sword, holding up a blood-stained cloth, and placing the sword between Mr. Sawyer and the cloth. The man appeared thrice, and Mr. Sawyer left the ship when she touched at Durban. Three days after his landing he had another dream, in which he saw the Waratah in a heavy sea; she partly rose to a big wave, turned on her starboard side, and disappeared. The ship has not been heard of, and is supposed to be lost.

There is to be an International Exhibition in Brussels this year, open from May to November, and the famous painter,

Jean Delville, has been chosen as President of the Lecture Committee, which is charged with the duty of organising a series of lectures on Theosophy, to be delivered in the Belgian capital during this period. M. Delville has issued a circular inviting the lecturers of the European nations to take part in this valuable propagandist work. A splendid Hall in the Palais des Arts has been reserved for the lectures, and the series will probably be opened in July or August. We cordially wish the movement the success it deserves.

It is very lamentable to hear that the Japanese—having proved to the world that non-flesh diet maintains stronger and more enduring bodies than those nourished on flesh—are now on the way to lower the national strength and to introduce a whole crop of diseases by taking up beef-eating. Dr. Edal Behrām, who learned of this unfortunate decision from H. E. the Japanese Consul in Bombay, has been combating this idea, and wrote to me to give an opinion upon it. I wrote in answer:

In answering enclosed you have only to point out that the Japanese without beef, out-marched the Europeans in China who were beef-fed; and that they showed more endurance than the Russians, though the latter were beef-fed and the Japanese were not. They will undermine their strong bodies by falling into the error of flesh-eating which is at the root of so many diseases in Europe, and which is invariably followed by the taking of alcohol. Meat is a stimulant, and, in the re-action which follows its use, alcohol is craved for.

The Consul has promised to send to H. I. M. the Emperor of Japan two addresses which summarise the evils of flesh-eating. Dr. Edal Behrām is acting as Hon. Secretary of the T. S. Order of Service League for the promotion of temperance, mercy and morality.

I attended the other day the Annual Meeting of the Madras Society for the Protection of Children, held at Government House, H. E. the Governor in the chair. The

Society is in its infancy, but has begun its work on useful and well-chosen lines. It has opened a Home for destitute children, and is taking waifs and strays off the streets and providing for them. I was invited to join the Committee, but felt that I could not give the time which alone would justify the acceptance of so responsible an office. So I contented myself with becoming a member. There is one terrible evil existing in southern India—it may exist elsewhere, but I have met it only here—the dedicating of little girls to certain temples, a euphemism for saying that they are given to a life of prostitution. This abomination can be dealt with best by Hindūs, as its mingling with religious rites makes it difficult for non-Hindūs to attack it without rousing religious antagonism. I know that the retort may be to this condemnation: "At least we do not throw our prostitutes on the public streets and leave them to starve, as you English do." That is true. But ill-behavior in England does not excuse ill-behavior here, although it should make us modest in our disapproval of our neighbors.

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Mr. Herbert Whyte, speaking on "Indian Educational Movements," seems to have given a very interesting lecture in the Bancroft Road Library, Mile End, London. The following extract will interest our readers; after speaking of Colonel Olcott's great work in Ceylon, he went on to the Central Hindū College, and said:

At their anniversary meeting, the Commissioner of Benares, Mr. Lovett, congratulated them on the discipline of the college and the efforts made to build up character. In particular, he praised the success of the athletic games. The college is becoming a national institution, known and loved by the Hindūs, and the culmination of Mrs. Besant's hopes will be reached when an Indian University, the plans for which are now well on foot, has been established.

A Text Book of Hindūism was drawn up and sent for criticism to the leading exponents of Hindūism, and it is now winning favor in schools all over India, as a statement of Hindūism in which all the different sects can agree.

Surely in this work of uniting the different sects in Buddhism and Hindūism, by writing a broad and simple outline of the religion upon which all can agree, a useful object-lesson has been afforded which might be profited by in the acute difficulties in religious education in our English schools, which have by no means been solved.

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Mlle. Nina de Gernet writes, with reference to a remark quoted in a *Theosophist* review, that India was behind "even Russia" as regards children's books: "Young Russia has a literature for children for the last hundred years at least, since Novikoff's times. And it knows all about English books too, from Walter Scott to *Alice in Wonderland*, and now it often reads them in the original."

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Dr. Talmage Doren, "a well-known American educationalist and teacher," says the American correspondent of the *Daily Telegraph*, "startled his congregation lately by stating that every human being has an 'aura' or 'halo'. Dr. Doren thinks that physicians will be greatly aided in their attempts to diagnose diseases, when they can see the aura. He had himself sometimes suffered great discomfort by sitting next a person whose aura did not 'match' his own." This is all quite true, but, somehow, it does not strike us as new.

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In the *Theosophist* of December 1890, the President-Founder printed a prophecy of cataclysm by Dr. Buchanan from the *Arena*, an American magazine. He remarked that as Adyar is not included in the area of destruction, the *Theosophist* of 1913 will have a chance of recording the fulfilment or non-fulfilment of the prophecy. "The troubles are to begin on the Pacific coast; San Diego will suffer; there will be a tidal wave in the Gulf of Mexico, and Venezuela will suffer; New York and Jersey City will perish, and the lowlands of the Atlantic coast are not safe from 1905 onwards; the Mediterranean coast will be convulsed; Rome, Naples, Cairo and Alexandria will suffer; the bed

of the Suez Canal will be washed out; war will break out about 1915, and there will be two years of sanguinary revolution, overthrowing all the thrones of Europe except the Turkish (!). So far there have been the San Francisco earthquake, the tidal wave at New Orleans, the earthquake of Messina. Let us see what the next five years will bring forth.

We have been having a remarkably successful series of six popular Theosophical Lectures at Headquarters, the audiences growing with each lecture till the large Hall was crowded. The lectures have been printed each week in the Adyar Popular Lecture Series, Nos. 9 to 14, and will be issued immediately as a bound volume under the title, *Popular Lectures on Theosophy*. No. 8 has also been published, and is the lecture which closed the last Convention: *The Work of the Theosophical Society in India*. Members would find this a useful pamphlet for wide distribution.

There is a very pleasant feature in which South India is different from the North, at least from the United Provinces, and—I have been told by a high official who had lived in both—from Bengal. The race distinction is much less prominent. I lately went to a garden party given by the Sheriff of Madras to meet H. E. the Governor, and was most pleasantly surprised by the social atmosphere which prevailed; there was no constraint, but a friendly mingling of all the guests.

Some of our readers may have noticed the jingle 'Riddhis and Siddhis' in Tukaram's *Abhangas*. As Riddhis was new to me, I asked its meaning from the Director of the Adyar Library. Dr. Schröder says that "both the words mean success, prosperity, welfare, etc.," and that here and there in the Brāhmanic literature Riddhi appears "to mean aishvaryam, but it is evidently not used in the

plural and as a synonym of Siddhi: 'occult powers'. The Koshas, at least (*Amara*, *Shabdakalpādruma*, *Vāshaspaṭya*), know nothing of such use. But in the literature of Northern Buddhism, Riddhi does occur as a synonym of Siddhi in the said meaning. It is the Samskr̥t equivalent of Pāli Iddhi: (Samskr̥t r̥ being represented in Pāli by a, i, or u). In the *Voice of the Silence*, which is doubtlessly a Mahāyānist work, Riddhi and not Iddhi should be expected. The latter is probably only due to H. P. Blavatsky's Sinhalese reminiscences."

There was a splendid meeting at the Banqueting Hall, Government House, Madras, on March 16th, on behalf of the Madras Society for the Prevention of Cruelty to Animals, H. E. Sir Arthur Lawley, the Governor of Madras, presiding. The chief speech of the meeting was placed in my hands, and the audience was very sympathetic. The Hon. Mr. Justice Kṛṣṇasvāmi Iyer made a very useful speech; the other speakers—the Hon. Mr. Muhammad Abdul K. Basha Sāhab, Rao Bahādur G. Nārāyaṇasvāmi Chetty, the Hon. Mr. Justice Abdur Rahim, and the Hon. Mr. T. Richmond—by previous arrangement generously giving their time to myself—merely moved and seconded the resolutions in their names. Two lads, E. Bartley and N. Muniappah received respectively a gold and silver medal for essays in the Prize Competition. The Governor made a short and eloquent speech—for Sir Arthur Lawley is an effective public speaker—and urged especially the need for training children in thoughtful consideration for and kindness to animals. He expressed his sympathy with the good work which is being done by the Hon. Mrs. Charlton, in inaugurating the Imperial League for the Protection of Animals, and cordially wished her success. The Hon. Sir C. Arnold White, the Chief Justice, made a good little speech in conclusion, and a most successful meeting was thus brought to an end. One feature of the Society's work is especially praiseworthy—it seeks to educate more

than to punish, and gives prizes to cartmen and others for well-cared for animals.

At the above meeting H. E. Sir Arthur Lawley referred to our President in eulogistic terms thus:

Indeed what can I add to the stirring words of Mrs. Besant's which we have just listened to? You know the quality of her matchless eloquence, and it needs no reminder from me to remind you that her voice is never raised save to move her hearers to some nobler impulse, to some loftier ideals, to some higher plane of thought. In the name of the Society I should like to thank her for the splendid address which she delivered to us and I hope that it will not only stir the hearts, as it must have done, of every man and woman in this Hall who heard it, but I hope that her voice will ring loud and clear far beyond the walls of this Hall, that it may move many and many a man and appeal to him to come in and help us in this great work.

The Chief Justice in the course of his speech said:

I should like first of all to re-echo what the Governor has said with reference to Mrs. Besant, and I should, as the President of the Society, express the deep sense of obligation which we are under to her for her intensely interesting and eloquent, and, at the same time very practical address.

On 17th March the foundation-stone of the new Students' Quarters—the gift of our good friend Mr. C. R. Harvey—was well and truly laid with due Masonic Rites by the Very Illustrious Sister Annie Besant 33°. It was 11 o'clock in the morning—a very auspicious hour astrologically; a full report of this with the horoscope cast by Mr. Alan Leo will be published in our next number.

The President left for Benares on the same day.

B. P. W.

LATEST FROM THE EDITOR

Calcutta, 19th March 1910

An unexpected pleasure fell to my lot on March 19th, passing through Calcutta. I had occasion to visit Government House, and was told by Colonel Pinhey, the Private Secretary to His Excellency, that he had to attend the Durbar, at which the recently discovered relics of the Lord Buddha were to be handed over by H. E. to the representatives of Burma, who will guard them with reverent and fitting care. Colonel Pinhey was good enough to take me with him to this historic ceremony, and, after a courteous greeting from H. E. Lady Minto a place was assigned to me. The proceedings were brief, but stately. After the Burmese Envoys had been presented, the fortunate discoverer, Mr. Marshall, the Head of the Archaeological Department, read a statement as to the history of the precious relic. The Viceroy made a short speech, saying that he felt this relic should not go outside the Empire, and that Mandalay, the capital of Burma, a Buddhist country, seemed to be a fitting place for its guardianship. He then stepped down and, lifting a large golden platter which bore a golden casket, he presented it to the Burmese Envoys.

To the ordinary eyes it was merely a brilliant gathering—high officials of State, the Representative of earth's mightiest Empire, the Envoys of an ancient land, the committal of a relic of the Founder of a great Religion to His modern followers, a number of gaily dressed ladies and gold-laced officers. But to the inner eye it was the vision of a perfect life, a humanity flowering into the splendor of a Divine Man, the tenderness of an all-embracing compassion, of an

consider seriously the hypothesis of that missionary, who declared the Todas to be the remnant of the anté-diluvial family of Enoch, "which is free from sin". As far as we could ascertain the Todas have peculiar conceptions about the life after death. Being asked what was in store for the Toda when his body had been turned to ashes on the funeral pyre, a Teralli answered as follows:

"His body will grow out of the ground as grass and nourish the buffalos. But his love for children and brothers will transmute itself into fire, and soar up to the sun where it will burn as an eternal flame warming the buffalos and the Todas."

"But does only the love of the Todas burn there?" objected some one.

"Yes," replied the Teralli, "for every good man, be he black or white, is a Toda. Wicked people feel no love and therefore they cannot be there."

We have here a piece of materialism combined with something of the transcendental mysticism of the Rosicrucians, and a fragment of the views of life of the old Egyptian Hierophants. *Où la philosophie va-t-elle se nicher !*

In the spring of every year one clan of the Todas after another goes on pilgrimage; they ascend the summit of the Dodabetta where the ruins of a temple of Truth are said to be. There they hold counsel and confess to one another their voluntary and involuntary sins. It is said that during the first years after the advent of the English, they used to make sacrifices on these occasions. For the concealing of truth (direct lying is entirely unknown) they sacrificed a buffalo-calf, for a feeling of anger towards a brother a whole buffalo. Sometimes blood from the left hand of the sinner was sprinkled over the buffalo.¹

¹ Taken from the book by Captain Harkness, published in 1837. We could not find the ruins of the said temple. Mrs. Morgan is of opinion that the author mistook the Badagas for the Todas.

All these ceremonies and fragments of a philosophy, obviously kept secret if existing, will lead the student of old Chaldean, old Egyptian, and even of mediæval magic to believe that the Todas knew something about Occultism, though its whole system may not have been within their reach. It is only this system—divided from time immemorial into black and white magic—that can afford a logical explanation of so enviable a respect for truth and morality among a semi-savage tribe, which knows of no religions and which finds no examples of these virtues in the neighboring people. Our opinion, which has now grown into an unshaken conviction, is that the Todas are somewhat degenerated and perhaps semi-unconscious followers of the old doctrine of white magic, while the Kurumbas are the despicable representatives of black magic, or sorcery. The following may serve as an example.

It is easy to quote the statements of men, well-known in history and literature, from Pythagoras and Plato down to Paracelsus and Eliphas Lévi, who have devoted themselves exclusively to the study of this ancient science and who declare with one voice that white or divine magic is unattainable for him who is subject to any vice; nay, who has the very smallest tendency to any given vice. Truthfulness, purity, love of one's neighbor and perfect selflessness are the first and indispensable qualities of a magus. "Only the pure in heart can see God," is an axiom of the Rosicrucians. It follows from this that magic has never been something supernatural.

The Todas are well acquainted with the science of healing. Patients are brought to their Terallis, who cure them. Mostly there is no secrecy made about the methods employed. The patient is laid in the sun with his back to it, and has to remain in this position for several hours. Meanwhile a soothsaying Toda passes his hands gently over the invalid's body, and describes with his wand unintelligible figures on different parts of it, especially on the diseased ones; he also breathes on him. Finally he takes a

utter renunciation; wave after wave of wondrous magnetism swept through the room, and all faded before the deathless radiance of a Life that once wore this dead fragment, which still rayed out the exquisite hues of its Owner's aura. A scene never to be forgotten, a fragment of heaven flung down into earth. And the actors therein all unconscious of the Presences in their midst!

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It was over, and one tumbled back to earth, to friendly greetings from one and another. I was glad to meet Sir Lawrence Jenkins, the Lord Chief Justice of the High Court of Calcutta, whose name is so often mentioned with love and gratitude by Indians as a man whose flawless impartiality and utter absence of race-prejudice is one of the assets of the British Empire in India. I had the honor also of a short talk with H. E. the Viceroy, urbane and gracious as ever, as cool and far-judging a brain and as warm and strong a heart as Providence gives for the rulers in great Empires when their sway is to be secure. Why does not England take advantage of such a son, and leave him here to finish the work so splendidly begun?

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

RĀDHĀ BĀI (H. P. B.)

(Continued from p. 699)

CHAPTER V.

Of the Todas in general and the Mala-Kurumbas and Badagas in particular.—A leaf out of the story of Dr. Charcot's activity.

Facts are dangerous enemies,
difficult to conquer.
Alfred Russel Wallace.

AS far as we could gather, the Todas have no conception of any deity; they even reject the devas which are worshipped by their neighbors, the Badagas. They possess nothing analogous to our ideas of religion, therefore there is nothing to be said about it. The conclusions drawn from the Buddhist teachings cannot be applied to them, for although the former contains no conception of any deity it possesses a very complicated philosophy, while no one knows anything of a philosophy of the Todas, if any such exists at all.

How is it then that the Todas possess such exalted conceptions of morality, and that they practise the abstract virtues of truthfulness, justice, respect for another's property and sacredness of their given word, to a degree almost unknown amongst civilised nations? I suppose no one will

¹ Translated from the German version published by Arther Weber. Our German readers may obtain this book from the Jaeger'sche Verlagshandlung, Leipzig. Ed.

bowl of milk, mutters something over it, blows upon it and makes the patient drink it. Exactly the same ceremonies and customs are employed by sorcerers and witches in our own country. In almost all cases the patient is cured, if the Toda undertakes the treatment. But that they rarely condescend to do. They would not, for instance, for anything in the world, touch a drunkard or a sensualist. "We heal by the love which emanates from the sun," they say, "and this love reacts not on depraved persons."

In order to discern a wicked, or, as they express it a depraved, person from a good one all the patients brought to them are laid down before the buffalo who leads the herd. If the patient is to be accepted for treatment the buffalo sniffs at him; if not, he becomes infuriated, in which case the patient is quickly removed and sent away.

In all times white magicians and their followers, the theurgists, have sternly interdicted conjuring the spirits of the dead. "Do not disturb the soul in its slumber, do not call it back, lest on its return it takes something earthly with it," says Psellius in the *Chaldean Oracles*. Now, the Todas believe in something which survives the body, witness the fact that they prohibit the Badagas from having any intercourse either with bhūtas (ghosts) or Kurumbas, which latter are ill-famed as great necromantists. In this respect Professor Molitor makes a very just remark on page 285 of his book, *Philosophy of History and Tradition*, where he says:

Only a conscientious study of the traditions and legends of all nations and races will induce modern science to a right valuation of the old doctrines. (He further says:) Amongst these doctrines and mysteries there must be room for the ancient magic, which even the prophet Daniel studied and which has ever been of a twofold nature: one divine, the other demoniac, which word is equivalent to sorcery. By means of divine magic man seeks to communicate with the spiritual and invisible world; by means of demoniac magic or sorcery he attempts to gain power over the living and the dead. An adept of white magic is engaged in good and benevolent work; an adept of black magic bears only inhuman and devilish horrors in his mind.

In this passage the reverend bishop points out very clearly the difference between the Todas and the Kurumbas, as

well as the difference between the Occultists of all ages and the modern mediums, who are unconscious necromantists and sorcerers, if they are not charlatans or humbugs.

Suppose one should be willing, for the sake of the materialists, to reject the hypothesis of white and black magic—how then could one explain the mutual relation of the Todas and the Kurumbas, and the weird but very real incidents which happen in connexion with them? Why do the Todas cure their patients by day and in full sunlight, while the Mala-Kurumbas perform their malignant conjurations when the moon is shining? And why do the Kurumbas live in such dread of the Todas? They fall to the ground, as if in epileptic fits, if by chance they meet a Toda, when gathering herbs. Why indeed! The Todas, it is well-known, are so meek that they would not hurt a dog that had bitten them—if it were possible for any animal to injure a Toda, which it is not. I can vouch for this, for I have observed it myself. Many sceptics, believing neither in black nor white magic, bear witness to the fact. Several authors have commented upon it. The missionary Metz writes as follows on the subject:

The Todas wield a certain weird power over the Kurumbas which constrains these latter, against their will, to obey them. When one of the dwarfs happens to meet a Toda, he falls to the ground as if in an epileptic fit and wriggles like a worm; he shakes awe-stricken, evincing symptoms of moral rather than physical fear. Whatever he may have been engaged in when the other approached. . . . it will hardly have been anything good. . . . the Toda has but to touch him, or point with his bamboo rod in his direction to make the Kurumba bolt head over heels.¹ Generally he tumbles in doing so and falls to the ground, where he remains in a condition of dead trance until the Toda has gone. I have myself often witnessed such cases.²

In his diary, *The Vet in the Nilgiri*, Evans mentions

¹ This tribe is divided into several branches all of which go by the name of Kurumbas on account of their dwarfish stature. The Nilgiri tribe is therefore called Mala-Kurumba—Mala-Kurumba means 'thorn-dwarf' (Mala=thorny bushes; Kurumba=a dwarf) and refers to the fact that this tribe has chosen as its abode the most impenetrable parts of the jungle where the bushes prevail.

² *Reminiscences of my Life amongst the Todas*, p. 114.

the same fact and supplements the statements of Metz. He says:

After the Kurumba had regained consciousness, he began to move in a snake-like manner, making for some herbs which he tore with his teeth out of the earth and devoured wholesale, while rubbing his face on the soil. This latter procedure was hardly calculated to enhance his innate charms, as the Nilgiri soil is largely interspersed with iron and ochre, the traces of which are not very easily removed. When my new acquaintance¹ therefore rose again on his legs, and began to stagger to and fro, like a drunken person, he was besmeared all over with red and yellow spots like a clown.

I may be permitted to state some further facts. As already mentioned, the Todas possess no arms to protect themselves against the attacks of wild beasts; nor do they keep any dogs to warn them of approaching dangers. Despite all this no one in Ooty can remember the case of any Toda having been killed or wounded by either elephant or tiger. Though it happens in rare instances that one of their buffalo-calves is torn to pieces, their grown-up buffalos never are. Nor does it ever happen that a Toda woman or child is carried off by a tiger. To appreciate this latter fact fully it must be remembered that even now, in the year 1883, when the Blue Mountains are thickly populated and covered with settlements, hardly a week passes without some person being killed by a tiger, and that the inhabitants of the district are wont to consider that one-third of their horses and cattle is the inevitable prey of the striped lord of the woods. Coolies, shepherds, children, and even grown-up people live in continual danger of a sudden and painful death by meeting some blood-thirsty tiger or an infuriated elephant. The Todas alone can quietly sit the whole day long on the borders of the jungle, sure of being safe from any attack.

How is this well-established fact to be explained? "Chance!" people say, as they usually do when they cannot explain a thing. A strange "chance" indeed which happens for sixty years at a stretch under the eyes of

¹ A Kurumba who had tried to rob the author.

the British rulers. Of course, it is well-nigh impossible to give any evidence for the occurrence of these facts before the advent of the English, but since then they are proved beyond doubt. Pledged statisticians have registered the facts adding some charming nonsense to it. Thus we read in the remarks on the statistic tables of the year 1881:

The Todas are (almost?) never attacked by wild beasts, which is probably due to some specific odor of their own which repels the animals.

How very sagacious!

The hypothesis of the specific odor deserves to be immortalised in golden letters! Sad indeed that pledged statisticians prefer such specific nonsense to a theory which overthrows their system.

The reverence and awe which the Todas inspire in all the Nilgiri tribes is explained by these facts, which are incontestable, and the Europeans who try to shut their eyes to them act like the ostrich which thinks it is not seen when it buries its head in the sand. As the Mala-Kurumbas dread the Todas, so the Badagas adore them. When meeting a Toda, going on some peaceful errand, with nought but his bamboo wand in hand, a Kurumba falls involuntarily to the ground terror-stricken, while a Badaga does so voluntarily, prompted by love and reverence. When a Badaga sees a Toda at a distance he prostrates himself, silently waiting for his salutation and benediction. And thrice-blessed does he deem himself if his demi-god slightly touches his head with his bare feet, drawing at the same time some figure in the air, comprehensible only to the prostrated devotee. After such a little episode, as Captain O'Grady puts it, "the Toda proceeds on his way with the lofty and passionless demeanor of a Greek God".

Now, what do the British think of this reverence, bordering on fanaticism, which the Badagas have for the Todas, and how do they explain it? Oh, quite naturally and simply. They reject as a silly fairy-tale the original

legend, the cause of the relations between the two tribes in the far off days of Lañkā, and explain the legend in their own way. Thus Colonel Marshal has for instance the following passage in his book on the Todas; when dealing with this subject he says:

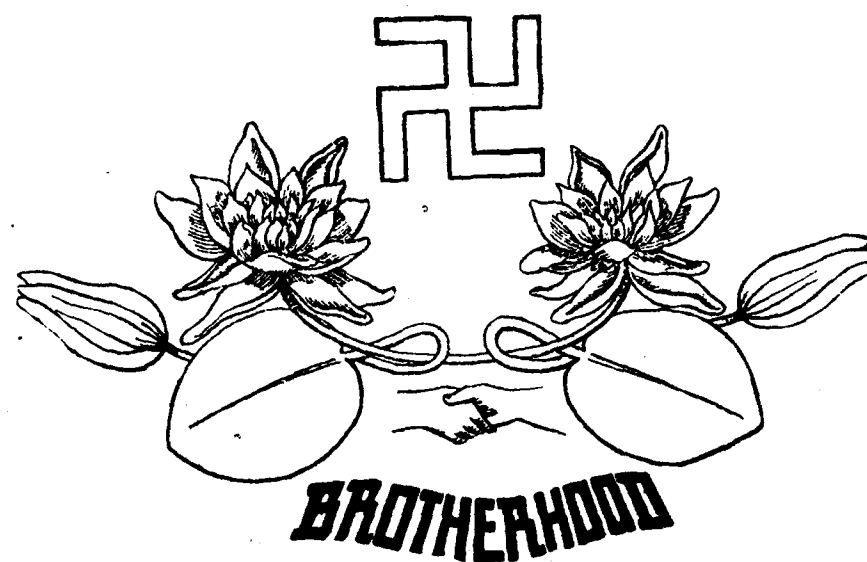
"The feeling of reverence which the Badagas show for the Todas is very curious. The more so as according to statistics the Badagas from the beginning outnumbered the Todas in the proportion of eleven to one; this ratio has now risen to ten thousand to seven hundred. But no one can talk the Badagas out of considering the Todas as supernatural beings. The plain fact is that the Todas are physically giants whereas the Badagas, though strong and muscular, are but of medium size: herein lies the whole secret."

No, certainly not!

This explanation is devoid of sense. If it were true, the feeble and small-statured Kotas and Irulas ought to reverence the Todas even more than the Badagas do, and yet they do not. They respect them highly and stand on good terms with them, but no element of worship enters into their feeling. One must know the past history of the Badagas in order to get at a clue; by this we do not mean to say that one must implicitly believe every word they tell us. We are rather of opinion that the difference in the feelings of the Badagas and the Kotas and Irulas is explained by the fact that the Badagas are after all Brāhmanas (however low and degraded they may be), while the Kotas and Irulas stand on a level with the Pañchamas (Pariahs). Like the Indian Brāhmanas of pre-Musalman times, the Badagas know many things which are unknown to other people. In the next chapter we shall speak of this secret Brāhmanical knowledge; for the present we want to deal with the Badagas and their religion, which is full of surprises, like everything else in the Nilgiri.



FRONT OF MISSION SAN LUIS REY, NEAR OCEANSIDE, CALIFORNIA.



A CALIFORNIA SAINT

IN the history of the ages, many lands have contributed to the Calendar of Saints, but few have a more interesting candidate for the 'honors of the altar,' than the sunset land of California. This devotee of the Master Jesus is known as the 'Holy Man of Santa Clara,' for it was at the Mission of Santa Clara, situated fifty miles south of San Francisco, that he spent thirty-six years of his life in self-renunciation and service.

Who, or how many Theosophists, living in this 'Golden State' of California, either now or in the great days to come, will equal in zeal and self-abnegation this humble son of Spain, who gave, in unstinted love, a long life in service to his Master?

The hour is at hand, the opportunity is here, for just such marked zeal and service to our Masters.

Father Junipero Sera was the first Franciscan missionary who came to Alta, or Upper California. The Mother Church of Spain had appointed him President of the future Missions of this far-away land. He arrived at San Diego Bay in 1769, and there, with the aid of a few brother Franciscans and a small band of soldiers, he founded the first of twenty-one Missions. These became the foundation of civilisation on the Pacific Coast. History gives the information that the eight years preceding the discovery of gold in California, in 1848, was the golden age of the Californian natives. It was during this period that the Missions were established by the united efforts of the voluntarily poor Catholic friars. Many of these land-marks are in existence to-day, and they are deeply revered alike by Californians and pilgrims. It is stated that one hundred and forty-six Franciscan priests, without any worldly compensation whatsoever, devoted themselves to the arduous task of endeavoring to lift the California aborigines to the plane of Christianity.

Fifty per cent. of these apostolic laborers paid for their zeal by the loss of their lives. As Theosophists let us remember these facts, and do and dare as bravely as they did to be light-bearers. Friar Engelhardt of California, who is an authority on the founding of the Missions, relates that among those who volunteered for this life of hardship and self-denial in the missionary field of California, the name of Friar Magin Catala stands conspicuous for zeal, sanctity, and an uncommonly long term of activity in one place. He chose a garden spot of the world in which to toil and delve in His name.

Santa Clara valley lovely as a maiden basking fair,
With her bright-hued robes about her and disheveled sun-lit hair;
Valley reaching to the southward from the broad majestic bay,
Whose name tells the world the story of Saint Francis' early sway.

Where the soft airs drift luxurious, perfumed from a thousand sods,
Till the drunken senses murmur: "'Tis the Garden of the Gods."

The Mission of Santa Clara has been kindly treated by time and man. It is embraced by the Santa Clara College,

which has been a favorite shrine for learning for many, many years. On a magnificent marble slab adorned with gold letters, which covers Friar Magin's tomb on the Gospel side of the altar in the old Church at Santa Clara, may be read this inscription:

Sacred to the Memory of Padre Magin Catala, O. F. M. born at Montblanc, Catalonia, Spain, A. D. 1761. Became a Franciscan at Barcelona, A. D. 1777. Arrived at Santa Clara, July, A. D. 1794. Here he toiled, prayed and suffered for 36 years. Died in the Odor of Sanctity, November 22, A. D. 1830. Beloved of God and men, "Whose Memory is in Benediction". *Ecclesiasticus*, xlv. i.

Thus at the early age of sixteen years, this devotee sought refuge from the allurements of the world, and entered the Order of Friars Minor. His name appears for the first time in the baptismal record of Santa Clara on Monday, September 1794, when he baptised a male infant. According to the records of the Mission during thirty-six years of Friar Magin's administration, five thousand persons were baptised, of whom comparatively few were white people.

The so-called Act of Secularisation of 1834 brought about the utter destruction of the power of the Missions, but fortunately the holy man did not live to witness this ultimate ruin. His death occurred in November 1830, after two years of intense suffering.

It is related that when the tolling of the bells announced his death, immense crowds of people hastened to the mission from every quarter in order to venerate the body of the holy missionary. The people manifested great grief and cried aloud: "The Saint has left us." Such was the opinion of the multitude long before his death, on account of their confidence in his supernatural powers and in his wonderful spiritual guidance of their lives. A brother priest had great difficulty in officiating at the funeral, owing to his own sorrow and the unchecked emotions of the people. The chronicler says that the Indians protested against the burial of their Father. Everybody rushed to the bier to

obtain some relic or memento. With knives and scissors the throng went to work, cutting pieces from the habit until the body was almost nude. Nor could the two Fathers who were present prevent the pious vandalism. Another habit was procured, but after awhile nothing was left but shreds. Not content with this, one man took from the hands of the dead priest the crucifix which during life Friar Magin had generally worn on his breast. Others appropriated the sandals. Soldier-guards were called into the church, and the priest begged the people to allow the burial to proceed. He promised that every one should receive some token of the holy man. The coffin was then closed and lowered into the tomb prepared for it.

Many are the remarkable tales told of miracles which have been performed in the good Friar's name. "We all invoke the soul of Friar Magin in every necessity, and we are always relieved," the people would say in reply for an explanation of their devotion to his memory. Anything that had been used by him was confidently applied in sickness and always with satisfactory results.

The "making of a saint" involves years of patient research and canonical investigation. In 1882—fifty-two years after the death of the holy man—His Grace the Archbishop of California made inquiries at Santa Clara with regard to the formalities that must be observed in the process of beatification. The Jesuit Fathers of that place petitioned His Grace to institute the canonical investigation. They feared that unless a decided step were taken, the memory of their "Saint's virtues and labors would be lost and his fame decline". In time, and in compliance with prescribed formalities, the Archbishop appointed a canonical investigation, a proceeding which requires great labor and care on the part of the investigators. The result of two years of diligent work—from 1882 to 1884—was taken to Rome by the Archbishop Alemany. He reported that the 'Sacred Congregation of Rites' had found the evidence to be good, but desired corroborative testimony.

Several times during intervening years, the advancement of the cause of the saintly Friar was left in abeyance, until, in 1907, interest was again revived. The Jesuit Fathers that year had the remains of Friar Magin transferred from the unmarked grave to the foot of the Altar of the Crucifix, where he had passed so many hours in contemplation and prayer for its people. In 1908, after regular communications, the Sacred Congregation of Rites, having again examined the testimony obtained in the former process, decided to advance the cause of Friar Magin by ordering the process 'de non Cultu'. This is in order to prove that no public cult had been accorded to him, contrary to the Decree of Pope Urban VIII. A decree from the Sacred Congregation of Rites was issued in November 1908, requiring that a call for the writings of Friar Magin should be read from the pulpit of every church in the Archdiocese, which was accordingly done. The last testimony in his favor was received at the secret session which reviewed the case in January 1909. The last open session was held in February 1909; documents were sealed and sent by a messenger to Rome, where they now repose with the Sacred Congregation of Rites. After a rigid examination, if it is found that everything is in keeping with the many formalities prescribed; if it is proved beyond the shadow of a doubt, that this 'servant of God' absolutely practised the theological, cardinal, and other virtues in a heroic degree, then His Holiness the Pope may elect to confer upon Friar Magin Catala the title of 'Venerable,' which, however, "entitles to no such veneration as is accorded the Blessed Saints".

After this examination, if it is proved that two unquestionable miracles have occurred through his intercession, then the beloved Friar may receive beatification—but this is far from canonisation. The Catholic Church holds high its standards of sanctity. Unless it is proved conclusively that the candidate for the altar excelled in the exercise of the theological, cardinal, and other virtues, alleged miracles have no particular merit.

The afflicted people appealed to Friar Magin for help. He asked that some of the insects be brought to him; When he saw them he said: "Let us go into the church." There he put on his stole, recited some prayers, and then ordered the grasshoppers to be taken back to the place where they had been caught. No sooner had the little creatures been set at liberty in the field, than all the grasshoppers rose in a body, and flying away plunged into the sea. On the next day the beach for three or four miles was covered with dead grasshoppers to a depth of about three feet. It is related that the people again sowed their seeds and obtained a good crop. This was a notorious fact. Seven or eight witnesses swore to the truth of the miracle.

Another witness under oath stated: "One year, about 1823 or 1824, the whole valley was suffering from a great drought. It had not rained during the entire preceding winter, nor in the spring that succeeded it. About 5,000 sheep perished. In other places the people suffered similarly. The inhabitants, therefore, asked Friar Magin for relief. He invited all the people to join him in prayer for rain. It was the month of April. A day was set apart for a solemn procession to beg Heaven for pity upon the people. After Holy Mass, during which Friar Magin preached, the procession set out from the church and wended its way through the public road (called the Alameda) almost to San Jose, and then turned back. The great Crucifix, surrounded by many burning candles, was borne in the procession. When the praying multitude had reached the last station of the Way of the Cross, erected along the Alameda, a black cloud was seen far away in the mountains to the west. It grew larger and wider and approached rapidly. When we were about 300 or 600 feet from the church, the rain began to fall in torrents, and it was accompanied by a heavy wind. We boys wondered greatly that the candles which we bore were not extinguished by the wind, but kept burning. Much rain fell for seven or eight days. The water in the streams rose so high that many people could



not go back to their distant homes for some time. The fields were again ploughed in May, grain was sown, and a good harvest was obtained. I remember this well, for I was about fourteen years old, and was one of the boys that carried candles." Holy Scripture says: "In my name they shall cast out devils." Friar Magin evidently possessed this wonderful power, for it is related that on many occasions, like a magician, he exorcised persons and places reputed to be possessed by evil spirits.

"To one indeed by the same Spirit is given the word of wisdom . . . to another prophecy." El Profeta, the Prophet, as this good man was generally called, made his predictions while preaching from the pulpit or the altar-rail during Holy Mass.

A witness testified that one day her nephew started out to catch a horse with a lasso, when his mother said to him: "Don't go out. Friar Magin announced to-day that a man and his horse would be killed." The son paid no attention to the warning. In throwing the lasso both horse and rider were tangled up, and both fell so unfortunately as to break their necks.

One day Friar Magin informed his people in church that his own mother had passed away in Spain. About six months later the news arrived from Spain that the holy man's mother had died just about the time that he had announced it in church.

In the latter part of the Friar's life he constantly reminded his flock that: "Another flag will come from the East and the people that follow it will speak an altogether different language, and they will have a different religion. These people will take possession of the country and the lands." He predicted that a large city would rise on the bay of San Francisco, great houses would be erected, and the people would be wealthy; but when the prosperity of the city should be at its height, then it would be destroyed by earthquake and fire.

He, who had so accurately on a hundred occasions, predicted the death of parishioners, was well aware of the day and hour of his own death. After having delivered an excellent sermon, one beautiful day he said to his attendant: "My time has come. I am going up above; in a day or two I shall die."

The next evening he said: "Watch the sky, and when you see the morning star appear let me know." The two pious Indian attendants who had kept the vigil of the night came to him and said: "Father, the morning star has appeared." "Then please call Father Jose to come and pray over me," were the last words recorded of him.

At the present time there are those who firmly believe that Friar Magin intercedes for them, that death has not annulled his power to perform miracles. A Spanish woman at the investigation said: "He gives us everything we ask. When we lose anything that is necessary for us, we simply pray: 'Soul of Father Magin, assist me,' and we always recover it." At one time a great fire broke out in a field and consumed all the standing grain. The people were terrified, but did all they could to check the fire with little or no results. The cross which the holy Father used to wear on his breast was placed in the direct course of the furious flames with the invocation: "Friar Magin, assist us." The records state that the fire immediately ceased.

The Friar possessed the power of controlling the hundreds of undeveloped Egos who were in his charge. Probably he did not rule them in any more remarkable a manner than when he would appear before some culprit in his astral body, or make visible a thought-form. The guilty one would always be overcome with fear at these 'apparitions'.

For instance: the Indians on one occasion were practising witchcraft, when the Friar appeared among them, and so astonished and frightened them that they scattered in

every direction. A brutal husband, while journeying from the Mission Dolores, San Francisco, to Santa Clara, amused himself by beating his wife, until she fell unconscious by the road-side. He continued on his way; when she revived she called the name of Friar Magin, and she stated that at once he appeared at her side, heard her confession, consoled and cured her, and disappeared. When the husband arrived at the Santa Clara Mission he paid his respects to the Friar, who asked him where he had left his wife. The guilty man answered that she had remained at the Mission Dolores. "Thou tellest a lie," was the reply, and then the holy man reprimanded him severely. There are dozens of incidents falling under the head of miracles, visions, and prophecies, which are credited to the "Holy Man of Santa Clara".

A theologian has said: "It is not what we read of the Saints that made them Saints; it was what we do not read of them that enabled them to be what we wonder at while we read." Truly: "Only those actions through which shines the light of the Cross are worthy of the life of the disciple."

ADELIA H. TAFFINDER

LIFE

Why is my heart so freshly young,
When eyes grow dim with the mist of years—
And then again so quickly wrung
By thoughts that bring these idle tears?
This yester eve, myself vexed, sigh;
For a song had made me strangely sad;
And now I ask myself: Oh! why
I am as reasonlessly glad?
Do these quick moods imply a stage
Of childish youth, and foolish age,
Or do they this sweet truth unfold
That life itself's nor young, nor old?

MARGARET EAGLES SWAYNE

THE SONG OF THE LOST

We walked in the joy, the joy of the flesh,
 We broke the law to obtain each whim;
 And old desires awoke afresh
 To lure us further away from Him.
 Across the Desert of Life we went,
 Set up in the waste a selfish tent,
 At every step He became more dim.
 As closer and closer we wove the mesh,
 We made our Hell, as we now know well,
 By yielding our wills to the animal spell,
 And in the place we have made, we dwell.
 Obtained desires have lost their mask,
 For all are naked upon this Plane;
 And weary indeed is our age-long task
 Of breaking the links of each sought-for chain:
 We crave for joys that we cannot win,
 --For what we desire needs flesh to sin,
 So bodiless here we must remain,
 Unable to seize all that good which we ask.
 We look to Earth for the former mirth
 We cannot enjoy, till another birth
 Encloses our souls in a fleshly girth.
 The Light draws up, but the Dark draws down,
 The last we wish for—our joys are there;
 Let us be covered as King or Clown,
 So long as our souls are not left bare:
 We shiver and shudder, for all around
 By Hells we have made is our vision bound;
 That all is illusion and all is air,
 To us is agony's top-most crown.
 We have not the power to banish one hour
 Those giant sins that beside us lower,
 But in their grip we moan and cower.
 Up, up and up, we refuse to climb,
 In the Light is not that which we wish to gain;
 We long to re-enter the Plane of Time,
 And there in the joy of the flesh remain:
 Oh for the pleasures that Life can give,
 To feel that we live, we LIVE, we LIVE,
 In spite of poverty, grief, or pain,
 Though He may call all our longings crime.
 But the Hells we throng we have built so strong
 That we must remain in them long, oh long,
 Till we will the right, who have willed the wrong.

ON IMAGINATION AND ITS VISIONS

ALTHOUGH the above expresses more truly than many phrases the power we propose to deal with, a very large number of persons give it the sense of something unreal and childish, something therefore to be repressed or carefully stamped out by education (as if the life of the day did not do it even more effectually). Imagination—the art of image-making, to give it, I believe, the accepted rendering—is often spoken of by those who know as the creative faculty, and it is just that which gives us our connexion with the ordinarily 'invisible worlds' more than anything else. It is the medium through which visions of all degrees are reflected into the brain. But this is merely its *secondary* action, so to speak. It means primarily the illumination of the inner eyes, whereby the seer looks directly into higher planes, examining the akāshic records for traces and complete representations of past, present, and future events.

It is the organ which enables him to recognise his occult teachers, and to receive from them the teaching that he applies to earth's uses; the link by which he realises his union with other personalities and 'Egos,' and is enabled to feel with them in their joys, sorrows and difficulties. Further, it is the talisman that puts a man in direct touch with human genius in all ages, when reading a book, hearing music, or seeing a painting, where these speak to the soul itself.

That imagination requires evolving, training, even curbing, where the rest of the nature is not equally developed, none will deny. But as there are comparatively few who understand *what* it is, so are there few who welcome its presence. Rather do they *fear* that which they do not

comprehend, and in this follow the universal method of receiving the mysterious and alien.

Some time ago the writer was the recipient of an interesting letter from a young school-teacher and seer, in which he pathetically related how his pupils underwent a systematic process for crushing out all sense of the invisible world. An essay sent up by a little boy to another class-master contained an account of a faerie in a flower. "How I wish," exclaimed the offended sceptic, "*that children would write about what they see*"—which, of course, was exactly what had been done! One can realise it all so well; the endeavor of these subtler beings to impress the children, in whom lay their chief hope, and the iron heel of materialism grinding out the beauty. Shall not those of us who know the truth defend it by the formation of a 'Clan Cuchulain,' for the express purpose of combating those survivals of an atheistic community? For imagination, revealing that elemental world around us, is not only of the Divine; it is the Divine itself.

This clan of its defenders should have as pledge of entry the maintenance of the Ancient Beauty in whatever sphere of work its members move, even to the cost of their own ease and joy in life.

Those who were seers should, as token of their brotherhood, share among each other from time to time their visions and experiences in the subtler worlds, especially those in the region of the Dedannan, whether in poem, painting or simple narrative (according to capacity).

Of those who have 'passed' all too soon, we think, from this field of labor, are there not among them some who would hail more possibilities of human vehicles to inspire and impart through?

Fiona Macleod, 'who being dead yet speaketh,' with what eager eyes does he not await the consummation of his dreams for mankind. One can picture him and his as looking with tender eyes on the child who is not sure

that there are faeries, but who will not give up 'pretending' that there exist such. To what have we come in our vaunted modern 'civilisation' that such cases as this can exist? Take the little folk whom you ask what they would like to be. How they hasten to depict their dreams and yearnings—the remembrances often of what they *were*. One can gather the temperaments from these dreams. One Ego, with whom I am closely knit, desired long ago to be a 'minder cowboy,' and I, with the long years of foreign travel and penetrations into other yet stranger worlds before me, had vision of becoming a great explorer. Thus working by the springs of ambition, did that Inner Ruler lead through the maze of human life.

It is all so very suggestive. "Children's fancies" some one may say, "coming and going;" not necessarily. Each has a long train of causes behind it, of which the outflung words are merely the foam, cast by some gigantic wave of the shoreless ocean on the strand of this life.

A little body I once knew had a whim, as it might be called, to give herself a *name* whereby she should be known—and *known only*—to "a Great Teacher who lived in a distant star". Had she not some inkling of the "new name written in the white stone"—which of a truth belongs to each one of us—the sign and seal of the Individual himself? But how many priceless opportunities do we lose in emphasising the unseen, not because of our own failure to *realise*, but owing to the insidious corruption of our mind bodies by the poison of a materialistic, though happily passing age, and the attitude of other minds around us, to whose worldly advantage it is to stifle the 'abstract'.

Mention was made in one of our magazines some time ago of the mother who answered her little son's delicate fancy of a well-nymph singing: "No, dear, it's only water trickling!"

To me that appears 'nothing short of vandalism, and that of a worse kind than that which laid low cities and

destroyed civilisations. The Vandals and Goths are among us to-day. They have merely transferred their activities to a subtler realm.

My own babies are not allowed to hear aught which could blunt their pretty perception, dim their golden fancy. Those about them are very carefully watched, and the result is that they are growing up to realise the invisible as the natural, being taught to defend their faerie citadel against the persons who are so unfortunate as not to know their ignorance in attacking! When he was but an infant of a few months old, how we used to watch our baby boy reaching out his *little hands to the beings* we longed to see, the small face puckering as one would evidently vanish, the smile returning as it flashed once more into view. Of curtains drawn back from the cradle by invisible hands, of a tiny white heather charm untied by no human fingers and laid on our boy's heart ere a journey of 'miraculous' escapes from death or serious injury, one might speak at length, heard of those who understand. Five years have passed since then, and now the names of 'Father Sun' 'Father Wind' and 'Mother Earth' are household words. Do we not owe a debt of gratitude to the second when he helps our tricycles along? Then: 'Thank you, Father Wind;' and at sunset alone in a quiet field, what more fitting time to lift tiny hands in the old salutation to the Sun-God and to Those who live in his radiant body. 'Mother Moon'—why she gives us all our wonder-tales, and that dear old world of woods and hills; how could we fear the little creatures that nestle so confidently on her bosom? At the long last, have we not each our own stars that we return to? Sirius, the home where the dogs go; Pisces, the place of the water-folk. Talking of that last, does not one experience something like a thrill of exultation, hearing as I did lately concerning a friend: "She also knows the creatures of the sea!" and another: "I have listened to the sound of chariot wheels and innumerable trappings on the shore of A—".

Out of many unforgotten days stands one spent with a girl who, if she had lived in the age that remembered, would have been guarded and treasured as a vestal, not forced to earn her living among materialists in a land that has no place for dreams or visions: "I see," she told me, "you have been with me in Greece . . . when I read your poems, I knew. You called me and I had to come." And then in a perfectly sane, coherent fashion, she sat in the London drawing-room, weaving picture after picture, weird in their unearthly beauty, of Hellas (as I love to call it) and ancient Khem, not less dear; till, with a sigh, we had to recall the every-day world of the twentieth century. In her, truly, Imagination performed its office—no shrunken, withered ghost, but a winged, star-eyed wonder, that caught about it a halo of other spheres. Had I not likewise seen that olden haunt, then unknowing the power or the truth?

Before me comes a scene of twenty years ago, when a girl sat in the school-room bending over a manuscript. Round her grew the sunny skies and fragrant groves of a younger whiter world. To the strains of master-music upreared the marble temples. In the doorway stood the snowy-robed priestess watching. Further back there was a little child, who looked with awed expectation at the rock where Thunder lived. She remembers the Presence of Pan in the forest stillnesses; the voice of him that sang through the aureole of a recognised comrade of the past. But the friendly elemental in the old nursery gave place to forebodings and terrors. There was the shadow of the *open door* at night; always it seemed that if alone with it, someone, something, would one day pass over the threshold whom she could nevermore bar out. It was odd the sense of relief that the closing of this would mean. Not less gruesome was the fear of the Hairy Hand, that always lurked in the gloom, ready to grip her if she left her couch.

Poor little five-year-old maiden, whom the darkness would suddenly immerse. "I've got a creepy, shaky feeling

as if I've going to die," was the wail. "A thing came and told me if I ate this last piece of bread I should die." Woven in with it all there were the darker remembrances of hunted fugitives flying by night through compound and jungle, only to meet at last the stab of the fanatic's dagger—not an altogether unwelcome release after the din of musketry, the glare of burning bungalows for week on week.

Nor did kindly death blot out these deeply stamped impressions. Long years after, when once more the East had claimed her, the clang of the anklets, the fluttering saris of women at a festival stirred the lightly slumbering chord, awaking in a moment its full horror. Mutineers and their victims had vanished for half a century, but on the back of the carriage in the warm scented dusk of Agra, in the bazaar of Delhi, what and who again poised knife for the fatal thrust?

It is a far cry from India to Ireland, and yet as I pen these words from the heart of the last-named, I am glancing at two pictures in my room; of these—both from the hand of the artist-poet A. E.—one represents a Devi seen in the heart of a beech-tree, when passing through twilight woods long ago. She is crowned with light-rays that illumine the whole trunk as with moonshine, a blue cloak falls around her, the hem trailing off into radiating and many-hued masses of plumes. How many such abide in my own green haunts, might I but behold! The other guards the remembrance of two lovers seen in Faerie, figures of some Heroic Age, the woman dreaming and lovely, clinging to a youth of fine proportions. The auras touching one another are given in flakes of blended colors. It is difficult for some of us to realise that there can be so many people in the world with whom these encounters are not the normal course; yet the pathetic strivings of children, and of those older children who are young with the youth of the Gods, are reaching out to men the key of their awhile lost word.

Meanwhile: "Rubbish!" says the sceptic; "wonderful imagination," is the verdict of the more kindly disposed, but still superior, listeners. "That way madness lies," proclaim the physicians. But these who, if unseeing, yet ponder and do not reject, are growing daily nearer to the light: for

They live in the same Green World to-day,
As in bygone ages olden:
And you enter in by the Ancient Way,
Through the Ivory Gate and Golden.

EVELINE LAUDER.

GEMS FROM TIRUMANTRAM

Earth is the one substance of which earthen pots of various sizes and shapes are made. Similarly One Purusha only pervades all beings. There is only one eye which sees things innumerable, but sees not itself. So the blissful Lord, immanent in each Jīva, knows not itself though seeing others.

Who can know the majesty of our Lord? Who can measure the vast expanse of His Universe? At the back of this, is the great primordial Flame. Not knowing the root, I prattle.

The primeval Lord Shiva, the beautiful Viṣṇu, the Lord of the primordial Lotus, Brahmā, are one though separate in successive manifestations. The ignorant world differentiates these and fights over the differences.

Give food to all. Deny not to one, nor to other. If no guest there be, wait a while and then eat. Do not hunger after accumulation of riches. O man of desires! Do not run into the house to eat food alone. See ye not even a crow calling its tribe to a common meal?

Know thyself. Then no fear of death;
Not knowing thyself, thou succumbest to death;
Know the Knower that knows thyself!
Then thou wilt worship *Thyself* alone.

THE OUTCASTS

NO one who stays in India even for a little while can fail to be struck with the miserable social status of the submerged 'Fifth Caste' or Pañchama—as the more enlightened of the class prefer to be called—who are veritably Pariahs and outcasts in the eyes of the superior castes in the country. Yet as Colonel H. S. Olcott has said in his pithy pamphlet, *The Poor Pariah*¹:

Beyond the mere word, which is now widely used to express social ostracism, scarcely anything is known of the Pariah class outside India; not one in a million knows who they were, how many there are, nor how they became outcasts. The majority of European residents in India know nothing and care less about them. The Government Civilians whose administrative duties bring them into contact with them, and the Christian Missionaries whose converts are mainly drawn from this community, are alone, among non-Hindus, well informed.

The following figures will give some idea of how large a class the Pariahs are; it is stated that the Madras Presidency—which is some 168,312 square miles in area, with a total population, inclusive of the Feudatory Indian States, of about 38,000,000—contains in this number some 6,029,000 of the submerged classes, i.e.:

Pariahs and other low castes—(Pallans, Cherumans, Malas, Haleyas, Chakkiliyans and Madigas; some less degraded and miserable than others, none free or happy)—whose touch defiles the higher caste men, whose shadow pollutes the food or water upon which it falls. Poor, unhappy, despised social serfs. What does the western reader think of such a state of things as this? Is there another country where one-sixth of the entire population is forbidden to draw water from the common well,² to live in

¹ *The Poor Pariah*, by Henry S. Olcott, President of the Theosophical Society, Madras, 1902.

² This is misleading; it is the village custom in India that all villagers shall bring their vessels to the well, and the water is drawn up in a vessel kept for the purpose, and poured into the vessels brought. Thus the purity of the water is preserved for all, whereas one dirty vessel would befoul the common supply. The custom has been highly praised by an English sanitary inspector.—ED.

the neighborhood of decent people, to have an equal chance with others to get on in life?¹

When one considers that India has a total area of 1,474,910 square miles, a population of nearly 300 millions, or one-fifth of the estimated total population of the globe, that it has people speaking 243 different languages in 276 dialects, and that they are classified into 147 races, one can realise how big the problem is, how almost hopeless the task of doing anything effectual for the forty or fifty millions of outcasts throughout the country except by setting a good example, locally, in one's own surroundings, in the hope that the Government and Religious and Charitable Institutions may observe results, and with their wealth and influence extend the system gradually over other parts of India.

How little Colonel Olcott had to hope for at first from Government can be seen from one or two quotations. Says the Rev. W. Goudie who, from experience, writes sympathetically in the *Harvest Field* for October, 1898:

Government has built Colleges and High Schools, but not for the Pariah; established Local Fund Schools, where he cannot to this day so much as set foot; built and supported Hospitals and Dispensaries where he is not allowed to enter. All this may be denied by the Board of Revenue, but the Board does not know, and is probably right in saying that it never intended to exclude him. All the same he is excluded and to this day the Famine Shelter and the Penal Code are the only Government bounties in which the Pariah has common inheritance with his younger brethren. (Meaning those who belong to races younger in the country than the present poor outcasts).²

Here is another quotation, the author being Mr. Tre-menheere, C. S. who reports to the Revenue Board that:

In the Tiruvallur Taluq out of 303 villages there are, it is said, no less than 200 which cannot boast of a single Pariah who can read and write. In 272 of the villages there is not one Pariah child at school.

And finally Col. Olcott quotes from G. O. No. 1010-1014a dated September 30th, 1892, when the Hon. C. A.

¹ *Op. cit.* p. 2.

² *Op. cit.* p. 6.

Galton, Secretary to Government, voicing the opinions of the Governor in Council says:

The rules and orders of the Educational Department impose no disabilities on Pariahs and other low castes, but there is no doubt that by social custom, which it is almost impossible to control, they are hustled out of Schools and do not reap their proper share of benefit from the educational operations of the State.

And again on page 67 of the same document:

The Board of Revenue is undoubtedly right in holding that the education of the Pariahs is the means by which the greatest and most lasting benefits may be effected.

The Resolution of the Board of Revenue of which the Hon. C. A. Galton speaks runs as follows:

There can be no question that until education is more widely spread among the Pariahs, there is not likely to be any very material improvement in their social condition. Education in Government or in Aided Schools has been, in theory, open to all, and indeed specially liberal terms have been already offered by Government to the Pariahs. There is little doubt however that caste prejudice has operated largely to deprive the Pariah of the opportunities of educating himself held out by Government, and that the time has arrived when special measures on his behalf at the public expense require to be taken.

All very good in words, but meantime nothing special was done to meet the difficulty, and such Pariahs as did manage to raise themselves somehow in the social scale took any and every excuse to cease to acknowledge themselves as Pariahs, and became pupils of Indian Christian Mission Schools or joined the Mission Caste Schools. As Pariahs they got no education.

Here then is precisely where Col. Olcott stepped in; in his own words:

Education, education is the evident social panacea for all this social disorder. Teach the Pariah that he is a man with human rights like any other man; that he must win them himself by raising himself; show him how to go to work, and then leave results to him and to time. That is the way the Pariah problem forced itself on my attention and what I have done has been along those lines. I had no interested object of converting them to any religion, no money to pay their debts, no

business openings to offer them, no wish for their help or even gratitude, no self-seeking motive of any sort. There were all about me a great multitude of down-trodden, wretched human beings crying out for help. I just set to work to give it them in the only form in which I believed it would do them permanent good. I opened a school for their children, free of all charges of any kind, in which the pupils should be taught up to the Fourth Standard in spelling, reading, writing, arithmetic, in Tamil their vernacular tongue, and English so far as they were ready to take it.

And as the domestic servants of Europeans and Americans in South India and Burma are of the Pariah class, I thought I should teach the boys how to cook, to mend clothes, to set a table, and to manage household accounts, so as to ensure their getting and keeping the best paid kind of employment open to them. That was the simple plan on which was begun the Pañchama Education scheme, under my supervision and that of my respected colleague and friend Dr. W. A. English, M. D., the Recording Secretary of the Theosophical Society.

The movement was started in 1894 with the opening of a school very near our Society premises. The building had walls of dried mud, a roof of braided cocoanut leaves; in short one identical with those which Pariahs live in. It was not very grand and cost me only a few dollars, but it answered its purpose. The idea was good, and it 'caught on'. The number of pupils grew and teacher after teacher had to be added. Distant friends, wishing to share in the merit of the undertaking, sent me money from time to time. A second School was opened in 1898, as a memorial to my deceased colleague and friend Madame H. P. Blavatsky; a third one followed in 1899, which I called after that beloved and faithful young Brāhmaṇa Damodar K. Mavalankar; and a fourth, called after that renowned Pariah Saint and Scholar Tiruvalluvar, was opened last year (*i.e.*, in 1901).¹

Thus, in Colonel Olcott's own words, we see how he bravely tackled the problem of helping the outcasts as far as he personally could in his own immediate neighborhood. True to his Theosophical principles he saw that his help was needed, and acted promptly and wisely on behalf of the suffering and the oppressed. This he did in the only manner which would be likely to prove valuable and permanent, namely, by educating the children along healthy, intelligent and non-sectarian lines, that as they grew up they might feel the positive benefits derived therefrom, and require the same for their children, while at the same

¹ *Op. cit.* pp. 16-18.

time they were left quite free to practise their own religion, or any other that it might suit them to adopt; elementary ethics and principles of right and wrong were part of the school curriculum.

A visit to the first of these schools—named after its Founder the Olcott Free School, on the occasion of a little festival got up in connexion with the 'breaking up' for the Pongal holidays, prompted me to write this little descriptive paper. I felt it might be useful once more to put on record the valuable and devoted work that is being done in these schools, and the constant need there is of liberal support in order that the work may be continued; small as is the scale on which this work is carried on, it is yet a standing example of what might be done all over the country for the emancipation, the enlightening, and the elevating of the depressed classes by education, so that they may learn to help themselves and to rise from social degradation to the position of self-respecting men. That Colonel Olcott had no intention, it may be well to state, of grappling with the problem on a larger scale is clear from his own words:

This is the place to warn those friends that I have no intention whatever to undertake the colossal task of trying to uplift six millions or so of the outcast races in Madras Presidency; that must be left to Government and those wealthy Missionary Societies which have already opened some 4,000 Educational Institutions for Pariahs, in which are enrolled perhaps some 75,000 male and female pupils. My modest scheme is to take in hand a few hundred children in and near the City of Madras, and show what can be done for their mental and moral improvement, without asking or expecting them to give up their religion and take Christianity. For anything more ambitious I have neither the money nor the time to spare from my official duties as President of the non-sectarian Theosophical Society.¹

Outspoken, honest, and clear as he always is, Colonel Olcott in the above few words puts in a nut-shell the whole scheme. The Theosophical Society has its own work to perform in the world; but in that its members profess philanthropy, each one, in the cases that fall under his

¹ *Op. cit.* pp. 23, 24.

notice, can personally provide or organise some means of help to remedy what is wrong; it is for those who come after to see that these efforts are not wasted and bear the fruit they were intended to produce. How much more is this the case, when the Founder of these schools was our President-Founder, in memory of whom we can do no better work, to externalise our gratitude and devotion, than to perpetuate this legacy of philanthropy by interesting ourselves in, and generously supporting in some regular manner, the developing needs of so humanitarian a work as the Pañchama Schools.

Others have from time to time written of the steady growth and successful results from these schools: there is no need for repetition. A series of gifted and well-educated ladies have given years of patient training to pupils and teachers alike, while in the meantime a number of well-equipped and qualified Indian teachers have grown out of the schools themselves. So not only do the schools produce excellent results in their pupils, but they send out, in course of time, teachers who in their turn appreciate the value of education and can train the young.

In the above pamphlet to which I have alluded more than once, Colonel Olcott gives tabulated statistics¹ in detail, by which he shows that in three years' working, *viz.*, between 1899-1902, the percentage of passes in boys and girls of all castes in the Results Examinations, Madras Presidency, for the Infant up to IVth Standards was 75.9 o/o, while the passes for the same examination in Olcott Free School (Pariah) of Pariah pupils was 81 o/o; that is to say 5 o/o more than the average for the whole Presidency.

As Colonel Olcott says on page 23:

The thoughtful reader who has followed me throughout this narrative and obtained a glimpse of the bestial environment in which the Pariah has been since twenty centuries brought up, will see the deep and most striking significance of the above statistics. The comparison made is not between the

¹ *Op. cit.* p. 22.

Pariah pupils and those of other outcast races, but between them and *all* the castes, high and low, Hindû, Musalmân and European in the whole Madras Presidency. And the returns of inspection results are official, made to the Education Department, so that they cannot be challenged.

Miss S. E. Palmer, B. A., B. Sc., a graduate of Minnesota University, for some time General Superintendent of the Pañchama Schools, in the Annual Report for 1901, with regard to the intelligence of her young pupils writes:

In mental capacity these Pariah children compare favorably with the children of other classes in East and West. Notwithstanding their heredity of centuries of ignorance, they are surprisingly eager to learn. The truth seems evident that these children are ready to take a step forward, and are only waiting for the helping hands that will enable them to reach a higher stage in evolution.

Certain it is that as soon as the helping hand is forthcoming the latent possibilities of the Pariah, whose lower self has been reckoned with the beasts, begin to emerge and display those self-same differences in character, intelligence, and morality which one is accustomed to find in most other castes and classes. In the finer qualities they are of course less evolved, and therefore less refined.

This being so, one is inclined to agree with those writers who have contended that the Pariahs are not necessarily a low, but rather a degenerated, people, who descend from the dominant stock of pre-historic times, and the Rev. M. Goudie in his essay on the *Pariahs and the Land* goes so far as to say:

There are people who have a kindly feeling for decayed aristocracies: to such I would suggest that the Pariahs are amongst the most ancient of that class in this country, and for that reason alone should find a place in their generous sentiments.

Again the *Manual of Administration* (year 1885, pp. 35, 36) says:

The Tamil Pariah . . . possesses higher physical qualities than any other such races, and in that capacity takes pre-eminence among them. This laborious population is one of the most important in the whole country.

Be this as it may, history would tend to show that they had been once a mixed but ruling race, professing different religions at different times, though it is still a matter of dispute whether they were of indigenous origin, or Tamilian or pre-Tamilian, as also how far they were affected by the inrush of the dark-colored Dravidians from the north-west or by the invasion of the lighter skinned Aryans, as the Brâhmanas hold. The fact remains that repeated conquest, degradation, poverty, want and starvation drove the masses to the wall, until not only was slavery their actual lot in life but, until recent times, hopeless, abject degradation beyond redemption seemed to be the only condition under which they might exist beneath God's sun.

In Colonel Olcott's eloquent concluding words:

The question of our duty is perfectly clear. If we believe it our duty to help our fellow-men, who suffer and are friendless, then these poor Pariahs stand right in our path. What they most need is education; not that of the University, but just enough to really help them to help themselves. 'It is the first step which counts,' says the French proverb; let us help them to take it. And let us not expect reward or fame or benefit of any sort. For us to sow the seed; for the comers after to reap the harvest.¹

On the occasion of the 'breaking-up' for the Pongal holidays, I had the privilege, as I said, together with some other resident visitors, members of the T. S., of visiting the Olcott Free School and of witnessing a little demonstration of the methods of the teachers as of the attainments of the pupils. The results fully justified the high opinions generally held of the schools, not only by the local Inspectors but also by the official Government Board of Education.

The little display elicited from those present many deserved compliments and expressions of encouragement both to Miss C. Kofel who, in her turn, has taken up with good zeal and great efficiency, and now carries on with

much devotion and hard work, the responsible position of Superintendent and General Head of all the Schools, as also to her staff of teachers, who clearly co-operate, under her guidance, with intelligence and competence.

Here are briefly a few facts and figures: The Schools are now 5 in number, with some 728 pupils of both sexes and 36 teachers in all. The fifth School, the Annie Besant School, was opened in May, 1906, among the 'Scavengers,' as they are called. This class, even more wretched and poor than the other Pariahs, consists of those who are considered so low and degraded that it is assigned to them as their social lot and duty in life to perform the most menial and disagreeable work, that no one else will do. They do all the 'charing,' the outside sweeping, the carrying away of refuse. They are therefore considered socially as the lowest of the low. But though often dirtier than others, they do not seem less deserving of help and encouragement to better their lot. The pupils at this school number about 60 'Scavengers' to 65 Pariahs, or say half and half. The site of this last school was suggested by the President of the Municipality. The Corporation then gave the land, on which two huts were at first erected, and last year (1909) they built a good school-house there.

The classes begin with the Kindergarten and Infant Standards and go up to the Fourth Standard. Kindergarten methods are very much in favor all the way through. The children vary between the ages of four to thirteen. Usually they undergo from four to six years of training. But it often happens that the course is not properly finished because the children are wanted at home, or are sent out to some employment, to bring "grist to the mill".

This matter of attendance is one of the difficulties that the Superintendent has to contend with, for as education is not compulsory, as distances are great and other family exigencies equally pressing, the little pupil easily becomes

irregular, or fails to come. I understand there is a regular system of 'rounding up' the pupils from certain of the villages, so as to keep up the regularity of the attendance, as also of the benefit derived therefrom.

It must be weary work in the hot sun for the Collector, or Collectress, of stray infants! *Apropos* of which last word, there is another feature of these schools, conducted as they are mostly in the open air, and that is that the education of one or more young branches of the maternal tree involves the coming of the last little offshoot that the mother can't very well leave uncared for at home when she goes out to work. A woman of this class does the kind of work that a common laborer, or 'navvy,' does in the West, and the babies are left to the care, or tender mercies, of the elder children. When these latter have to attend school, the babies have also to be brought along with the slates and other paraphernalia, and left, so to speak, 'in the offing,' or more often brought actually into class during the lesson, until their claims to be heard—and perhaps to be fed—become more imperious and cogent than the voice of the teacher.

Hunger—here is another of the poor Pariah's worst enemies, and the problem is constantly before the teachers at the Schools. The children come a long way. They are often so weakened by hunger and want of food and nourishment, that when they arrive they not only cannot follow the lessons but have to be laid down on a mat to sleep, while some charitable person goes to hunt up some 'grub' for their empty little stomachs.

Colonel Olcott was constantly urging that had the schools a little capital over and above the sum required annually to cover the expenses of current needs, upkeep, and teachers' salaries, it could be invested in Government paper to yield by its income one meal of rice *per diem* to each child while it is receiving an elementary education. At the present time some 25 Rupees¹ and more a week

¹ 3 Rupees=1 Dollar, and 15 Rupees=1 £ sterling or 25 Francs.

are being spent for this very purpose of providing rice-cakes to temporarily satisfy empty and hungry little insides, that the children may be in a more suitable frame of mind and body to absorb some value from their lessons. I am told that a 'square meal' given to some 80 children cost 5 Rupees (*i.e.* 6/8 English money, frs. 8.50 Continental, \$ 1.65 U. S. A.) that is at the rate of a penny a head. And it was filling at the price. Here is a use for stray pennies, ye devotees of Lucullus, aye and for stray pounds too. Did not the Master say: "In that ye have done it unto one of these little ones, ye have done it unto me"?

Something like seven thousand Rupees (say £470, or \$ 2,350) are required annually—the total expenditure being Rs. 10,000 about—over and above the Government grant (Rs. 3,000), from voluntary donations, in order that the schools may be kept going and that the Colonel's philanthropic initiative may continue to bear good fruit, not merely in itself, but in the way he intended, namely, by being a standing example to richer bodies of what can be done even with scant means.

The results in examinations, the certificates and prizes taken at the Educational Exhibitions, and the individual successes, all prove repeatedly the value of the schools and of the teaching.

At the little demonstration to which I have alluded above, the spectators were particularly struck with the happy atmosphere which pervaded teachers and pupils alike. Gathered near the school-house under a huge spreading tree the little chocolate-colored children—some clothed in fragments of gaudy cotton cloth, and others well, in less, the smallest of all content with a boot-lace round their prominent little middles, and a colored bead for ornament and, I presume, for decency!—squatting around on the ground, formed up in little bands for the different classes.

We had some singing, some dancing, some gymnastics; everything done with evident pleasure and with much *entrain*. Then an amusing item was the telling of a story



by a native teacher with rapid illustrations in chalk of the more thrilling episodes on the blackboard, and the subsequent moral at the end to finish it off.

The class then was called upon to act this story, and exhibited some very interesting innate dramatic capacities, for they not only reproduced the whole thing with *verve* and penetration, but the individual by-play was extremely intelligent, and showed an intense appreciation of all the salient points.

Exceptionally good also was the handicraft work. The children seemed to have natural talent for art of a certain type. They drew on their slates animals and other natural objects with much fidelity; they constructed most cunningly little baskets and ornaments with palm-leaf slips; and especially remarkable were their many examples of modelling in clay, wherein both feeling and life and movement were quite naturally yet quite characteristically exhibited.

There were, of course, also the usual tests of proficiency in reading, writing, arithmetic, and learning by heart. I hear also that carpentering classes and other useful handicraft lessons have been started in some of the schools, and that boys learn to make very many useful things. If means permit, this is likely to lead to training in other kinds of handicraft. What certainly emerges from personal observation is that a very good work is being done, and that the despised and down-trodden Pariah, the outcast of men, produces children, who, treated with humanity, show forth intelligence, capacity, and happy dispositions in the same measure, if not more than the common, as any other people of this class in other countries. And like any other people, here and elsewhere, he has his exceptions both ways, up and down.

Mrs. Besant says of them :

They offer good material for simple and useful, though humble, civic life, very much better material than is found in the lowest strata of western lands.¹

¹ On the Education of the Depressed Classes. T. S. Order of Service Pamphlet Series, No. 1. Adyar, Madras. 1909.

But in the matter of dealing with them, she is in evident sympathy with the plan of having separate schools for them, by which they may gradually be trained and refined and raised to the regions of decent living and decent feelings, rather than of attempting to force in any way their admission into the schools for the better-born, where they would not only be out of place, but where also the unequal social conditions would prove irksome and even harmful to all concerned. She says:

It is a zeal not according to knowledge and not according to nature, which would substitute equality for brotherhood, and demand from the cultured and refined that they should forfeit the hardly won fruits of the education of generations, in order to create an artificial equality as disastrous to the progress of the future as it would be useless for the improvement of the present. The children of the depressed classes need, first of all, to be taught cleanliness, outside decency of behavior, and the earliest rudiments of education, religion and morality.

And this is what the Olcott Pañchama Schools are doing for them.

In concluding this little paper, which very often merely repeats what others have put so much better than I, I would close with our President's eloquent appeal, in the hope that sympathetic hearts and fellow-feeling will be found near and far in the world to respond promptly, and to send continually help to keep our President-Founder's memory fresh in the hearts and minds of the outcasts to whom he was so great and good a friend. Here are Mrs. Besant's words:

And hence the duty and responsibility which lie upon us of improving both the surroundings and the characters of the depressed classes by every means in our power, shortening the period of their lives in this stage, and utilising our knowledge in their favor. By teaching their children the elements of right living, we draw out and cultivate the germinal powers of the soul, and by checking and repressing the faults which are manifest, by improving their food and their environment, we help to build better bodies suitable for the more unfolded souls. This is the help we both can, and ought to, give to these, our successors in the stage of the world, and small will be our claim to the help of the Greater Ones, if we refuse our help to these little ones of the human race. How shall we dare to plead to the Lords of Compassion to stoop to us and help us to rise, unless we, in our turn, stoop to those below us and seek to raise them up?

WILLIAM H. KIRBY.



ISLĀM IN THE LIGHT OF THEOSOPHY

A LECTURE

I am to speak this evening on Islām in the light of Theosophy. Let me begin by saying a word or two as to the relation of that which is called 'Theosophy' to the great religions of the world. As you can at once see by the name, if we translate it into English, it means simply 'Divine Wisdom'. By that name is indicated THE WISDOM in its relation to all the religions of the world. Every religion in its turn has grown up from the great Root of the Divine Wisdom. Every religion in its place is an exposition of the

Divine Life in humanity, and so this teaching which takes only the name of the Divine Wisdom, without any sectarian limitation, is the fervent helper and defender of every religion which has uplifted and consoled humanity. It is no one religion, but *every* religion, that has in it a friend and a defender.

Sometimes some of our Christian brethren have regarded Theosophy as inimical to the great religion of the West. But that is a misconception, probably arising from the fact that Theosophy has strengthened eastern faiths against aggression, and has also pointed out the additions and omissions which have injured popular Christianity in the present, just as it has pointed out similar additions and omissions in popular Hindūism and Buddhism. Theosophy has stood as a defender of every faith of the western or the eastern world. For everywhere in these days religion is attacked, and its defence becomes the duty of a true Theosophist; and in the East, especially in India, where the religions of Hindūism and Islām have their home and their numerous adherents, wherever those religions are attacked, Theosophy becomes defensive and stands in the breach against attacks, to explain, to illuminate and to defend. But none the less in the western lands, in Christendom, Theosophy is the servant of Christianity, as it is here the servant of Hindūism, Zoroastrianism and Islām. There, in the West, at last it is being recognised as filling up a great gap in the defence of Christianity, not against the attacks of any other religion but against the attacks of Materialism, against the attacks of scientific thought, where that scientific thought has no spiritual ideal. So everywhere Theosophy comes forward to explain and to illuminate.

In this country of India, where so large a proportion of Indians belong to the great faith of the prophet Muhammad, there are some seventy million people who regard Him as the chief messenger of God. Here naturally Theosophy comes in to help all those who follow that

faith. Their position among the religions of the world is not as fully recognised as it ought to be; that is, Islām is not regarded as it should be by very many, as one of the great exponents of Divine Wisdom. Taken as a religion, it is often unfairly attacked because it is utterly misunderstood, as to the greatness of its Prophet and the nobility of His teachings to the world. Oftentimes in the West you find attacks on Islām made on the ground that it is fanatically persecuting and not progressive; on the ground that the position of woman in Islām is not such as it should be; on the ground that it does not encourage learning, science and intellectual endeavor. These are the three chief attacks which the Westerns make against Islām. I want, towards the conclusion of what I have to say, to show you that these attacks are not justified by the teachings of the Prophet, and are controverted by the services which Islām has rendered to the world. It is true that to-day Islām does not stand before the world as the exponent of high learning, of great intellectual endeavors, but that is not due to the fault of the teachings but rather to the neglecting of them. Islām has suffered, as all the other religions of the world have suffered, because its followers are unworthy of its Founder.

Now Islām differs from the other religions of the world in one important fact. With regard to its Founder, the Prophet, there is no intermixture in His history of the mythic element which surrounds the other great religious Teachers; His life was led in times that are regarded as historical. In the seventh century of the Christian era, this Man was born and lived out His life in lands the history of which is known.

How splendidly His life can face the light, how utterly ignorant are they who attack the Prophet Muhammad, is shown by history. Many do not know the history of His life—so simple, so heroic, and so noble in its outlines; one of the great lives of historic men. He was born in difficult times, surrounded by difficult circumstances;

born amongst a people who were sunk in superstition; born amidst a people in whom superstitions were bearing their most evil fruits. We shall see in a moment from the testimony of those He converted, from the words of those who bore witness to Him whilst still He lived, and who held Him Prophet of God, what were the lives of the masses of the people. But even before this, He stands out as a light in the darkness, and we find His life so noble and so true that we realise why He was chosen out to bear to all those around Him the Message of His Lord. What was the name by which all men, women and children in Mecca knew Him? It was the name of Al-Amin, the Trustworthy. I know of no higher and nobler epithet than that with which they named this man who had been amongst them from His youth—the man worthy of trust. It is told of Him that when He walked in the streets, the children ran out from the doors and clung to His knees and hands. Where you have these two qualities in one character—the love of children and a character that makes the men around Him call him the Trustworthy—you have the elements of a Hero, of a born Leader, of a Teacher of men.

It is a story of great significance, that of those fifteen weary years of struggle, of thoughts, of meditation, of living in the life of the world and then away for a time in the cave of the desert; He wrestled with thoughts that at first overpowered Him; and He shrank with the weakness of a man against the call from the powers of Spirit. It is noteworthy that when He came back from that cave one night when the Angel of the Lord had bidden Him: "Rise, O Prophet of God, and go forth and cry to the people," He shivered, fearing and doubting: "Who am I, what am I, that I should go as Prophet of the Lord?" It was then that His wife cheered Him up, bidding Him obey the call. "Fear not," she said, "art thou not the Trustworthy? Never will God deceive a man trusted by men." Nowhere can there be a fairer testimony to a Prophet. Then He went forth to His great mission, the wife

of His bosom was His first disciple, that dearest and noblest of women who lived with this Leader of men for twenty-six years of perfect married life. Such was the character of the Man as judged by her who knew Him best.

Now it is said popularly that a Prophet is without honor in his own country. This Prophet was not without honor in His own country and in His father's house. He was honored in the hearts of His relatives, and from them He won His first disciples. His wife, as just said, was His first disciple, and then came those who were nearest akin to Him, and then others amongst those whom He loved. After three years of patient labor there were thirty who recognised Him as the Prophet of the Lord. And how simple and frugal his life. He mended his broken shoes, patched his own coat—tailor and cobbler for himself, even when, towards the close of His life, thousands around Him bowed down to Him as Prophet. Such was the character of the Man—so simple, so noble, so straightforward.

One day he was talking to a rich man when a blind man cried aloud: "O Prophet of God, teach me the way of salvation." Muhammad did not listen, for He was talking to a wealthy man. Again he cried aloud: "O Prophet of God, show me the way of salvation." The Prophet frowned, and turned aside. On the very next morning there came a message that for ever remains in *Al Qurān*, as testimony to His honesty and humility, "wherein He put it that all might remember".

The Prophet frowned and turned aside because the blind man came to him; and how dost thou know whether he shall per-adventure be cleansed from his sins, or whether he shall be admonished and the admonition shall profit him? The man who is wealthy thou receivest respectfully; whereas it is not to be charged on thee that he is not cleansed: but him who cometh unto thee earnestly seeking his salvation, and who feareth God, dost thou reject. By no means shouldst thou act thus.

Few men would be brave enough to publish such a reprimand, addressed directly to themselves; but, on the contrary, so great was this Man and so true, that afterwards

whenever He saw this blind man, He rose and brought him forward, saying: "Welcome, because it was for thee my Lord reprimanded me." So great He was that the slightest weakness and breach of kindness were promptly recognised, and the man who was the cause of the reprimand He held as dear and honored him. No wonder that we find that all men loved Him who were near to Him.

This love that His immediate followers, who knew Him personally, had for Muhammad was one of the most touching in the history of world's religions. His followers were persecuted in a most ghastly way; they put them on the heated sand with the scorching Arabian sun burning down on them; they piled stones upon them; they refused them a single drop of water to moisten their parched lips; they tore them into fragments; one man was cut to pieces bit by bit, his flesh torn piecemeal from his bones, and they said to him in the midst of his agony: "Thou believest in thy Prophet; wouldst not thou rather that Muhammad were in thy place, and thou at home." Answers the dying man: "As God is my witness, I would not be at home with wife and children and substance, if Muhammad were for that to be pricked by a single thorn." Thus you may learn how this Man was loved by His followers.

There is nothing more pathetic than an incident which took place after a battle, one of the early battles where His troops had conquered, and there was great spoil taken. The Prophet divided the spoil, and those who were nearest to Him and who had helped Him longest and best had no share in the division. They were angered and secretly murmured. Thereat He called them around Him and said:

"I have known a discourse you held among yourselves. When I came amongst you, you were wandering in darkness, and the Lord gave you the right direction; you were suffering, and He made you happy; at enmity among yourselves, and He has filled your hearts with brotherly love, and has given you victory. Was it not so, tell me?" "Indeed, it is even as thou sayest," was the reply; "to the Lord and His Prophet belong benevolence

and grace." "Nay, by the Lord," continued the Prophet, "but ye might have answered, and answered truly—for I would have testified to its truth myself—'Thou camest to us rejected as an impostor and we believed in Thee; Thou camest as a helpless fugitive, and we assisted Thee; poor and an outcast, and we gave Thee an asylum; comfortless, and we solaced Thee.' Why disturb your hearts because of the things of this life? Are ye not satisfied that others should obtain the flocks and the camels, while ye go back to your homes with me in your midst?"

And it is said that at these words from His lips, "tears ran down upon their beards," and they said: "Yea, Prophet of God, we are well satisfied with our share."

So much, then, He was loved; why? because He brought the Light to those who were in the darkness of ignorance. The testimony of His followers to what they were, and to what they had become by the teachings of the Prophet stands on record; we can understand what they thought of Him as Prophet, when the divine flash struck them by the teaching that He gave. They said in a petition still preserved:

We adored idols; we lived in unchastity; we ate dead bodies, and spoke abominations; we disregarded every feeling of humanity, and the duties of hospitality and neighborhood; we knew no law but that of the strong; when God raised among us a Man, of whose birth, truthfulness, honesty and purity, we were aware; and he called us to the unity of God, and taught us not to associate anything with Him; he forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of our neighbors; he forbade us to speak evil of women, or to devour the substance of orphans; he ordered us to fly from vices, and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in him, we have accepted his teachings.

Once He had some converts from whom He took a pledge, the pledge of Akaba. As regards this pledge, remember that you are not dealing with a far-off time with no historians living, but you are dealing with the time of the seventh century, when records were well kept. See the pledge taken by these followers of the Prophet:

We will not associate anything with God; we will not steal, nor commit adultery, nor fornication; we will not kill our children; we will abstain from calumnies and slander; we

will obey the Prophet in everything that is right; and we will be faithful to Him in weal and sorrow.

Such is the pledge. The very words of the pledge speak eloquently of the condition of the people whom He raised. Judge it by those things from which they promised to abstain. Human sacrifice was common, profligacy was widespread in ordinary life. Such was the pledge that He accepted, such was the promise that He took from His followers. See how wisely adapted to the needs of the time were His moral teachings.

I leave aside till later on, as I said, the question regarding women; the question regarding toleration, I will also deal with later on. But I want to show you here that he laid among the ignorant of His own people the firm foundation of a noble ethic. Take His teaching on charity, and see how he defined it. What is charity? one would say, giving alms, giving money to the poor. Nay, every good act is charity:

Your smiling in your brothers' face is charity; an exhortation addressed to your fellow-men to do virtuous deeds is equal to alms-giving. Putting a wanderer in the right path is charity; assisting the blind is charity; removing stones and thorns and other obstructions from the road is charity; giving water to the thirsty is charity.

So practical, so simple, are His teachings; so splendid is His definition of the duties that man owes to man. So He declares about righteousness:

It is not righteousness that you turn your faces in prayer towards the East or the West; but righteousness is of him who believeth in God and the Last Day and the Angels, and the Scriptures, and the Prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives, who is constant at prayer, and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and in hardships, and in time of violence.

(To be concluded)

ANNIE BESANT

A HYMN OF PRAISE TO AMOUN RA

THE following translation of an Egyptian Hymn to Amoun Ra (temp. Dynast. xx. or xxi.) is taken from a papyrus now in the Cairo Museum.

The text followed is that given by Budge in his *Egyptian Reading Book*. The hieratic text is printed by Mariette (*Les Pap. Egypt.* ii. 11-13) which I have been unable to obtain. Translations exist by Budge (*Gods of the Egyptians*, ii. 8-10); in French by Grébaut (*Hymne à Amon Ra*, Paris 1875); and portions appear in Erman's *Handbook to the Egyptian Religion* (Eng. trans., p. 83).

I have ventured upon this translation for two reasons: partly to fit myself to act as guide to the Turin Museum of Egyptian Antiquities at our next Congress of the European Sections in 1911, and to do this some knowledge of the language is necessary; and partly in hopes that some of our senior students may be induced to throw some light on the more intimate aspects of the Egyptian cult.

In the footnotes I have ventured upon some suggestions respecting a few of the more intimate interpretations that may be given to some of the verses. I do not wish it to be understood that I believe that the mass of the worshippers would have tormented themselves with such thoughts; to them the mántric rhythm would have been all-sufficient to throw them into that pleasant semi-dream devotional state of consciousness, which the chanted liturgy in some cathedral, when the sun streams through the painted windows, induces even in our own day. But indeed, then, as now, to some mystic dreamer, wandering in the cool of the evening under the palms, or by his majestic river, memories of the hymn may have awakened, aye and solved, some questionings as to what is and shall be.

A curious example of the strength with which such hymns were impressed on men's minds is found in the great Medical Papyrus of Berlin (*Berlin Pap.* 3038, p. 103, 11). In this the tired scribe, wearied by long writing of a dictation upon a theme which he understood little and which interested him less, mechanically hearing a word of a litany, drops unconsciously the subject of emetics and continues with the words of the familiar prayer.

In reading the hymn with a little attention, a change will be noted from time to time from the third to the second person; this, I have reason to suspect, marks the change from solo to chorus. The officiating priest intoned the story of Amoun Ra's glories; at intervals the choir took up the strain and addressed personally the Deity.

I have followed, in making citations, the old fashioned method of transliteration adopted by Budge, although I am convinced that the more modern method of Erman is necessary to be mastered, especially as doubtless this will be followed in the colossal dictionary now in process of formation in Germany. I have ventured however to transliterate the name Amoun (Amen, Amon, Ammon), in a less familiar fashion.

1. The Greek transliteration was 'Ammōn or 'Amōn (Plato, *Phaedr.* 274 D, 275 C. *Laws* 5.738 C. 2 *Alcib.* 148, 149. *Herod.* II. 42. An early example of the entry of this God into the Greek Pantheon is C. I. G. 4893).

2. The Coptic transliteration is Amoun and this is supported by Plutarch (*De Is. et Os.* ix. 4, 354 C. Ed. Bernad, ii, 478. Mead. *T. G. H.* i. 273). I quote the whole passage from G. R. S. Mead's translation:

(4) "Moreover, while the majority think that the proper name of Zeus is Amoun (which we by a slight change call Ammōn), Manethō, the Sebennyte, considers it His hidden (one) and that His (power of) hiding is made plain by the very articulation of the sound. (5) Hecataeus of Abdera, however, says that the Egyptians use this word to one

another also when they call one to them, for that its sound has got the power of 'calling to' (prosklētikēn). (6) Wherefore when they call the first God—who they think is the same for every man—as unto the Unmanifest and Hidden, invoking Him to make Him manifest and plain to them, they say: 'Amoun'!"

In order to understand this passage it is necessary to bear in mind that philology is by no means a new plaything and that ancients unite with moderns in their love of seeking word origins. The following similarities of sound will throw some light both on Plutarch and on the hymn itself.

AM: in, dweller in.

AM: shrine, sanctuary.

AMMU: boat.

AMN: hide, hidden one.

AN: to bring.

MNMN: cattle.

MN: to establish.

MN: to arrive by boat.

This is a simple system and one that will often be found of great help in penetrating the meaning of early writings.

Applying this system, the otherwise difficult passage of Iamblichus (*De Myst.* viii. 3) becomes clear:

"For the creative mind, the preserver of truth and wisdom, when He descendeth into generation and leadeth to light the potency of hidden thoughts (*i.e.*, the thought images of the noumenal world which serve as models for things phenomenal), is called in the Egyptian tongue Amoun" (AMN, hidden).

HYMN.

A hymn to Amoun Ra, Bull within Annu, head of the Gods.	Bull, source of productive energy. Annu, On, Heliopolis.
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The fair God, beloved one,
He giveth vital heat to all
fair kine.

Hail unto Thee, Amoun Ra,
Lord of the thrones of the
Two Lands, Chief of the
Apts!

Bull of His Mother, Chief of
His pastures, wide-stretched
His footsteps.

Chief of the Southland,
Lord of the Matchau folk,
Ruler of Punt, Prince of
Heaven, First-born of Earth.

Lord of beings, establishing
things material, He establish-
eth all things material.

A Unity above His times
as among Gods.

Bull beautiful of the Com-
pany of Gods. Lord of
Righteousness, Father of Gods.
Creator of mankind, Maker
of flocks, Lord of things which
are. Maker of the tree of
life, Creator of green herbs
causing cattle to live.

Thy fair form divine, Ptah
hath created. Fair child, Be-
loved one. The Gods give
unto Him praises, Creator of
forms earthly and heavenly.

His radiance is upon the
two lands, sailing the hea-
vens in peace.

Two Lands==upper and lower
Egypt. Apt, Api, Aptet, that
part of Thebes corresponding to
Karnak, the cult cradle of
Amoun. (Copt. Tape=Thebes)

'Bull of his Mother,' self-crea-
tive and reproductive. *Pap. Hune-
fer*, I. "He begot and gave birth
to himself."

Matchau, name of a nation,
inhabiting the territory between
the two Niles.

Mazon, Copt. Mazon=soldier.
These and the three other
great tribes of the Sūdān (the
Uauaiu, the Saitu and the
Heriu-sha) were conquered by
Amenemhat I.

"Unity" *i.e.*, he is a temporal
unity, eternal, neither past nor
future; but as Sun God the
cause of times.

"Righteousness" = MAAT =
truth, moral excellence.

"Tree of Life" = XUT N ANX
= wood of life = "staff of life" (?).
"Fruit trees" (?).

"Form divine," SEXEM with
divine determinative, possibly,
when applied to a glorified
man, corresponds to the Māyāvi
Rūpa. The Demiurgus of the
Ideal world required a form to
manifest in the material uni-
verse; this was provided by
Ptah, the "Great Potter," the
Demiurgus of the material cos-
mos. "Fair child;" did this
influence Herakleitos? (By. Fr.
LXXIX: "Aion is a child sport-

King of North and South,
RA, true of Voice.

Chief of the Two Lands,
great is His might. Lord of
awe, who createth earth like
unto Himself.

How abundant are His dis-
tinctive marks beyond any
God!

The Gods rejoice by reason
of His beauties, they give
praises unto Him in the two
mighty horizons and bodies
celestial of flame.

The Gods love His perfume
when He cometh from Punt.
Prince of the dew, He passeth
through Matchau; fair of face
He cometh unto the Divine
Land.

The Gods tremble at His
feet, when they see His Majesty,
their Lord, the Lord of terror,
mighty in awe.

His great souls have mastery
over crowns. He refresheth
the offerings, creator of the
Tchefau food.

ively playing draughts, the do-
minion of the child.")

True of Voice, MAXERU, a fre-
quent title of the deified dead,
usually translated "triumphant";
but Ma=true, Xeru=voice or
word. Can it mean one whose
word comes true, *i.e.*, who knows
the power of sound, and by his
word can create *cp.* Makara.
The power of sound was well-
known in Egypt. Can the belief
have arisen by the observation
that the dust collected on per-
cussion instruments tended,
when set in vibration, to come
to rest according to similar
lines in instruments of similar
note?

Pap. Hunefer (sheet I): "Mani-
fold of forms."

A difficult passage, possibly
refers to Planetary Spirits.

Punt, Nubia, whence the Egyp-
tians received incense and spi-
ces, see Punt Bas-reliefs in the
Deb-el-Bahri temple at Thebes
(figured Breasted *History*, 275).

Divine land=Arabia.

Ur=great, BAU=souls. Great
souls, perhaps "will," possibly
Mahā-ātmā? As a matter of
fact, on more than one occasion
His priests imposed a King, and
a great one, on the country

Praises unto Thee, Creator
of Gods,
Forthspreading the heavens,
Beating into form earth's
surface,
Tireless watcher, Amsu Amen,
Lord of Eternity, Maker of
Endless Time,
Lord of Adorations, Chief
of the Apts.

His two horns are established, fair of face. Lord of the Uraeus crown, exalted the two plumes on His diadem fair. Exalted the White crown, the Nehemu serpent and the two Uraei over His brow. His image dwelleth in the temple with double crown, head-dress and helmet. Fair of face He receiveth the Aftu crown, Beloved of South and North, He the Lord receiveth the scepter. Lord of the Mahes He holdeth the whip. Ruler divine He riseth crowned with the white crown.

Lord of Radiant Rays,
Maker of Light.

The Gods give acclamations unto Him, they extend both hands unto Him, for He loveth them. He casteth down His enemies by flame. His eye overthroweth the fiend.

He pierceth the sky with His spear and it causeth Nak to disgorge what it hath swallowed.

Hail unto Thee, Ra, Lord of Righteousness, hidden within His shrine, Lord of Gods, Khepera within his boat.

Comp. *Pap. Hunefer* (sheet 1.13): "Child divine, of eternity... traversing endless time," or 'prince of endless time'. A probable distinction between that unit of super-time, the eternal present, endless time with its succession of modes of consciousness.

The symbolism of this passage is too complex to discuss in these brief notes; all are insignia of Royalty, but within the sacred precincts would probably veil mystery matters.

Sebau.

The serpent of darkness, mystically the great worm of generation.

"Hidden," etc. lit. the shrine of the sunboat. Mystically the heart of the cosmos, the mystic centre corresponding to the heart of man. (?)

He decreeth the word, Gods come to being. As Tem He created intelligences, manifold in form made He their life. He adjudgeth hairiness of skin unto one, diversity of form to another.

He heareth the prayer of him who is in sore distress, Gracious is He of heart when one calleth upon Him. He delivereth the timorous from him who is mighty of heart. He mightily adjudgeth between the mighty and weak.

Lord of Wisdom, whose food ariseth from His mouth. From Him cometh the Nile, and from Him, the Lord beloved, cometh forth the palm tree, giver of things desired, and from Him that which causeth intelligences to live.

He giveth the motive force to all created things. Working in heaven, He createth the delights of light. The Gods joy by reason of His beauties, their hearts live by reason of their vision of Him, of Ra adored of the Apts.

Mighty one His risings are in the temple of the two Pylons. Ani, Lord of the New-Moon festival, creator of the six days' festival.

The Prince, Life, Health, Strength! Lord of all Gods, He manifesteth Himself in the horizon's heart. Head of the Pat of Aûker.

Concealed is His name for His children 'neath this His name of Amoun.

Intelligences, REXIT, from root Rex to 'know,' often applied to humanity, but also to a class of beings who either have been or may become men.

Cp. *Pap. Anast.* ii. 8. 6 "Amon, lend thine ear unto him who stands alone in the court of judgment;" and ditto vi. 5, 6, the "Vizier of the poor".

Food is the varied manifestations of 'Not-self,' produced by the creative word constituting knowledge, wisdom's food.

Lit. "Motion of thing created every activity".

Ani, a Moon God.

ANX UTHER SENE, a common formula of salutation of very frequent occurrence.

PAT, forefathers. Pitt (?), a class of beings, probably between Men and Gods; the three classes are Rerit, Pat and Henut, possibly referred to various Egyptian castes, but also certain.

Hail unto Thee who dwellest in peace. Lord who expandest the heart.

Form divine, crowned Lord of the Uraeus, exalted His plumes, diademed delightful, exalted the Light Crown. Loved of the Gods is Thy vision, the twofold crown rests on Thy brow. Beloved is Thy passing through the two lands. Burn Thy beams on Thy beautiful brow. The Pat rejoice in Thy shining.

The flocks sink before Thy brilliance. Thou art beloved in the Southern heaven, pleasant art Thou in the Northern sky. Thy beauties supreme lead hearts captive. Thy love maketh arms to drop. Thy beautiful creation maketh hands to sink, and hearts tremble at the sight of Thee.

Thy form is Unity, creator of all things that are. Unity of Unities, creator of all that is and shall be.

Man cometh forth from His eyes, Gods came first (born) from His mouth. He created green herbs making cattle to live and the tree of life for the Hammet. He maketh that whereby fish live in rivers, and to geese and flying fowl He giveth the air. He giveth breath to beings that are within the egg making it to germinate (?).

ly to non-human entities. Might one suggest Makaras or Asuras, Solar and Lunar Piṭṛ?

AMOUN; some light on this line will be thrown by the citations from Plutarch and Iamblichus given in the introduction. Dare one suggest that if the 'n' be dropped, a very sacred Samskrit 'calling' name is left—invocative of the 'Higher Self'?

Lit. 'Image One'.

Root, rem=tears, similar in sound to Reth Man, suggested early legend of creation of man from the tears of God. The true origin of the legend however may be something very different, cp., cosmogony of creation by laughter; in a magical papyrus it was a "bitter laugh that created mind".

He createth the life of flutterers and vermin that fly, even as He maketh provision for mice within their holes. He made birds to live in every wood.

Hail unto Thee, Maker of all these. Unity of Unities, many-armed. When men lie down Thou guardest them reclining. He seeketh the welfare of His flock. Amen establisheth all things. Atmu and Harmarchis of the two horizons extol Thee. They say with joy: "Praise unto Thee for Thou retest in us. We prostrate ourselves to the ground, for Thou hast made us."

"Hail unto Thee" is the hymn of all flocks. Every land praiseth Thee, from the heights of heaven to the extended hall of the earth, unto the depths of the Great Green.

The Gods do homage unto Thy majesty, extolling the souls of their Creator, they rejoice in meeting Him who begot them; they say unto Thee: "Come in peace, Father of all Father Gods. Thou spreadest heaven and beatest into shape earth's surface. Creator of all things that do exist, maker of all things that shall exist. Prince, life, health, strength! Head of the Gods. Hymn we Thy souls, for Thou hast created us. Of Thee our creation, of Thee our birth, we give praise unto Thee for thou retest among us. Hail unto Thee, creator of

Cp. *Hymn to Aten*, by Amen-hotep, IV.

Or "One alone".

Or "stoppest the heart within us".

Lit. "Smell the ground".

Okeanos.

Or the 'will'.

Will.

beings, Lord of Righteousness, Father of Gods."

Creator of mankind, Maker of cattle, Lord of grain, Creator of the life of flocks and desert creatures. Amoun, Bull, fair of face, beloved in Aftet, mighty thy risings in the temple of the two Pylons.

Repeatedly crowned in Heliopolis.

He judgeth the two contending deities mightily.

Chief of the company of mighty gods.

One alone, no second hath He, Chief of the Apts.

As Ani (he stands) Chief of his company of Gods.

He liveth in Righteousness every day. Horus in the East of the two horizons, He maketh in his desert places silver, gold, and true lapis lazuli of his love.

Incense with incense divine mingles above the Matchau folk. Unguents refreshing thy nose, fair of face when comest thou above Matchau. Amoun Ra, Lord of the thrones of the Two Lands, Chief of the Apt.

Set and Horus. Cp. *Pap. Nu* (sheet 19). *Book of the Dead* IV. The deified dead claims to have adjudged between the two contending Gods, and thereby to have acquired power over the feeding ground of the cattle. Set probably connected with Coptic word for below, Horus with Coptic for above, creative energy in its generative and regenerative manifestations (?).

Ani mentioned once only in *Book of the Dead*, ch. 89.

Righteousness. *Pap. Hunefer* Sh. 1. "Embraced of Maat in both seasons."

"Silver etc." Cp. *Hymn from temple Elcarquet*: "His bones are silver, his skin gold, his head true lapis lazuli."

Or "how many is not known".

As Ani is chief of his shrine, the King, One as divine.

Many his names not utterly known are they.

He shineth in the Eastern Horizon, good doeth He setting in the Western Horizon. Overthroweth He His enemies in the dawn of His birth every day.

By reason of that which hath the day each day is. Tehuti exalteth his two eyes, beneficent in His glorious deeds.

The Gods rejoice in His beauties, they extol Him who dwelleth within His worshippers.

Lord of the Sektet and the Atet boats, they fare in peace for Thee over heaven.

Thy sailors joy for they see the Sebau fiend overthrown, his limbs pierced with a stone knife, fire dwelleth within him. His soul is driven forth from his carcass; Nak whose footsteps are delivered up. Gods joy, the sailors of Ra are content, Heliopolis rejoices in the overthrow of Temu,

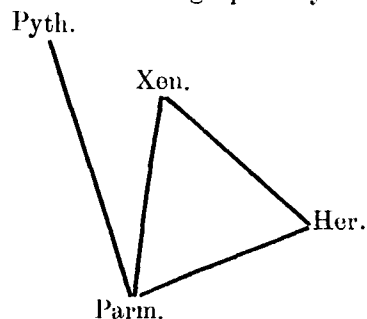
A difficult passage. Erman pronounces it incomprehensible; possibly means that day exists because given by him who possesses day—a play on Ra—in the meaning of day-light. "Beneficent," the words but not the spirit of the hymn permit the translation "Tehuti . . . maketh him to set," etc.

Sektet and Atet boats. The boats in which Ra traverses the sky; the desire of the dead is to enter as passengers. Possibly enter into the Mahāyāna and Hīnayāna symbolic cycles. See article of Dr. Schröder in *Theosophist* for September 1909.

'Sebau fiend,' the desire-nature (?).

'Stone knife,' a volume might be written on the ritual use of stone implements in religious magic ceremonies and folklore.

The internal relation of our three philosophers and—to add the third power which contributed to Parmenides' system—of Pythagoras, I would graphically express thus:



Now, with Pythagoras we are not concerned here. I merely note that though he has doubtlessly influenced Parmenides (through his disciples), the particulars of this influence are very hard to determine, and I proceed to explain the triple star: Xenophanes, Herakleitos, Parmenides.

XENOPHANES

Xenophanes, like Pythagoras and Parmenides, lived mainly in Southern Italy ('Great Greece'), finally in Elea, from which the Eleatic School took its name.

The poor Rhapsodist, who regarded a palatable meal as the fit reward for artistic fame, was the greatest and the most influential innovator of his age.¹

The salient features of his teaching, as preserved to us in fragments and references are the following:

(1) His fight against the popular polytheism. He says:²

Homer and Hesiod, attributed to the gods all things which are disreputable and worthy of blame when done by men; and they told of them many lawless deeds, stealing, adultery and deception of each other.

And further:³

¹ Gomperz, *loc. cit.* p. 155.

² Fairbanks, fr. 7.

³ *Ibid.* p. 76, below (=Nestle, fr. 11), and fr. 5, 6.

Ethiopians make their gods black and snub-nosed, Thracians red-haired and with blue eyes. . . But if cattle or lions had hands, so as to paint with their hands and produce works of art as men do, they would paint their gods and give them bodies in form like their own—horses like horses, cattle like cattle.

(2) Here his foundation of Pantheism, that is, of

a conception of the supreme God-head as a uniform and all-pervading power, governing the universe as *the soul governs the body*, endowing it with motion and animation, but *inseparably bound up in it*:¹

God is one supreme among gods and men, and not like mortals in body or in mind.

The whole [of god] sees, the whole perceives, the whole hears.

But without effort he sets in motion all things by mind and thought.²

It (*i.e., being*) always abides in the same place, not moved at all, nor is it fitting that it should move from one place to another.

To the last saying Theophrastos has the following subtle remark:³

He does not mean that it abides in a rest that is the antithesis of motion, but rather in a stillness that is out of the sphere of both motion and rest.

(3) His theory of indestructibility, about which we have the following two testimonials:⁴

Xenophanes of Kolophon, going his own way and differing from all those that had gone before, did not admit either genesis or destruction, but says that the All is always the same.

He says that nothing comes into being, nor is anything destroyed, nor moved; and that the universe is one, and is not subject to change.

¹ Gomperz, *loc. cit.*, p. 163; italics ours (to mark the difference from idealism or akosmism; see below: Parmenides).

² Fairbanks, fr. 1 to 4.

³ *Ibid.*, p. 87.

⁴ Plut. *Strom.* 4; *Dor.* 580, and Hipp. *Philos.* 1, 14; *Dor.* 565 (Fairbanks p. 83).

This is, of course, the same as that well-known and very old Indian¹ theory (*nitya-vāda*, *satkārya-vāda*) according to which all originating and passing away are but a becoming visible and invisible, a metamorphosis of the eternally imperishable primary matter or elements. As to the latter, it is doubtful in the case of Xenophanes whether he had two primary elements, *viz.*, earth and water, or only one *viz.*, earth. Aetios expressly states that "earth alone" was his principle,² and this agrees with an often quoted saying ascribed to Xenophanes, namely:

For all things come from earth and all things end by becoming earth.³

On the other hand, we have the following two fragments:

For we are all sprung from earth and water.

All things that come into being and grow are earth and water.⁴

This would rather agree⁵ with our next point, *viz.*:

(4) His idea of geological periods. We are told by Hippolytos:⁶

Xenophanes believes that once the earth was mingled with the sea, but in the course of time it became free from moisture. . . . Further he says that all men will be destroyed when the earth sinks into the sea and becomes mud, and the race will begin anew from the beginning; and this transformation takes place for all the worlds.

(5) His theory of transitoriness, about which Diogenes Laertius tells us⁷ that "he (Xen.) was the first person who

¹ It might be questioned whether primitive men are capable at all of any other conception of the changes of nature than the above. It rather appears that *Bhagavad-Gītā* ii. 16 ("Non-being cannot become, nor can being cease to be") is silently recognised by all of them. Compare John Rhys, *Celtic Folklore*, p. 621.

² Fairbanks, p. 109.

³ Ibid. fr. 8.

⁴ Ibid. fr. 9, 10.

⁵ It is hard to believe that Xen. derived water from earth. Ancient philosophy, as a rule, did the very opposite thing. Or shall we assume that earth had to Xen. two qualities, the dry and the moist, which were predominating alternately, like Empedokles' 'hatred' and 'love'? This too seems to be rather queer.

⁶ Fairbanks, p. 83.

⁷ In his biography of Herakleitos.

asserted that everything which is produced is perishable". In India it was the Sāṃkhya philosophy that started this principle, which soon the Buddha formulated into his famous *sabbam aniccam*, "everything is non-eternal".

(6) His scepticism. As to this, we have one fragment only, but a significative one, which runs as follows:¹

Accordingly there has not been a man, nor will there be, who knows distinctly as to the gods and what I say concerning the All. For even he who would succeed in speaking [about it] in the most perfect manner, still does himself not know. *It is but opinion we can arrive at with all things.*

We may also add Galen's saying:²

To the class holding eclectic views belongs Xenophanes, who has his doubts as to all things, except that he holds this one dogma: that all things are one, and that this is God, who is limited,³ endowed with reason, and immovable.

Xenophanes was a strict empirist. Apart from his one belief (or perhaps even including it) he never asserted a thing for which he had not (or believed not to have) his proofs from nature. So for his assertion of the periodical exchange of land and sea his proofs were the palæontological discoveries he had actually made: shells found among the mountains, imprints of fishes in stones, etc. And from this standpoint of his we now also understand what might have otherwise been a puzzle to us, *viz.*:

(7) His disbelief in individual immortality. The soul—such must have been his argument—has a beginning, for we see it growing with the body; consequently it ends with the body (see No. 5 above). At any rate, nobody can prove that it existed before birth or will continue after death.

¹ Fairbanks, fr. 14, translation my own.

² Ibid. p. 84.

³ According to Hippolytos also spherical, as with Parmenides. Is this an echo of Pythagoras who declared the sphere the most perfect form? To these philosophers infinite is the same as not-being (because formlessness). According to Theophrastos, the limitedness too was declined by Xen., whose standpoint is explained as follows: "Nor is it (god) either infinite or subject to limits; for not-being is infinite, as having neither beginning nor middle nor end; moreover limits arise through the relation of a multiplicity of things to each other" (Fairbanks, p. 81).

And thus, it being not even certain whether the soul will continue at all after death, is it not ridiculous to assert with Pythagoras and similar dreamers that it will be born again? Xenophanes makes fun of the doctrine of reincarnation in one of his poems, where somebody punishing a dog is thus addressed by Pythagoras: "Stop beating him, for it is the soul of a dear friend; I recognised him on hearing his voice." Xenophanes must have actually combated Pythagoras, if a later author is right who tells us that he was detested by the Pythagoreans.

These, then, are the seven important items of Xenophanes' teaching.

Let us now see what Herakleitos has to do with them.

HERAKLEITOS AND XENOPHANES

I will say at once that the traditional talk about Herakleitos as the great adversary of the Eleatic School—we shall see afterwards how it originated—appears to me entirely wrong. Herakleitos stands on the shoulders of Xenophanes, just as Parmenides on those of both of them. He is his continuator and transformer, but not his opponent, except in that he disapproved of his 'much learning,' i. e., of his appreciation of sciences. His life coincides with the last two-thirds of Xenophanes' life, and so the rumor recorded by Sotion² that Herakleitos sat at the feet of Xenophanes may be true. At any rate his mentioning Xenophanes proves that he was acquainted with his doctrines, and that he made use of the latter I am now going to show.

There are, first of all, some formal parallels betraying Herakleitos' dependence on Xenophanes. It is impossible to read Xenophanes' saying on the uncertainty of knowledge: "Accordingly there has not been a man," etc. (see above), and corresponding fragment with Herakleitos (B. 118, D. 28),

¹ Fairbanks, fr. 18.

² See Diogenes Laertius, *Vitae*,

without seeing that the latter is but a paraphrase, in prose, of the former. This fragment runs as follows:¹

Be it ever so acceptable, it is but opinion what a man finds out and sticks to; and, forsooth, justice shall overtake forgers of lies and witnesses to them.

The latter part is an addition of Herakleitos with reference to Xenophanes' words "as to the gods". He means those who, like Homer and Pythagoras, gave out opinion as safe knowledge.² The dependence, in the first part of the fragment, is especially evident by the two superlatives.³ Again, it is impossible to believe that Herakleitos' passionate attack against Homer and Hesiod should not be an echo of Xenophanes' courageous procedure. For both of these poets had been looked at with perfect awe before Xenophanes. Xenophanes' sayings figuring as Nos. 7, 6, and 1 in Fairbanks' book I find echoed in Nos. 119, 36 b, 99 and 98 (D. 42, 67 b, 82, 83) and of those of Herakleitos.

Secondly, there is the fact that Herakleitos' system can be perfectly well understood as being based on that of Xenophanes.

We have already seen that the orthodox Polytheism was fought with equal weapons by both of them.

We have also seen that Xenophanes' scepticism was shared by Herakleitos. Only the latter did not have himself led so far by it as to deny or doubt the pre- and post-existence of the individual soul. He apparently declined the possibility of people remembering their former existences, but reincarnation itself was a fact to him. Otherwise, too, his scepticism was checked by a certain religious or mystical need, in accordance with two of his greatest words, *viz.*:

Unbelief is the reason wherefore the divine generally withdraws from our knowledge.⁴

¹ Fairbanks wrong, Nestle (fr. 48) right.

² Possibly the story of Pythagoras' former births was before his mind.

³ Of course, the Greek originals should be compared rather than the translations.

⁴ B. 116. D. 86.

And :

If thou dost not hope, thou wilt not find that which is not hoped for; since it cannot be searched for and gone to."¹

Again, in point 2 (Panthéism) Herakleitos' view is doubtlessly derived from that of Xenophanes. But it is a distinct progress. Xenophanes' 'God' is still anthropomorphic, in spite of his fight against anthropomorphism; Herakleitos' Logos is no longer so. There is something impersonal about it, though here too the word 'God' is still occasionally applied. 'Mind and thought' is the *causa movens* of the universe here as there, but Herakleitos' Logos is, as it were, Law incarnated, or, as Aetios puts it, "destined reason working through opposition," which idea rather transcends the level of Xenophanes' thought.

Another idea which appears more elaborated with Herakleitos than with Xenophanes, is that of the indestructibility of matter (No. 3) (including, of course, soul which is a sort of matter to all ancient philosophers), the idea that genesis and destruction are in reality nothing but metamorphosis. There are a good many sayings of Herakleitos about the changes of Fire, as he calls his principle (see above), and of the elements from one into another (see above), but we must understand what Fire means. Xenophanes' primary matter is one, or perhaps two, of the visible elements (earth, water); Herakleitos' Fire is the invisible material cause of the visible fire as well as the other elements. So to Herakleitos belongs the honor of having introduced into Greek philosophy the idea of the *avyakta* or *mūlaprakṛti*, for which in India again the Sāṃkhya is responsible. To the objection (with regard to the Vedic literature and perhaps Anaximander's 'Infinite') that the idea is much older, I reply that no earlier system has sharply distinguished, as does the Sāṃkhya, or even attempted to philosophically distinguish, as does Herakleitos, the trinity required by such theory² of the Manifest, the

¹ B. 7, D. 18.

² Fairbanks, p. 61.

³ Unless it be purely materialistic (ignoring the idea of a super-material being), which is always but a transition state.

Unmanifest, and 'Spirit' (*vyakta*, *avyakta*, *purusha*),¹ of the visible World, the Fire, and the Logos.

Again we have both dependence and progress in No. 4, the idea of geological periods. Herakleitos accepts, modifies, and generalises this discovery of Xenophanes, as is best shown by the following quotation,² the first and last sentences of which are words of Herakleitos himself:

"The transformations of Fire are, first of all, sea; and of the sea one-half is (becomes) earth, the other half is flame (visible fire)";³ that means that Fire, by the Logos or God governing the universe is first, through air, changed into water, *i.e.* the germ of the period of cosmic growth which he calls ocean. Thence again comes earth, heaven, and what is between them. How, then, again the world is withdrawn and ends in Fire, he distinctly declares by the following: "Sea overflows, and takes its measure according to the same law (Logos) which obtained before it became earth."

It is obvious how closely this teaching is related to the Indian theory of days and nights of Brahmā, Manvantaras and Pralayas, which, again, is said to have been introduced into Indian philosophy by the Sāṃkhya system.⁴ But it is probably older, and likewise it is not quite sure whether Xenophanes and Herakleitos had not a predecessor, as to this doctrine, in Anaximander.

There remains, finally, for our comparison, Xenophanes' doctrine of transitoriness. I need hardly point out that this too is perfectly Heraclitean. It may be almost called the backbone of Herakleitos' philosophy. According to Herakleitos, beginning and end not only condition each other, but they are actually one. "For with the periphery

¹ According to the Sāṃkhya philosophy (as well as Scotus Erigena) any entity must be either (1) created; or (2) creating; or (3) both; or (4) neither. No. 4 is the characteristic of Spirit, No. 2 that of primary matter (the Unmanifest), and Nos. 3 and 1 belong to different principles of the Manifest. See Deussen, *Allgemeine Geschichte der Philosophie*, I., iii. p. 416.

² From Clem. Al. *Str.* (D. 31; B. 21. 23).

³ For a different explanation see G. R. S. Mead, "The Words of Heraclitus" p. 519 fl. of *The Theosophical Review* for 1907: here *prēstēr* is rendered by 'fire-bloom' and identified with the Chaldean 'Fire Tree'.

⁴ This, at least, is Professor Garbe's assertion which is shared, I believe, by Professor Jacobi and others.

of the circle," he says, "beginning and end are common".¹ Similarly he speaks of Hades and Dionysos, that is, death and birth, as being one.² Xenophanes may have believed that things remained unchanged, though never for aye, yet for a certain time. But Herakleitos denied, as we have seen, that there is even a momentary still-stand. It appears to be this very idea which induced him to use the word fire for his primary matter, it being probably a mere chance that the simile of the flame is not found in his fragments, but only that of the river. The theory of the momentary flux is the most original idea of Herakleitos and the one with which his name has remained associated throughout the history of philosophy.

Our review of Xenophanes being herewith finished, we now turn to Parmenides.

DR. F. OTTO SCHRÄDER

(To be continued)

Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbor and ourselves. But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; and yet the farther he advances in knowledge the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy.—SOUTHEY

¹ D. 163, B. 70.

² D. 15, B. 127.



RENTS IN THE VEIL OF TIME

NOTES ON REINCARNATION

AMONG men there are many different classes, and the arrangements made for the reincarnation of these classes vary greatly—vary because the one supreme object is to promote the progress of their evolution, and (being so different) they need different treatment. It has been written by Sir Edwin Arnold:

Who toiled a slave may come anew a prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.

While it is unquestionably true that there are instances of such sudden change of station as is suggested by the poet, they are comparatively rare, and must not be taken as representing the ordinary course of a line of lives. In the vast majority of cases a person born in the cultured classes is likely to find himself in a similar position in his next birth. The reason for this is twofold. First, he is the kind of Ego who can profit by such environment, or he would not be put there; secondly, the kind of karma which he generates in that position is far too complicated to be worked out in the slums or among primitive savages. Therefore Egos of the higher class usually take birth among cultured people; though now and again we come across a notable exception.

Among such higher-class Egos there are several broad types. An Ego of that type with which our researches have made us most familiar usually runs through the various sub-races in regular order, taking one birth in each, and allowing an interval of some twelve hundred years between those births. Each sub-race appears to be specially intended and adapted to develop certain qualities and to teach certain lessons, and the Ego passes through them all in turn so that his character may be gradually rounded out and final perfection attained. An Ego who already possesses the quality which the conditions of a certain sub-race are intended to evoke may overleap that sub-race altogether and incarnate in the next, while an Ego peculiarly defective in that quality may need two or three successive incarnations in that sub-race before he is ready to pass on to another.

In this connexion it is well to mention that recent investigations with regard to lines of incarnations have brought to light some facts which will be of very great interest; but the researches must be pursued much further and carefully tabulated before we shall see all that they involve. It is already obvious that there is another type of higher-class Egos who apparently do not

habitually take their sub-races in order, but have rather a tendency to return again and again to one sub-race. They seem to devote themselves principally to evolution through that sub-race, and make only occasional excursions into others in search of special qualities. It is found that this type has a much shorter average interval between lives—an average of about seven hundred years instead of twelve hundred. That does not mean at all that its members generate a smaller amount of spiritual force, but that they work it out with far greater intensity. The more rapid incarnations and the return to the same sub-race might suggest that they are in some way intermediate between the first and second-class types, since these are to some extent characteristics of the latter class; but they are manifestly not intermediate, but in every way equal in general development to the highest of the first-class Egos whose lives we have previously inspected. They differ in various ways; the type of brain is a little different. They are perhaps living less on the physical plane and more developed at higher levels; but it is too soon yet to speak with certainty, and we must not make the mistake of theorising before we have sufficient facts to go upon.

It is evident that the Egos arriving here from the moon-chain come in groups—in ship-loads, as it were, just as passengers arrive by steamer from America—with considerable intervals between them; and the members of each such ship-load have characteristics in common with regard to which they probably differ from all the other ship-loads. It was thought at first that these might prove to be people of different rays or planetary types, but that does not seem to be so, as we have people of nearly all the types in each of the ship-loads. All this is inchoate at present and in its preliminary stages, but we can see already that it opens up some very interesting vistas, and that when the investigations have been carried a great deal further they will probably add considerably to our knowledge of the various methods of evolution. Obviously also, since after these years of enquiry we come across an entirely new type whose existence we

had not previously suspected, it is very likely that there may be other undiscovered types. It is already known that the Jews are an exception to the ordinary rule—that they constitute a race apart from others, the members of which rarely incarnate outside it; it would not be surprising if the Chinese and Japanese were presently found to constitute another and larger example of the same kind of exception. But this speculation can be proved or disproved only by the amassing of a very large number of additional facts.

Distinctly lower-class Egos incarnate many times in each race, because they are much slower in learning its lessons. As their spiritual development is not so great they generate far less force, and consequently the intervals between their births are much shorter. Many of the second-class remain out of incarnation about three hundred years; some of them far less even than that. The actual savage, whether he lives in Central Africa or in a London slum, spends a few years on the astral plane, and then comes back to earth almost immediately. It follows that the disproportion between the developed and cultured people and the vast mass of the unevolved is not quite so hopeless as it appears at first sight, for the latter have their full numerical strength constantly in evidence, since they spend but little time on higher planes, while the former are away from the physical plane from ninety to ninety-five per cent. of their time.

In deciding the actual place of rebirth three principal factors come into play. First and greatest of all comes the influence of the Law of Evolution. The Logos wills man's advancement, and that Will exerts upon him a steady and ceaseless pressure. The action of that Law tends always to place a man in such surroundings as are best suited to develop whatever qualities are lacking in him, entirely irrespective either of his likes and dislikes or of his deserts. The man in his short-sightedness often thinks of such action as unpleasant and even hostile to his progress; for he naturally desires surroundings which will give him the opportunity of doing what he can already do well, whereas

the Law tends rather to put him where he will be compelled to learn to do those things which as yet he cannot do—to develop the qualities which at present he does not possess.

The second factor which comes into play in deciding where a man shall be reborn is his own karma—the result of his past actions. If uncontrolled, the Law of Evolution would give him the best possible opportunities for development; but his past lives may not have been such as to deserve those opportunities. For that reason it may not be possible to give him the most suitable place, so he has to put up with the second best. The exactitude with which any possible combination of karma expresses itself in the surroundings provided is most marvellous; it is often evident that no other place in the whole world would be so suitable as that in which the man finds himself. If one may put it so without irreverence, the location of the quite undeveloped man presents no problem to the karmic deities; if he is to be born in a savage race, it cannot matter much whether it is in Central Africa, in South America, or among the aborigines of Australia; if he must see the light in a slum, it can scarcely be important whether it shall be Montmartre, the Bowery, or the Seven Dials. The rough impacts, which alone can make any impression upon him as yet, can be found alike in all these places. But the developed man must present much greater difficulties, for he has previously set in motion multitudes of finer forces of all sorts, and therefore an environment in which their effects can play upon him is necessary. Any one of a hundred places would probably do equally well for the young soul; he has so many lessons to learn that it does not much matter which he takes first, or where he receives his preliminary teaching. But the older soul needs special treatment, and the one niche specially provided for him is

have been consulted when the arrangement was made; but the statement is nevertheless a true one.

The third factor which influences the rebirth of a man is another variant of his karma—the links which he has made with other Egos in previous lives. All the minor good and evil that we do goes into a general debit and credit account, and is worked off impersonally; but if we so affect the life of another as considerably to help or to hinder his evolution, we form a personal tie with him, which necessitates another meeting later—sometimes many other meetings. Unselfish love is one of the strongest forces in the world, and it draws Egos together again and again, thereby largely modifying for the time the action of the forces of evolution and of karma. Not that any man can ever escape the consequences of anything that he has done; the debt must inevitably be paid, but the time and the conditions are often much altered by the introduction of this wonderful power of strong affection. Many instances of this will be noticed in the lines of lives which will be published for our study.

It seems evident that in the flowing of the long stream of our lives we gather together into groups—or it may be that we originally come forth in such groups—usually having as their centre some one dominant Ego. In the history of the lives of Alecyone we see such a group (or perhaps traces of two groups) drawn round the mighty individualities of two Great Ones who have since attained the level of Adeptship. As we press back further and further into the mists of the remote past we find this little circle of Egos ever more and more closely associated. That does not in the least imply that the bonds between them have been loosened of late; on the contrary they seem stronger than ever. The suggestion is rather that the members have recently been strong enough to separate for a time without losing their connexions—that each could go wherever it was necessary in order to develop missing qualities or to learn special lessons, without any danger that in doing

this he would forget his comrades or find his love for them grown weaker. So during the last few thousand years they have met somewhat less often than of yore, while each has been learning to stand alone; but in this present incarnation the whole group has once more been drawn together—not this time by mere family relationship, but by the far stronger tie of a common interest in a common work, following as ever the august Leaders to whom they owe everything that they have and that they are—the Masters of the Wisdom in whose hands lies the destiny of the Race that is to be. In this life they are loyal members of the Theosophical Society, and through it they are devoting to the service of humanity all the powers that they have gained through the storms and calms, the joys and sorrows of the many lives which lie behind them. For some of them at least the promise has been given that they shall part no more—that all their future shall be devoted to the work they love so well under the great Captains with whom their lives are so intimately united.

The hero of the first set of lives to be laid before our readers, to whom we have given the name of the star Alecyone, belongs to the type or ship-load who take between births an average interval of about seven hundred years. He does not take the sub-races in regular order, but devotes himself chiefly to the first sub-race of the fifth Root-race—at first taking part in several of its migrations from Central Asia to the plains of India, and afterwards incarnating whenever possible in that strange ancient land of beauty and of mystery. Twenty lives out of the thirty which we have so far examined have been spent on the historic soil of India; yet since they have brought him to the gateway of the Path of Holiness it is manifest that this devotion to one sacred Motherland has in no way delayed his development. Let his lives be studied that his footsteps may be followed; let the reader see from them what qualities are necessary for the attainment of that Path, so that he also in his turn may

"enter upon the stream" as Aleyone has done, and may be numbered among those who are safe for ever—whose destiny is to devote themselves to the service of humanity.

A few words should perhaps be said as to the methods of investigation adopted in examining these past lives. The ordinary plan is to use the faculties of the causal body and simply read the records. In that way the whole life under examination may be passed in review as quickly or as slowly as may be found convenient. It is usually best to run rapidly over the life and select from it such incidents as have the most far-reaching consequences, and then go back and describe those in some detail. Since in many of these stories of the past the investigators themselves have borne part, a second method of enquiry has often been open to them—to throw themselves back into those forms of long ago, and actually live over again those stirring lives—to feel once more what they felt thousands of years ago, to look upon the world from the strangely different view-points of an Indian ascetic, an Atlantean noble, or an Aryan invader. In this way the stories are to the writers intensely vivid and dramatic, so that they long for the descriptive powers of the great writers of fiction, that situations so striking might be adequately portrayed.

When past lives are discussed, men often ask how it is possible at so great a distance of time to fix exact dates. It has been done by strenuous labor and by much wearisome counting, starting usually from some point previously determined; and, whenever possible, the results obtained have been verified by some sort of cross-references or by astronomical observations. Errors of counting may of course have crept in, but the margin for such errors is very small, and no trouble has been spared to attain accuracy. Here then are the stories; interesting they can scarcely fail to be; may they be profitable as well!

C. W. LEADBEATER

THE STORIES THEMSELVES

The stories of the past which will appear under the above title are not printed merely as good stories—though they are often that—but as lessons in the working of karma life after life, full of instruction for the student and helpful for the realisation of the continuity of human life. It must, however, be remembered in reading them that the deeper causes too often lie out of sight, and that in recording a life-story there is inevitably too much of action, too little of thought and feeling. Yet thought and feeling are far more potent as generating causes than are actions, for actions are the embodiments of past thoughts and feelings more than generators of the future. The motive of the action is more far-reaching than the action, yet is it often deeply hidden while the action *saute aux yeux*. Despite this, much of the workings of karma may be learned by a study of a series of lives; we see the inter-relations of individuals, the results of benefits and injuries, the links that draw the Egos together, the repulsions that drive them apart, life after life. We notice the epochs in which great groups of related Egos are formed, their scattering for centuries, for millennia, their re-unions and fresh scatterings. And out of the whole grows a sense of security, of an over-ruling guidance, of Wisdom that plans, of Power that executes, of the certain working-out of a great purpose, of agents chosen, tested, accepted or dropped, opportunities offered, utilised, rejected, of a sure onward evolution amid complexity of ebbs and flows. A single life is seen in due proportion, preceded and succeeded by many others. A feeling of strength and dignity grows up within the reader as he thinks: "I too have a long past stretching behind me, I too a vast future stretching in front." The troubles of the present lose their seriousness when seen in the light of immortality; successes and failures become passing incidents in a long panorama; birth and death—how often have they been experienced! He realises the profound truth voiced by Shri Kṛṣṇa, that since the Dweller in the body ever cast away outworn

bodies and ever reclothed himself in new, "therefore, O son of Kuntī, thou shouldest not grieve".

Such help we trust to put in the way of our readers by the publication of different series of lives. May they find it a strong staff in days of trouble, and a torch throwing light upon the tangled pathway of life!

Various names, chiefly those of stars, constellations and Greek heroes have been assigned to the characters who play prominent parts in this series of lives; and readers are recommended to make themselves acquainted with these *dramatis personæ*, and trace them along their line of re-appearances. Those bearing the names mentioned in the list which follows have since attained the level of Adeptship.

Jupiter	Mars	Virāj
Saturn	Venus	Mercury
Brhaspati	Neptune	Vulcan
Uranus		Osiris

The name Mahāguru is used for Him who, 2500 years ago, attained Buddhahood. Sūrya is the present Bodhisattva, the Lord Maitreya. The name Manu has been retained as indicating the present holder of that office, Vaivasvata.

A. B.

C. W. L.

ALCYONE

[The lives of the hero of this story cannot quite be taken as a fair sample of a series of lives lying behind the average man. They are the last thirty lives of one who in his present incarnation has just stepped across the threshold of Initiation, and are peculiarly useful and instructive as tracing the path which has led to the Great Portal, to "entering the stream". Certain qualities may be seen developing, certain relations may be watched strengthening themselves, and these should be studied as pointing to the goal set before himself by the Monad. For similar qualities and similar relations have to be developed and formed by each—by some earlier, because they started earlier, by others later because they started later. They may help some to realise that it is now as it was in the beginning, and that the door is open as of old, the Path is trodden as of yore. Those who loved, supported, struggled side by side with Alcyone in the past are with him still, some to help, others to be helped. Ed.]

THE LAST THIRTY LIVES OF ALCYONE.

No.	Birth.	Death.	Sex.	Place.	Length of Life.	Interval between Lives.	Root Race.	Sub-Race.
1	B. C. 22662	22578	F	North America	84	819	IV	2
2	21759	21742	F	India	17	275	IV	6
3	21467	21382	M	India	85	808	IV	2
4	20574	20465	M	India	109	911	IV	3
5	19554	19485	M	China	69	600	IV	4
6	18885	18806	M	Central Asia	79	597	V	1
7	18209	18138	M	North Africa	71	674	IV	5
8	17464	17404	M	Central Asia	60	528	V	1
9	16876	16792	M	Poseidonis	84	797	IV	6
10	15995	15937	F	Central Asia	58	535	V	1
11	15402	15323	F	India	79	772	V	1
12	14551	14460	F	India	91	809	V	1
13	13651	13569	F	Poseidonis	82	692	IV	2
14	12877	12795	M	India	82	702	V	1
15	12093	12003	M	Peru	90	821	IV	3
16	11182	-11111	M	India	71	682	V	1
17	10429	10356	M	India	73	684	V	1
18	9672	9586	M	Poseidonis	86	811	IV	5
19	8775	8692	M	India	83	840	V	1
20	7852	7774	M	India	78	788	V	1
21	6986	6909	F	Egypt	77	945	V	1
22	5964	5947	F	India	17	312	V	1
23	5635	5588	F	India	47	618	V	1
24	4970	4901	F	India	69	866	V	1
25	4035	3960	F	Egypt	75	901	V	1
26	3059	2978	M	India	81	798	V	1
27	2180	2124	M	India	56	596	V	1
28	1528	1441	M	Persia	87	811	V	3
29	630	559	M	India	71	1183	V	1
30	A. D. 624	694	M	India	70	1202	V	1

I

In the life with which our story begins, Alcyone was born in a female body in one of the Gulf States of North America, which was then a kingdom called Toyocatli. Its ruler at this period was Mars. Alcyone was the eldest daughter of Mizar and Helios, who were exceedingly kind, tender and devoted parents. The father Mizar was a man of great wealth, as he not only owned vast flocks

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and herds, but had also on his estate a good deal of alluvial gold, which was washed out of some gravel on the banks of a rapid stream in a hilly region. These flocks were not, however, goats or sheep exactly as we know them now, but more resembled the gnu. The commonest animal was a kind of heavily-built long-haired goat, with head, neck, and horns not unlike those of a miniature ox. The hill country round the gulf seems to have been of quite a different outline in those days. The river now known as the Mississippi cut across the State now bearing that name, instead of flowing round in a curve between that State and Louisiana as at present. The Gulf of Mexico was less in size than now, and its configuration was quite different.

In a beautiful grove not far from Alcyone's home stood a magnificent temple, built in the form of a five-pointed star, in the angles of which were stairways which led up to the central ceremonial chamber. Over this chamber was a large dome, colored blue on the inside. On the inside wall just below the dome was a frieze about three feet high of some metal which looked like silver, inlaid with symbols and hieroglyphics. In the upper part of the dome hung seven silver bells, heavy and large enough to give clear deep tones, resonant and beautiful. Beneath the temple itself were crypts in which were kept instruments of gold and silver studded with precious stones, which were used in ceremonial worship on special and secret occasions. The central hall under the dome was circular, and its walls were decorated with rare stones inlaid in symbolical forms; its whole appearance gave one the idea of Byzantine architecture. In it all the sacramental and festal ceremonies were conducted. On the second floor of the temple, in the points of the star, were the rooms of the priests; one of the windows in each room looked into the central hall, and sometimes minor services or ceremonies were conducted by the priests from their rooms through these large openings.

It is here that we find the first scene of importance in the life of Alcyone, the occasion being that of her presentation or consecration, which took place at the age of six months. Over this ceremony Mercury presided, assisted by four other priests, or rather three priests and the Mahāguru, who hovered above the altar in astral form, visible only to those who were clairvoyant. The three other priests were Osiris, Venus and Brhaspati. This group is a most interesting one to contemplate, and it can hardly be considered a mere coincidence that those who later represented four separate forms of the Great Mysteries should have been there together at this time. The ceremony of the consecration of Alcyone appears to have been largely an astrological one. The color used on the altar was an electric blue, the color ascribed to the planet Uranus, which was in the ascendant at the moment of the child's birth. The influence of this planet would also account to some extent for the latent possibilities of psychic development, which came into manifestation later in her life. During the consecration ceremony a Deva appeared, and into his guardianship the child was given, with the approval of the Mahāguru, who, as was mentioned above, was present on this special occasion and directed from the higher planes the work of Mercury. The Mahāguru was the Founder of the religion of this people, and it would seem that He appeared in order to make a link between the child and the over-shadowing Deva. He seemed to take possession of this, the first-born child of the family, and stretched out His arms over it with words to the effect that He took this Ego into his care, not for this time only, but for the future.

Venus was evidently in charge of the astrological part of the ceremony; he had cast the child's horoscope and arranged the necessary details in accordance with the planetary aspects in it, though it was Mercury who performed the actual ceremonies of the consecration. The child was placed upon a smaller altar, made of metal and highly magnetised; this stood in front of the principal altar and was intended to make a magnetic link between the child,

the Deva and the Mahāguru, and also to inhibit any lower disturbing influences. During the ceremony the seven silver bells in the dome chimed three short musical phrases, the priests chanting in unison with them, as they stood each in the centre of one of the sides of the great square altar facing towards it. During the ceremony the little Alcyone wore a magnificently embroidered robe, made by her mother Helios, who often also enjoyed the privilege of embroidering the priests' robes and some of the decorations of the Temple. On the child's robe was worked a large swan as a centre piece (probably the Kalahansa) and there was a border of curved svastikas. The temple itself was attached to a great central temple far away in Atlantis, over which Sūrya presided as High Priest, assisted by Jupiter and Saturn.

The people were a light-brown race, belonging to the Tlavatli sub-division of the fourth Root Race; and about two years after the ceremony described, we find Alcyone a little toddling whitish-brown baby, wearing golden anklets which were really her mother's bracelets; as the baby enjoyed playing with them when on the mother's arm, she put them on the little ankles, and they would often fall off as the child walked.

One of the characters whom we shall frequently meet in these incarnation-stories is Sirius, and we shall always find a strong attachment between him and our hero Alcyone. On this occasion Sirius was the son of the priest Brhaspati, and his first sight of Alcyone was at that consecration ceremony. Although he was only about three years of age, he had been brought by his parents to witness this dedication ceremony, which was an exceptionally brilliant one, as the parents, being wealthy people, spent a great deal of money on decorations and processions. The grandeur of it greatly impressed him, and he at once fell in love with the baby, declaring his intention of marrying her when he became a man. When he was a few years older and again expressed the same sentiments, his parents advised him to put the thought out of his

mind, since they were poor and Alcyone's parents were rich. The two families lived on opposite sides of the river, which at this point was about a mile wide. Sirius did not share the view of his parents that poverty should be a barrier to his love, and when he was about twelve and Alcyone about nine years old, we find him having himself ferried across the river in order to pay his little sweetheart a visit. He brought her a piece of sugar-cane which she refused to eat alone, so they compromised matters by taking alternate bites of it, as they sat together under the shade of a wall. Sirius could not forget Alcyone, and contrived to continue visiting her; presently he swam across the river daily for this purpose, even though the current was very swift and it took courage to accomplish it. As no one knew where he went on these occasions, he acquired the reputation of being a strange boy who took long wandering walks all alone. While swimming across the river on one of these visits he was attacked by an alligator, but contrived to kill it by stabbing it under the fore-leg with a knife which he had carried for several days, because he had seen an alligator shortly before. Alcyone's brother Herakles became an intimate friend of Sirius, and being some years younger rather worshipped the older boy, and was glad to carry letters for him to Alcyone, thus considerably helping on this juvenile love affair.

mother's tender heart could not bear this, and her father too was deeply moved, so she had her way at last and was permitted to accept Sirius. All being settled, Helios wished to make a settlement of a sum of money upon the two, and to carry things out gracefully and generously. Sirius and his father were proud and found it hard to accept this, but it was finally arranged. Helios and Mizar made the best of things, and considered themselves fortunate that their daughter had chosen the son of one so honored in the temple as was Brhaspati.

The parents on both sides having made the final arrangements, the marriage of the happy young lovers took place in most gorgeous state in the temple, and the ceremony was performed by the high priest Mercury, aided by Brhaspati, the father of Sirius. Alcyone looked most beautiful in a white robe, and here again the skilled handiwork of Helios showed itself, as the dress was profusely embroidered with gold and jewels. Mercury, handsome as a Greek God, recited the marriage service in a most impressive and dignified manner, and threw much cordial personal feeling into the words which he had to repeat, for he had known and loved both bride and bridegroom since their childhood. The central feature of this marriage ceremony seems to have been a sort of encharist. The celebrant invoked the Mahāguru, and then handed the sacramental cup to Sirius, who passed it on to Alcyone; she drank some of its contents and handed it back to him, and then he in turn drank. The cup and the liquid had been highly magnetised, so that all earthly influence was removed from it, and only that of the Mahāguru left paramount. The husband and wife, after receiving the blessing of the Mahāguru, were bound together with ropes of roses and walked hand in hand round the altar, bowing in turn before each of the priests who were taking part in the ceremony. After this circumambulation they were seated side by side in a sort of palanquin which was drawn up into the air by ropes and left swinging high above the heads of the people while further blessings were

chanted. This was to symbolise their new relation to each other, that they were now alone together and apart from the rest of the world, and also that they could rise together to planes higher than either would be able to reach apart, and that thus they could work together for a higher good. Then they were once more lowered to the floor, and received a final blessing from the priests preparatory to leaving the temple. Many handsome presents were given to them, and it is noteworthy that all these were brought to the temple to be magnetised by the priests. Among them was a huge golden bowl from Helios, which was wrought in the form of a lotus. Some beautiful chased silver swinging lamps were given by Mizar, and were filled with sweet scented oil which perfumed the whole temple. At various points during the ceremony the bells in the domes sounded soft muffled tones, but as it finished they rang out joyfully.

The Lords of Karma appear to have utilised this life for a considerable gathering of the Theosophical clan, for in addition to the nine children of Helios there were sixteen born to Sirius and Alcyone, and all of them were Egos who reappear in later lives. If we include the children of the King, and those of Vajra and Herakles, who are also very numerous, we find practically all the *dramatis personæ* in the lives of Alcyone and Orion, and even the priests of the temple are Great Ones whom we shall meet many times as our story runs its course. The children of most of these families were taught by these priests of the temple, and some of the sons became inmates of it. Besides the sixteen children of Alcyone and Sirius, they also adopted an orphan (Olympia), because Mercury was deeply interested in him.

Somewhat strained relations existed just at this time between the court of Mars and the authorities of the great Temple, chiefly owing to a number of small misunderstandings intentionally created by two young priests of very bad character (Thetis and Scorpio), who cherished a bitter

grudge against the King because he had been compelled to banish their father (Cancer) for a series of heinous crimes which he had committed at the instigation of a stronger ruffian than himself. These two young fellows contrived somehow to become aware of a conspiracy against the King, and joined themselves to it, intending either to use it or to betray it, as might best suit their own machinations. They decided to request an audience from the King, and, if he granted it, to endeavor to utilise the occasion to assassinate him. There was a certain important functionary (Castor) in the King's household, among whose duties it was to arrange audiences for him; so these two young scoundrels wrote a letter to this man asking for an appointment, and hinting that they could betray a dark conspiracy against the King, and could also show that the Temple authorities were trying to undermine his power.

In going up the steps of the palace the functionary accidentally dropped the letter, and Herakles happened to pick it up. (Herakles was now an intimate friend of Vajra and in consequence was much at the palace.) He was on his way to Sirius at the time, and when he read the contents of this letter he had so odd a feeling of danger that he showed it to Sirius, and discussed the matter with him. Sirius at once consulted his wife Alcyone, who proceeded to psychometrise it, and saw the plot in the minds of the scoundrels. In order to confirm what she saw, they took the letter to Helios, who was also psychic. She agreed as to the plot, and they felt that they ought to take some action, but since some very high authorities of the Temple had been accused of treachery to the King, and this was mentioned in the letter, it was a serious question what to do with it.

It was finally decided to say nothing for the moment to the King, but Herakles went to the functionary to whom the letter had been written. The latter had been seeking for it everywhere before reporting its contents to the King. So Herakles told him what he feared, and together

they arranged that the ruffians should have the desired audience, but that they themselves should be present and also have in readiness a strong guard. The would-be murderers presented themselves, and as they were rising from the usual prostration, Thetis thrust his hand into the front of his robe and grasped a dagger. Herakles, who was very close to the King's side, saw the action and guessed its meaning, so he sprang forward just in time to seize the man's wrist as he raised the dagger and was about to leap upon the King. Both the villains were quickly overpowered and imprisoned, and shortly afterwards they were banished from the kingdom. The law condemned them to be buried alive, but the Monarch commuted their sentence to banishment, because he said that, wicked as their action had been, and worthless as they themselves appeared to be, their treachery had been dictated by a perverted idea of filial affection and family honor.

The King was very grateful to Herakles for having thus saved his life, and when he heard the part that Alcyone and Helios had played in the affair, he called them before him and publicly thanked them. The entire family, including that of Sirius, was much advanced in royal and public favor. Herakles was honored by receiving the King's daughter (Beatrix) in marriage, and was appointed as ruler over the large province in which the family of Sirius lived. Vajra was made ruler over the province in which Mizar and Helios lived, and as only the river separated these two provinces there was much happy social intercourse between all these families, the court and the temple priests. After the attempted assassination of the King, it became known at once that the rumor that the priests of the temple had tried to undermine the power of the King had no foundation whatever. Mars sent for the Chief Priest Mercury, who came to the palace with Herakles and Vajra. A wonderfully clear understanding was at once established between the Priest and the Monarch, and harmony was restored between the court and the temple; so much so, that when later the King abdicated

in favor of his son Vajra, he took up his permanent residence with the priests in order to live a life of devotion.

Various expeditions were sent out from time to time by the King, and one of them was given into the charge of Vajra and Herakles. They were sent to make a sort of treaty with a ruler in the district now known as California, and bore rich gifts with them. On the way, near where New Mexico now is, they were attacked by savage tribes similar in type to Pueblo Indians, who captured them and then sent to Mars for a large ransom. But instead of a ransom, the King sent Sirius with a large army of trusted men to rescue the captives. This they succeeded in doing, the army engaging the Indians in front of their village while Sirius entered the village from the rear and easily rescued Vajra and Herakles, who were borne home amid great rejoicing. Herakles had learned the Indian language while a prisoner among them. Some time after their return a second expedition was sent to the district of California, which reached its destination and returned safely; but this time the King would not permit Sirius, Vajra or Herakles to go. Another expedition was sent towards the north-west, as a rumor had come of great silver and gold mines in that direction. It was successful, and returned with much treasure and large numbers of sparkling gold-stones, such as those now found in Arizona, and also great quantities of other gems of various kinds.

During the expedition of Sirius to rescue Vajra and Herakles a rather interesting experience occurred in the family of his son Demeter, who had married Elsa and settled in a house in the suburbs of the city. They very soon found that there were other previous tenants who paid no rent, for the house was haunted in the most extraordinary way, and they were much disturbed by all sorts of unwelcome manifestations. Noises were heard, doors opened and shut unexpectedly, and they were frequently troubled by heavy foot-steps, although no visible bodies were to be found on investigation. There was also a deep feeling of

sadness about the place, and sometimes spasms of acute but inexplicable fear seized upon them both. The manifestations appeared to centre themselves round a certain room, though no part of the house was entirely free from them. The constant pressure of this psychic trouble quite wore out both Demeter and his wife. It was the wife who was first actually seized upon by the haunting entities, but, in endeavoring to protect her, Demeter himself became partially obsessed, and after that had once happened, quite long periods of time elapsed in many cases during which he had no accurate knowledge of what had happened or what he had been doing. Both he and his wife were quite worn out with this, and as an addition to the family was impending, the mother of Demeter (Alcyone) felt that some decided steps must be taken. She determined to go herself to the house and spend a night alone in the room which seemed to be the central point of the disturbance, in order to try to discover exactly what was the matter, and to see if there were any possible way of dealing with the subject.

Demeter and his wife strongly urged that they should be allowed to remain with her, but she insisted on being alone, saying that she could not be responsible for anybody but herself. When everything was quite quiet, she covered the light and sat waiting. For a long time nothing happened, but at last there came three heavy dull knocks or blows, such as might be made by a large slow-moving object. Cold chills ran down Alcyone's spine, and an over-mastering sensation of fear came over her. She shook this off, hastily uncovered the light, and stood looking expectantly towards the place from which the knocks appeared to come, reciting mantras by which she expected to call in the aid of various deities. All at once she felt a cold breath on the back of her neck. She spun round and then something tapped her lightly on the back. Again she spun round but could see nothing there, and as she was thus looking into space something brushed her ankle. Looking down she saw a horrible object on the floor; it

was like a large worm, perhaps four feet in length, but somewhat cigar-shaped, covered with hair, black, coarse, short and bristly; it had a sort of rudimentary face, with no features but a big red hole which took the place of a mouth, and the whole gave out a horrible and most sickening odor, as of something that had been long dead. It writhed along, and came curling round her leg, and as she reached down to tear it off, it fastened on her hand like a vampire, and then began to coil round her body. Just then she saw her son Demeter approaching, looking like one drowned, with horribly distorted features—lead-colored, greenish, and bloated—and with a baleful deadly fire in his eyes, lambent and unholy. At first she thought he was coming to defend her; the horrible worm was just getting at her throat, and she called to Demeter to help her. But he came towards her in a curious stooping, crouching manner, his fingers clutching the air, and instead of helping her he seized her by the throat. With all her strength of will she called upon Sirius (who was absent on the expedition thousands of miles away) and he at once came astrally, in answer; he seized the beast with one hand and Demeter with the other, tore them apart, dashed the beast to the floor and stamped upon it, till it was nothing more than a jelly; then he shook Demeter into wakefulness and was gone as suddenly as he came. Demeter looked at his mother in a dazed sort of way, and said again and again:

“What is it? What is it? What is it?”

A great weakness overpowered him, and did not pass away for a long time, but he was never again obsessed. Alcyone's hair was white on one side where the beast had struck her, and for days afterwards she could not get rid of the horrible odor. The incident made a very deep impression on her mind, and whenever she thought of it, it made her physically sick. For years she could not bear the sight of any creature that writhed, and she nearly fainted one day when a harmless cat happened to curve itself round her ankle, although it was a year after her

adventure; and for a long time even the sight of a small worm would cause her to grow pale and weak.

When Alcyone had called Sirius to help her, he was sitting round a camp-fire with others, and at once he fell back in a trance. He plainly heard his wife's call, and somehow found himself in a room which he did not know. Seeing his wife in dreadful danger, he rushed to her aid, endowed with superhuman strength; when he had rescued her in the manner described, he seemed to lose consciousness, and when it returned his friends of the camp were sprinkling water on his face. He felt quite weak after this, and was not fully himself for several days, so his exertion had evidently been a great strain upon him.

Alcyone went to Mercury and told him her story, asking him what could have been the cause of all these strange happenings; he looked into the matter and unearthed the fact that on the spot where Demeter lived there had been long ago a centre for a peculiarly obscene form of early magic. Its devotees used to provide at their séances a bath of human blood, and huge scorpion-like creatures materialised and stalked round it, squirting out a poison which seared everything which came near them. Among these creatures was the unpleasant object that attacked Alcyone, and as it had been starving for a very long time it was proportionately ferocious. These elementals were expressions of a certain form of evil thought, deliberately intensified and materialised by magical ceremonies, and, being ensouled by ‘familiar spirits’ of a particularly obscene kind, they were exceedingly dangerous. By those who made them they were called ‘*sendings*,’ because they could be sent to anybody whom the magician hated, to materialise in his bed-room, to sit on his breast in the night and spit venom on him. An entity of an evolution lower than the physical used to be put into such a thing, and enabled to hold it together.

In the year 22605, when Sirius was about sixty years old, the King prepared an expedition to a certain holy city

in Yucatan, which was about to be visited by Sūrya, the Head Priest of the great Atlantean religion, and Alcyone, Sirius, Mizar, Helios, Mercury, Uranus and many others set forth, starting in the late summer and travelling southward round the Gulf. At first they used carts, but after a time they had to leave the great main rock road and abandon the carts, using their mule-like horses or mustangs both for pack and riding. The main rock roads were really remnants of a previous age. When Atlantis was at the height of its glory, wide roads of solid rock were formed radiating in all directions from the Great City of the Golden Gate, stretching over hill and dale for thousands of miles; and these were crossed by a network of local roads, which, however, were not so well made or kept.

On one occasion our party fell into difficulties in trying to cross a river. At a later point in the journey they met a caravan of merchants who were using a curious camel-like sort of animal, resembling a big llama. It was some type between the two; the Atlanteans had been fond of experimenting in the crossing of animals. On one occasion our travellers came to a deep cañon, and though it was less than fifty yards across they had to travel thirty miles round to reach the opposite side of it. When about half way on their journey they met another caravan, of which all the people were in a dying condition, because the savages had poisoned the water of the stream from which they had drunk. Mercury magnetised the people and neutralised the poison, thus saving them all. They now bent their course towards the east, and then a little to the north, and very soon a guide met them, a curious aboriginal man, who had been sent from Yucatan for the purpose of showing them the way. The people in the city were aware of the approach of pilgrims, at least of this particular caravan, and a procession met them at the gate.

Mars, Mercury and the priests at once repaired to the great temple of which Saturn was the Chief Priest, where they found some kind of initiation ceremony taking place.

The number of people admitted to this was of course limited, but both Sirius and Alcyone were allowed to be present. There was a sort of golden throne, magnificently decorated; it had lion arms and a flight of nine steps leading up to it with carved animals on either side, something of the Egyptian style of work. Sūrya sat upon this throne, and received the people as they were presented to him, exchanging with each of them certain signs. Each priest, as he appeared before Sūrya, gave him the same secret salutation, which is one of those still used in the White Lodge at the present day. Sūrya sent out streams of blessing—or perhaps they were sent through him. Afterwards the huge brazen gates of the temple were thrown open, and the rest of the party came in, and Sūrya came down from his throne to speak with them, saluting them with the most friendly words. One very remarkable fact that was observed is that he must have known even then the name which Alcyone would choose on his admission to the Saṅgha twenty-eight incarnations later, in the life in which he met the Lord Buḍḍha, because he distinctly referred to it. Our friends attended also another great gathering on an occasion when Sūrya spoke to the assembled people. Even then he preached the doctrine of love which is so characteristically his own, telling all the pilgrims the emphasis that must be laid upon that quality.

"Love is life," he said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

Our band of pilgrims stayed in the city for about two months and then started for home. On the journey they ran short of water and could find no source of supply, but the priests located a spring by means of some sort of

divining twig. While they were still on the way Helios died, to the great sorrow of her friends and relations. Mizar could not bear to leave the body to decay in the wilderness, and was grief-stricken because they had not the usual acid which it was the custom to inject into the corpse to burn it up at once. In compassion for Mizar, Mercury placed his hand on the body and disintegrated it by some means, as though by sending a current of consuming heat through it. Alcyone, being psychic, felt no separation from her mother, and so through her Helios was just as much in touch with the family as ever, as she accompanied them on their journey in her astral body.

Sirius died at the age of sixty-four, but both he and Helios continued for a long time to keep up the closest relations with Alcyone, lingering intentionally on the higher levels of the astral plane in order to do so. Her children and her brother Herakles looked after her thoroughly well as far as the physical plane was concerned. She occupied herself for the last twenty years of her life in writing a great book on religious subjects. It was in four parts, or volumes, with curiously epigrammatic and untranslatable titles. The nearest we can come to rendering them into English is: "Whence? Why? Whither? Beyond." Mercury ordered that when this work was finished it should be preserved in the crypt of the Temple; but some centuries later, in consequence of the danger of invasion, it was removed to the other Temple in Yucatan. A copy of it was made by Alcyone herself for the Chief Priest Sūrya, which she sent to him in Atlantis; it now rests in the secret museum of the Great White Lodge.

Ajax had married Erato, and had a son (Melete) who was about five years old when the following curious incident happened. One day he was not to be found, and his mother, half mad with anxiety, went to Alcyone the grandmother, who tried in every conceivable way to find him, even to the sending of a servant down a well by means of a rope to see if he had fallen into it. At last, all physical resources hav-

ing failed them, Alcyone sat down, determined to look for him psychically. She was successful in discovering where he was, and she told the father to take his sword and come with her at once to save the child. She led the way to an old half-ruined hut, to which a savage woman had carried off the boy, with the intention of sacrificing him in a black magical ceremony. Her intention was to make his intestines into strings for a musical instrument to be used for demoniacal invocations. The woman was resting with the child at this hut, in the course of her journey to a dark shrine which lay further in the forest. By means of a magical potion she had put the child to sleep, so that she could carry him more conveniently, and was just about to start on her way when Alcyone and the father arrived. At first they threatened to kill the woman, but after a time relented, telling her, however, that if she came near their house again she would meet with certain death.

Another curious instance of the practical utility of Alcyone's remarkable psychical powers may be noted, though it occurred many years earlier than the last, and before the death of Sirius. One night she had a very vivid dream, in which she saw a place, a deep ravine, in which there was hidden some gold. This dream came to her three times, and each time a child, or nature-spirit, led her to the spot and pointed laughingly at the gold, taking it into his hands and playing with it. After the third repetition she took it seriously and consulted her husband. He at once decided that there was something in it, and set out with Alcyone and Mizar to find the place. They soon came to indications which Alcyone recognised, but it took much time and trouble to find the exact spot. When at last they did reach it they were well repaid for their efforts; there was a sort of pocket in which the gold lay, and the amount was very great and enabled them to be comfortably off for life, and to perform many acts of charity.

Among the latest incidents of Alcyone's life, we notice that, at the age of 84, she gave a magnificent reception in honor

of some delegates who had been sent over from the Central Temple of Atlantis, Virāj being at the head of the embassy.

In the year 22578 this eventful life closed and Alcyone passed away, loved and respected by all who had known her.

DRAMATIS PERSONÆ

MAHĀGURU :	... Invisible Teacher.
SĒRYA :	... High Priest of Central Temple in Atlantis.
VIRĀJ :	} Priests in Atlantean Temple.
JUPITER :	
MERCURY :	... High Priest of Temple in Toyocatlī.
VENUS :	} Priests in Temple in Toyocatlī.
OSIRIS :	
BRĤASPAṬI :	
SATURN :	... Priest from Atlantis appointed to Temple in Yucatan.
MARS :	... King of Toyocatlī. Wife : Corona. Son : Vajra. Daughter : Beatrix.
VAJRA :	... Wife : Ulysses. Son : Alastor.
ULYSSES :	... Father : Pindar.
ALCYONE :	... Father : Mizar. Mother : Helios. Brothers : Herakles, Selene, Aurora, Draco. Sisters : Leo, Procyon, Leto, Andromeda. Husband : Sirius. Sons : Achilles, Hector, Vega, Aletheia, Irene, Bellatrix, Aldebaran, Demeter. Daughters : Albireo, Perseus, Ajax, Rigel, Crux, Regulus, Cygnus, Neptune. Adopted Son : Olympia.
SIRIUS :	... Father : Br̥haspaṭi. Mother : Uranus.
HERAKLES :	... Wife : Beatrix. Sons : Capella, Polaris, Vesta. Daughters : Capricorn, Arcor, Spica.
SELENE :	... Wife : Argus. Sons : Betelgueuse, Libra. Daughters : Aquarius, Fomalhaut, Virgo.
LEO :	... Husband : Alcestis. Sons : Psyche, Canopus, Mira. Daughters : Wenceslas, Sagittarius.
ACHILLES :	... Wife : Theseus. Sons : Cassiopeia, Proteus.
VEGA :	... Wife : Centaurus. Sons : Fides, Arcturus. Daughters : Altair, Auriga.

BELLATRIX :	... Wife : Aquarius.
DEMETER :	... Wife : Elsa. Son : Ansonia.
AJAX :	... Husband : Erato. Son : Melete.
CASTOR :	... Wife : Aries. Sons : Alcestis, Algol, Concordia. Daughters : Pollux, Siwa.
THETIS :	} Conspirators.
SCORPIO :	

II

Alcyone was born again in a female body in the year 21759 B. C., not far from where Chittagong now stands. She was the daughter of Br̥haspaṭi and Neptune, and was one of a family of four. Her elder brother was Uranus and her younger sister was Mizar, but both of these died young: Uranus at the age of eighteen and Mizar, in child-birth, at the age of fifteen. There was also a younger brother, who was taught from boyhood by the priests in the temple. The father Br̥haspaṭi seems to have been both ruler and priest of a small community or kingdom. Astrology was a prominent factor in the religious ideas of the day, and Alcyone's horoscope was cast with great elaboration. It destined her to a marriage with Saturn, who was a distant relation, and it foretold that she should bear a child of remarkable power and holiness, and directed that all her early life should be arranged as a preparation for this coming event. The instructions were obeyed and she was specially instructed by the priests with a view to this.

Her childhood was a very happy one. We see her as a little graceful, beautiful child, with very long streaming black hair. The only mode of dressing the hair was to catch it back from the face with golden clasps, in which were mounted most magnificent diamonds, so large that they looked like brilliant stars against her dark locks. The hair was washed daily and kept very clean and anointed with magnetised oil, which was supposed to stimulate the intellectual faculties. She was carefully secluded from all possible trouble or difficulty. Her only sorrow

was the death of her elder brother Uranus, to whom she was profoundly attached.

At the age of fifteen she was duly married to Saturn with great pomp, and a year later a noble boy was born (Sūrya). There was great rejoicing over this event, and every care was taken of the child of promise. Alcyone was very sensitive and impressionable, and when the child was about to come to her, she had a wonderful dream in which she saw a bright star leave the sky and enter her. This dream caused her to be considered a very holy person. She was also clairvoyantly conscious of the presence of the Ego when it attached itself to her.

Everything seemed to promise for her a long and brilliant life under the most favorable conditions; yet all these expectations were disappointed, for her life was abruptly terminated at the age of seventeen by an accident in which she voluntarily sacrificed herself in order to save her child. The circumstances were as follows:

Alcyone's house formed part of a great suite of buildings erected round a sort of square which was within the palace of the King. A slave-woman, who was changing the water in a glass vase containing gold-fish, was called away on some other business, and set the vase down on a table in the full rays of the sun. The glass acted as a lens, and the sun-rays, streaming through it, converged on some neighboring wood-work and set it on fire. The house was built entirely of wood, richly gilded, and the flames spread like lightning in every direction, blazing up like a furnace. Alcyone was, at the moment, at some little distance off, but as the servants rushed out in every direction, shouting and screaming, her attention was attracted, and she flew, fleet as a deer, towards the burning house. The baby had been left with his nurse in an upper room, but she had gone out, confiding her charge to some fellow-servants. These fled downwards on the alarm of fire, forgetting the baby, and the terrified nurse, rushing for the

child, fell back at the sight of the blazing staircase, which was the only way to the nursery. Wringing her hands, she screamed out: "The child! the child!" but dared not face the roaring flames which barred the road. "My boy?" gasped Alcyone, and as the woman pointed upwards, shrieking, Alcyone pushed her away and sprang up through the sea of fire. Several of the stairs had already fallen, leaving only in some places the supporting wooden bars not yet burned through, though blazing. Desperately she plunged on, climbing, slipping, leaping across the gaps through which the flames, flaring upwards, caught her garments and scorched her flesh. Surely no human strength would suffice to carry her to the top! But mother's love is omnipotent, and, in less time than it takes to tell it, she reached the room where the baby lay. Smoke was pouring into it, and she wrapped an unburnt fragment of clothing across her mouth and crawled along the floor. The babe, cowering at the dancing flames, stretched out chubby arms to his mother, and, catching him up, she pressed his face into her bosom and fled downwards with her boy close wrapped in her arms. Again she crossed that burning torrent, her body nude, her hair blazing, the diamonds dropping from it, flashing back the flames. Somehow, she reached the bottom, the open air, and fell prostrate outside, shielding the babe even as she fell. He was unhurt, but she was dying, and in less than an hour she breathed her last. More out of her body than in it, too terribly injured to retain feeling, she was scarce conscious of suffering, and her last smile seemed to be reflected on the freed astral form, as it bent over the rescued boy. Is it not the karma she made by dying for Sūrya then being reaped in the present opportunity given to Alcyone to serve the Blessed One again?

After its mother's death the child was taken in charge by his aunt Virāj (Saturn's sister), who was even then a very advanced Ego, and has since become an important member of the Occult Hierarchy. She was psychic, and through her Alcyone was still able to help and care for the child. The aunt never allowed any of the servants to

touch the baby, and swung him herself in the garden in a sort of cradle hung up between the trees. There, in the quiet grove, Alcyone would astrally speak to her about the child, who was thus brought up altogether in a holy atmosphere and soon became a wonder, at the age of seven delivering teaching in the temple, so that people from all quarters came to hear him.

It seems as though from time to time the members of the present Hierarchy of Adepts were born together in different countries to assist in the founding of a new religion, or a magnetised centre. We see them also spreading the religion and sending expeditions to other distant centres, as in the previous life in North America, where an expedition was sent to Yucatan. In the present one, some twenty-five years after Alcyone's death, we see Sūrya sending one north to the city of Salwan. Some of the party lost their lives from hardships endured. Among these was Alcyone's younger brother, at the age of about thirty-five.

DRAMATIS PERSONÆ

ALCYONE: ... *Father*: Bṛhaspati. *Mother*: Neptune. *Brother*: Uranus. *Sister*: Mizar. *Husband*: Saturn. *Son*: Sūrya. *Sister-in-law*: Virāj.

III

Alcyone was born this time in 21467 B. C., in a male body, as the son of a King (Leo), in what is now the Telugu country not far from Masulipatām. His mother was Orion, who, owing to a curious operation of the darker magic, which will be fully described in the story of the lives of Orion, took the body of her own daughter (Theseus), when it was ten years old and Alcyone was eleven, so that she who had been his mother was now his sister. He had also a younger brother Albireo and a younger sister Beatrix. The politics of the time were complicated and troublous, and the boy, though anxious to do his duty, was more interested in his studies than in affairs of State. He learned whatever

was customary for boys of his class and time, and was proficient in riding, shooting, swimming, and the various sports of the race. When he came of age he married Herakles, who was the daughter of a neighbouring Rājā, and they were very happy together in their religious studies. He had nine children, his sons being Vajra, Aletheia, Uranus and Alector, and his daughters Pindar, Crux, Mizar, Fides and Centaurus. A neighbor and close friend was the priest, Mercury.

In order to save King Leo from certain defeat at the hands of a coalition of neighboring States, Alcyone's mother Orion had induced Leo to place it under the suzerainty of the Atlantean emperor, Jupiter, and there was much discontent among the people about this. A few years after, when Orion had had to change bodies, and could therefore no longer direct Leo's policy, the discontent broke out into open rebellion, and Leo was defeated and killed. Sirius was sent over from Atlantis by Jupiter to be Governor of the kingdom, which was thus made a province of the vast Atlantean Empire. Sirius made friends with Alcyone and Orion, at first perhaps from motives of policy, but the friendship quickly ripened into real affection. He fell in love with Orion, and demanded her hand from Alcyone, who gladly gave it, and a very close tie united the two families, and also that of the priest Mercury. This made the government of the province an easy matter, as the official heads of both the parties in it were now so thoroughly united. In fact the three families were almost like one, and made a kind of little society of their own, in which all sorts of interesting problems were discussed. Some notes upon the religion of this pre-Āryan period in India will perhaps be of interest.

We find that the language commonly used was not Samskr̥t, and ceremonies usually began with the word 'Tau,' not with 'Aum'. The doctrines of Reincarnation and Karma were commonly known to the people. The Teacher (Mercury) knew of the greater people behind who some-

times helped. Some of the expressions which are familiar to us now were in use then also, as for example: "I am THAT." Mercury told the people that of all the qualities that they could develop, of all the qualifications they could possess, the most important was the power to recognise that all was THAT.

"You cut down a tree," he said, "THAT is the life of the tree; dig up a stone, THAT is what holds the particles of the stone together; THAT is the life of the sun, THAT is in the clouds, in the roaring of the sea, in the rainbow, in the glory of the mountain," and so on. These words are taken from a discourse of Mercury on death. In a book from which he read to the people there were well-known phrases, such as: "One thing is right, while the sweet is another; these two tie a man to objects apart. Of the twain it is well for him who chooses the right one; who chooses the sweet goes wide of the aim. The right and the sweet come to a mortal. The wise sifts the two and sets them apart. For right unto sweet the wise man preferreth. The fool takes the sweet to hold and retain." (*Katha Upaniṣhaṭ*, words in Mead's translation.) The wording in Mercury's book was not actually identical, but it was clearly the same set of verses.

There was another saying: "If one is killed, I am the slain, but yet am I also the sword of the slayer, and none slays or is slain, because all are one. There is no first nor last, no life nor death, because all are one in Him."

The books which Mercury used did not come from the Āryans; this book from which he read (evidently the original of the *Katha Upaniṣhaṭ*) was written in the City of the Golden Gate by one who was a member of the Brotherhood. It belonged to a great collection, and had been handed down through centuries and centuries. The Nachikēṭas story had not yet been connected with it.

In one Temple which we noticed there were no images at all. The religion does not seem to have been sun-

worship—at least not exclusively; rather a worship of the powers of nature. Outside the Temple there was a large bull in stone, facing the Temple and looking in. Inside there was a curious arrangement—a depression, instead of a raised altar. Two or three steps led up to a great low square platform, paved with beautiful tiles, and then there was a depression in the centre with a railing round it. People threw flowers into the depression, in the middle of which was a slab, which was specially holy; it had some markings on it, but we could make nothing of them.

In another Temple there were very many images which were set in niches in the back wall of the Temple. The people here wore a different dress from those in the former Temple, and there were men who were distinctly priests, which was not the case in the first Temple. The images sat cross-legged, and had not more than the natural number of arms. This was the old form of Jainism, presumably, and the images Tīrthankars. Some images were naked; others, which had a looped garment over them, were probably regarded as dressed, or perhaps a conventional symbol was intended.

In another Temple a long way to the north, there was already a lingam. Up there the Trimūrṭi was fully recognised, though the names were not those used now. In one cave-temple there was a gigantic face carved out of the rock which was three faces in one, though it was so arranged that only one face could be clearly seen at a time. There was a great Temple in South India which also contained a Trimūrṭi. We tried to discover the meaning of the name attached to it, to see what idea was connected with it in the mind of its priests, and we found that one priest thought of it as: "He whose life flows through all," while another had the idea that the three persons were: "He who opens the gates, He who guides the stream, and He who closes the gates." We saw no specimens here of the many-armed images which are so plentiful at the present time.

The priests had very strong ideas about a 'Lake of Light,' which was also Death and Life and Love; all streams led into the Lake of Light, whencesoever they seemed to begin. There were traces also of the theory that all that we see is illusion, but the only Reality is the Lake of Light. "We live in the Lake of Light and do not know it. We think of ourselves as separated, but we are each a drop in the Lake." The priests seemed to be perpetually urging the people to get behind the illusion of the senses, and to realise that THAT was the real Presence behind all, and that the separated forms were the separated drops: "When they fall in again they are all one," they said, "and it is we ourselves who make all the sorrow and trouble."

They had a prayer to the "Lords who are the Light, who consist of the Light".

What is written above represents something of what was taught to the people, but in this small and strictly private family circle, Mercury was willing to go a little further, and expound the true meaning of the symbols, and give far more information about the Lake of Light and the Lords who are the Light. He told them of a great Teacher who might be invoked by certain prayers and ceremonies, whose blessing might be called down upon them if they asked for it earnestly and with pure heart. They invoked Him at their meetings, and a response always came, and on two special occasions He even showed Himself. This Great One was He whom we know as the Mahāguru, and His special connexion with this group was that He had, in a previous birth, founded their religion and arranged that He would, as its Founder, respond to certain invocations made under proper conditions by its true adherents. He threw into the mind of Mercury the solution of their problems and the answers to their questions on religious matters, and once or twice certain personal directions were given to them, though this was a very rare occurrence.

The priest Mercury had married Ulysses. Castor, Siwa and Taurus were their sons, and Draco, Argus, and Calypso their daughters. The pleasant intercourse between the families and their study of the questions which so deeply interested them went on harmoniously for years, and the first break in the party occurred in the year 21423 B. C., when Orion confessed her black magic to Mercury and Sirius, and retired to an ascetic life. She handed over her children to the care of her friend Helios, and four years later the latter married a younger brother of Alcyone's (Albireo).

The children of these families all grew up together, and naturally fell in love with one another, so that when they became men and women there was a good deal of inter-marriage between them. Achilles took to wife Mizar, while Uranus married Vega, and Hector Selene. Aldebaran, however, caused much trouble to the family through becoming involved with and marrying a woman of bad character (Gamma), who ruined his life, and left him a miserable wreck when she finally abandoned him, and ran away with Pollux, who was a rich but dissolute merchant. Vajra also was a source of anxiety to his doting mother, Herakles, because he developed a wandering disposition, and became a great traveller in search of knowledge and experience. He, however, wrote a very brilliant account of his travels, which was read over and over again by the family group, and practically learnt by heart by the younger members. Alcyone was so interested in some of its glowing descriptions that he actually undertook no less than three difficult and dangerous journeys in order to see the places of which his son had given so attractive an account. In the course of these he met with various adventures, the most serious being that he was once captured by robbers and held for ransom, though he contrived to escape by disguising himself as a woman. In another case he was carried off his feet while trying to wade across a swollen river, and was swept down more than a mile, and very nearly drowned. He also accompanied Sirius on several of the latter's official tours through the province; in-

deed, Sirius delegated many of his powers to him, being anxious to show the people what thorough accord existed between the Atlantean power and their old royal family. The tie between these two men was singularly close, and, though of different races, they seemed always to understand each other perfectly. Sirius, who was very patriotic, told Alecyone much of the glories of Poseidonis and the City of the Golden Gate, and fired him with very great enthusiasm about it and an intense desire to see it, which bore fruit much later in life.

Herakles died in 21396 B.C., at the age of seventy, and Sirius, to whom she had been a particularly close friend, mourned her loss quite as much as Alecyone, and accorded her the most gorgeous obsequies. This left Alecyone much alone, and he clung more than ever to his friend Sirius, who fully returned his affection, so that the two old men were like brothers. For thirty years Sirius had been visiting regularly every month his wife Orion, who was living as an ascetic; and when she died, in 21392 B.C., he felt himself unable to stay any longer in India, so he applied for leave to resign his Governorship and return to Poseidonis. Alecyone, though seventy-five years of age, immediately announced his intention to accompany him, and actually did so.

The two septuagenarians had a prosperous voyage, and Alecyone found the splendors of the capital even greater than he had expected. Few of those whom Sirius had known forty-four years ago were still living to greet him. The Emperor Jupiter was long ago dead, and his son Mars reigned in his stead; he received the two old men with great honor, and gave them honorary posts at his court, distinguishing them with many marks of favor. He must have felt drawn to them, for he set his court astrologers to calculate the particulars of their connexion with him, and was informed that both had worked with him more than once in the past, and that both were destined to serve him in some mighty work far in the future, when nearly a quarter of a lakh of years had been added to the roll

of time. None of them seem to have then understood this prophecy, but it is evident that it will be fulfilled in the Californian community about 2750 A. D. Vajra, who had accompanied his father, soon took a prominent position under the Emperor and enjoyed his fullest confidence. Sirius and Alecyone lived together in the same house as brothers for ten years, and both died in 21382, hale and hearty to the last. During these ten years they jointly prepared a book upon Southern India, which was very highly esteemed, and was regarded for centuries in Poseidonis as the classical work on its subject. It was in two volumes, one treating of the different races and their customs, and the other of the various religions—the latter embodying much of the teaching given to them long before by the priest Mercury.

DRAMATIS PERSONÆ

MAHAGURU:	... <i>Invisible Teacher.</i>
MERCURY:	... <i>Priest. Wife: Ulysses. Sons: Castor, Siwa, Taurus. Daughters: Draco, Argus, Calypso.</i>
JUPITER:	} <i>Emperors.</i>
MARS:	
ALCYONE:	... <i>Father: Leo. Mother: Orion. Brother: Albireo. Sisters: Theseus, Beatrix. Wife: Herakles. Sons: Vajra, Aletheia, Uranus, Hector. Daughters: Pindar, Cruz, Mizar, Fides, Centaurus.</i>
SIRIUS:	... <i>Governor. Wife: Orion in the body of Theseus. Sons: Achilles, Aldebaran, Vesta, Mira. Daughters: Vega, Selene.</i>
HELIOS:	... <i>Friend of Orion. Wife: Albireo.</i>
POLLUX:	... <i>Merchant.</i>
URANUS:	... <i>Wife: Vega.</i>
MIZAR:	... <i>Husband: Achilles.</i>
HECTOR:	... <i>Wife: Selene.</i>
ALDEBARAN:	... <i>Wife: Gamma.</i>

CORRESPONDENCE

To the Editor of *The Theosophist*:—I think it very desirable that Theosophical writers should understand the exact senses in which the terms *Līṅga Sharīra* and *Kāraṇa Sharīra* are used in Samskr̥t schools of philosophy.

In the Sāṅkhya, the *Līṅga Sharīra* is perpetual, or *niyaṭ*, and extends up to *Mahat*. In the Vedāntā, it remains up to *mokṣha* or liberation, and is the means of going to other worlds. Consequently it is used in Samskr̥t in a much higher sense than in Theosophy. It is synonymous with *Sūkṣhma Sharīra* and is said to include the *Prāṇamayakosha* (etheric double) *Manomayakosha* (astral and mental body) and *Vijñānamayakosha* (causal body).

The *Kāraṇa Sharīra* in Vedāntā is defined as *Avidyā* or ignorance, which is without beginning and which is indescribable, or indistinguishable from *Sat* or *Asat*, viz., from Real or Unreal.

The use of these terms in meanings different from the Samskr̥t meanings must cause confusion, and we might consider whether we should not discard their use in Theosophical writings in a different sense from their Samskr̥t connotation.

P. BALNATH

[The term *Līṅga Sharīra* has long been dropped by careful Theosophical writers for the reasons given.—Ed.]

IN THE TWILIGHT

“THE following incident,” said the Archivarius, “is interesting simply because it was carefully verified; it happened in Budapest, where I was staying for two months in October 1905. I had gone to help in forming the Hungarian Section, and I had taken rooms there with an English friend, Miss Abbott. On Sunday evening, October 29th, I was expecting a telegram with news about the Italian Convention; one of the members had promised to send me a telegram on that Sunday evening to let me know how matters had gone and what had been arranged. A telegram from Italy, sent about 7 p. m., should have arrived that same evening. We waited until 11 p. m., and then knew it was useless to expect anything, as the house-door was shut. I waited all the next day and finally went to bed feeling that something was wrong. I went to sleep, and I found myself in full consciousness walking in the Kerepesi-ut, looking for a Library, but I did not know the exact address. I saw standing at the side of the foot-way a one-horse drosky; it was on my right side; on the left, apparently waiting, was a fair-haired coachman with a small close round hat on his head. I noticed the hat, for it was not the one usually worn by the coachmen in Budapest. I went up to him, and asked him the way to the Library. He took off his hat and answered and then added: ‘Gnädige Frau (gracious lady), you are being searched for all over the place; a telegram has arrived for you, which cannot be delivered as it is incorrectly addressed.’ I thanked him, and said I would go and see about it, and went on my way. I do not know if I arrived at the Library or not. I awoke on Tuesday morning with this incident so vividly impressed on my mind

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that I determined to verify it, and when I went to breakfast with my friend I said that as soon as Herr Nagy arrived at 11 a. m. I should ask him to take me to the General Post Office. He came, and we started; on going towards the Post Office in the tram, I was surprised to see a coachman with the small round hat on; on arriving at the G. P. O. we went to the Chief of the Telegraph department, and Herr Nagy explained that I had come to see if a telegram had arrived for me on Sunday night, October 29th. He took down his register, and looked up the telegrams for Sunday night, and there was the telegram to my name, but the *address* was wrong, and it had not been delivered for that reason; he gave us an order for it, and Herr Nagy went to the office upstairs and came back with the telegram triumphantly, saying that the men complained that they had been searching all day, five of them going in different directions to find me. The telegram was from Italy, and had been sent off on “Sunday night about 7 p. m.”

“The following comes from a friend abroad,” said the Vagrant, and read: “A few years ago, on being better after having been a little unwell for a fortnight, I had this experience. Going into a room nearly dark I noticed that from the side of one of my physical hands a counterpart hand, corresponding in form, was protruded, or left behind, as if floating in the air, when the physical hand was moved side-ways. Nearly the whole of a counterpart hand was protruded. It seemed of a flame-like nature but kept its outline perfectly. It was principally of a yellowish color and was in a constant state of undulatory motion in longitudinal lines, like flowing waves, minute bright sparks occurring occasionally in places. When the physical hand was kept still the counterpart floated slowly back and disappeared inside of it, but came out again when the physical hand was again moved.”

[We hold over the rest of “In the Twilight” because of the pressure on our space.—ED.]



THEOSOPHICAL WORTHIES

JOSÉ M. MASSÓ

OUR good Brother, José M. Massó, is one of those who has passed away from earth after doing good work for the Masters and Their Society; he added a new Section to its organisation, and set up the Theosophical Flag in Cuba.

Don José M. Massó was born in 1845 at Villanueva y Geltrú, Catalonia, Spain. He went to Cuba when only fifteen years of age, in 1860, and was employed there by one of his uncles, who was a merchant in Havana. Later on, he became a broker, and in 1871 he entered the married life, wedding a young Cuban lady.

From 1871, he wrote frequently on political and social questions, and spread—at considerable peril to himself—the republican and democratic ideals which he had embraced. The Spanish rulers of the Island regarded these views as almost criminal, but Don José Massó was a man who “had a conscience in what he did,” and that which he believed to be true and useful he proclaimed.

In 1872, he became a Free Mason—a step very offensive to the Roman Catholic Church—and, restlessly seeking truth, he studied Spiritualism for nine years, from 1875 to 1884. Not here, however, could he find the rest he craved, but when, in 1884, his first Theosophical book fell into his hands, he read—and knew. The book came as a revelation, and brought light to his intellect, peace to his heart. Thenceforth he saw his goal and the path which led to it; he saw the radiant face of Truth, and laid his life down at her feet.

In 1889, he made up his mind to establish a Branch of the Theosophical Society in his adopted country, and gather-

ed a few friends around him; the Lodge was definitely constituted in 1901, as the Annie Besant Branch, and began its corporate life with ten members—the first Theosophical Lodge in Cuba.

From that time forward, progress was rapid; Don José worked steadily to spread Theosophical ideas, founded and supported a Theosophical monthly, which he printed at a little press started by himself for the work. He travelled about lecturing, in addition to his other work, and, so successful was he, that he organised the Cuban Section with six Lodges in Cuba and one in San José, Costa Rica, and it was chartered in July, 1905. He became the general Secretary of the Section, and by 1908 its Branches numbered no less than twenty-six—a remarkable testimony to his ability, energy and devotion.

Don José Masad passed away on July 26, 1908, after some years of failing sight and weakening health. He was much attached to the President-Founder, an affection which was cordially reciprocated, and felt very keenly the action of those who disbelieved the Colonel's dying testimony to his Master, and rejected his last wishes as to his successor. He was one of my staunchest supporters in the troublous times which followed the President-Founder's death, and was a strong and loyal friend throughout.

Peace to his memory. Well did he do his Master's work, and, having been faithful to the end, he has earned the rest into which he has gone.

A. B.

Have we not all, amid earth's petty strife,
Some pure ideal of a noble life,
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was—And yet
We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait
Ready for us to fill it soon or late:
No star is ever lost we once have seen—
We always may be what we might have been!

SCIENTIFIC NOTES

Some of the results arrived at in the previous notes are so very important if true, both from the scientific and occult stand-points, that it may be worth while to ascertain if they are in any way borne out by occult teaching. They appear to point the way to a solution of two outstanding problems of the highest scientific interest, the nature of inertia, and the nature of electricity. The conclusions arrived at were based upon a certain numerical relationship, and it cannot be too frequently called to mind that "figures and numbers are the KEY to the Esoteric system" (*S. D.* vol. i, p. 188). The statement that atoms are souls, so strongly insisted upon in *The Secret Doctrine*, naturally suggests that they periodically make cyclic passages through the planes, corresponding to repeated incarnations of human souls; and if physical matter is electrically positive and astral matter negative, as the facts indicate, we cannot escape the inference that positive and negative charges are continually being produced. Normally, at each point of a body, these two opposite processes will be equal, and the body will remain neutral; but if by any means, such as a galvanic cell, a dynamo, or friction, one process can be accelerated at one part of a body it will become charged with electricity, and an opposite charge must be formed elsewhere; otherwise equilibrium between the physical and astral planes would be destroyed, and the law of the conservation of matter would be violated. If the parts where the two opposite charges were being produced were connected by a conductor, a current would flow between the points, and thus the phenomenon so familiar to the electrician receives an explanation.

The subject being of such transcendent importance, it behoves us to inquire how far the steps in the argument can find support from occult teaching. In the first place we are told (*S. D.* vol. i, p. 136) that electricity is matter, and that

it is atomic; again we are informed (p. 137) that Fohat shapes the atoms, and we know that the link between electricity and Fohat is exceedingly close. Occult teaching, therefore, supports the theory that atoms of matter are electric charges, and in this it is in close agreement with modern science. How does Fohat build the atoms? "He collects the Fiery-Dust (the bubbles of koilon). He makes balls of Fire, runs through them, and round them, infusing life therein, then sets them into motion: some one way, some the other way." (*Stanzas of Dzyan*, vi. 4). The above appears to be the reverse process to the unwinding of the spirals of koilon bubbles described in 'The Æther of Space' (p. ii); whilst the motion, some one and some the other way, is illustrated by the male and female atoms in plate 2 of *Occult Chemistry*. The force which expands the bubbles of koilon is the breath of the Logos, so that these bubbles are His very life scattered through space, they are the holes which Fohat digs in space ('Æther of Space,' p. v). Fohat is the bridge by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance. It is the dynamic energy of Cosmic Ideation. Mahat, or the Third Logos, and is the mysterious link between Mind and Matter (*S. D.* vol. i, p. 44) "the animating principle ELECTRIFYING EVERY ATOM INTO LIFE". Fohat thus acts from the highest or Ādi plane; he springs from Mahat, or the head of Brahmā. "from the Brain of the Father and the Bosom of the Mother." metamorphoses himself into male and female, or polarises himself into positive and negative electricity (p. 169).

Fohat acts between Mahat and the physical plane, which are the outer and inner boundaries of the Universe (*Ibid.* p. 277). Mahat is probably identical with the Ring Pass-Not. There are seven forms of prakṛti (atomic planes) from Mahat to Earth (p. 277). Fohat is the "Light of the Logos," and is the one instrument with which the Logos works (p. 161). The command in *Genesis* (i, 3) on the first Day of creation: "Let there be Light" is equivalent to: "Let there be Fohat". He has seven sons, who are also his brothers; they personify the seven forms of cosmic magnetism, and are called in practical Occultism the "Seven Radicals"; these are evidently the atoms of

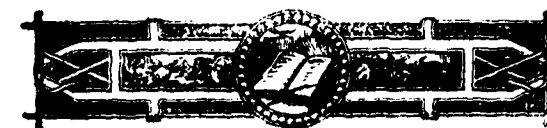
the seven planes, for we are told (p. 63): "The Swift and Radiant One (Fohat) produces the seven Laya Centres, against which none will prevail to the Great Day 'BE WITH US'; and seats the Universe on these Eternal foundations." This is probably the basis of the law of the conservation of matter on each plane above referred to; it only operates during an Eternity or Mahā-manvantara.

These seven atomic planes are also called 'Lights,' since the amplitude of vibration of each atomic plane is fixed by the divine measure or Tanmatra (*A Study in Consciousness*, p. 20), and these vibration limits will determine the light peculiar to each plane. Hence we read (*S. D.* vol. i, p. 63): "From One Light, Seven Lights; from each of the Seven, seven times Seven Lights." The Son-Brothers of Fohat are the Lipika, the Lords of Karma, who restore the balance of each plane (*Dzyan*, v, 2); and the seven lights from the one refers, I think, to the downward action of Fohat, bringing the atoms of the highest plane to build the atoms of the lower planes. On the other hand, the forty-nine lights from the one indicates the opposite process of raising the atoms to a higher level, as when a physical atom is transformed into forty-nine astral atoms. These compensating operations are symbolised by the two nostrils of Fohat, and the breath of the right nostril is positive electricity. Fohat is the same as the Egyptian Toom, and both Fohat and Toom are addressed as the Great Ones of the Seven Magic Forces, who conquer the Serpent Apap or Matter. Fohat is the key in Occultism which unriddles the symbols and mythology of every nation, and its dual force is the power of the two solar eyes, or the electro-positive and the electro-negative forces (*S. D.* vol. i, p. 736-7).

The continual cyclic circulation of the atoms through the seven planes is so very important, if the theory set forth in these notes be true, that any reference to such circulation in *The Secret Doctrine* will be valuable. Speaking of two consecutive planes of matter H. P. B. says (*S. D.* vol. i, p. 172): "We are forced to admit that between these two planes of matter an

incessant circulation takes place." Again (p. 620), rotatory motion was generated by more divine "atoms forcing other atoms downwards; the lighter ones being simultaneously thrust upwards". As this was intended to explain planetary rotations which are continuous, it would seem that the upward and downward motion must be continuous also. She adds: "The esoteric meaning of this is the ever cyclic curve of differentiated Elements downward and upward through intercylic phases of existence." This dual action is again referred to (p. 105), where Fohat is termed Cosmic Electricity, and called the magical agent par excellence: "There are two secret Hermetical operations, one spiritual (the upward), the other material, (the downward), correlative and for ever united." This evidently refers to the dual circulation of the atoms by Fohat, for further on Hermes says: "That which ascends from earth to heaven and descends again from heaven to earth. It (the subtile light) is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. THUS WAS THE WORLD FORMED." It would thus seem that Fohat is the last word of practical Occultism, and that if a school of Occult Physics were formed, its principal function would be to study and investigate the powers of Fohat; for not only are electric phenomena and the force of inertia the outcome of this mysterious power, but also the higher magical operations. The matter of the highest plane would appear to be the Universal Solvent of the Alchemist, and the Fohatic power of breaking up matter of the physical and higher planes must be the process of solution by means of which Alchemical transmutations are performed. Modern physicists control these operations by electric currents from the physical plane level, which, although it may cause a circulation of matter through the higher planes, does not usually result in transmutation of the elements. If the operations were controlled from higher planes than the physical, it would seem that transmutations and materialisations could be thereby effected, and it was probably in this way that H. P. B. produced many of her phenomena.

G. E. SUTCLIFFE



REVIEWS

GREEK METAPHYSICS

Proclus' Metaphysical Elements, translated from the original Greek by Thos. M. Johnson. Press of Republican, Osceola, Missouri, U. S. A.

It is a known fact that the *Metaphysical Elements* of Proclus exerted a great influence on many, and we are told that it "was one of the most famous and widely-circulated books of the mediæval ages, and the source of many of the conceptions of the mediæval thinkers, Christian and Arabic". The object of these *Elements* seems to be to give a clearer insight into Platonic conceptions. The 211 propositions are arranged in a scientific order; they begin in the homogeneity of the highest world and descend into planes of differentiation. They provide food for good abstract thinking and would prove admirable mental gymnastic, not altogether without a consequent expansion of the causal body. Those who are training themselves in the philosophic discipline will find this book useful. It is a book not only to be read but to be meditated upon.

B. P. W.

THE FIRST PRINCIPLES OF THEOSOPHY

The Individual and Reality. By Edward Douglas Fawcett. Longmans, Green, & Co., London. Price 12s. 6d. net.

This is a book of the greatest interest for philosophically-minded Theosophists. It follows the author's previous work, *The Riddle of the Universe*, after a lapse of about fifteen years, but—says the writer—it is not a continuation of that book but supersedes it. To treat its contents in a detailed review would require more space than we can devote here to the task, and the nature of such a review, critical as well as appreciative, would hardly be in its place here, as it would be purely and technically philosophical. There is, however, an aspect of this 'essay,' for which the author modestly disclaims the more solid title of 'treatise,' which is of special importance to our readers.

This is the fact that in its pages more or less extensive discussions are found on conceptions and doctrines familiar to us as Theosophists. We also find a profusion of names and books cited which are intimately connected with the Theosophical movement. In short the writer has thoroughly studied and takes into account all such theories of modern Mysticism and Theosophy as are connected with the problems which come up for discussion in the regular treatment of his subject. This is not only explicitly the case in Chapters iii. iv. and v. of Part III, where 'Death,' 'Birth,' and 'The Plurality of Lives' are dealt with, but also implicitly in many other places as in Chapter vi. of the same Part III, where 'The destiny of Individuals—the Evolution of God' is considered. The writer, in his preface, speaks in rather disparaging terms of certain of our conceptions. He says for instance: "I have endeavored to throw fresh light on the discussion of 'The Plurality of Lives,' have shown, I trust, in what respect current hypotheses, 'Theosophical' and other, are at fault, and incidentally, have urged that a 'religious-ethical device,' such as the doctrine of 'Karma,' can have no standing in serious philosophy." Still we think, if we are permitted to use the expression, that Mr. Fawcett's bark is worse than his bite. Instead of refuting the general conceptions he adduces a mass of carefully stated considerations and qualifications which cannot but be welcome to the philosophical Theosophist, as helps in the struggle for expression in clear and well-defined forms of the general principles which he (as a rule) accepts more or less intuitively. In fact, in so far as the book touches on problems which we may label as frankly Theosophical, we find on the one hand only an endeavor to discuss these in strictly philosophical and metaphysical language, or on the other hand criticisms of irrational deformities in their popular aspects. The writer will no doubt be surprised to find how many individual Theosophists who share his temperament will welcome his work as a valuable addition to Theosophical literature, compatible in its contents with other writings which contain only statements in the conventional forms of practical or ethical language. Indeed we are struck once more—as when reading so many other books of this type—by the fact that so many philosophers and metaphysicians, who clearly see through the *Mâyâ* of science or religion as forms of ultimately real statement of truth, yet fail to perceive the frailty of language in itself as an instrument for expressing and mirroring thought. We are asked in such cases to believe that this or that has been proved or disproved—yet what we find is that simply another *method* of description has been used or another point of view has been taken. Human nature is complex enough to produce the surprising phenomenon that one man may write a book, another compose music, yet another do deeds, and another again utter mystic exclamations, whilst yet the ultimate reality-value of all seems to be the same. Likewise the religious propagandist and practical proselytist may spread broadcast teachings in a profoundly unscientific, perhaps clumsy, perhaps incomplete and self-contradictory way, and yet say nothing else—except in appearance to those who do not see the essence in either case—than the careful and methodical thinker who polishes

es and chisels until his faultless utterances become brilliant with their smooth logical sequence and order. The value of a diversity of statement is to furnish contrast and thus a possibility of friction, of comparison, bringing about a better understanding or nearing-to-the-heart-of-it of each statement in particular. In Theosophical literature the philosopher and the metaphysician have had very little to say up till now. Therefore we welcome this book so heartily. The writer has undoubtedly derived from Theosophy, and gives it now back with rich gain. We find the work exceedingly *unregend*, suggestive. Of course we speak less of the more general philosophical parts which, though as forcible and thoughtful, have not the immediate practical bearings upon doctrines and conceptions with which Theosophists generally identify themselves. But we do not say therefore that we have read these portions with less interest or less appreciation. It is not our intention to enter into details in our review, to discuss for instance Mr. Fawcett's conception of 'palingenesis' against the popular one of 'reincarnation,' or of his 'compensations' as against 'karma'. We may say, in the merest passing, that the note on p. 122 on 'Occult Chemistry' seems to us hardly adequate and more or less out of proportion, somewhat superficial in fact, and that the note on p. 352 is still open to argument. But these and other matters only affect details. On the whole we record our great pleasure in having met this book, which we regard as a valuable contribution to philosophical (and, may we perhaps, say, Theosophical) literature. We recommend it most warmly to our philosophically-minded readers. They will find in it a host of valuable suggestions, and besides a forcible and useful critique of many—not always completely thought-out—beliefs current in our midst. It is an incentive to careful thinking, and a powerful instrument for the acquirement of perspective in our own thought-world, as well as for supplementing the more obvious meanings of our teachings with the rich profundity of more abstract mentality.

J. v. M.

A STUDY IN COMPARATIVE MYTHOLOGY

The Eagle and the Captive Sun, by Jnanendralal Majumdar, B. A., published by the Indian Research Society, Calcutta. Price, Rs. 3.

The value of this interesting work consists rather in the author's having collected and conveniently arranged the materials than in the conclusions drawn from them. That "the legend of the Eagle is a common heirloom of all branches of Aryan mythology," is not so new an assertion as it might appear from this book. But so far there was no elaborate study on the subject, whereas now the materials united for the first time leave us unable to doubt any longer as to the correctness of the thesis. It is a pleasure to follow the young author through

Greek and Norse mythology (chapter IV), then through that of the Iranians (chapter V), and finally that of the Hindus (chapter VI), which was also the natural starting-point of the book (Mahābh. I. birth of Garuḍa), and one willingly bears testimony to his having explored with thankworthy diligence the wide field of the enquiry though he has unfortunately overlooked one of the most important documents, viz., the so-called *Suparṇadhyaṃ* of the Rgveda (published by E. Grube, 1875, and reprinted in vol. 14 of Weber's *Indische Studien*).

We are also inclined to believe, with Mr. Majumdar, and in spite of the trend of the modern mythological school, that the legend of the Eagle is a solar myth. But we hesitate to accept his proofs for the identity of the Eagle with the constellation Aquila, and we are unable to endorse his third thesis, viz.: "That the legend contains references to the constellation Aquila which were true at least six thousand years ago in an Arctic home." All respect to the mathematical attainments of our author, but his proofs are a little too easy. Mr. Tilak's theory of the Arctic home, ingenious though it doubtless is, is further now from being generally accepted than it ever was. Its astronomical basis hardly counts any longer, and there is little hope that historical philology will ever agree with it, not to speak of other adversaries.

The Eagle and the Captive Sun is a nice piece of work which makes one wish that it should be but the first of a series of similar enquiries. But henceforth the author should adopt a fixed system of transliteration, for spellings like Garuḍa, Uchchaitisrava, Vivashwān, Kasyapa, are unpleasant to the scholar and bewildering to the layman; "Max-Müller" is not nice either.

F. O. S.

OUR PRESIDENT'S BIOGRAPHY IN GERMAN

Annie Besant. Eine Kurze Lebensbeschreibung von Chr. J. Schuver. Autorisierte Übersetzung aus dem Holländischen von H. Schouten-Deetz. Leipzig, Max Altmann.

Mr. Schuver's enthusiastic biography of Mrs. Besant has now been made accessible to a wider public by this German translation. It covers the period from October 1st 1847, Mrs. Besant's birthdate, to June 1904, thus carrying on the story several years further than is done in her well-known *Autobiography*. The book is written with much love and also with care, but is not an outcome of independent thought. We do not

¹ This has, of course, nothing to do with the hypothesis of the Arctic home of mankind, which appears to be very plausible. Nor even do we deny that the Aryans as such might have had an Arctic home, but only that the Indo-Iranian literature may be traced back to that time.

find any deeply conceived psychological analysis of the remarkable character it deals with; on the contrary external details are given too abundantly. As on p. 113 where, instead of merely saying "She visited thirty-five towns," he enumerates them all, filling eight lines with names of places; and similarly on p. 144 where we find twelve lines giving nothing but American towns. The whole of p. 172 is filled with a verbal reprint of an old lecture syllabus. The first part of the book is almost entirely, and in places verbally, dependent on Mrs. Besant's *Autobiography* and the second part is journalistic in its nature—rather superficial. The peculiar 'angle of vision' of the writer is that of the panegyrist and devoted admirer. As a result his little book, though welcome to many who themselves love and respect Mrs. Besant is yet a disillusion in not rising to the height of its subject. True, we find a mass of facts, of actions and movements recorded, and many an external detail noted; yet we do not feel we have come nearer to the mind of the living Annie Besant, we do not gain a clearer insight into the working of her heart, of her motives, and temperament, hopes, beliefs, doubts, struggles and successes. Thankful for what the author has given as labor of love, we yet await the real Boswell. The material execution of the book is very good, but a next edition has to be purged from the numerous typographical errors in proper names, as: Dr. Hollo (for Hallo); W. R. Fricke (for W. B. Fricke); Sir Lubbok (p. 75); Guro Nanak (p. 114); Guyānam (p. 133).

J. v. M.

SACRED BOOKS OF THE HINDŪS

The Aphorisms of Yōgā by Patañjali with the commentary of Vyāsa and the gloss of Vachaspati Misra, by Rāma Prasād, M. A. Pānini Office, Bahadurganj, Allahabad. Price Rs. 1/8.

Mr. Rāma Prasād, M. A., so well-known by his book on *Nature's Finer Forces*, has contributed to the 'Sacred Books of the Hindūs' a valuable recension of the *Aphorisms of Yōgā*, by Patañjali, with Vyāsas' *Commentary* and Vachaspati Misra's gloss. It should be welcome to the student of the famous *Aphorisms*.

A. B.

A NOVEL WITH A PURPOSE

An Astral Bridegroom, by Robert James Lees, London: William Rider and Sons, Ltd., 164, Aldersgate Street, E. C.

This is a disappointing book. It begins well, but fades away into a feeble argument against reincarnation.

A. B.

curse. The tale is widely distributed in Indian literature and can be traced back to the Rgveda. Dr. Watanabe gives an admirable account of its manifold ramifications in Brāhmanic, Buddhist, and Jain literature, and also adds a highly instructive graphic pedigree. Many questions on the Epics and Jātakas will find elucidation through this paper.

ACADEMICAL MAGAZINES

Vienna Journal for the Knowledge of the Orient, vol. XXIII
Nos. 3-4.

Leopold von Schroeder's recent work *Mysterium und Minus im Rgveda* begins to bear fruit. In a long article entitled 'The Suparṇādhyaṃya, a Vedic Mystery,' Johannes Hertel tries to show that the Suparṇādhyaṃya of the Rgveda, (relating to the story of the rape of the Soma by the mighty bird Garuḍa), is fully intelligible only if it be taken as a sort of mystery drama. Oldenberg's so-called Ākhyāna theory is rejected at length. Not a connecting prose more or less improvised, but a fixed dramatical action has to be thought of as linking the verses of this and all similar poems. Hertel's inquiry is concerned with the form rather than the contents of the Suparṇādhyaṃya. About the meaning of the mystery we are not informed by him, and that is, indeed, not his business. But let us hope that ere long somebody who is entitled to do so will treat from this point of view the Suparṇādhyaṃya, which is one of the grandest creations of the Indian mind.

Other Contents: 'Soṇḍri-glosses' by D. H. Mueller; 'The Trombones of Jericho,' by Paul Haupt; 'Miscellaneous Communications'. There is also a review, by M. Winternitz, of Bolling's and Negelein's splendid edition (Vol. I, Part 1) of the *Parīṣṭas of the Atharvaveda* which, far from being a mere appendage to the Saṃhitā, gives a complete sketch of the religious life of the later Vedic time from the standpoint of the Atharvan priest, and are of immense importance to the history of culture.

Journal of the Pāli Text Society. Volume for 1909

This volume covers nearly four-hundred pages and contains besides the Report, etc., three important articles: (1) a portion of the new Pāli Dictionary now under preparation, viz.: 'Pāli Words beginning with "s,"' by Sten Know and Andersen; (2) 'The Gāthās of the Dīgha-Nikāya,' by R. Otto Franke, being a concordance like the one of the Sutta-Nipāta published by the same author in the *Journal of the German Oriental Society*; and (3) 'The Story of Kalmāṣapāda, and its Evolution in Indian literature,' by Dr. K. Watanabe. As to the latter article, it deals, as is indicated by the name, with that curious tale of the cannibal king with 'spotted feet' (kalmāṣapāda), who was doomed to devour many human beings through a sage's

The Indian Antiquary, March, 1910.

The number opens with a lecture delivered in 1907 at the Wilson College, Bombay, by A. M. T. Jackson (one of the editors of the *Indian Antiquary*), on the 'Method in the Study of Indian Antiquities'. This is such a clear and comprehensive survey of all the various activities on the field of Indology that it is probably the very best introduction into the matter which has so far been written. It should be carefully read by all who intend taking up some of the activities in question, such as the comparing of manuscripts, enquiries into Indian history, etc.

Mr. Shamasastri continues his meritorious translation of Chanakya's *Arthaśāstra*. The present instalment comprises chapters 2 to 5 of Book VIII, and chapters 1 to 3 of Book IX entitled 'The Work of an Invader'.

There is further a specimen of the Kumauni Language communicated by Dr. Grierson.

DR. F. OTTO SCHRÄDER

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, March 1910. Mrs. Besant contributes the monthly 'Headquarters' Notes,' as usual full of vitality and optimism. Next an 'Address for the Admission of Members to the T. S.' is given. It was spoken by Mrs. Besant at one of the solemn old admission ceremonies into the T. S., well-known in India but quite forgotten in other countries. C. W. Leadbeater writes on 'How Past Lives are Seen,' a welcome and important statement in connexion with the commencement of the publication of the series of life-stories appearing in our present number. A pleasant little study on 'Prospero' is signed O. Under the heading 'Students in Council' notes of an elaborate answer by A. B. are published dealing with the problem of legitimate uses of thought-power. Miss Browning reappears once more with one

of her bright Adyar-sketches, this time describing 'Headquarters'. Eveline Lauder contributes a note 'On some unsuspected forms of clairvoyance'. Lastly we find a short 'Fairy tale' by G. L. K.

Theosophy in India, Benares, February 1910. First comes 'The Monthly Message,' then a reprint of B. P. Wadia's article on 'Svadesh and Svarāj' and next Mrs. Besant's Convention lecture on 'The work of the Theosophical Society'. Purnendu Nārāyaṇa Sinha continues 'He of the Venus Hierarchy, or Shukrāchārya' and Hirendranāth Datta discourses on 'The Bodies of Man'. Mazharullā Haidari contributes another Muhammadan story on 'Life and Death'. 'The Coming of the Master' is a poem by Unita. Lalubhāi P. Parekh begins an interesting article on 'The Great Philosophical Disputation'. News and notices and a further instalment of 'The Annual Report' complete the number.

The Central Hindū College Magazine, Benares, February 1910. 'In the Crow's Nest' gives the usual notes of the month. Here also we find Mrs. Besant's lecture at the recent Benares Convention on 'The Work of the Theosophical Society in India'. 'Courage' is a pretty Lotus-song. 'The Peace Scouts' is a reprint from an English paper. Then there is an appeal to Indian Princes and Nobles for financial help for the publication of a complete text critical edition of the *Mahābhārata*. A biographical sketch of 'The Hon'ble Mr. Justice Mahādev Govind Ranade' is reprinted from the *Ganga*. Miss A. J. Willson contributes her 'Science Jottings' and minor matter completes the number.

The Message of Theosophy, Rangoon, January 1910. Silacara writes on 'The Second Precept'. T. S. Nārāyaṇa Shāstri concludes 'Prayer'. 'Buddha, in the Light of *The Secret Doctrine*' is also concluded. The first elementary article from our own pages entitled 'The Meaning of Theosophy' is reprinted, and there are two reprints from the American *Theosophic Messenger*.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, January 1910. The translations of last month are all continued. Original contributions are "Frieslandish Flag" and another 'Adyar Letter' by H. v. W. Reviews, notes and official matters complete the number.

EUROPEAN

The Vāhan, London, February 1910. Ernest Wood writes a short account of the 'Annual Convention at Benares'. Book Reviews, Questions-Answers, News, Notes, make up the number; among these is a nice account of 'A Mystery-Play at Headquarters on the theme "The Mystery of Love is greater than the Mystery of Death"'.

The Lotus Journal, London, February 1910, opens with a admirable sketch of our good friend Mr. C. W. Leadbeter

penned by Basil Hodgson-Smith; two portraits illustrate the contribution. 'The Race to Be' by Elisabeth Severs and 'The True Theosophist' (unsigned) are short stories. 'Signs of the Closing Age'—our President's Glasgow lecture—is concluded. 'The Round Table' and 'Our Younger Brothers' Page' make up a good number.

Tietijä, Helsingfors, January 1910. 'From the Editor,' 'A Buddhist Legend,' 'Through the Mutable to the Immutable,' 'The Opponents of Theosophy,' 'Spiritualism and Theosophy,' are the original contributions. 'Beginnings of the Sixth Root-Race' (*Theosophist*), 'H. P. B. and the Secret Doctrine,' 'Truth or Fiction' (*Adyar Bulletin*), are translations.

Revue Théosophique Française (French), Paris, January 1910. This number contains translations: 'A Particular Aspect of the T.S.' by C. W. Leadbeter; 'On Revelations' by A. Besant and C. W. Leadbeter; 'The Return of the Christ,' by Weller van Hook; 'Twilight'. D. A. Courmes gives in 'Theosophical Echos' news of the spiritual movement in Paris.

Bulletin Théosophique (French), Paris, February 1910, contains usual sectional news, besides our President's closing speech at the Congress in Budapest; 'Order of Service,' is a useful note on the great necessity of unity in the T. S. in order to be a strong instrument in the hands of the Masters. A letter from Adyar is interesting.

Revue Théosophique Belge (French), Brussels, February 1910, contains a 'Continuation of Adept's Letters'; 'Apostleship of the Atlanteans' by Cornelius, gives an account of this race in neighboring countries; extracts from Mr. Leadbeter's 'The Beginnings of the Sixth Root-Race,' in the *Theosophist*; 'Present Work for Future days' by B. P. Wadia. Notes on Press-articles, Theosophical activities and bibliographical notes conclude this number.

Isis (German), Leipzig, April 1909. This number contains: 'Spiritual Darkness,' *Laws of the Higher Life* and 'Development of Consciousness,' by Mrs. Besant; 'Nature-Spirits,' by C. W. Leadbeter is concluded. An article on 'Masonry' by V. Bapt. Wiedenmann, and Theosophical and bibliographical notes close the number.

Mitteilungen (German), Cologne, January 1910, contains as usual only sectional news; but where so much is spoken of the difference between the teachings of Dr. Steiner and those we know ordinarily as Theosophical teachings, it is interesting to have the opinion of Dr. Steiner on this subject. He says, what our President has repeated so often, that Theosophy in all its whole aspects cannot be given by one person, and according to his way of development and his temperament each person expounds one of its aspects. As to the Christ Dr. Steiner says:

"Apparently there may be a contradiction, but we agree that the Christ—as to the way in which He will come back and the time, my knowledge differs from that of Mrs. Besant—will come back, and that those will recognise Him who have prepared themselves for it. The recognition ought to be emphasised more than the return. The case might be that men may have the Christ, but do not recognise Him, even if He were for more than three years with them."

Sophia (Spanish), Madrid, January 1910. With this number a new volume is begun, seventeen having now been completed. The Editor contributes on the occasion a leader called 'The Doctrine of the Logos'. Manuel Treviño y Villa follows with a brief biography of 'Mrs. Annie Besant'. Next comes from Mrs. Besant the Parisian lecture on 'The Future that Awaits Us,' published from shorthand notes by our good friend Raimond van Marle. We also find H. P. B.'s famous 'Practical Occultism'. M. Treviño y Villa, our talented Spanish brother, treats once more of an interesting Egyptological subject 'A Book of the Dead from the Greco-Roman Period'. 'Letters from Eliphas Lévi' are continued. There are, in conclusion, some notes and news items completing an excellent number of this ever ably and thoroughly well conducted journal.

Bollettino della Società Teosofica Italiana (Italian), Genoa, January 1910. The official organ of the Italian Section, published in Genoa, appears with this number in a new garb. The size has been enlarged and a renaissance design has been selected for the cover. The type inside is larger, but the arrangement of articles and paragraphs is rather heavy. The older edition both outside and inside was more compact and business-like. No doubt subsequent numbers will improve. After a short introductory by the Editor there is a full report of Mrs. Besant's December lectures on "Mysticism and Occultism" from notes taken by W. H. Kirby, who further contributes a letter from Adyar, the first of a series. We are glad to see a translation of the first of Mr. C. W. Leadbeater's Sixth Root-Race articles, which no doubt will cause comment in Italy and elsewhere, and this is anticipated by a small explanatory note by Professor. O. Penzig. Notices from Italian lodges, and the review of two books by T. F. conclude this number.

Theosophia (Dutch), Amsterdam, February 1910. In this number we find the continuation of *Old Diary Leaves* and a shorthand report of Mrs. Besant's lecture at the Hague about 'Races and Their Leaders'. Next comes a translation from Latin 'Curiositas Naturalis' of Linnaeus, a Swedish biologist of the eighteenth century, and an interesting translation from the *Scientific American* about the fourth dimension. This paper written by Lieut. Colonel Graham Denby Fitch won a prize of \$5,000. The 'First Born from Chaos' and 'How to Believe' are original articles.

De Theosofische Beweging (Dutch), Amsterdam, February 1910, has the usual official matter and reports of different propaganda tours and of the annual meeting of the Theosophical Educational Society.

AMERICAN

The Theosophic Messenger, Chicago, February 1910. Various interesting reprints and original contributions make up an excellent number. 'The Memories of Past Lives,' 'Co-operation,' 'Our Enemies, Our Creditors,' 'Words of Peace' etc., are short articles. C. J.'s conclusion of 'The Bhagavad-Gita' is instructive. 'A Link with Early Days of the T. S.' speaks of Major-General Morgan, whose portrait is given. Space forbids our reviewing this number replete with good things.

Revista Teosofica (Spanish), Havana, January 1910. This number opens with some official notices and continues with 'What the Christ Means to Me' by D. S. M. Unger, translated from the *Theosophic Messenger*. An interesting little paper on 'The Magnetic Influence of the Earth' follows, after which comes 'The Mystic Chord' by C. W. Leadbeater and a translation of a small article by W. V. H. An instalment on 'Force and Matter' continues the 'Theosophical Notes,' and a short account of a wonderful human magnet who can attract iron objects from a yard's distance, together with some thoughtful pages on the triple manifestations of the One, with useful references to the various Upanishats, terminate the number.

La Verdad (Spanish), Buenos Aires, January 1910, begins with an Editorial and has a reproduction of a photograph of K. Nārāyaṇasvāmī; next follows a translation of Mrs. Besant's lecture on the 'Deadlock in Religion, Art and Science'. Mrs. Cooper-Oakley's notes on the 'Comte de S. Germain' are continued. Some 'Psychical Experiences in London' with David Duguid as medium are illustrated by four photographs of the materialised entity. Arthur Arnould continues his articles on the Buddhist Religion, and Mario Roso de Luna discusses learnedly from the geological standpoint of the Hyperborean Continent. Some 'Questions and Answers' by C. W. Leadbeater, a short summary of the Theosophical Movement, the Quarterly Presidential Letter, a Review of Reviews, and a short set of bibliographical notices end a pleasant number.

AUSTRALIAN

Theosophy in Australasia, Sydney, February 1910. 'The Outlook' is followed by the second part of 'Life and the Minor Poets'. 'Karma, the Weaver', and 'Our Emotions and Creations' by W. G. John are both original and thoughtful contributions. Various notes and news complete a good number.

Theosophy in New Zealand, Auckland, February 1910. 'Physical Parity' by J. Giles is to be continued. Gamma writes on 'Sun in Virgo'; Miss Christie describes her visit to Kumbakonam. Children's pages and notes make up the number.

AFRICAN

The South African Bulletin, Pretoria, January 1910. 'The Editorial Notes' announce the discontinuation of this little monthly for which we are sorry. Our President's closing address at the Budapest Congress, and short articles on 'Quietism', 'Melancholy: Its Cause and Cure', and 'The Triple Karma' make up the number.

X.

A NOTE

Mr. James Allen, of the *Light of Reason*, Ilfracombe, states that in the article on the Drama in our February issue, by Mrs. Laura L. Finch, "there are sentences and passages taken word for word from my article entitled 'Justice in Evil' which was published in *Bibby's Annual* for 1909 and which is Mr. Bibby's copyright. Mrs. Finch's quotation from Maeterlink is also taken bodily from the same article, and is used in the same sense, preceding it with my words." It is probable that by some accident, inverted commas were left out either by the author or by ourselves. Mrs. Finch is a very well-known writer, was for years the Editor of the *Annals of Psychological Science*, and is a lady of the highest honor. She certainly had neither reason nor wish to take credit belonging to another. In at once publishing Mr. Allen's note, we know we are only anticipating her wish.

EDITOR

THEOSOPHY IN MANY LANDS

FRANCE

Paris, once more, has almost taken on her normal aspect, after having been literally a watering-place—a new Venice. It was indeed a strange and new Paris whose acquaintance we were called upon to make. Whole districts under water! Even the rich have not been spared by the flood which invaded the Boulevards and the great Avenues. For ten or fifteen days life was much complicated by the fact that it was almost impossible to get about; the tramways and the Metropolitan ceased to run, a great number of trains were stopped and big stations were under water. The postal service worked badly and at irregular intervals, as in the inundated districts it had to be conducted by means of boats and only once or twice a day. As to the suburbs, they have suffered even more than Paris herself, and they are the scenes of heart-rending and innumerable misfortunes. Thousands of people ruined—without homes, without fires.

It was good to see in these difficult times, on the one hand the calm, the philosophical resignation of the Parisian populace—no panic, and not a complaint or recrimination from those hundreds of workmen deprived of their living, who lined the side of the Quays and looked on in silence at the increasing danger; on the other, the good feeling of comradeship, of brotherliness, and of solidarity, shown by all classes.

Priests and Socialist officials were seen fraternising and co-operating in the same rescues. A multitude of motor-cars, bearing the red cross and occupied by great ladies, ran backwards and forwards at full speed, carrying provisions and clothes to the stricken districts. Life-savers were improvised for carrying provisions to, or rescuing, people in distress in fantastical boats, such as baths, tubs, etc. In a sense it was a unique sight. The disaster has given opportunities to many brave souls to distinguish themselves by their touching acts of self-sacrifice and devotion.

The site of the T. S. happily has not suffered by the floods. The cellars of the ground-floor were inundated and the fires put out, but, after scarcely any interruption, the lectures and classes were resumed with, if possible, more zeal than ever.

Thus, as Mrs. Besant said in her 'Sectional Letter,' the New Era has begun, not without troubles and difficulties. But

those troubles have been borne with serenity and cheerfulness by those who face the great Hope of the Future.

A.

ITALY

Reference has been made in past letters to the 'Modernist' movement in the Roman Catholic Church, which, at a certain point, provoked the famous Encyclical "Pascendi Gregis" from the Pope, and brought about severe restrictive and punitive measures wherever the strictest orthodoxy was infringed. It was never expected that the movement, as such, could withstand the powerful disciplinary authority of the Vatican, but many were interested to see how far the movement would affect the Church by its strong under-currents of earnest desire for reform and a greater liberality of views consistent with modern knowledge. Well, the two chief organs of modernism, *Nova et Vetera* of Rome and *Rinnovamento* of Milan, have ceased publication, but modernist ideas are not dead nor are their exponents silenced. The first form has been crushed and broken up, but Modernists themselves recognise that the reforms they desire can only be attained by patient and continuous effort, and by producing a series of transitory stages in the gradual change of opinion within the Church itself, especially among the younger members, until, in course of time, the whole mass of this enormously powerful organisation shall have been leavened by the formative process of the movement, which only then will be able to call itself properly such. Modernism is not dead; it is very much alive but in a latent form.

That some streams of new vitality are coursing in the veins of the younger Catholic clergy is evidenced on all sides, notwithstanding all repressive measures, and quite recently some young students in a seminary actually published a small pamphlet called *Salvation lies with us*, which, however ingenuous in form and youthfully ardent in substance, indicates the presence of a strong feeling and a desire for spirituality which are being smothered and suffocated under the blind and rigid dogmatism of the Church, but which, here and there, cannot help breaking out.

In the meantime the Jesuit organ, *Civiltà Cattolica*, continues its fierce articles against Theosophy, Theosophical teachings, and Theosophists—a true sign of how important they consider the movement. A recent article dealt with the 'Theosophical interpretation of the Atonement' from which it is evident that the writer had based himself on Mrs. Besant's *Esoteric Christianity*. While it is gratifying to think he, and probably others, have read the book, it is clear he has chosen to understand little enough of it; but the contrast between his reiterated and empty theological disquisitions and the simple big outlines presented from the Theosophical standpoint certainly should affect the reader strongly in favor of the latter.

That there is an increasing demand for books on thoughtful subjects in Italy is evidenced every day in the Publishers' notices.

The different Lodges in Italy are fast making good the loss in numbers to the whole Section by the withdrawal of the Rome Lodge. A number of new members are joining and it is hoped this will continue steadily through the year. A course of lectures has been announced to be held in Signor Turin's house in Turin by Signor Bulano, who will speak on the first Sunday in each month. The lectures are especially for people interested in, but not yet members of, the Theosophical Society.

The Annual Convention of the Italian Section will be held on the 25th and 26th March in Florence. That old and devoted member of the Italian Section, Signor Giovacchino Cavallini, who built a Theosophical lecture-hall adjoining his house for the Lodge-meetings, has, together with his wife, cordially invited all members of the Section to make his house their meeting-place for Convention, which is sure to be harmonious and fruitful of good work in the ensuing year.

W. H. K.

CEYLON

During the early part of last month, we had a very pleasant visit from the Rev. Mr. Scott-Moncrieff, M. A. (Oxon.), late of S. John's College, Auckland. Ceylon welcomed the Rev. Mr. Scott-Moncrieff with open arms. Buddhist and Hindū vied with each other in their enthusiasm. During the week that he was here he addressed three Colombo audiences, and kept them spell-bound with his cultured and thoughtful lectures. The press was very sympathetic, and Theosophy was very much *en evidence* among the Ceylon public during Mr. Moncrieff's visit. His lectures were much appreciated by all; thoughtful Christians writing to him expressing their appreciation.

'Olcott Day' was fittingly observed by the Buddhists of Ceylon in grateful memory of the President-Founder. The Buddhist Theosophical Society, which brought all the Buddhists of Ceylon together for united work to spread education among the Sinhalese Buddhists, performed the 'rites for the dead,' and Schools and Colleges which the Buddhist Theosophical Society founded were closed in memory of a great and good man. Various Buddhist Societies have since sprung up, and their origin is due to the Buddhist Theosophical Society.

The Hope Lodge is slowly forging ahead, and keeping Theosophy to the fore at Colombo. The public meetings held monthly and the Lodge meetings once a week are fairly well attended.

H.

I gather that before long I shall have to chronicle the birth of another child of the old European Section—viz., the T. S. in Scotland, which is now being formed. How the work has spread since Madame Blavatsky planted her Theosophical flag in London in 1887! The movement took root in one European country after another, but these offshoots were attached to London for several years until, one by one, they grew strong enough to sustain themselves. Thus the European Section shrank to the British Section, and the day is probably not far distant when we shall have to re-christen ourselves as simply the T. S. in England.¹

"One would think," writes an Edinburgh Correspondent, apropos of the Scottish Society, "one would think some barrier had been suddenly burst for so many Lodges to come into being; three of them had been centres for a long time . . . Our tie with our English brothers must be knit closer than ever; we must be united on every occasion possible." In Edinburgh they have now four Lodges; the Edinburgh Lodge whose key-note is Science, the Orpheus Lodge, key-note Art, Drama etc., the Olcott Lodge, key-note Propaganda, and the Orient Lodge, key-note Philosophy and Comparative Religion. The Edinburgh Lodge has still further added to its reputation by giving a recital of extracts from Wagner's *Ring of the Nibelung*, with an explanatory commentary by Mrs. Frank Baily. Theosophy deepens the understanding and therefore the appreciation of the music-drama of this Master-Musician in a wonderful way.

A report of the vigorous work in Dublin is to hand. On February 9th, a Reformers' Club was opened with every prospect of success before it, at the home of the Dublin Lodges of the T. S. A large company listened to speeches on Social Reform, Dietetic and Hygienic Reform, Progressive Thought, Progressive Science, and on the following evening the first public meeting of the Irish Lodge of the T. S. was held and Mr. J. H. Cousins delivered the first of three lectures on "The Mythology of Ancient Ireland". Other lectures and classes are also in full swing and we gather that a Lodge is being planned in Belfast. The President's visit to Ireland last autumn has evidently been like sunshine on the mountains; the snow is melting and already the music of the torrents is beginning to fill the air.

In England the chief event of the month has been the Joint Conference of the Northern and Southern Federations at Birmingham. Delegates and members from places as far separated as Edinburgh and Glasgow, Folkestone and Plymouth, were present, and, for the first time in the history of the British Section, the Executive Committee held its meeting out of London, thus affording an opportunity for the Representative Council of the Section to meet members in the provinces. — Mrs. Sidney Ransom

¹ See first paragraph in Watch-Tower.—ED.

presided over the Federation meetings and delivered a public lecture on Theosophy and Christianity, as well as an address to members on "Some Glimpses of Indian Life," illustrated by slides from Indian photographs in her possession. After the preliminary business meetings on the first day, a vigorous discussion took place on "The Applications of eastern and western Ideals to Theosophical Work."

On the second day, after an E. S. meeting, quite a large party assembled for dinner, and later in the afternoon again for tea, as the guests of the Birmingham Lodge, and it was felt that the opportunities thus afforded for meeting and talking together without having to hurry away to too many meetings were valuable.

Our organising Lecturer, Miss Codd, has had a useful stay in Lancashire where there are now six Centres and one Lodge at work, and the promise of several Lodges in the near future. Three new Lodges have been formed during the past month, including one at Oxford, which is in able hands. The work of a good Lodge in this University town may be very far-reaching.

In London, in spite of bad weather and many counter-attractions, the audiences at the Sunday Evening Popular Lectures have been most satisfactory, scarcely an empty seat being visible and the book-stall being well patronised. Many enquirers have attended the lectures and have shown a deep interest in the broad principles of Theosophy, while a vigorous questioning has followed each lecture.

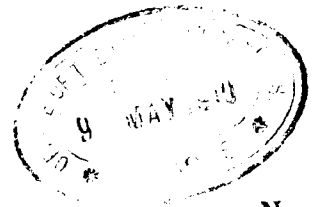
I am glad to report that the admirable work done by Mr. Dunlop in issuing once a month, in *The Christian Commonwealth*, a Theosophical Supplement, is to be continued for a year. This month the size of the supplement is doubled and its interest and importance correspondingly increased.

H. W.

ERRATA FOR THIS NUMBER

p. 923, 7th line from top for *Alector* read *Hector*.

p. 929, 6th line from bottom for *Wife*: read *Husband*:



Vol. XXXI

No. 8

A CREED

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise.
Another mother gives him birth.
With sturdier limbs, and brighter brain
The old soul takes the road again.

Such is my own belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust,
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

* * * * *

And I shall know, in angry words,
In gibes, and mocks, and many a tear,
A carrion flock of homing-birds—
The gibes and scorns I uttered here.
The brave words that I failed to speak
Will brand me dastard on the Cheek.

And as I wander on the roads
I shall be helped and healed and blessed;
Dear words shall cheer, and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread
In this long war beneath the stars;
So shall a glory wreath my head.
So shall I faint and show the scars;
Until this case, this clogging mould,
Be smithied all to kingly gold.

JOHN MASEFIELD in *The Pall Mall Magazine*

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is very good to receive from South Africa news that the appeal to South African Theosophists, made in my Presidential Address at the last Convention, is bearing fruit, and that Mr. Polak's strictures in his article in our present issue are already becoming out of date. Mr. Cordes, our good brother in Phoenix, Natal, writes that at a banquet given in honor of the Rev. Mr. Doke, the Champion of the Indians, the new General Secretary of the T. S. in South Africa, Mr. Nelson, and the Vice-President of the Johannesburg Lodge both spoke out strongly against the action of the Transvaal Government; the Secretary of the Lodge followed suit, and about a dozen Theosophists were present. Three other officials of the Lodge, Mr. Kallenbach, Mr. Isaac, and Mr. McIntyre, and also Mr. Kitchen and Mr. Ritch are working for Mr. Gandhi, the last-named now in England; Mr. Cordes is active in Phoenix, and Miss Knudsen has shown much friendliness to the persecuted Indian leader. Henry Gaskell—the *nom de plume* of a leading Theosophist—is writing in a Maritzburg paper against the indenture system, now condemned by the Indian Government, and Mr. A. Hersoll is working in Natal. Mr. Cordes says that practically all the workers for the oppressed Indians have drawn their inspiration from Theosophy. That is as it should be.

* * *

It is satisfactory to see that, in Europe, some of the doctors are raising their voices against inoculation and its train of evils. At a public meeting held by the Medical League for the Abolition of Vivisection, Inoculation and Vaccination, Dr. Stenson Hooker in the chair, Dr. Appel read letters of sympathy from Dr. Hadwen, Sir James Thornton, Dr. Hartmann, Dr. Bilfinger and Dr. Kleinschrod. Dr. Valentine Kuaggs reported that in his own practice the diphtheria serum was useless, and that the best results were obtained by attention to diet and hygienic conditions. Dr. Houghton urged vigorous action against the Acts which authorised some of the evils against which the League was arrayed; a resolution was passed: "That the widespread and increasing practice of inoculation in Hospitals and other Public Institutions is disastrous to the public health and a bar to the progress of medical science." "Science falsely so called" is the worst foe of true science.

* * *

Mr. Graham Pole, the General Secretary of the T. S. in Scotland, writes very hopefully of the prospects of Theosophy in Northern Britain. He sends lists of the lectures to be delivered by the eight lecturers who have started on a propagandist tour; eight lectures are to be given in each of the four cities—Kirkcaldy, Dunfermline, Aberdeen, and Dundee. Evidently the fields in Scotland are whitening to the harvest.

* * *

A very large and influential meeting was held in the Town Hall, Calcutta, on March 25th, under the presidency of Mahārāja Sir Prodyot Kumar Tagore, to consider the proposal to found an Imperial League for the Protection of Animals in India. The proposal was carried unanimously, the Chairman being charged with the duty of selecting a Committee to draw up the necessary constitution. The Imperial League will be incorporated, and the first step will thus be taken in the great work due to the

enthusiasm and self-sacrifice of the Hon. Mrs. Charlton. In years to come, when the League is a power in the land, it will not be forgotten that the Theosophical Society, and the two great meetings in Madras and Calcutta, presided over respectively by H. E. Sir Arthur Lawley, the Governor of Madras, and Mahārāja Sir Prodyot Kumar Tagore, were the foundation stones of the building. Mrs. Charlton made a brief, but interesting and eloquent speech proposing the foundation of the League, showing its necessity and explaining its scope. I had the pleasant duty of delivering an address on the general subject.

* * *

It is very good to hear that the Municipality of Trichinopoly has passed a resolution assigning to the local T. S. a large vacant site, to be converted into a park attached to the Lodge. The T. S. is being more and more recognised in India as a body devoted to the interests of the public, and rendering ungrudging and unselfish service.

* * *

The idea that I have put forward from time to time, during many years, of an Imperial Council, which should be composed of picked men from all parts of the Empire, seems to be slowly making its way into men's minds. Sir Pieter Bam has a good article on it in *The Daily Mail* of March 10th; he proposes as a first step that a Convention of one hundred members should be held, fifty from the British Parliament, eight each from Canada, Australia, New Zealand and South Africa, and eight from the Crown Colonies and India—forty in all; the remaining ten to be chosen by the King. These should discuss and settle some permanent scheme. The plan is eminently practicable, and though some objection might be raised to details, the main idea should be welcomed on all hands.

A mistake, which I regret, has been made in the title of Shramana Ekai Kawaguchi's book on Tibet. I named it *Three Years in Tibet and Nepāl*, and did not know that the last two words of the title had been dropped till I read Mr. Waddell's ill-tempered review of it in the *Asiatic Society's Journal*. Mr. Waddell is the only critic who reminds one of Disraeli's definition of a critic; his two reviews—the one just named and one in *Nature*—are the only discordant notes in the chorus of praise in the English press, which has had but cordial welcome for the narrative of the adventurous monk. As the *Daily Chronicle* remarked, the writer has "given us an insight into the religion, character and political ideals of the Tibetans which is, in many respects, unique," and "tells a story of quite absorbing interest". It is a pity that a journal of such repute as that of the Asiatic Society should open its pages to a review so malicious and unjust as that of Mr. Waddell.

* *

A League for the Protection of Animals is being formed in England, under the title: 'The Knights of the Empire League for the Protection of Animals.' 'The Knights of the Empire,' I understand, is an Order in which the old ideals of courage, self-control, courtesy, protection of the weak, which in old days won the golden spurs, are adopted as a rule of life in modern times, with adaptation to modern needs. Leagues for specific objects may be formed under it, and it has been suggested that the Sons and Daughters of India Order might be linked up with it. The Secretary for the Protection of Animals is Mr. Oscar Greig, Pensile House, Nailsworth, Gloucestershire, England.

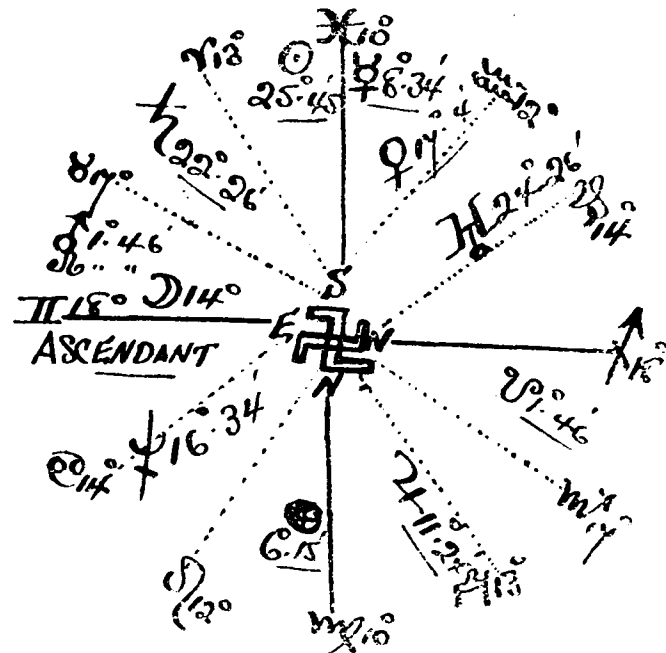
* *

I have been visiting a few towns, accompanied by the Hon. Secretary of the C. H. C., Babū Bhagavān Dās Sāhab, with a view to strengthening the educational movement fostered by the Theosophical Society in India. At Allahabād, Pandit Moti Lal Nehru, a well-known Kashmiri

gentleman, generously assumed the responsibility of raising a necessary additional Rs. 2,400 for the current year, and is forming a Committee of Kashmiris in the United Provinces, to raise further funds for the Shri Pratāp Hindū College, Shrinagar. At Gwalior, H. H. the Mahārāja Scindhia, a very capable and energetic Ruler, became a Patron of the C. H. C., as did his mother, the Dowager Mahārāni. He also gave a definite promise of financial aid, and as H. H. has just given Rs. 100,000 to Aligarh College, and another Rs. 100,000 to Sir John Hewett for Allahabād University, we may reasonably hope that he will not do less for his co-religionists in the C. H. C. H. H. the Mahārāja of Bikanir has also become a Patron of the College, and has given me a cordial invitation to visit his State. From Gwalior, after four Theosophical lectures, very largely attended, we went on to Alwar, where the young Mahārāja is devoting himself to the duties of his high office with great diligence and capacity. He is arranging a scheme for primary education in his State, and H. H. of Gwalior is also devoting much time and thought to the elaboration of a scheme which shall leave no child in his State uneducated. This spreading interest in education among Indian Chiefs is of fairest augury for the future.

Below we give the horoscope (cast by Mr. Alan Leo) of the new student's quarters, the Foundation Stone of which was well and truly laid according to Masonic rites by Mrs. Annie Besant on the 17th March. The formal opening of the Masonic Lodge took place at ten and the brethren then gathered in the hall and formed in procession. The long line was a very striking sight, as Masons of all grades from the 33° to the E. A. fell into their places. The officers carried the necessary objects; a Pārsi brother bore the sacred fire. A halt was made at the new *Theosophist* Office, which was formally declared open by the President; then on to the site of the new building, where at the stone stood Mrs. Besant our President, the

Deputy of the Supreme Council of Universal Co-Masonry, with her two chief officers. The sun shone bright and clear, and into the silence accompanied by the solemn Masonic knocks came the words: "Except the Lord build the house, their labor is but lost that build it." After a stirring invocation, a box containing the *Madras Times* of the day, a coin and some precious stones, was placed in the cavity made ready to receive it, and then mortar was spread for the stone, which was slowly lowered. Corn and salt were scattered, oil was poured, and lastly the fire was laid on the stone, and each time the Very Illustrious Sister uttered the appropriate invocation. Then the procession returned in the reverse order and the long line marched home and closed the Lodge.



Date 11 A.M. 17th March 1910. Rising Sign Gemini. Ruling Planet Mercury. Mercury, accidentally dignified. Moon rising separating Square Mercury; trine Venus; trine Jupiter. Sun culminating Sextile Uranus. Saturn Sextile Venus. Proceeding Commenced with ascendant trine Jupiter, and ended with above influences. Moon rising in *Second* decanate of Gemini separating from the trine aspect to the benefic Jupiter, and applying to trine Venus.

B. P. W.

MYSTERIOUS TRIBES

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 828)

CHAPTER V

ON the barren summit of Peak Raṅgasvāmi stands deserted their only temple. The whole of their religion consists of ceremonies, the meaning of which they have lost long ago. This peak is their Mecca; twice or thrice a year they make a pilgrimage to it in order to propitiate the major part of their own Brāhmanical gods. According to Colonel Ochterley, the Commander of the Blue Mountains district, the Baḍagas are one of the most timid and superstitious tribes in India. . . . They live in continual dread of evil spirits, by which they believe themselves to be always surrounded; the same abject fear assails them at the mere thought of a Kurumba. The terror which the Ṭoḍas inspire in the dwarfs these, in their turn, inspire in the Baḍagas.

Let us now listen to what the experienced Colonel has to say about the poor Baḍagas in his learned work on *Superstitions*.

Kurumbas; and they have recourse to the Todas in order to make them stop these wicked spells by some counter-conjuration of their own. This silly superstition is widely spread, not only amongst the Badagas but also amongst the other Nilgiri tribes. In consequence of it Badagas have often been summoned before the law-courts on the charge of murdering Kurumbas wholesale as well as on that of burning their villages. In any such cases it is well-nigh impossible to induce other tribes to give evidence against the Badagas. As soon as the Kurumba is the victim and the Badaga the guilty person the prosecutor has to face the reluctance of the witnesses to speak out, and the murderer must be hanged with great precautions and without much publicity in order not to excite the people unnecessarily. The terror of the Badagas and of the other Nilgiri tribes is comprehensible to some extent, as their religion teaches them that the gods become angry if men, cattle and crops are damaged by the spells of a Kurumba or of some other sorcerer, and that in order to appease them the culprit must be sacrificed to the god of revenge. But how explain the terror which the Todas inspire in some of the natives, not hill-men in this case, but inhabitants of the plains? Perhaps we may surmise that it is the logical consequence of the superstitious worship with which the Badagas regard them.

Despite all this the Badagas do not hesitate to call in the aid of the Kurumbas if they want some unclean and lawless business done. In such cases they address themselves, through the mediation of the dwarfs, to imaginary evil spirits which are said to stand at the beck and call of the Kurumbas."

The facts mentioned by Ochterley are correct, though he does not give any details about the sorcery, in which he energetically disbelieves. Be that as it may; there is one fact at least which the British are compelled to admit—the fact that no Toda has ever been involved in any "unclean" business. The help which the Badagas could not hope to get in such cases from the chivalrous and high-principled Todas, they demand from the Kurumbas, who willingly grant it if sufficiently remunerated for their trouble.

Abnormal and contradictory as the feelings of the Badagas for the Kurumbas prove to be, they are highly interesting from the psychological view-point. The Badaga hates the Kurumba; he is terror-stricken in his presence; and yet he continually requests his services; for greed and covetousness overcome his innate fear, and make him transgress

the command of the Todas not to have recourse to the sorcerers for unclean purposes. No sowing takes place, no business of any importance is undertaken by the Badagas without the help of a "black conjurer;" this being their designation for a Mala-Kurumba.

In spring, at the time of sowing, the Kurumba must sacrifice a kid or a cock (invariably of black color) in the field; he has to sow the first handful of corn, while muttering certain mantrams, to consecrate the work. In order to secure a good crop the Kurumba must be the first to harrow the field; he must cut the first sheaf at harvest time or pick the first fruit.¹

Further on the author endeavors to show in a kind of learned dissertation the reason of so strange a superstition. Thus we read on pp. 65 and 66:

"The Kurumba is ridiculously small in size. His lean figure looks like a skeleton. His thick hair is uncombed and tied together in a knot on the top of the head. His whole appearance is loathsome, and fully accounts for the silly fear he inspires in the timid Badaga. If the latter meets a dwarf unawares he bolts as if he saw a wild animal.² If he does not succeed in escaping the viper's glance of the sorcerer he returns home immediately and submits to the inevitable with the helpless resignation of one condemned to death. He has all the ceremonies prescribed for moribunds performed over his person, divides the small possessions he may have amongst his relatives, and lies down awaiting death. And then (the mere thought makes one's blood boil!) between the third and the thirteenth day after the fatal encounter he really dies."

The author proceeds to say:

The power of his superstitious imagination is so strong that it infallibly kills the poor devil within the given space of time. . . . I have still to mention another widely-spread superstition with regard to the Todas. They possess, in the opinion of the other tribes, greater magic power than the Mala-Kurumbas, but they are recognised as good sorcerers, who will never hurt anyone.

Between these two tribes the Badagas fare as badly as an ass standing in the stable between two horses. They have to pay

¹ *Statistics of the Nilgiri tribes of 1886* pp. 62 and 63.

² The author should have added that the Badaga only bolts from such Kurumbas as are inimical to him. He has no reason to fly from any others. But if a Kurumba has a spite against someone he is really dangerous, as will presently be shown.

tribute to the Todas as a sign of homage, and also to the Kurumbas, if they will not see their crops destroyed. Besides this the Kurumbas have acquired considerable knowledge of the properties of roots and plants during the centuries they have lived in the Nilgiri woods. Government has ascertained this fact, as far as it was possible to investigate their lives. They also treat such patients as the Todas decline to deal with,¹ though, in this case it often happens that they kill them: not by sorcery or ill-will, but simply by vegetable poisons and wrong treatment.

By this learned exposition every "superstition" becomes as dead as mutton. We have read in the preceding chapter the account given by Mrs. Morgan, as well as the case of Mr. Betten. In the following pages an incident will be related which is very similar to the Betten affair, only that it has a different issue. If a superstitious imagination alone has the power to kill a poor frightened devil in the course of a given space of time, how will Colonel Marshall explain the following case, which happened quite recently and is widely known all through the Nilgiri?

The Anglo-Indian Barā-Sāhab only meets the dirty and semi-savage Mala-Kurumba in the jungle, nine times out of ten while hunting. Therefore in this second case also the collision between the British and the Kurumba arose about an elephant.

The hero of this story was a man fairly high in Government Office. He was considered a lion in society, and I believe that his family is still in Calcutta, where his young widow lives in the house of his elder brother. Mrs. Morgan was particularly fond of her, and for this reason I shall not this time give real names as I did in the Betten case. I have promised not to do so, although everyone who lived in Madras when the incident happened will know whom I mean if he hears the story.

Mr. K. (as we will call him) had gone out hunting in the company of some friends, several Shikāris and a large retinue of servants. Only after an elephant had been killed was it noticed

¹ Drunkards with poisoned and impure blood. See Chapter III of this book.

that the knife with which to cut out the animal's tusks had been forgotten. The elephant was therefore left under the charge of four Badaga hunters, to protect it from the attacks of wild beasts, while the rest of the party went for lunch to a neighboring settlement. After two hours the hunters intended to return with the knife.

This programme seemed simple and easy enough. Yet on his return Mr. K. found some difficulty in connexion with it. Seated on the elephant were about a dozen Mala-Kurumbas busying themselves with the tusks. Without deigning even to look at the high official they declared off-handedly to him that the animal had been killed on their ground and that they therefore considered it as their property. It was indeed true that their huts were only at a distance of a few paces.

The wrath of the haughty Englishman is easily imagined. They must go quickly, he told them, else he would have them whipped by his servants. The Kurumbas laughed impudently and continued to cut round the elephant's tusks.

Now Mr. K. called on his servants to chase the dwarfs. But vain was his command, none of them stirred.

They all stood with their eyes to the ground, shaking with fear and pale as death. Several, the Badagas amongst them, took to flight and disappeared in the jungle.

The Mala-Kurumbas were still seated like insects on the back of the elephant. At this juncture they looked impertinently at the Englishman, gnashing their teeth and apparently inviting him to make good his threat.

With a yell of rage Mr. K. jumped from his horse, while the chief of the Kurumbas—the very incarnation of sin—leaped on the elephant's head, where he began to dance about, making faces, gnashing his teeth and barking like a jackal, shaking his fists and waving his deformed head to and fro, and finally, stretching his dwarfish body to its full height, he stared with basilisk glances at all those present, and screamed:

"He who first touches our elephant will think of us soon, on the day of his death, and will not live to see the new moon."

The moon was then in its first quarter. The threat was apparently useless, for Mr. K.'s servants stood motionless like stone figures.

Mr. K. had enough of it. He now began to lash innocents and culprits alike. He made for the Kurumba, caught him by the hair and threw him on to the ground at some distance. He then began to whip the other Kurumbas, who were sticking like vampires to the ears and tusks of the dead animal. They quickly bolted, but stopped at about ten paces distance from Mr. K., and did not withdraw their eyes from him while he was cutting out the tusks. This is what Mr. K.'s servants reported later.

Having finished his work, Mr. K. ordered his servants to carry home the tusks, whereupon he was about to remount his horse, when his eyes again met those of the Kurumba chief.

"The look of this monster reminded me of a disgusting toad It made me feel quite sick" Thus he told his friends at dinner on that same evening. . . . "I could not constrain myself," he added in a voice shaking with repulsion, "and gave him a further thrashing. . . . The dwarf, who till then had lain motionless on the spot where he fell when I hurled him on the ground, now quickly

jumped up, but to my surprise he did not run away. He only withdrew a little and continued to stare at me."

"You should have controlled yourself, K." one of the guests said. "These fiends avenge themselves if offended."

Mr. K. roared with laughter.—"My Shikāris told me the same gruesome tale," he said. "They slunk home like people who carry their death-sentence in their pocket. . . . They fear the look of the Kurumbas. . . . stupid, superstitious people that they are! We should long ago have enlightened them as to the impotency of those looks. As for myself, this famous basilisk-glance has only improved my appetite."

And so he went on the whole evening ridiculing the superstitions of the Hindūs.

The next day Mr. K., who was an early riser—like every one in India—slept until noon under pretext of having over-exerted himself the previous day. At night he began to feel violent pains in his right arm.

"That's my old rheumatism taking hold of me again," he said. "In a few days it will be gone."

The second morning he felt so weak that he could hardly move, and on the third day remained in bed altogether. The doctors could not diagnose any illness. He had not even any fever; he suffered only from an inexplicable weakness and a strange feeling of lassitude in all his limbs.

"It is as if I had lead instead of blood in my veins," he complained to a friend.

The appetite aroused (according to him) by the basilisk-glance had disappeared all of a sudden, and he suffered greatly from insomnia. No soporific drug had any effect on him. Within four days the hale and athletic Mr. K. changed into a skeleton. The fifth night—which he spent sleepless like all the previous ones since that fatal

hunting day—the residents of the house and the doctor sleeping in a room next to his were suddenly awakened by the screams of the patient.

“Drive this dirty monster away!” he yelled. “Who allowed the beast to enter? What does he want? Why does he stare at me like this?”

Pulling together his last strength he seized a heavy candle-stick and threw it at the apparition, visible to him alone. The candle-stick smashed a looking-glass.

The doctor said it was all raving. Mr. K. screamed and moaned until the dawn, assuring every one that the Kurumba he had thrashed was standing at the foot of his bed. Towards morning the apparition vanished, but Mr. K. maintained his assertions.

“That was no raving,” he stammered in a feeble voice. “The dwarf did come in somehow or other. . . . I saw him distinctly, it was no hallucination.”

On the following night he saw no one, though his condition had become worse and he rambled a good deal. The doctors were at their wit’s end, and finally came to the conclusion that it was one of the many inexplicable cases of Indian jungle fever.

On the ninth day Mr. K. lost his speech; on the thirteenth he died.

If “a superstitious imagination has the power to kill a poor illiterate devil within a given time” what power killed the well-bred and unprejudiced gentleman?—“A strange coincidence!”—“A mere chance!” people make answer. Well, everything is possible; only there are so many such cases of “strange coincidence” and “mere chance” recorded in the Nilgiri chronicles that their number is even more striking than the facts themselves. Before coming to any conclusion our sceptice would therefore do well to consult people like General Morgan, who have lived

many years in these mountains and have witnessed such cases more than once.

It is said that the fear which the Kurumbas inspire in all the neighboring tribes opens wide the door to all kinds of superstitions. So far so good. But it is wholly unsatisfactory to explain this fear as being solely caused by their dirty and repellent physique, for many of the Kotas and the Irulas and, for the matter of that, even of the Badagas are as dirty and sometimes more repellent than the dreaded dwarfs. True, it has happened that men have died of fear and of the power of their imagination, but it would scarcely be fair to consider such exceptions as the rule. The problem lies rather in the fact, supported by the unanimous testimony of many British people, that no native and specially no Badaga ever remained hale and sound when once he had encountered the basilisk-like glance of an angered Kurumba. All natives agree that in such cases there is but one hope—to ask the Todas for assistance within the first three hours after the incident has occurred. Provided their Teralli gives permission, it is an easy thing for any Toda to draw the poison out of the victim’s body. But woe to him who is at too great a distance from the Todas to reach them within three hours! woe to him also whom, after due examination, they decline to treat. Such are doomed to die.

The fact that if the Todas undertake the treatment the bewitched person is always cured, whereas he dies if they refuse to assist him, proves that the sorcery of the Kurumbas is something very real.

But how to explain it?

The men of science and the sceptic do not find it difficult to deal with the matter. They either say that the facts, which we have given, are not proved, or else they deny them altogether. It is thus that they meet every discovery which they have not made themselves. In this way they deal with hypnotic and mesmeric phenomena. They prefer

any hypothesis, however improbable, coming from a scientific source to a truth not sanctioned by one of the craft. It matters not to them if their hypotheses will only do in theory and split on the horn of the first dilemma if applied to bare facts. They tell us: "These things are as mythical as the legends of antiquity; all that you say about the witchcraft and the sorcery of the Mala-Kurumbas is pure nonsense."

"But we can prove what we advance."

"Oh, don't bother! we should in no case believe it, as modern science does not, and the general public sides with the latter."

(To be continued)

DEATH DEFIED

There dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the house of life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?"
But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on through the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

T. B. ALDRICH



ADVICE FROM A MASTER

[The following letter was written by the Master K. H. to a member of the T. S., by whose permission it is now published for the first time. We print it with the hope that the advice so graciously offered will be taken to heart with gratitude and that our members will endeavor to live more and more in the spirit of the earlier days of H. P. B., a spirit which, indeed, is already so much leavening the Society.—Ed.]

strength that the work may lean upon you, and the surrounding victims of ignorance learn from you the cause and remedy of their pain.

If you choose, you may make your house one of the most important centres of spiritualising influence in all the world. The power is now concentrated there and will remain, if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow-members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting.

New members should be taken in hand at once from the first by older members especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings.

There is a strong disposition to slur over the ceremony of Initiation in such a way as to make no serious impression upon the mind of the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of Initiation are a standing insult to every regular Chela and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise for you?

If every Fellow took for his motto the wise word of a young boy, but one who is a fervent Theosophist, and repeated with "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught and old members always recollect that this is a serious affair the Society is engaged

in, and that they should begin the work as seriously by making their own lives Theosophical.

The Journal is well begun and should be continued. It should be the natural complement of that of the S. P. R., which is a bag of nuts uncracked.

Your Branch should keep in correspondence with all the others in Europe; the Germans can help you, the others need your help. This is a movement for all Europe, not for London only, remember. The American members are under great disadvantages and have had until now, since the Founders left, no competent leaders. Your Branch can and should help them, for they are your neighbors, and the Headquarters have already too much to do in other quarters. A Chela will be detailed to answer general questions, if the Branch deserves assistance. But remember we are not public scribes or clerks with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit these private notes to be forwarded as freely as hitherto.

Time enough to discuss the terms of Chelaship when the aspirant has digested what has already been given out and mastered his most palpable vices and weaknesses. The present is for the Branch, addressed to you as its officer. You have accepted an important service, the financial agency, and done wisely. Such aid was very much needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications and to have them translated into other languages, when worthy of it. Intentions, you may tell your fellow-members, and kind words count for little with us. Deeds are what we want and demand. The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence

the tendency towards spiritual suicide can be checked. The theory of vicarious atonement has brought about its inevitable reaction—only the knowledge of karma can offset it. The pendulum has swung from the extreme of blind faith towards extreme materialistic scepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your karma have drawn each and all of you into this Society as to a common focus, that you may each help to work out the results of your interrupted beginnings in your last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realise that this would be the same as to say that effects come without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of your present associates and greatly helped by the mutual sympathy and aspiration.

Blessings to all—deserving them.

It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. Try to realise that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity. Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is expected of you; one who does his best does all that can be asked. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood.

THE MISSION OF THE THEOSOPHICAL SOCIETY

A LECTURE BY THE REV. C. W. SCOTT-MONCRIEFF, M. A.

(Late Warden of St. John's College, Auckland, N. Z.)

WE are living in the midst of a changing world, and just because we are in the very midst of the changes that are taking place we do not appreciate their significance as easily as will our successors of a generation or two hence. It may perhaps be useful to consider some of the changes separately. The world is changing, first of all, in this—that it is becoming one. It is becoming physically one in an entirely new way. Telegraphs and telephones, railways, steamships and airships of various kinds are making a new world before our eyes. Travel becomes daily easier, safer, and cheaper. A great message, a great idea, any important piece of news can be presented, within a few hours at most, by thousands of journals before the eyes of millions of readers. Why dwell on such obvious truths? Because such facts, being so obvious, fail to impress on us their full significance. Let us compare with this world of to-day the world of even eighty years ago. It is safe to say that no change so great, taking place within so short a period, has ever been witnessed in the history of this planet.

Coinciding with, to some extent helping forward, to some extent springing from, this physical oneness, we find a growing oneness in thought.

Science knows no limitations of race and nationality. Its votaries, in so far as they are truly scientists, inhabit an atmosphere far above the dust-storms of national animosities and the fogs of theological prejudice. Or again, consider a movement such as the Esperanto movement. This particular movement may succeed or fail. But its significance is not

to be judged by its success. It is important for this reason, that all those who identify themselves with it and devote to it their time and energy show, by the very fact that they have done so, that they have caught a vision of what human brotherhood, realised, might mean for the world, and that they have begun to think and to care and to plan for the world as a whole, as one State, one city, one family. There is now in our midst an ever-increasing number of people who have transcended the limits of race and religious prejudice, and in their persons, in their lives and thinking and endeavors, the world may be said to be becoming conscious of itself as one. Through such people a new 'world-consciousness' is manifesting itself. If now we consider special departments of thought we shall see there how we are living in a changing world.

Consider first the religious thought of the world. Travel, study, the discoveries of archaeologists, the labors of scholars, have made available for the man of education a vast mass of information with regard to the past histories and the present teachings and practices of the world's great religions. Religious exclusiveness, religious bigotry, are now for ever impossible to all intelligent men. I do not say to all clever men.

Although few can be scholars or archaeologists, the result of the researches of such men is co-operating from the outside with the inner impulses of the upward-striving Spirit in humanity, to produce a new sense of Brotherhood in the great religions of the world. Christianity, Hindūism, Buddhism, Muhammaḍanism, are showing signs of reform, of new life and vigor. The new spirit of Brotherhood is shown by instances such as these. The authorities of a Hindū State in India provide Christian and Muhammaḍan instruction for the Christian and Muhammaḍan pupils in their schools. Similarly Muhammaḍan authorities in another place have given facilities for Christian and Hindū teaching. Let us turn to Christianity, the religion of the world's most progressive races. A new spirit is moving and striving in the Christian Church,

too, long marked by a peculiarly bitter intolerance of and contempt for the other great religions. We can see signs of this in two great movements of the day, that movement in the Roman Catholic Church which is called Modernism, and that movement in some of the Protestant bodies which has received the name of the New Theology. Take up *The Christian Commonwealth*, a journal representing the New Theology movement in England, and you will find there a new spirit, a new breadth of view. You will find articles written by men who dream dreams and see visions, men who aspire after a world-religion, a spiritual unity of mankind, men who recognise in all the world's great religions expressions of the one underlying Ancient Wisdom. Christianity is now in a state of upheaval and unsettlement. It is now beginning to make that readjustment of its doctrines, that enlargement of its vision, required by that vaster conception of the universe which modern science has compelled the West to accept. The old teaching of a world 6,000 years old, of Jehovah as the bigoted and blood-thirsty tribal deity first of the Jews and then of the Christians, the nightmare nonsense of eternal punishment as the penalty for unbelief or as the consequence of one poor life on earth, doctrines such as these are being relegated to their proper place, a museum of theological curiosities.

Before the eyes of the theologian, as of the scientist, of to-day there spreads a vision awful in its magnificence. Boundless fields of space, endless ages of time, infinite vistas of spiritual evolution, countless Hierarchies of spiritual Beings, unerring Justice, perfect Harmony, irresistible Law: it is by framing and meditating upon conceptions such as these that he offers truest adoration to the ineffable One, the Mystery behind all Manifestation.

And, as in these last sentences I have already suggested, not only are we in presence of a changing Religion: we witness also the spectacle of a changing Science. Thirty or forty years ago Religion and Science were at war with one another. There were faults on both sides. There was a

'scientific' orthodoxy, as unreasoning and as prejudiced as any theological orthodoxy. And, just as Religion lost its hold over many of the best minds of the day by its refusal to 'face the facts,' so Science failed to supply the place left vacant by Religion by refusing, in the persons of most of its representatives, to face and to study the facts. The facts of religious experience, the higher consciousness in man, those facts commonly called psychic phenomena, these the 'orthodox science' either ignored or met with materialistic explanations that would not explain. But now a great change is accomplishing itself. In what is called 'Psychic Research' Science, penetrating the veil of the seen, is beginning to recognise and to study the vast unseen world that lies everywhere about us. Which of us dare set bounds to the change in the world's thought that this research must bring about? Science at present, as Sir Oliver Lodge has said, is like a player seated at the key-board of some great organ, almost afraid to pull the stops and touch the keys, in awe of the mighty music that may burst forth.

Now, what do all these changes mean? Weigh them well. The growing oneness of the world, physically and in thought, as if in preparation for the reception of some great and universal message, the new spirit of unity, of brotherhood among the great religions, the new scientific conceptions of law and order permeating Religion (especially the religion of the West, for to the eastern religions they are not new), this wonderful, slow, but irresistible spiritualising of scientific thought—what do these things suggest? May we not believe that we do indeed stand at the dawning of a new day, that a new civilisation, a new race is coming to the birth? The 'cranks,' the 'faddists,' the 'heretics' of to-day will be recognised to-morrow as the pioneers of that better age. What matter if here or there, in this thing or that, they are extravagant or one-sided? No man, yet chained by the fetters of personality, can mount to the heights which give the universal vision. Let us look not at their errors but at the truths for which they stand. They are preparing the

way for that new civilisation which we may not describe in detail, but of which we can surely say, judging by the signs already visible, that it will be a civilisation purer, more self-controlled, more spiritual, more humane, more tolerant and brotherly than our civilisations of to-day.

The eating of flesh-meat, the drinking of alcohol, will become, for intelligent men, more and more things of the past. There will be a new medicine; fewer drugs and fewer operations will be resorted to. Increasing employment will be made of the finer forces latent in our nature. Our treatment of children and of criminals alike will be altered. Education will replace 'cramming,' reformation 'punishment'.

And now how is that civilisation to be inaugurated? If we study the records of the past, among the great laws which emerge clear, this is one: that every new civilisation, every social and political movement, has been preceded by a spiritual movement of some kind. And further we can see that all the greater civilisations have at their origin a definite spiritual impulse, a Sage, a Founder, a Teacher. And so now there are many who look for that spiritual impulse to be soon given which will, after centuries of toil and struggle, result in the establishing on earth of this new civilisation.

There are many throughout the world, men of different races and religions, men looking from different points of view, who look for the coming of a Great Teacher. So to-day in India wandering preachers foretell the near coming of the Jagat-Guru, the World-Teacher. The thoughtful Buddhist, if you press him, admits that the coming of Maitreya Bodhisattva may not be far off. The Muhammadan looks for the appearance of a great Prophet who shall reconcile the religions of the world. Different Christian preachers and sects proclaim the near coming of the Christ and the end of the age. And then again, from the standpoint of a thoughtful man of science, a writer like Sir Oliver Lodge hails the near advent of a great Teacher, the sound of whose approaching footsteps some ears are already quick to catch.

Can so universal an expectation remain long without fulfilment? And what if all are right? what if the Lord Maitreya the Bodhisattva, the World-Teacher, the expected Prophet, the Christ, of whose Second Advent some Christians yet cherish the hope, be one and the same Teacher, Guide, Inspirer of the whole world's spiritual life, Wisdom-Truth, Lord of Love and Compassion, He whose name is Kindness?

And now if you have followed me so far in the survey I have attempted to give of the world's changing thought, scientific and religious, I think you will agree with me that, if there be indeed such a Teacher, such a Great One, one who is not the private possession of any separate religion, but the Light of the World, and if in very truth He be coming soon, the nature of His work, when He comes, may be summed up in these words: "The reconciliation of the great religions with one another, and the reconciliation of religious and scientific thought".

The great religions must be led to see their essential unity, their common origin and common aim, by being led to see and to study those facts of spiritual science on which all their doctrines are based; and by being brought to acknowledge and reverence that great Brotherhood of Teachers, the Guardians of Mankind, from which have come forth at different times the Founders whom they respectively worship.

And, further, Religion, Science and Philosophy must again become, as they were in the past, One.

Men want, and especially men in the western world want, not dreams, not vague aspirations, not apologetics, however clever or spirited, not a faintly trusted "Larger Hope". They want the definite, orderly statement of those great laws of the spiritual life which are as inevitable, as irresistible, as any laws of the physical world. What the world needs and what men here and there, inside and outside this Theosophical Society, have found, to the unending comfort of their souls, was the clear realisation of that

.... Law which moves to righteousness,
Which none at last can turn aside or stay;
The Heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!

Men want the great teachings of Reincarnation and Karma, the possibility and the eventual certainty for every human soul of Christhood, the Beatific Vision, Moksha, Nirvāṇa—the name matters not, the thing is the same.

And now, if this is to be the essence of the Teacher's message, the reconciling of religions with one another, the reconciling of Religion and Science, the establishment of righteousness by a fresh proclamation of the Good Law; now do you not see, now do you not understand, what is the mission of the Theosophical Society? It is to prepare His way, to make His paths straight. For His message is the message of the Society. His work is its work, the work it began thirty-five years ago, the work in which it has already achieved so much, the work of reconciling the religions with one another and Religion with Science. That work it has carried on by the proclamation to modern ears of that ancient science, that supreme science, the Science of the Spirit and its vestures, the science whose goal is the knowledge of the Eternal, and which for many centuries past has been known in the West by the name of Theosophy. Theosophy is not Christianity; it is not Buddhism, nor Hinduism, nor Zoroastrianism nor Muhammadanism: and yet it is all these, for it justifies, and explains, and reconciles them all.

Theosophy is the friend of all religions and far, far more than the friend. It is the mother of them all, the Ancient Wisdom, the One Religion, Religion itself, Science of Sciences, the one all-embracing and all-satisfying Philosophy.

world the glories of the Ancient Wisdom. And best of all shall we have done it whenever we have pointed men, not to a ready-made bundle of truths, however convincing to the reason, but to the one Way by which Truth may be found and known, and possessed for ever—the Way of the purified Heart, the disciplined Will, the mind that is concentrated and controlled.

For this is the crowning Message of Theosophy, and this, we may believe, will also be the crowning Message of the Teacher, when He comes, that, while civilisations rise and fall, race after race comes into existence and passes away, religions come and go, philosophies and sciences change their forms, that Spirit, that Life, that Self, which called them all into being, remains for ever, eternal, unshakable, unchangeable:

Never the Spirit was born; the Spirit shall cease to be never;
Never was time it was not; end and beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit for
Death hath not touched it at all, dead though the house of it
[ever;
[seems.

That Self, that Spirit, are you. That Self, that Spirit, am I. The night is far spent, the day is at hand. Let us arise and live worthily of that Divine Self within us.

LET US FORGET

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet,
The pride with which some lofty cue disdained us,
Let us forget.

BROTHERHOOD: AS UNDERSTOOD IN SOUTH AFRICA

Ecce Africa semper aliquid novi. Whilst Theosophists in Australia are busy proclaiming the Brotherhood of Man, and are in the van of the movement whose object is the overcoming of racial feeling and color prejudice, the mitigation of the fate of the Asiatic peoples dwelling in that vast Island-Continent, and the removal of the slur imposed upon the proudest nations that the world has known, nations that have given birth to the Great Teachers, the Elder Brethren of mankind, it cannot truthfully be said of the Theosophists of South Africa that they have, as a body, placed themselves on the side of the weak and striven to protect them from shame and defend them from ruin. The principal member of one Theosophical Lodge, for instance, is an ardent protagonist of the doctrine of race-segregation, believing that the spirit of Brotherhood more readily reveals itself in the atmosphere of a ghetto-ridden country, that fraternity will be achieved by the keeping of the European and non-European races of South Africa asunder. The theory is, indeed, a remarkable one—that the surest way to create friendship amongst men is to keep them as strangers to each other; that the speediest way to induce men to love one another, to appreciate each other's good points and to make allowance for mutual weaknesses, is to emphasise differences and dissimilarities, and to place the men in such a situation as to make it impossible for the good points to be observed and appreciated, and for the weak ones to be understood and tolerated. Another South African Lodge will not permit the admission of non-Europeans to membership, a decision that has resulted in the resignation, by way of protest, of at least one European member, whose apprehension of the elements of Theosophy did not include racial differentiation. And if Theosophists are

not agreed upon the treatment that should be accorded to non-European races in South Africa, it is not to be wondered at if the general body of Colonists fail to realise the teaching of the Sermon on the Mount, and to arrive at a fair and reasonable understanding of the race question. Let us examine briefly the treatment that is being meted out to the Indian community resident in the sub-continent. Its history and phenomena should furnish room for comment upon what is, perhaps, one of the strangest experiments in the evolution of the spirit of Brotherhood that it is possible to imagine.

There are, in South Africa, at the utmost, a lakh and a half (150,000) of Indians, men, women, and children. And this population, comprising less than one-sixtieth of the total South African population, is practically stationary, save for annual increase due to the introduction of Indians by means of a State-aided organisation contrary to the desires and interests of the already resident Indians. It will be remembered that, quite recently, an Act of South African Union was passed by the Imperial Parliament, based upon the considerations of racial distinctions, and, for the first time in the history of the Mother of Parliaments, the bar-sinister of color-disfranchisement and race-disinheritance was imposed by its direct legislative enactment. The South Africa Act provides for the union, not of South Africa, but of the two white races of South Africa. Whilst, for instance, a European may move freely from one part of South Africa to another, the Act of Union provides that all legislation of a restrictive character as regards non-Europeans, in force at the commencement of the Union in the various Provinces, shall so remain until removed by the Union Parliament. Thus, by reason of existing anti-Asiatic legislation in the Transvaal, a Natal-born Indian will be prohibited from entering and residing in the neighboring Province, though both territories are henceforth to be regarded as integral parts of a common union. Such is the fate, for example, of Mr. Joseph Royeppen, an Indian Christian, born in Natal, a barrister-at-law and a Cambridge graduate.

Each South African Colony has its own code of anti-Asiatic laws. Natal, which has, of its own volition, an Indian population of 118,000, exceeding in size the European community, has covered its Statute-Book with anti-Indian enactments. The Natal Indians may be divided into two classes, each coming under its own type of legislation. On the one hand, there are those who have gone to the Colony at their own expense, either in a commercial or a professional capacity; on the other, there are those who have been introduced into the Colony from India (and their descendants) to work under contract for European employers during a fixed period.

The first class enter South Africa subject to the provisions of the generally applicable Immigrants' Restriction Act, a measure that has been taken as the type of similar legislation in the Cape Colony, Australia, and British Columbia. In each of these territories, culture and not race is the legal test. As will be seen later, Orangia and the Transvaal alone have adopted an exactly contrary policy. If the immigrants are able to pass a severe test in a European language (if Yiddish be included as a European language), they are allowed to enter Natal. This provision excludes all the great Indian vernaculars, the classic languages of Asia, and the culture arising out of these. Thus, a learned Samskr̥t paṇḍit or a revered Persian scholar would be refused entry into Natal because he could not pass a matriculate's test in English! The result of this legislation, in practice, is to deprive the resident Indians of the possibilities of vernacular teaching, which is a crying necessity, and of the permanent services of their spiritual guides who, according to the canons of South African culture, are uncivilised and illiterate. Natal and the Cape Colony would have excluded Moses of Asia, Jesus of Asia, Muhammad of Asia, Buddha of Asia, Shankara of Asia, Confucius of Asia, because they could not pass a South African culture test. Orangia and the Transvaal would have excluded them because of their race, because they are Asiatics!

An Indian trader in Natal is required, with all other traders, to apply for a trading licence to an official, known as a licensing-officer, who is the servant of the Municipal body or licensing-board, composed usually of the Indian's commercial rivals. Until recently the law permitted the licensing-officer to use his arbitrary authority, and in obedience to his employers' unwritten behest he not seldom deliberately refused to grant the licence, even though it were for an old-established business. The only appeal allowed by the law was to the official's employers, who generally upheld his pre-arranged decisions, with the result that numbers of honest Indian traders have been ruined by the stroke of a pen for the enrichment of their European trade-competitors. Recently, however, the right of appeal to the Supreme Court has been granted in cases of renewals, but refusals of new licences and transfers of existing ones are still unappealable. Thus, a Natal-born Indian, desirous of starting life as a trader, may find the road barred to him by a point-blank refusal to issue the necessary licence, and it is, accordingly, open to the European community to decide what occupation an Indian may or may not adopt; whilst the holder of an existing licence may be deprived of the fair market-value of his business because he may not be able to transfer to another Indian.

In the year 1896, in order to please the reactionary South African Republic, the Natal Indians not already on the voters' roll were excluded from the political franchise, and were assured that, in future, the European members of Parliament would be trustees of their interests, whilst their possession of the Municipal franchise would be preserved intact. Comment upon this is supplied by the fact that in 1908 two measures were passed by the Natal Parliament which, had they received the Royal Assent, would have ruined every Indian trader in the Colony within ten years; and, in 1906, another measure was passed contemplating the Municipal disfranchisement of the Indian community on the ground that its members did not possess

the political franchise, a result that would have been achieved but for the intervention of the Imperial authorities on another point.

Last year regulations were published denying to Indian children the possibility of education in any Government Institution, beyond the age of fourteen years. On the pretext of economy a blow has thus been struck at the intellectual development of an already badly-hampered section of the population. Indians are excluded from the Civil Service, and the highest Government post that they can occupy is that of a badly paid interpreter or teacher, and Indian teachers are deprived of the benefits of the recently created Pension Fund. Although Indian labor has redeemed Natal from becoming a desert and has turned it into a fruitful garden, the Unoccupied Lands Act confines "beneficial occupation" to lands in the occupation of a European owner, whilst Indian lands have to pay a four-fold tax. The Indians in the ceded districts of Utrecht and Vryhew are subject not only to the burden of Natal's anti-Asiatic Laws, but also those of the old South African Republic existing in 1899. Indian children, in Durban, whose parents are rate-payers, are not permitted to play in the Municipal paddling-pools. Indians have even been forbidden to cremate their dead in certain places. Thus, from the cradle to the grave, they are made to feel the burden of race-inferiority, of race-hatred, and color-prejudice.

The second class of immigrants come under the indentured labor laws of Natal, and are subject to infinite harassment. They come originally under a five years' contract, believing that their destination is an earthly paradise, a land flowing with milk and honey. So it may be, as a result of their labor, but the Natal Colonists have disobeyed the injunction against muzzling the ox that treadeth out the corn. The Indian Emigration Act of 1908, whilst providing that forty women shall emigrate with every hundred men, does not insist that these women shall be the female relatives of the men, and the resulting immorality is not quite an unexpected revelation to those who are at all acquainted with

the indenture system. Whilst, too, the Natal Protector of Indian immigrants is required, when allotting laborers to employers, not to separate families, nothing binds the employer to respect domestic ties, and sometimes unscrupulous employers, in order to punish or put pressure upon their employees, send husband and wife to different estates. A shocking case was recently reported, where husband and wife were allotted to a certain employer, on whose estate was a sirdar who made immoral overtures to the woman. She sought the aid of her husband, who complained to the employer, but without result. The sirdar thereupon brought various charges against the man, and when, a second time, the latter complained of the sirdar's lawless attentions to his wife, the employer had him flogged and removed to another estate, leaving the woman to the mercy of the sirdar, who took her to live with him. The employer then had a marriage registered between her and the sirdar. Time passed, children were born, and then the sirdar engaged his services and those of the woman to a new employer. Then, for the first time, the Protector became aware of the irregular marriage, and, apparently without inquiry, instituted criminal proceedings against the woman for bigamy! She was convicted and fined; her fine was paid by the sirdar, who took her away with him again. Her husband has thus lost his wife and she her honor.

Another aspect of the treatment of laborers by some employers (fortunately, such employers are exceptional, very many being humane, Christian gentlemen) is revealed by the following horrible case. An Indian employee assaulted the wife of his employer. The assault was not a serious one, though the punishment (a common one for Indians in Natal) included flogging. The employer applied for permission to witness the flogging, but his request was naturally refused. On the expiry of the sentence, the Indian was sent back to his employer, under escort. The latter, having secured him in a room alone, knocked him down and cut off the lobe of an ear with his pen-knife, in order, as he

afterwards explained, that he might mark the laborer, as the latter was no better than a sheep! Such acts of brutal cruelty are, of course, not common, but they occasionally happen, whilst minor assaults are most frequent, the numbers being so great, and the 'desertions' arising out of them so numerous, that one magistrate has declared that the lives of Indians would not be worth living if the law did not protect them (which it seldom does), whilst another remarked that these cases were becoming too frequent, and he must make an example. The indenture laws are so framed as to be generally in favor of the European employer and against the Indian employee. The result is found in the high suicide-rate and the number of convictions for 'desertions'. The suicide-rate amongst the Natal indentured Indians averages, for the last five years, fourteen times the rate for India, the figures being 551 and 37 per million respectively. On one occasion it rose as high as 661 per million, or 261 per million higher than it was recently for Paris, with its abnormal suicide-rate. The rate for indentured Indians in Natal varies from two to five times that among free Indians, who are burdened with unbearable taxation. Statements to this effect have been publicly made, but they have been systematically ignored. An independent criticism of the attitude of the employers towards their indentured servants is to be found in the recent report of the Natal Education Commission, which charged the employers, almost without exception, with grave dereliction of duty, in failing to provide elementary education for the children of their employees, and called upon the Government to secure this provision at the cost of the employers.

At the expiry of the indentures, three courses are open to the laborers. The first is to return to India. But in many cases, they were ne'er-do-wells in India, whilst in others, they have become demoralised in South Africa and do not care to go back. Then, too, outcasting must often be faced, or, at the best, strange faces, friends lost, and a new life to commence. In any event, it is only the most fortunate who

can afford to return to India, and official figures show that the average adult savings per returning immigrant do not exceed Rs. 130 after five years' severe physical strain—a mere nothing upon which to start life afresh, when the old vim and vigor are lost. The second alternative is to re-indenture, which means a return to semi-slavery. We are officially informed that Indians re-indenture, not because they desire to, but because they have no other option but to starve. Of 300 returned emigrants arriving at the port of Calcutta, in 1908, who re-indentured, as many as 220 came from Natal, but of these, only 47 were prepared to return to that Colony. The last alternative is to remain 'free' in Natal. But the Colonists have here supplied a deficiency of Nature, and require that all those Indians introduced into the Colony after 1895, if males of the age of sixteen years and upwards, and females of thirteen years and upwards, and their children of these ages, shall pay an annual tax to the State of £3 (Rs.45), out of an average monthly wage not exceeding Rs.18, in addition to a poll-tax of Rs.15 imposed upon every male of the age of sixteen years and upwards, rent, rates, food, clothing, licence-fees, and other dues. Thus is freedom taxed in Natal. Liberty must be paid for; equality is a vain dream; fraternity does not exist. The effect of this legislation, according to two unanswered petitions to the Natal Parliament, is that families have been desolated, husbands have deserted wives and have taken sometimes to dishonest practices, and some of the women have been tempted to barter their virtue. And as if this were not enough sin upon the public conscience, the Natal Indian Immigration Commission Report urges the continued introduction of Indian contract labor, as without it most of Natal's industries would stagnate or be ruined, but states that, at the expiry of the contracts, the laborers should be repatriated. Indian labor is demanded; the Indian is regarded as an undesirable. In this manner is a policy of pure greed and undisguised materialism advocated! An effort is, accordingly, to be made to reduce the Indian laborers to the position of machines, whose only use is to add to the worldly wealth of their owners.

The condition of the Indians in the Orange Free State, the neighboring Colony, is somewhat different. Orangia has the least proportion of the South African Indian population, for the following reason. About the year 1893, the then resident Indian community, chiefly traders, had managed to arouse the trade-jealousy of their European rivals, who made representations to the Government to the effect that the Indians came without their wives, that their religion taught them to regard women as soulless and Christians as natural prey, and that they brought with them loathsome diseases. Accordingly, it was urged that they should be got rid of. This was promptly done, and the whole Indian population was expelled, bag and baggage, without compensation, and Indians have never been permitted to return, despite Imperial pledges to the contrary, except in a menial capacity. There are, in Orangia, probably not more than 100 Indians, cooks, waiters, or body servants, who are classed, legislatively, with the aboriginal natives. The following incident eloquently testifies to the state of mind of some colonists on the Indian question. Last year, a certain Indian woman endeavored to enter this Colony, but was stopped by the authorities, who investigated the matter. Meanwhile, the Local Chamber of Commerce got wind of the arrest, and urged the woman's entry should be prohibited. But the Government had discovered that she was born in Orangia, was brought up there, had gone to the neighboring Colony of Natal to get married, and was now returning. Accordingly, there were no legal grounds for her further detention or exclusion. Nothing daunted, however, the Chamber thought that another attempt at exclusion should be made, and summoned a special meeting. One member (who is also a member of the Colonial Parliament), as evidence of the degree to which he was imbued with Christian feelings of Brotherhood, advanced the following remarkable argument against the admission of this unfortunate woman: "If we admit her, she may, in time, become the mother of a number of daughters, who, in their turn might give birth to children," and thus, in his opinion, the door would be opened to flooding the Colony with a horde

of undesirable Asiatics! As no practical suggestion for her exclusion was forthcoming, this Indian woman was eventually permitted to enter without further molestation.

The Cape Colony justly prides itself upon the liberality of its color policy. Europeans and non-Europeans alike, possessing the required qualifications, are eligible for Political and Municipal rights, and the Cape delegates fought hard to preserve these for their colored population at the recent South African Convention. But under the Act of Union, an Indian possessing the political franchise at the Cape, loses it if he goes to Natal. It may be of interest to learn that one of the leading South African Theosophists, to whom reference has already been made, considers it consistent with his Theosophical beliefs to start a campaign whose object is to deprive the non-European Cape voter of his franchise. Charity, it is said, covereth a multitude of sins. So, apparently, may Theosophy at times! There is no direct anti-Asiatic legislation at the Cape, if the anti-Indian Municipal regulation of East London, reducing the local Indian community to a status lower even than that of their own aboriginal native servants, be excepted. Nevertheless, two laws operate harshly against Indians in particular. The first is the Immigration Law, which, in addition to its education test, contains no definition of domicile, but requires Indians, who may have been resident in the Colony for years, have built up flourishing businesses, and even have their families there, to take out permits to return, if they desire to proceed to India, and these permits are limited to a period of three years. Thus a premium is placed upon fraud and dishonesty. The Licensing Law, too, has ruined hundreds of Indian hawkers and pedlars, who have even been refused permission to collect outstanding debts, whilst transfers of licences have become almost impossible, because of refusals being practically unappealable. One of the principal members of the Cape Ministry has condemned this legislation in unmeasured terms, declaring that it was the only instance of the creation, by virtue of the Statute Book of a civilised country (he evidently excluded Natal from

the ranks of civilised countries!), of a bench of biased judges, and that he would exert himself to the utmost to secure its repeal.

For years, the Transvaal has been the most reactionary of all the South African territories (if Orangia be excepted) in its Indian policy. In 1885, a law was passed, directed against the native races of Asia, including "the so-called coolies, Arabs, Malays, and Muhammadan subjects of the Turkish Dominion". Thus, a specific religious disability was imposed by the Republican Government State, which, it will be observed later, was re-enacted by the British authorities in 1906. The law provided that all Asiatics, without exception, should pay a special entrance fee for the privilege of entering and trading in the Republic; they might not acquire political or civic rights, they were forbidden to hold fixed property, such as land or business and residential premises, save in special locations or ghettos set apart for them, and they were liable to segregation in such locations, "for sanitary purposes". These provisions still hold good, except that the first has been changed for the worse, though the above discriminating and degrading legislation "formed part of the British case against the late South African Republics". After the Anglo-Boer War, it was thought that these disabilities would be removed. Instead, they were added to and intensified. Wholesale charges of fraud were levelled at the Indian community, who indignantly repudiated them, and demanded a public enquiry. Their petitions and protests were ignored and they were condemned unheard. The Registration Law of 1906 was passed as a punishment. Containing the old definition of Asiatic, it required compulsory registration, under conditions savoring of criminal associations, of the whole male Indian community. In the same year, General Botha, who is now Prime Minister of the Colony, declared, in an election address, that if his party were put into power, he undertook to drive the 'coolies' (Indians) out of the Colony in four years. This law was thereafter used as an Indians' Expulsion Law. In 1907, a further statute was added, the Immigrants' Restriction Act, which, together with

the earlier Act, completely excluded all further Indian immigration. Indian professional men and University graduates, priests, Indian members of the Viceroy's Executive and Legislative Councils and of His Majesty's Privy Council, Indian judges and noblemen, are excluded from the Transvaal, not because they could not pass a culture test, but because of their Asiatic birth. As Indians, they are branded as undesirable and become *ipso facto* 'prohibited immigrants,' being classed with illiterates, criminals, paupers, lepers, prostitutes, procurers and lunatics. Naturally, the resident Indian community declined to accept religious insult, personal degradation, communal indignity, and national dishonor, and took a solemn oath not to submit to this legislation, declaring their intention of submitting themselves to the law's penalties rather than accept the shame that it was sought to put upon them. They offered passive resistance. They accepted the rôle of martyrdom, preferring to suffer in their own persons, rather than bring suffering upon others. They opposed the spiritual force of their own self-sacrifice to the brute force of the Transvaal Government's methods of violence. The stand taken by the Transvaal Indians during the last three years is a magnificent vindication of the power of the highest in man's nature. These suffering people have fought almost unaided against a large surrounding hostile population. They have undergone 3,000 sentences of rigorous imprisonment, some having gone to gaol seven or eight times for conscience' sake. These prisoners have included boys under sixteen years and old men of nearly seventy. In prison they have been treated as though they were aboriginal native felons, being fed on Kaffir diet, resulting in partial starvation and severe illness. Ill-treatment in gaol has been common, and one young man died from its effects, combined with exposure and neglect. Many Indians have been deported to India without trial, their wives and families being left totally unprovided for. Half the Indian population has been driven from the Colony. Hundreds of businesses have been ruined and many families are destitute, the women being dependent upon communal charity. The

total expenditure on the campaign during the last three years has exceeded a lakh and a half of rupees, whilst the business loss far exceeds half a crore.

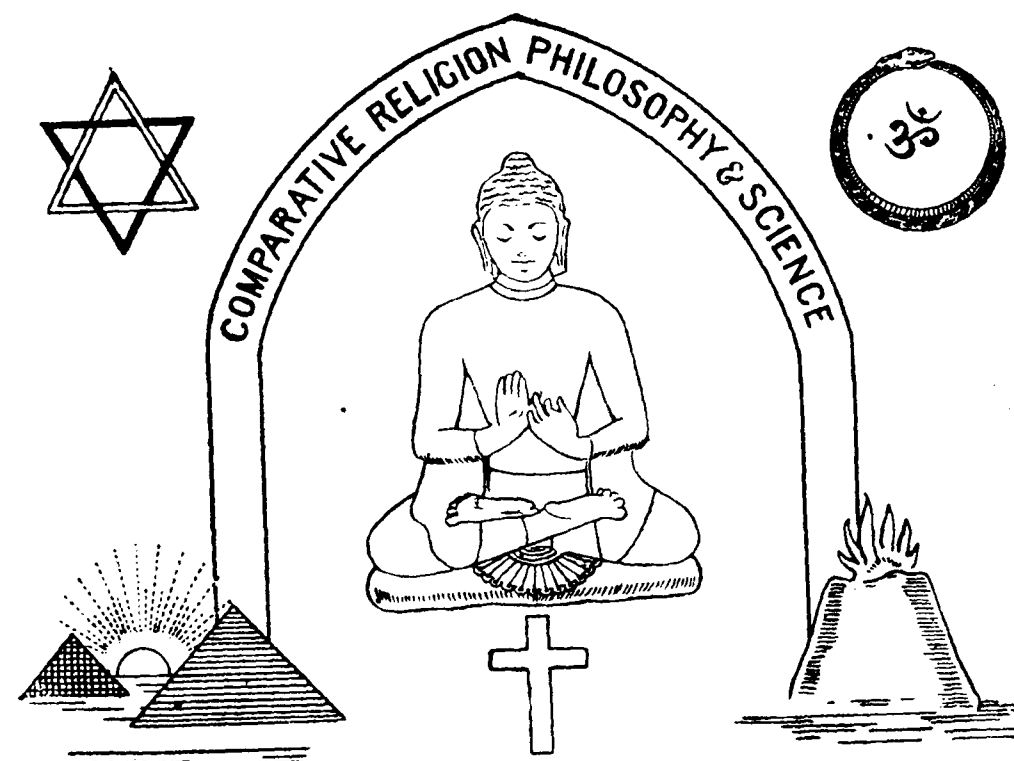
Three outstanding features may be remarked in this struggle. The first is the unity of creeds, castes, and races. Hindûs, Muhammadans, Christians, Pârsis, have united in a bond of real Brotherhood, and it is only because of this union that the community has not been crushed out of existence. To these have been added Jews, Buddhists, and Confucians. The followers of every great religion derived from Asia have been privileged to take part in this essentially religious struggle. The second is the magnificent self-restraint of the people. In spite of the enormous provocation that they have received, there has been no violence used by the Transvaal Indians. They have been *passive* resisters, opposing spirit to matter, faith to unbelief, and they have been prepared to lose all that a man holds dear in this world, rather than oppose brutality to brutality. Thirdly, the women have acted most heroically. Not knowing whether or not starvation awaited them, they have again and again sent their husbands, sons, brothers, and fathers to gaol or exile. It is they who have, in very truth, been the soul and inspiration of the struggle. The attitude of the Transvaal Indians has won the unstinted admiration of many broad-minded South Africans, and already there appear signs that the end is not to be very long delayed. Time was when the Transvaal Indians were called 'coolies'. To-day they are 'British Indians'. And the strength of their agitation has prevented this type of legislation from being copied by other Colonies, and has obliged the Transvaal authorities themselves to compromise on at least three occasions.

The general argument that has been brought forward by the protagonists of this anti-Indian legislation is that the Indian standard of living is lower than that of the European, and that the latter therefore cannot compete against the Indian. This is still an unproved assertion; but admitting its truth, one would have imagined

that the best policy would be to 'raise' the Indian standard of living. Instead of this, a stupid policy of segregation and extinction is pursued, and humiliation, shame, and insult are heaped upon an inoffensive people. It is forgotten that, if people are driven to live in pig-sties, they will tend to live like pigs. The Indian in South Africa has succeeded, not on account of his vices, but because of his virtues. Thrifty, sober, honest, and industrious, his canon of civilisation is the limitation of material desires. It has been urged against him that he is unfit for the privileges of citizenship. What unbiased observer can venture to assert this, after the splendid example of virtue, courage, and selflessness displayed by the Transvaal Indians, the practical spirit of Brotherhood that they have manifested, and the contrast of the material selfishness, the wanton brutality, the cruel ignorance of their European fellow-colonists? Judged by a Theosophical standard, it is the Transvaal Indians who understand the true meaning of Brotherhood, and not those in whose favor an unholy Act of Union has just been passed by the Imperial Parliament, amidst the crash and blare of Imperial brass-bands.

H. S. L. POLAK, F. T. S.

Theosophy is *a life*, not wonder-working, nor even a belief nor intellectual acquirement, but an entire regeneration of the whole man. . . . What we need most and first is tolerance, charity, and loving kindness, a *brotherhood* that is not a sham, and a life or an unceasing striving towards a life, that shall lift man from the animal towards the spiritual plane, and enable him to claim his birth-right. . . . Let the strong heal the weak, the rich assist the poor, the wise inform the ignorant, that, and no less, is *Universal Brotherhood*—the true Theosophy.



ISLĀM IN THE LIGHT OF THEOSOPHY

(Concluded from p. 868)

A LECTURE

MUHAMMAD the Prophet was an unlearned man, as the world counts learning. Over and over again He calls Himself the 'illiterate Prophet,' and His followers regard *Al Qurān* as a standing miracle, vindicating His claim as a divine Messenger, since it is written in the most perfect Arabic. Yet, unlearned Himself, He places learning in the first rank of the things to be desired; He says:

Acquire knowledge; for he who acquires it in the way of the Lord performs an act of piety; who speaks of knowledge, praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armor against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

So again, with a just discrimination of values, this Teacher, for whom so many died, declares:

The ink of the scholar is more precious than the blood of the martyr.

This sentence should be emblazoned in letters of gold on the wall of every school established by Musalmāns, for the children of Islām have ever rushed joyously to martyrdom, but in late centuries—things are rapidly changing now—they have honored scholars but little.

Ali, the beloved son-in-law of the Prophet, gave a noble definition of science:

The essence of science is the enlightenment of the heart: truth is its principal object; inspiration its guide; reason its acceptor; God its inspirer; the words of man its utterer.

It was these lofty views of the value of learning which led to the philosophy of the Saracens, the science of the Moors. When it is charged against Islām that it is not progressive, that its peoples lag behind other nations in the value set on learning and on science, its assailants, unless they ignore history, should surely seek for some other reason than the religion itself to account for the stagnation of the later days. For it was Ali, building on the foundation laid by the Prophet Himself, who began the definite teaching which, after a hundred years of quiet growth in Arabia, burst upon Europe as a splendid light and, brought by the Moors to Spain, made possible the rebirth of learning

in Christendom. It was Islām which, in Arabia and Egypt, in the colleges of Baghdad and Cairo, took up the Neoplatonic heritage, despised and rejected by Christendom as 'pagan,' after the slaying of Hypatia, and saved its priceless riches to hand them on for European use. It was the value set on knowledge, in obedience to the Prophet's teaching, which led one branch of His followers to devote themselves to study in Arabia, while the other set out to the East and the West with the conquering sword which made Islām's mighty Empire. The students labored unweariedly in philosophy and science while the warriors hewed their way to power, so that behind the victorious sword there ever followed the lamp of knowledge. Philosophy and science trod in the footprints left by the conqueror. First along the north of Africa the hosts of Islām fought their way and planted their banner; then from Africa into Spain, to found there the Moorish Empire. Universities arose, and students flocked to them from all parts of Europe, for in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb. Knowledge was brought by the conquering Moors, and Pope Sylvester II, in his youth, was a student in the University of Cordova, learning the elements of geometry and mathematics, which aroused later the horror of his ignorant priesthood. I have summed up elsewhere, in speaking on this subject, something of the science brought into Europe by the Moors:

They take up mathematics from the Hindū and the Greek; they discover equations of the second degree; then the quadratic; then the binomial theorem; they discover the sine and cosine in trigonometry; they make the first telescope; they study the stars; they measure the size of the earth; they make a new architecture; they discover a new music; they teach scientific agriculture; they bring manufactures to the highest pitch of excellence.

Nor was all this brought to Europe only. India knows the splendid architecture of the Mughals, of whom it was justly said:

They built like giants, and finished like jewellers.

Some of the most wonderful architectural triumphs of India are the work of the Musalmāns, and India has been enriched by these treasures, poured into her lap by her Muhammaḍan children. Their influence may be traced also in Hindū architecture, for no art can be imprisoned within the limits of a creed or a race.

It is an interesting side-issue that much of the incurable suspicion with which official Christianity has regarded science is due to the fact that science returned to Europe under the banner of the Arabian Prophet, and was therefore regarded as a heresy; science to the orthodox was anti-Christian, and they looked on it with hatred and with horror; any one who cares to read the epithets hurled by the Christians against the Prophet of Islām will understand that anything brought to Christendom in His name would inevitably fall under the ban of the Church. During these early centuries of the life of Islām, the truths of science were spoken out at the risk of life, limb and liberty; the cruel expulsion of the Moors from Spain ended the long struggle and was one of the causes of the downfall of Spain from her place of pride. During these centuries also there were born to Islām some of the acutest metaphysicians and the profoundest philosophers that the world has known. They revived and carried further in Europe the philosophy which was the life of Greece, and is the Vedānta of the Hindū. In the writings of the great Doctors of Islām, the same splendid metaphysic is found which is the glory of the Vedānta, and here lies one of the reasons for union between Hindūs and Musalmāns in modern India. Islām and Hindūism can meet each other, and clasp hands in brotherly friendship on this high ground of philosophy and metaphysic, common to both, Musalmān Doctors and Hindū Āchāryas standing side by side. And here may I say a word of gentle reproach to my brothers of Islām? "This metaphysic is yours, but it is of value for the world; why do you not translate it for the benefit of India and of the West?" When I wanted to study it, I found it in Arabic,

or in the monkish Latin of the Middle Ages; finally I discovered some fragmentary translations in French—the French apparently valuing these treasures of Islām more than their legitimate owners—and found myself on familiar ground, so close was their philosophy to that of the Hindūs. By the translation of these works a point of union, then, would be found between Musalmāns and Hindūs, and they would find themselves at one in philosophy and metaphysic while differing in rites. And, secondly, such translations would vindicate Islām in the eyes of the world, as translations of the Āchāryas have vindicated Hindūism. Europe will recognise and honor the Muhammaḍan learning of the East, and we shall hear no more of the reproach that Islām favors ignorance.

Let us consider next the attitude of Islām towards women. One of the commonest sneers at Islām in the West is that it teaches that women have no souls. This is most certainly false. Hear *Al Qurān*:

Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with... True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and patient women, and the humble men and the humble women, and the alms-givers of either sex and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward. . . . I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other.

Men and women are thus put on a perfectly equal footing in matters of religion.

But, it is said, Islām allows polygamy. That is so. But in justice to Islām two facts should be considered: first, the historical. The people for whose uplifting Islām was given were living, to a very large extent, in promiscuity; sex morality had no existence among them; to command them to observe monogamy would have been

useless; only gradual reform was possible. Hence the Prophet, being wise and far-seeing, first laid down, as a limitation of promiscuity, that a man might have four wives only; then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Musalmāns—at least in India, of other lands I cannot speak—are rising out of polygamy.

The second fact is the present relation between men and women in all 'civilised' countries. The true and righteous sex-relation between one man and one woman is preached as an ideal in some countries, but is generally practised in none. Islām permits polygamy; Christendom forbids but winks at it, provided that no *legal* tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility; the 'mistress' is cast off when the man is weary of her, and sinks gradually to be the 'woman of the streets,' for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouth to reproach Islām for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all. It is good for Society that monogamy should be held up as an ideal, for its public recognition as right, and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practised where there is one legal wife and hidden non-legalised sexual relations.

The recognised polygamy of the East degrades the social conscience more than the unrecognised polygamy of the West—"hypocrisy is a homage vice pays to virtue"—but the happiness and dignity of the woman suffer less under the first than under the second.

Apart from this, Musalmān women have been far better treated than western women by the law. Until lately English law, for instance, confiscated the married woman's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islām her property was carefully guarded. And it is noteworthy how great a part women have played in Muslim countries as rulers, and in statesmanship.

"But Islām is a persecuting faith, a religion of the sword." Alas! most faiths must confess to persecution and bloodshed. The followers of Islām have wrested the teachings of their Prophet as other faiths have done, and there are no teachings of persecution in *Al Qurān* so cruel as those in the Old Testament, still declared by Christian Churches to be the 'Word of God,' though no longer obeyed. The Prophet Muhammad constantly declares that there is but one religion, Islām. But Islām in His mouth only means surrender to the Divine Will, and He calls all holy men of old, men who lived long before His time, followers of Islām. Surrender to the Divine Will is recognised by every religionist as a duty, and Islām, as used by the Prophet, has this inclusive meaning; in this sense every true faith is Islām, and every one who surrenders his will to God is a true follower of Islām. Once more listen to *Al Qurān*:

There is no distinction between Prophets . . . Every one of the Prophets believed in God, His angels and His scriptures and His apostles. We make no distinction at all between his apostles . . . Say, we believe in God and that which hath been sent down unto us, and that which was sent down unto Abraham and Ismail and Isaac and Jacob and other tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord; we make no distinction between any of them . . . They who believe in God and His apostles and make no distinction between any of them, unto those will we give their reward, and God is gracious and merciful.

It is true that He commanded: "Slay the infidels." But He defines the infidels as those who do not follow righteousness. There are two sets of these commands: "Slay the infidels;" and: "Slay the infidel when he attacks you, and will not let you practise your religion." It has been authoritatively ruled by Muhammadan jurists that when there is an absolute and a conditioned command, the latter must be taken as defining and limiting the former. Moreover the Prophet lays down with regard to infidels:

If they desist from opposing thee, what is already past shall be forgiven them.

And He says:

Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the most condescending manner, for thy Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. Let there be no violence in religion. If they embrace Islām they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only.

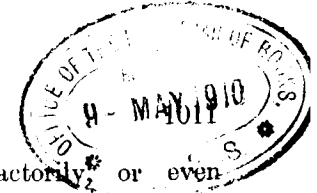
Nor should it be forgotten that some of the exhortations, now interpreted as universal, were really addressed by the Prophet, as a general, to troops just going into battle, often against overwhelming odds, and were intended to rouse them to courage in the impending fight. His practice may be taken, surely, as a commentary on His precepts; and we find that He stopped the universal practice of killing prisoners taken in battle, and taught His soldiers to treat their captured foes with the utmost kindness.

Further, we read that even controversy was not to be harsh and bitter:

Revile not the idols which they invoke beside God, lest they maliciously revile God without knowledge. Unto every one of you have we given a law and an open path; and if God had pleased He had surely made you one people. But He hath thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will He declare unto you that concerning which ye have disagreed.

In speaking thus I have had a purpose beyond that of amusing you for an hour, by repeating things that many of you must know as well as, or better than, I. And that purpose is the drawing together of Musalmāns and Hindūs, for India can never become a nation until Hindūs, Zoroastrians, Christians and Musalmāns understand each other. Shall we not all put aside theological hatreds and feel as brothers? Shall not the Musalmān cease to mutter "Giaour," and the Hindū cease to whisper "Mlechchha," and the Christian cease to say "Heathen"? Shall we not learn to respect each other's faith, and reverence each other's worship? There is no need for conversion from one religion to another; each is a Ray of the Sun of Truth. We must all return to the home whence we came, and we may well live with our minds at peace in the land in which we must physically dwell side by side. None need give up aught that is dear to him, that has been handed down by generations of his ancestors, that is the centre round which cluster the sanctities of home. Each should not only love his faith, but also live it, and realise that his neighbor's faith is as precious to his neighbor as his own is precious to himself. Let us learn from our neighbors instead of quarrelling with them, love them instead of hating, respect them instead of scorning. It is written: "All shall return to God." It is written: "All shall perish save His Face." Call Him Allah, call him Jehovah, call Him Ahura-Mazda, call Him Ishvara—names are many, but He is One. We see the Sun from different places, but he stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?

ANNIE BESANT



THE SOUL OF ASTRONOMY

IN a world of diverse minds, pursuing the various paths to knowledge, it is not strange to find that pursuits which to some contain priceless gems of wisdom appear to others but vain searchings after husks and empty shells. It may be that temperament or circumstance decides the taste or line of choice, but it is surely a very strong bias or prejudice that is responsible for the inclination to ridicule and despise any path which superficial minds have never made an attempt to understand.

These conditions are not confined to scientific men only; they extend in our present critical age to philosophies and to most religions. In none of the pursuits of knowledge to which men are attracted are differences of opinion more marked and pronounced than is the case in astronomical and astrological studies.

Astronomers who are, strictly speaking, scientific men and therefore should be truth-seekers, not only taboo the idea of astrology, but the mere mention of the word to them often bars the way to all intelligent discussion as to the merit or demerit of any enquiry coming under that especial heading. In justice to some, however, it must be said that this seeming intolerance is rapidly passing, and in recent years a few more enlightened students of astronomy, looking more deeply into the subject, have changed their attitude from one of indifference to that of honest and earnest enquiry.

It is a prevalent custom of superficial writers, especially when employed by the editors of popular journals, unjustly to criticise, and sometimes intentionally to distort or ridicule astrology as "the foolish daughter of a wise mother". The

inability of these writers to deal satisfactorily, or even seriously, with the subject has been notable whenever the matter has come under discussion, and the astrologer in reply has been forced either to publish the long list of revered and respected names of those who have upheld its truths in the past, or to set forth a series of arguments in its favor with the numerous verified predictions of famous astrologers, the whole of which is usually ignored by astronomers who do not appear to be able to take the subject into their consciousness.

Now there are those who are anxious to reconcile the astronomer and the student of astrology, thus separated in name when the habit of distinguishing between them is enforced, those who are certain that no such separation can be rigidly supported.

The astronomer as he now stands, divorced from the student of astrology, is from a materialistic standpoint, upon a rock of firm security strengthened by a Royal Society, government support, and conventional respect. He may be either an amateur student, or a professor competent to write or lecture; he may speculate upon the inhabitable of the planet Mars, upon the moon being the offspring of the earth, or even upon the return of comets and the existence of planets as yet unseen; in whatever capacity he chooses to pursue his vocation he is always honored in name, provided that his attention is engaged upon the heavenly bodies as physical objects; but he must *not* admit their influence upon any living thing without incurring the grave risk of losing his reputation, or disgracing his name by changing it to that of astrologer; therefore, as an astronomer, he elects to be quite independent of any philosophic or religious aspect of his strictly scientific study; should he desire to enquire into the subject he must do so secretly and in fear of his eccentricity becoming known. In support of this statement it may be remarked that Sir Richard Garnett, Keeper of the Books of the British Museum, and personally known to the writer, was a close student of astrology for

over forty years without his colleagues suspecting the fact. He wrote ably on astrology under the name of A. G. Trent (Garnett), and it is now generally known that he was the author of *The Soul and the Stars*.

In further support of this statement, the light in which astrology is regarded by the modern astronomer may be gathered from an article by Mr. F. W. Henkel, B. A., F.R.A.S., published in *Knowledge and Scientific News*, of December last, from which the following concluding paragraphs are extracted:

So long as the earth was regarded as the centre of the Universe, and the sun and stars merely secondary orbs of no great size moving round it, there seemed little to wonder at in men's faith in the teachings of astrology, though even then one might ask how the special influences assigned to the various heavenly bodies were ascertained to belong to them with such minuteness.

If a man's future career depended only on the position of the heavenly bodies at the time and place of his birth, how did it happen that of two persons both born at the same time and place, one became a beggar and the other a monarch? How different, for instance, the careers of the twin brothers Jacob and Esau, and how different their temperaments! When we consider the earth as it really is, a small planet moving round its central sun together with its fellows, some approaching it in size, others greatly surpassing it, and that there have since been discovered two great planets and a number of moons quite unknown to the early astrologers, it seems hard to conceive our planet to be of such importance that all these other bodies merely exist for its benefit or, rather, for that of its inhabitants. Our sun, too, though all important to us, is only a 'cadet' amongst the host of heaven, and there are stars probably as far surpassing it in magnitude as itself surpasses the earth.

Although these questions have been repeatedly answered, a further reply will be useful, and the opportunity may serve for a further elaboration of the subject under discussion.

It is a proper question to ask: "How were the special influences assigned to the various heavenly bodies ascertained to belong to them with such minuteness?" It is one that every astrologer would gladly have answered, although

the fact that it is not answerable by the scientific and concrete brain is one of the greatest testimonies to be found in favor of astrology. There are a number of equally difficult questions for the scientist to answer, that do not affect the astrological student; for instance: How does the North Pole come to have a special influence, so that the magnetic needle is always attracted to it? How does the Moon exercise her influence upon the tides? How does electricity come to have the strange powers assigned to it? etc., etc. One and all are resolvable into the one mighty question: What is Life?

Many attempts have been made to solve Mr. Henkel's singular problem, and the student who meditates upon the esoteric side of his study is safe in accepting the theory that in the beginning of our human cycle on this planet, known as the Golden Age, divine Men walked and talked with our infant humanity, teaching the children of this earth the immutable and indestructible Laws of God, written in the skies, that he who runs may read. These teachings, though concealed, have been preserved in traditions containing the records of the powers of the Angels, the Gods of the planetary spheres, whose administration and adjustment of the cyclic laws have been recorded and handed on through generation after generation in the Mythologies, Philosophies and Religions of all nations.

Astrologers affirm that in no way have these secrets been more wisely preserved than in the symbology of astrology, revealing a universal code of knowledge as simple as it is perfect. These symbols begin with the Circle, half Circle, and the Cross, out of which the planetary symbols are compounded, each conveying its own intelligible meaning according to its composition. This may appear fantastic to an inflexible mind, but it is the language of the Gods to men, and it has a sound and philosophical basis in the Masonic principle that God geometrises.

If the spiritual insight of man has been closed by his admiration of the forms without due recognition of the

animating life, it should not be assumed that these forms are as soulless as they are considered to be lifeless. Astronomy loses nothing by its expansion into the finer art of astrology; beautiful though the forms of the heavenly bodies may seem, their inner glory sheds a radiance that surpasses all external appearances.

Astrology has been rightly termed the Wisdom of the Stars. It is a Wisdom that is based upon the fundamental idea of the Immanence of God, whose outward glory, focussed through the Sun, permeates the whole of our Solar System, radiating throughout that system in every direction. The Sun, whose symbol is the circle, is, therefore, the beginning, the centre, and the end of all astrological calculations so far as our earth is concerned. This is a statement that astrologers would do well to remember, for it is in this faith that the esoteric astrologer affirms that "in Him we live and move and have our being". To deny the influence of the Solar rays upon all things 'animate' and 'inanimate' is to deny one's own existence; and to separate the interpretation of that influence from the science of astrology is not practicable, since it was the first and will probably be the last to proclaim it. Every human being born into this world depends upon the vitalising rays of the Sun for his vital principle, his temperament, strength or weakness, his sensations, feelings and mental tendencies, his success or failure, his magnetic force attractive or repellent, in fact everything he, as an entity, owns in his place within the Solar System.

Had it been left to mankind to assign the special influences to the planets, they would scarcely have chosen Mercury, the *smallest planet*, to represent the rationalising and reasoning faculties.

Experience, and experience *alone*, has satisfied every student of astrology that the influences *originally* assigned to the planets, which none have dared to change or alter, are unquestionably and undeniably true. The influence of Saturn, at all times cold, contracting, and solidifying, can never be

mistaken for that of Mars, the hot, expansive and disruptive planet; and as all atmospheric changes are due to planetary positions and their aspects to the luminaries, this can be tested at any time by noting the changes in temperature whenever Mars or Saturn is in aspect to the Sun and Mercury.

It is well-known to psychologists that some men and women are living barometers, who feel every change in the surrounding atmosphere; there are also those who are just as susceptible to emotional and mental changes in the social atmosphere; all are graded by astrologers according to the planetary influence to which they respond. Waves of religious, political, and national feeling are the result of response to influences outside one's self, and may be taken advantage of by those possessing a similar vibration within. National 'common sense' bows to no other Deity than the planetary Spirit ruling at the time, and until astrology is better understood the psychological laws governing mankind will never be fully revealed. Who can trace the origin of a fever, whether it be martial, inflammatory, or malignant, or of a chronic (Kronic) and lingering disease, better than the astrologer whose knowledge of therapeutics is not closely locked up in the hieroglyphics occasionally to be seen ornamenting the colored bottles in a chemist's shop window?

The recurrent question regarding the birth of two persons at the same time and place has been answered over and over again in the various astrological publications, which those who write against astrology apparently never read, and its repetition proves that hitherto the subject has received scant or only superficial attention from those who ask questions, but do not attempt to seek for the answers.

When the sceptic can find two persons born at the same time and *place*, he should give the data to any competent astrologer, whose remarks will certainly prevent a further repetition of this continuous question.

Jacob and Esau, although *twin* brothers, may have been born under extremely opposite influences, the one

under Mars, for instance, and the other under Saturn. As every astronomer knows, four minutes of time is equal to one degree in space; more often than not there are several degrees intervening between the birth of twins. In the course of twenty-four hours the earth, symbolised by the cross, revolving once upon her axis, causes a fresh degree of the zodiac to rise upon the horizon, at the latitude of birth-place, every four minutes. Now each degree of a zodiacal sign has a special value of its own known as a 'Trimsamsa'; the sixtieth degree of the zodiac is a Martial *female* degree whilst the sixty-first is a Martial *male* degree; or again, to take another illustration, the fifth degree of the sign Aries is a Martial degree, but the sixth degree of the same sign is a Saturnine one; thus four minutes is a very important time-factor. Every medical practitioner knowing these facts will understand why no two children are born under the same influence.

Heredity, environment, and national characteristic are factors that no true astrologer can afford to ignore. It is on record that George Hemmings, an ironmonger, was born at the same time as King George III. and it is said that the course of the two lives ran absolutely parallel, promotion, marriage, and death occurring on the same day to the two men. It is, therefore, clear that the horoscopical indications must needs be interpreted in terms of the social status of the individual.

Astronomers may be forgiven for conceiving the earth to be too small a planet, compared with the other planets, for them to exist merely for the benefit of earth's inhabitants; in that thought, however, they lose sight of the fact that the infinitely small is of as much importance as the infinitely great in the sight of God, in whom everything lives, moves, and has its being. There are without doubt many Solar Systems, but in only *one* of these do the inhabitants of this earth live.

The diurnal revolution of the earth and its annual path round the Sun, together with the passage of the Moon and

planets through the pathway of the ecliptic, produce all the phenomena requisite for the astrologer to cope with; it is a constantly changing kaleidoscope, and the recurrence of absolutely the same conditions does not take place for thousands of years.

The two planets alluded to by Mr. Henkel are well-known to astrologers. They represent the higher octaves of the human consciousness, and therefore only affect the few who respond to them; over the majority of earth's inhabitants they have but a minor influence—another fact that strengthens the science of astrology, though more effectually in its metaphysical aspect.

The inequalities of the human race are explained by this ability, or inability, to respond to planetary influences. A Martial temperament has a great difficulty in understanding a Saturnine temperament; in some undeveloped cases it is impossible for the one to understand the other, and it is often the cause of antipathy and hatred between these persons; on the other hand the Martial and Venusian temperaments understand each other instantly, and find in each an affinity that cannot be explained apart from this knowledge.

In all cases of genius the Uranian influences are most potent, as in all cases of lunacy it will be found that the lunatic was born under very adverse *lunar* influences. They are the extremes of the human octave and widely differ in their 'madness,' the nervous fluids in the one case being vapid and in the other very highly specialised.

As to the number of moons unknown to the early astrologers, they might as well have remained unknown to the present day astrologer, so far as their influence is concerned with regard to astrology.

Mr. Henkel's concluding sentence exposes the great gulf that now lies between the astronomers and the astrologers of the present day. Our Sun may be only a 'Cadet'

amongst the host of heaven, but we pay homage to that 'Cadet,' for He who sheds His glory through that Sun knows His path amidst the host of heaven, and we do well to strive to understand His laws and seek to know His will.

Here is the great difference between the metaphysical and the physical aspect of the one heavenly science. Astronomy is concerned with the size, distance, and motions of the heavenly bodies considered as mere globules of matter, soulless, senseless wanderers, floating in empty space, with no thought as to the probability of their being the vehicles of mighty spiritual intelligences.

It may be a question of temperament, or something very much deeper; there are, however, priceless gems of wisdom to be found in the Star Lore of astrology. Every day is a new beginning; the Sun rises in all his glory, darkness is dispelled, light is everywhere; it is a symbol of the darkness of ignorance and the light of wisdom. From sunrise to sunset every vibration of the solar breath is telling its wonderful, yet truly simple story—God lives, His laws are good, and all mankind may know them.

To the astrologer the Sun is the symbol of his individuality, the store-house of his higher mental and moral force. From sunset to sunrise the Moon, the lesser light, guides us through the darkness of our ignorance; it is the symbol of the lower changing mind, the waxing and waning moods comprising the limited notions of our personality; its application to many aspects denotes the fluctuating attractions toward the lighter or darker shades of life.

It is idle to ignore the influence of the stars; none can afford to do so who believes in a wise Ruler behind the remarkable manifestations of human life we see around us, with its extreme inequalities unexplained by any other philosophy so satisfactorily as by astrology combined with Theosophy.

Within itself astrology has ever contained the prophecy of its own revelation; periodically it conceals its truths lest weaker generations should be converted and blinded by its light. Now, once again, the night is passing; the Sun of astrology is rising, and Uranus with a new aquarian moon is fast approaching to unfold a new cycle, the sixth, in the mystic round of seven, on a minor scale, in which the wise men will again come forth to announce the birth-throes of a new era, and the advent of an old-world Teacher in a new form.

Coming events cast their shadows before them, and those who read the stars have recently seen some strange and unusual configurations in the heavens, culminating in the new moons of October and November, and the solar and lunar eclipses in those closing months of the present year in an ominous conjunction of planets in the zodiacal signs Libra—Scorpio, the sign of the Balance, or the Scales of Justice, and the sign of regeneration.

It is no thoughtless prophecy that inspires astrologers in all parts of the world to warn Nations that the age of warfare, competition, and greed is fast drawing to a climax, and those who would set their households in order will do well to scan the universal handwriting, written in plainly decipherable hieroglyphics, upon the wall of heaven.

Yea, he who runs may read.

The first New Moon of the present year was born on a very real Cross. At the apex or zenith of this significant Cross, the Sun, Moon, and Uranus culminated together in the sign Capricorn. The crocodile of time, the Satan of the world, will swallow the misdeeds of men in the devouring jaws of retribution, or readjustment.

At the base of the Cross, the triple-handed God, the trident Neptune, disturber of the karmic ocean, forces the cancerous dregs in the lunar waters, the sign of the Crab, to ascend and sweep in fateful waves to the four cardinal points of the earth.

On the Eastern Angle, most potent horizon, wherein the Ram has rule, the malefic Mars and Saturn are conjoined for incalculable mischief, driving martial nations into war, ruin, and desolation.

It bodes ill for those who rule by the sword, afflicting all ruling powers who are burdened with a dissatisfied and discontented people. Great Britain and the Continental powers will be taxed with trials of unusual severity, and the populace, taking advantage of the disruptive and regenerative forces, will seek to turn the scales unduly in their favor; * they will seek by some unusual methods to secure a new democracy.

Setting in the western sign Libra, the Balance, Jupiter, Guru, Lord of Compassion, is enthroned in the aquarian division of the bridge between night and day. His descent into the under-world, foreshadowed by the turning of the cyclic scales, announces the speedy birth of the Adjuster, who comes to correct the errors of the western hemisphere, and collect His people into the cycle of a new sphere. He will sound forth that higher octave for those attuned to the note of the coming Race. He will come to the West as the Master of Wisdom, and Jupiter in the aquarian division of Libra shall describe Him.

Lest anyone should imagine that astrology fosters fatalism, and a rigid destiny from which there can be no escape, the truth should be sought regarding those influences in which all beings are bathed to a greater or lesser degree. Without plunging too deeply into the depths of metaphysics, it may be surmised that the radiating beams of light, focussed through the Sun, are divided into seven Rays, and drawn into groups within the higher planetary spheres, each group to be colored by its Father Star, or planetary Ruler. These Rays, divided into innumerable units of consciousness, are attracted, or become attached, to one of the seven planets in our Solar System, who is a representative of these star groups, to become fully individualised in matter—the God made manifest in the flesh—and finally

perfected in higher states of consciousness through a series of special Initiations. These planets, as *representatives* of the Egos, send their rays in turn as *influences* through the Zodiac, and piercing the horoscope at a particular time in space, become the Ruling planets, though that planet is not always Lord of the horoscope, as is generally supposed.

Now the Ego, entering upon his earthly pilgrimage, identifies himself by that special planetary ray with his zodiacal coloring; "as above so below"; and while distinct and separate from all the other planets, he either clings blindly to the horoscopolical wheel and, turning with it, becomes compounded and commingled with all the other planetary colorings, or in other words, the Ego identifies himself with its environment as mirrored in the horoscope; or, awakening to a realisation of his personal attachments, he relaxes his hold upon the wheel of necessity by withdrawing his ray-self from his entanglements with other planets and their innumerable minor influences, and, instead of being wholly ruled by them, becomes a self-conscious Ruler, and thus more capable of understanding and mastering destiny.

It will be readily seen that the personal temperament is but a temporary coloring of the pure white light of the soul, or the real inner Self, and can never stain or injure the original unit of consciousness. It is by the attachment to, or identification of that consciousness with, the bodies through which it functions for the purpose of self-conscious manifestation, that all the limitations of fate are produced, for the substance and the matter of these bodies are permeated with planetary colorings and zodiacal arrangements; the personality is, therefore, drawn hither and thither by the attractive and repellent magnetic currents, through desires that entangle it blindly within the cosmic whirlpool of material life. It is the planetary influences that incline, and not compulsion that binds the soul to the repeated turning of the wheel of destiny, and until the aquarian spiral has reached the wheel turns within its unceasing circle.

There are millions of vibrations produced by one planet alone, with all its sub-influences seven times repeated in the seven cycles of the three hundred and sixty zodiacal degrees. A Nero or a Napoleon, a Cicero or a Gladstone, may begin with the faintest of personal colorings, and by repeated rebirths upon the wheel of time enrich those colorings by mingling and intermingling his own ray with other rays, until he sounds forth its notes in tones and overtones of perfect harmony. It is the power to use the planetary vibrations that makes the Man.

It should now be clear to all who think deeply that astrology, in all its deepest interpretations, cannot be separated from the idea of reincarnation. It is the Ego's repeated entanglement of his own thread of life with the lives of others that draw him life after life into rebirth, and should great cosmic configurations afford the opportunity for disentanglement by reaping the harvest of fruitful or unfruitful seed, he will manifest at the time when great changes are taking place on earth, either to rebuild and reform, or take part with the destructive elements in pulling down that which in the past he had shared in building. Astrology rightly understood, is knowledge of the laws of God, revealing all the separate threads of destiny as they become woven and interwoven in the great fabric of human life; and this, after all, is only a part of the great wonderful scheme of spiritual unfoldment, and, when studied in the bright and clear light of Theosophy, it becomes the most illuminative study that the mind of man can conceive.

This is but a poor presentation of a great and profound subject, but it may serve as an introduction to a study that the writer has proved to be most helpful and inspiring for those who were formerly perplexed and troubled concerning the inequalities of the human race. Astrology is useful for those who are seeking a solid and scientific foundation upon which to build a satisfying philosophy of life, and especially for those of an astronomical turn of mind, who will without doubt sooner or later discover that astrology is assuredly the Soul of Astronomy.

ALAN LEO

ON THE RELATION OF HERAKLEITOS THE DARK TO SOME CONTEMPORARIES AND PREDECESSORS

(Continued from p. 890)

PARMENIDES

Parmenides grew up in Elea, the same place in which Xenophanes passed his last years. He was about forty years old when Xenophanes and Herakleitos died (about 475), and there is ample evidence that he was acquainted with the systems of both of them.

Parmenides is called 'the Great' by Plato, and he deserves this name, because he made the greatest discovery which philosophy is able to make: the discovery of the Absolute, of the higher or impersonal Brahman of Çankara's Vedānta.

The agreement between the poem of Parmenides and the *Māṇḍūkya-Kārikā* of Gauḍapāda, a precursor of Çankarācārya, is so close that I cannot refuse myself the pleasure of introducing the great Greek along with his Indian mental relative by a small selection of similar passages from their works¹. This parallelism is instructive also in another respect, in that it shows how careful we must be in tracing the ideas of a philosopher to foreign influence. Had Gauḍapāda lived a millennium earlier, everybody would say that we have here a splendid example of the philosophical intercourse between Greece and India. But unfortunately he lived more than a thousand years after Parmenides, and his system fits perfectly into the history of Indian thought, being evidently a cross-breed of a certain

¹ Parmenides according to Fairbanks, *loc. cit.*, pp. 93-97, with one or corrections; *Māṇḍ-Kār.* iii, 19-22, 27, 48; iv. 4, 9, 22, 40, 57, 45.

branch of the Vedānta and the Mādhyamaka School of Mahāyāna Buddhism.

Parmenides.

There are many proofs that being is without beginning and indestructible; it is whole, existing alone, without motion and without effect¹; nor ever was it nor will it be, since it now is, all together, one, and continuous. For what generating of it wilt thou seek out? From what did it grow, and how? I will not permit thee to say or to think that it came from not-being; for it is impossible to think or to say that not-being is.

. So it is necessary that being either is absolutely or is not. Nor will the force of the argument permit that anything spring from being except being itself. How then should being suffer destruction? How come into existence? If it came into existence, it is not being, nor will it be if it ever is to come into existence. . . . So its generation is extinguished, and its destruction is proved incredible. Nor can constituents be discriminated in it, for it is all alike. Farther it is unmoved, in the hold of great chains, without beginning or end. It lies the same, abiding in the same state

Gaṇḍapāḍa.

By Māyā that Unborn is split [into parts], not otherwise in any way; for were it split in reality, the immortal would become mortal. Of the unproduced state [those] philosophers teach production; but the unproduced immortal state, how should it become mortal? The immortal does not become mortal, nor does the mortal become immortal; by no means will [a thing] pass into a state which deviates from its natural constitution. Whose state, immortal by nature, becomes mortal, is but apparently immortal²; how could it remain unmoved. . . . For, only by Māyā, not in reality, origination is compatible with being; for he who asserts that it (being) really originates, [yet] asserts only the origin of the originated. No soul originates, [for] of it (the Self) there is no becoming; this is the highest truth that nothing originates. What is, cannot become; what is not, cannot become either: disputing thus [like] non-dualists they proclaim non-origination. Spontaneous, natural, inborn, never changing its nature: such is [the condition] to be

¹ I feel tempted to translate 'unproductive'. See above the note on *Sāṃkhya* and *Scelus Erigena*, 2, and *Sāṃkhya-Kārikā*, 3: 'Spirit is neither productive nor product,' also *Brahmajālasutta* where certain Eternalists are said to believe in a 'barren world' (*vañjha loka*); should be 'barren self,' the confusion being evident by the other characteristics. The usual translation 'without end' is rather too vague, but does at least mean 'fruitless' in both the figurative and literal sense, as does Pāli *vañjo*, *Saṃskṛt vandhya*.

² Literally: 'his [state] is immortal by an artificial [nature].'

and' by itself; and so it abides unmoved in its place'. It is not scattered here and there through the universe, nor is it compounded of parts. Nor is there nor will there be anything apart from being. Wherefore all these things will be but a name, all these things which mortals determined in the belief that they were true, namely, that things arise and perish, that they are and are not, that they change their position and vary in color.

known as the primeval character [of all]. Neither from itself nor from elsewhere can anything originate; neither as being nor as non-being nor as both can anything originate. Non-being cannot generate non-being; being too cannot do so; being cannot generate being; nor can non-being do so. Because of veiling (*i. e.*, because our view is veiled), therefore [to us] everything becomes, and so there is nothing eternal; in truth, however, everything is free from becoming, and so there is no destruction. Appearing to originate, appearing to move, appearing to be a thing, it (the Self) is [in reality] without origination, without motion, not a thing: this is the calm, non-dual knowledge.

It can be said almost with certainty that without Herakleitos' doctrine of the flux, on the one hand, and Xenophanes' idea of the immovable one 'God,' on the other hand, Parmenides would not have attained to his Vedāntic standpoint. He was deeply impressed by Herakleitos' theory and could not deny its correctness; but his mind revolted against it and drove him back to Xenophanes' 'God'. So his system became both the antithesis and synthesis of Herakleitos and Xenophanes. The doctrine of the flux was all right to him as far as the world is concerned, but only so far; it did not apply to the one 'Being' (*to on*) hidden behind the Māyā or 'Non-Being' (*to mē on*) as he calls it, of the changing world. For the world is becoming, and becoming implies non-being passing into being and *vice versa*, which is unthinkable. Consequently the world is unreal, a mere opinion (*doxa*), and the being, the substance, to which

¹ This is a distinct, partially verbal, echo of Xenophanes' dogma; see our quotation above, and compare the Greek text.

all thinking inevitably refers, must be something beyond it. Thus it comes that Parmenides' poem falls into two parts: the book of Truth (*alētheia*) and the book of Delusion (*doxa*), the one dealing with the Absolute, the other with the 'opinions of mortals,' as he puts it, just as Çankarācārya speaks in his *parā vidyā* or 'higher science' of *brahman* as the only reality, while in his *aparā vidyā* or 'lower science' he accommodates himself to the empiric standpoint of the many.

HERAKLEITOS AND PARMENIDES

It must not be overlooked that the antithesis of becoming and being was, to a certain degree, already contained in Herakleitos' system. We may quote with advantage Gomperz, who says as follows:¹

We have to remark the particular impulse depending on Herakleitos' theory of flux, together with his very imperfect theory of matter, which impelled him to climb to that summit and to proclaim with all the emphasis at his disposal that the highest goal of knowledge was the one law regulating all events. Otherwise he must have apprehended that no object of trustworthy knowledge would have been left extant. . . . But this was now out of court. *Universal Law stood unmoved and unshaken through all the changes. . . . and under the vague mystic description of universal reason or universal godhead it took its place by the side of primary matter, endowing it with reason and soul, as the one thing permanent in the cyclic stream of occurrences, without beginning and without end.*

One might even add to this that the Vedāntic idea of the oneness of *ātman* and *brahman*, the soul and God, which is a consequence rather than a distinct thesis of Parmenides' system, seems to look forth here and there out of Herakleitos' teaching. For example, he says that the Logos is the one thing common to all,² and that

The limits of the soul thou couldst not discover though traversing every path; so deep a Logos has it.³

¹ *Loc. cit.*, p. 75 fl.; italics ours.

² 'The Common' (*to koinón*, *to xynon*) is, indeed, used by him as a name of the Logos.

³ D. 45, B. 71.

'However that may be, there is sufficient evidence to show that to Herakleitos the Logos was something beyond and above the Fire and the eternal change implied in it. There is one fragment which proves that he was even conscious of this idea as a discovery of his own. It runs thus:¹

No one of all whose theories I have heard, has attained to the knowledge that Wisdom is separate from all things.

The same is expressed in another saying, namely:²

Wisdom is one, single: it is willing and it is unwilling to be called by the name Zeus.

This shows, as do other sayings, that by Wisdom (*Sophon*) the Logos is meant. The Logos, Herakleitos means to say, may be called by the name of the king of the gods, provided the latter be used in the esoteric, and not in the popular sense. The Logos, again, is "separated from the All," or "single," or "alone". That means that of Him cannot be said what is said of the Fire:³

All things are exchanged for Fire, and Fire for all things; as wares are exchanged for gold, and gold for wares.

There are, however, one or two sayings in which 'God' is spoken of, like Fire, as changing itself into the world⁴, and this accounts for the fact that some later authors, (Hippolytos for example) speak of the 'reasonable fire' of Herakleitos, while others look at the Logos as governing the Fire. This leads us to the point where Parmenides found himself obliged to depart from both Herakleitos and Xenophanes.

Xenophanes' view of God may on the whole be described as Pantheism, but there is one idealistic feature in it, and it is this: that God, though "setting in motion all

¹ B. 18, D. 108.

² D. 32, B. 65.

³ B. 22, D. 90.

⁴ Note especially B. 36, D. 67.

things" (pantheism) is himself "wholly unmoved". And similarly the Logos of Herakleitos, though separate from and wholly untouched by the changing world (idealism), is the Law regulating even the smallest events, the "intelligence by which all things are steered through all things".¹ (pantheism). That means: the conception of the supreme being of both Xenophanes and Herakleitos has a double aspect: it is the union or rather the indiscrimination, the not yet being discriminated, of the All-Soul of pantheism and of that which is beyond both soul and body of the world, the Absolute.

Parmenides saw or felt this unsolved contradiction. He understood that a God who governs the world is necessarily somehow conditioned by the world, and he took the tremendous step which is so rare in the history of philosophy and so seldom understood: the step of detaching the Absolute from God, or, in Vedāntic language: the impersonal Brah̥ma from the personal Brah̥mā.

The result obtained by Parmenides was this: on the one side "the glacial abstraction of the absolute being", as Nestle puts it² both fitly and unfitly—on the other side the world of appearance, consisting of 'earth' and 'fire,' and in its centre "the divinity (*daimōn*) who governs everything"³ and whose first-born is Eros, the god of love.

As to the pair 'earth' and 'fire,' called also 'cold' and 'heat,' we can, I believe, trace their origin. Aetios⁴ says that Xenophanes' principle was earth, and that to it his pupil Parmenides added fire. Further we are told by Theophrastos⁵ that Parmenides' 'earth' has the office of matter, and his 'fire' that of demiurge, cause, or agent. This seems to show what is probable anyhow: that we have here the enthroned fire of Herakleitos coupled with the 'earth' of Xenophanes.

¹ B. 19, D. 41.

² *Die Vorsokratiker*, p. 39.

³ *Daimōn hē panta kybernāi* (Fairb., I, 128). This is the pantheistic side of Herakleitos' Logos; cf. fr. D. 41, C. 19: *gnōmēn hote ē kybernēse panta dia pantōn*.

⁴ *Ibid.* p. 109.

⁵ *Ibid.* p. 106.

The dependence of Parmenides on Herakleitos is also conspicuous in some minor items, such as those recorded by Aetios¹, namely, that both Herakleitos and Parmenides taught that the soul is a fiery substance, and that the stars are compressed bits of fire nurtured by an exhalation from the earth; and in Theophrastos' remark² that according to Parmenides "intelligence varies as the heat or the cold is in excess, and it is better and purer by reason of heat," which cannot well be separated from Herakleitos' saying: "The dry soul is wisest and best."

If, then, after all, we would ask now who appears to be the less dispensable for the genesis of Parmenides' system, Xenophanes or Herakleitos, there can be very little doubt, I believe, that the choice must fall on Herakleitos. For the idea of 'separate Wisdom,' though but a veiled thought with Herakleitos, might have led Parmenides to his absolute Being, just as it led Plato to his 'separate Idea' and Aristotle to his 'separate substance'.³ But it is very unlikely that Xenophanes alone would have led Parmenides to his antithesis of the Being and the illusory world of change.

It is utterly wrong, at any rate, to make Herakleitos the great adversary of Xenophanes or even of the Eleatic School. His so-called fight against the Eleatics, about which some histories of philosophy, e.g., the famous work of Erdmann, have a whole section or chapter, is pure imagination. Herakleitos had no reason to fight Xenophanes, and as to the Eleatic School—to the teachings of which, by the way, there is no allusion whatever in his fragments—he could not possibly combat it, because the man who founded it, Parmenides, was hardly more than fifteen years old when Herakleitos died. *The Encyclopædia Britannica* is certainly right in observing about Herakleitos that

Not only his immediate disciples but also his critics, including even Plato, have systematically laid stress upon those features of his doctrines which are least indicative of his real point of view.

¹ Fairbanks, pp. 62, 63.

² Diels' note to fr. 108.

³ *Ibid.* p. 107.

But it is completely mistaken in adding that

The true position of Heraclitus is that of the founder of an independent metaphysical system, which sought to get rid of the difficulty, so prominent in the Eleatic philosophy, of overcoming the contradiction between the one and the phenomenal many, by enunciating, as the principle of the universe, 'Becoming,' implying as it does, that everything is and at the same time, and in the same relation, is not.

That difficulty did not exist for Herakleitos.

It is even wrong to say that Parmenides combated Herakleitos. There is indeed, a polemic reference, in his poem, to the Ephesian 'double-heads,' as he calls the Heracliteans, but it is now admitted that probably none of the latter had correctly interpreted their master. Their fight with the Eleatics gave rise to the erroneous belief that the masters too had combated each other. Parmenides may not have been fully conscious of his indebtedness to Herakleitos, but we are not entitled to say that he attacked him.

(To be concluded)

DR. F. OTTO SCHREÄDER

CLIMBING

Who climbs the mountain does not always climb,
The winding road slants downward many a time;
Yet each descent is higher than the last.
Has thy path fallen? That will soon be past.
Beyond the curve the way leads up and on,
Think not thy goal forever lost or gone.
Keep moving forward; if thine aim is right
Thou canst not miss the shining mountain height.
Who would attain to summits still and fair,
Must nerve himself through valleys of despair.

Ella Wheeler Wilcox

THE PROBLEM OF REASON IN WESTERN PHILOSOPHY

DURING the last few months, the interest of Theosophists has perhaps been more particularly centred in that new branch of humanity, the sixth sub-race, which, as we are told, is soon going to appear on this earth. Among the various and detailed pieces of information which we have received from the lecture-platform and through the press, the following statement is certainly not the least interesting item:

Pure Reason will be the dominating faculty of the race as a whole, and hence reasonableness, moderation, and equanimity will be characteristics of individuals and communities.

Having been told this by our teachers, it may not be inopportune to trace the development of this faculty of reason in the present, the fifth, sub-race, from its first appearance in the Age of the Reformation, down to the end of the eighteenth century, when it culminated in Kant's great work, *The Critique of Pure and of Practical Reason*.

The time of the Reformation has sometimes been called the coming of age of Europe, because the faculty of discriminating and judging, as we may roughly define reason, showed itself then for the first time in the religious and later in the political life of the race. This does not mean, of course, that the critical faculty of man was altogether absent in the Middle Ages; but, since the system of feudalism bound the vassal with very close ties to his 'war-lord' and 'ring-giver,' loyalty, which means surrender of judgment, seemed to be then the virtue most needed, and belief in authority was the very key-note of the age.

Now the movement of Reformation, which assumed perhaps a more violent character in Germany than any-

where else, was a revolt against authority, an act of self-assertion on the part of reason. The immediate cause of it, according to current historical tradition, was the sale of Indulgences initiated by the Church of Rome, the profits of which were to enable Pope Leo X. to proceed with the building of St. Peter's. But this wholesale remission of sins guaranteed by those papal documents, which freed a man not only from all offences in the past, but also from those likely to be committed by him in the future, from sins on this side of the grave and also on the other, was such an outrage to the religious sentiment as well as to common sense, that it set even the dumbest mind thinking, and popular irony in Germany vented itself in the well-known doggerel:

Wenn das Geld im Kasten klingt,
Die Seel' aus dem Fegefeuer springt.

But also the other abuses of the Church which for a long time had been preparing the way for the Reformation—the immoral lives of the clergy, the inability of the layman to read the Bible in his vernacular, the selling of the higher ecclesiastical offices for money—taught the mediæval mind how to judge or to think according to a standard of its own; they resulted in creating ethical ideals and in developing conscience. When Luther at the Diet at Worms, where he had been summoned to recant his heretical doctrines, declared before the Emperor and the assembled Cardinals and Bishops that it was "neither wise nor profitable to do aught against conscience," he voiced the sentiment of a new age.

Now the movement of the Reformation resulted, to put it briefly, in establishing the right of the individual to search the Scriptures for himself, and to make them the basis of his belief and rule of his conduct, instead of accepting the dictum of the Church. This meant the triumph of reason over authority. In Germany the principle of setting reason above established power was not immediately applied in the political life; unless we see in

the war of the Protestant Princes of Thuringia and Saxony against the Catholic Emperor Charles V. a mere rebellion of subjects against their lord; but in England the revolt of reason led to the struggle between the Parliament and the King, and it resulted in sovereignty being vested in the representatives of the people instead of in one absolute ruler. Reason having gained such great victories in the 16th and 17th centuries, the hope of man rose high, and he anticipated that this faculty of the soul might even explain the mystery of the world.

Now what was the view of the universe in the 17th century which expected so much from human reason?

In order to understand this better we must take into account the great astronomic and scientific discoveries of the time.

The old Ptolemaic world-system was overthrown; the earth was no longer supposed to be the centre of the universe, a flat disc, fixed in space, with the sun, the moon and the other heavenly bodies moving around it in their rhythmic dance. Copernicus had advanced the theory that the Earth was a spherical body, spinning on its axis, and revolving with marvellous rapidity around its fiery centre the sun. This theory had been supported by Galileo Galilei, who, by applying mathematics to the laws of motion, became the discoverer of the science of mechanics. Under those circumstances the theory which prevailed in philosophy, at that time, was not so unreasonable after all. The Earth was supposed to be a vast mechanism, a gigantic apparatus which produces the various and manifold forms of life, "as the complex machinery of a great factory now-a-days turns out the finished product. This meant that the world was controlled from without, that there was no sentient element in it, no divine Spirit pervading it.

It is true that some philosophers of the day did not accept the mechanistic view. There was, for example, the famous Giordano Bruno, whose theory was diametrically opposed to

the latter. He was also a firm believer in the Copernican world-system, and in Galileo's discoveries in dynamics and statics, on which he based his own scheme of the universe. Now according to his philosophy there are countless solar systems in space, like the one to which the earth belongs, and all are revolving around one common centre, a vast sun. But in his plan there is no mechanical juxtaposition of the heavenly bodies, but the universe forms an organic whole, in which all parts are interrelated, and the whole is sustained by the pulse beat of One Omnipotent Life.

But, on the whole, the tendency of philosophy in the 17th century was to regard the world as a huge mechanism moving according to certain laws. The great astronomers had discovered these laws, by applying geometry to the laws of motion; therefore mathematics was proclaimed to be the Queen of Sciences; and if you wished to obtain the key to the secrets of Nature, you had to proceed according to strictly scientific principles.

This was the time when the alchemist made his experiments in the secrecy of his study; when by means of compounding various elements, he hoped to arrive at the composition of gold. It was the time when scientists were dreaming of discovering the 'philosopher's stone,' the 'elixir of life,' the 'perpetuum mobile,' and when thousands were even giving themselves up to the practice of magic in their craving to get control over the forces of Nature.

The temper of the period is, so to speak, crystallised in the character of Faust, of whom the great poet Goethe has given us such a soul-stirring picture.

But if Nature could be approached in her hidden haunts by means of the rule, the compasses, the retort, and the distilling apparatus; if mathematical formulæ and scientific laws were to enable you to arrive at a true conception of the outer world, then the key to the riddle of the universe was in the hands of human reason, for our

reason is the embodiment and the application of scientific laws and principles.

Mankind, however, had to learn some humility yet, for reason proved to be unequal to the task assigned to her, and in the monologue of Goethe's Faust we have a confession of the failure of the age:

I've studied now Philosophy
And Jurisprudence, Medicine—
And even, alas! Theology—
From end to end, with labor keen;
And here, poor fool! with all my lore
I stand no wiser than before:
I'm Magister—yea Doctor—hight,
And straight or cross-wise, wrong or right,
These ten long years, with many woes,
I've led my scholars by the nose—
And see *that nothing can be known!*
That knowledge cuts me to the bone.

So we find in philosophy the singular phenomenon of reason turning back upon herself and examining her own nature, with a view to ascertaining whether she could ever master the world-problem or not.

This was eventually done by Kant, at the end of the 18th century; but the first signs of a subjective tendency in philosophy are found already in Descartes, who died about 1650.

With Cartesius, or Descartes, the great French thinker, we are coming indeed to a turning-point in the history of philosophy. He had become completely dissatisfied with the scholastic doctrines he had learned from the Jesuits; their futile reasonings about theological problems had led him to doubt everything; and so he began his career as a philosopher by trying to find something he was absolutely sure of, something he could not doubt. He found that in the principle of self-consciousness, and therefore made the maxim: "I think, therefore I am;" or, in Latin: "Cogito, ergo sum," the starting-point of his philosophy.

This was indeed a great innovation. Reality was henceforth to be expressed in terms of mind as well as in terms of matter, and the relation between the thinking subject and the objective world, which was never lost sight of in the Vedānta and the Sāṅkhya philosophy, was now to be established also in western thought; this marks the beginning of the modern era. The problem of reason at this period resolves itself into the question: "Does knowledge come to us from without or from within?" This is the controversy about innate ideas.

Are our minds like white sheets of paper on which the things of the world make their impression, or is the soul endowed from the start with certain inborn truths, some divine law engraved on the tablets of our hearts, or some divine wisdom about numbers and space, registered in an imperishable form in our very structures?

Thus Royce, in his *Spirit of Modern Philosophy*, beautifully expresses it.

Now Descartes upheld 'innate ideas' and called them eternal truths. We know them, when we come to look at them squarely, because it is of the nature of reason to know them. That $2 \times 2 = 4$, and that things equal to the same thing are equal to one another, are examples of such truths.

"But," his opponents objected, "if the truths of mathematics are inborn, why do we not find them among the mental endowments of very young children? How is it that the truths of geometry do not come naturally to every child, but that all of them have to acquire them later with more or less difficulty?" Descartes' answer to this is that innate ideas are present in the minds of children as predispositions, not as conscious thought. It is the same as with inherited tendencies, of which he says:

In some families, good breeding and the gout are, so to speak, innate, because they come naturally to every member of those families; yet the children of such people have to be instructed in deportment and etiquette all the same, and infants just learning to walk are happily quite free from gout.

The philosopher most opposed to the doctrine of innate ideas was John Locke, the author of the *Essay on the Human Understanding*.

According to Locke there are only two sources of cognition: sensation and reflexion. We receive all the material for our knowledge from without through the sense organs, and we convert these sense-impressions into concepts and ideas by means of reflexion. To Locke the human mind at birth is a blank, a 'tabula rasa,' on which the things of the outer world make an impression, as a landscape does on the photographic plate. According to him we only learn through experience, and experience, as he sees it, consists in the mind being affected by sensations which it unifies and organises into mental structure.

So the intellect, according to his view, has simply the function of arranging and grouping the material of the senses, but he introduces no new factor into our knowledge, which is expressed as a maxim in his famous saying: "Nihil in intellectu est, quod non prius in sensu fuit." (There is nothing in the intellect which was not previously in the senses.) To this the great German philosopher Leibnitz made the very apt retort: "nisi ipse intellectus" (except the intellect itself), by which he meant that the human intellect had a certain power of its own which was not derived from the senses.

To Locke philosophy owes a great debt for having shown the vast importance of sensation. Accurate information about any subject certainly depends in the first place on clear sense-impressions; and unless we have learned how to use our senses and to observe closely, we shall flounder helplessly on the sea of knowledge. Therefore Locke's doctrine is true as far as it goes, but it does not go far enough. The world with its manifold forms of life is too complex a structure to be interpreted solely in terms of sensation and reflexion.

The two great thinkers who may be said to form the connecting link between Locke and Kant, because they help

to destroy the notion of the materiality of the world, are Berkeley and Hume. Berkeley argues:

Since, according to Locke, all knowledge comes to us through the senses, we can never know anything apart from our sensations, which are modifications of our inner nature; therefore the outer world being a thing we cannot know, it cannot be said to exist.

Hume so far agreed with Berkeley, that he also denied the substantiality of things:

For, if we come to examine any object, as it is represented by united sense impressions, we only find qualities, activities and states, but no substance.

However, Hume differs considerably from Berkeley with regard to the spiritual element in our cognitional acts; he does not believe that our knowledge comes from an inner source, and the very idea of 'innate truths' is foolishness to him.

But perhaps the most conspicuous point in Hume's philosophy is his denial of the law of cause and effect. Now the belief in causality is so deeply ingrained in the human mind, that the denial of it appeared to many preposterous, if not actually sacrilegious; for it is the most natural thing for us, in case of anything happening, to look for its cause, and to doubt that one event determines or 'causes' another seems to go against the very order of things.

But Hume argues thus:

In observing any series of events that follow each other in time, we have been accustomed to attribute this sequence to a necessary connexion between the objects, to an inherent force compelling one to act upon the other. As a matter of fact we have only become conscious of a number of experiences, each of which must be taken individually and only for what it stands. But because the events of such a series happen after regular intervals of time, or are co-existent, we have acquired the habit of combining them by the association of ideas, and have called a natural law what is merely an arbitrary process of the imagination.

We shall see later how Kant deals with this problem.

HEDWIG S. ALBARUS

(To be concluded)



RENTS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

IV

OUR hero's next life was a life of pilgrimage—pilgrimage of an altogether unusual character, extending over half a century of time and many thousands of miles in distance. Yet he did not commence his wanderings until middle life. One of several remarkable characteristics of this series of lives is their abnormal length upon the physical plane. All these people whose incarnations we have been examining belong to what are called the upper classes, where the average length of life is on the whole greater than

in the lower. A list of seventeen lives of Erato, for example, gives us an average length upon the physical plane of 48 years; twenty-four lives of Orion give us an average of $53\frac{1}{2}$, and eighteen of Sirius an average of $59\frac{3}{4}$ —this latter already distinctly above the normal; but Alcyone's average is no less than 72.7!

Indeed, except when his life is cut short by accident, he rarely stops short of the fourscore years which the Psalmist gives as an extreme limit for the men of his day; and furthermore he seems always to retain full vigor up to the end of these unusually extended incarnations. Whether this is an individual peculiarity or the characteristic of a certain type, we have yet to learn.

This new chapter of our story takes us once more to the south of India, but this time to what is now the Salem district, where Uranus, the father of Alcyone, was an important land-owner—a sort of petty chieftain, who could lead a very respectable regiment of his retainers to the standard of his overlord Mars. Uranus was a man of great courage and justice, and he trained his children in both these virtues, telling them that without these qualities a man of the highest birth was lower than the commonest person who possessed them. He had a large family, but we have recognised only Demeter and Elsa among the brothers, and Neptune and Proteus among the sisters.

Alcyone, who was born in 20,574 B. C., was a bright, engaging, unselfish child, intensely devoted to his mother Mercury. All through her life his love for her never wavered, and he took no action of any importance without first consulting her. Nothing requiring special note for the purposes of our story occurred during his childhood and youth. He received what was considered at the time a good education, and at the age of twenty he married Perseus, by whom he had twelve children; his sons were Herakles, Mizar, Polaris, Psyche, Canopus, and Cygnus, and his daughters Arcturus, Betelguense, Regulus, Arcor, Capricorn and Fomalhaut. He had a beautiful home and all that

wealth could give him; but his desire was rather for the life of a hermit than for that of the world, and his mother encouraged him in this inclination, advising him however to wait until his children were grown up before leaving them.

During his life Alcyone took part in three military expeditions. The first was when he was quite a young man, and accompanied his father, when the latter led out his contingent of soldiers to fight for Mars. On one occasion during that campaign he received some kind of distinction for signal service rendered. On the second of these expeditions he was alone, but on the third he was accompanied by his sons, and Herakles performed an act of bravery under the eyes of Mars, who was now quite old. In consequence of this act Mars took Herakles into his body-guard, where, subsequently, the latter was able to render him many little services.

When this expedition was over, the King summoned Alcyone to his presence, and requested that Herakles should assume his father's duties in the kingdom. Alcyone replied that whatever the King wished should be done, but that he believed himself still quite able to continue his services towards him. But the King said:

"No; it will not be possible, for when you return to your home you will find that you have sustained a great bereavement, in consequence of which you will no longer fight for me in this life, and on your next visit to this city you will wear the robe of a holy man—a pilgrim."

"Be it as the King wills," said Alcyone; "but living or dead I shall always be at the King's service."

"It is true that you will do me service," replied Mars, "not this time only but many times, through kalpas yet to come; yet your greatest service will be not in fighting my enemies, but in helping me to build up a kingdom in the future which shall endure for thousands of

years, and the results of your achievements in that future kingdom will never pass away." The King then thanked him and bade him farewell.

When Alcyone reached home he found that the prophecy of Mars had been fulfilled. The bereavement which the King had foretold was the death of his mother Mercury. This was so great a sorrow to him that he felt unable any longer to engage in the affairs of ordinary life; so, as his children had now all attained years of discretion, he determined to carry out his long-cherished intention of becoming a hermit or ascetic. He therefore left his eldest son Herakles to represent him at the court of the King, and his second son Mizar to carry on his duties as land-owner.

Herakles, though still quite a young man, became not only a great captain under Mars, but also a highly trusted adviser. He was very popular, and greatly beloved by the people. In time he became a close friend of Orpheus, the eldest son of Mars, and after the latter had succeeded his father on the throne he made Herakles his chief minister, in which capacity he worked faithfully for many years. At last some serious difference of opinion arose between the King and his prime minister, on some question of policy. Because of this Herakles, who was of a hypersensitive nature, resigned his post, and asked to be appointed to the governorship of a distant province. The King granted his request with much regret, and Herakles became practically the absolute ruler of that province, as the King did not interfere with him in any way. In due course the King died, and soon after that his successor, Cetus, issued some mandate which Herakles considered it would be unwise for his people to obey; by disregarding it he practically declared himself independent, and may therefore be said to have founded a small separate kingdom. Herakles had married Gemini, a lady who was stormily affectionate, but of an impulsive nature and not very strong character, and they had ten children, Erato, Ansonia, Melete and Concordia being among their sons,

and Capella, Spica, Auriga and Andromeda among their daughters.

Meanwhile Alcyone's second son, Mizar, managed the vast family estate very satisfactorily. He surprised everyone by marrying a slave girl (Irene) whose story is as follows. In the second war in which Alcyone fought under Mars, a number of prisoners were captured and made slaves. Among them was a man whose daughter was so strongly attached to him that when he was carried off as a captive she refused to be separated from him. After her father's death the daughter became a slave in Alcyone's household, and grew very much attached to him, serving him with great faithfulness and assiduity. She helped to look after his children, and when Mizar was left practically the head of the family, he took the bold step of making her his wife—an act which he never had the slightest reason to regret. Their eldest son was Cassiopeia, and among their daughters were Altair, Wenceslas, Leto and Centaurus.

At the time of Alcyone's inconsolable grief over his mother's death, a revered friend suggested that he should accompany him on a pilgrimage to see a holy man who lived at a sacred shrine to the south of Alcyone's home. So they arranged to make the pilgrimage together, and Alcyone's youngest son Cygnus went with them, to take care of his father. When they reached the shrine, the wise and holy priest (Jupiter) received them most kindly, and Alcyone was greatly consoled by listening to his words. He also permitted Alcyone to witness certain secret ceremonies which much resembled the Eleusinian Mysteries, and these stimulated his psychic faculties to such an extent that during one of them he not only had a vision of his mother, but was able to communicate with her. He was so deeply impressed by the beauty of the temple and its ceremonies and the saintliness of the high priest, that when he was told that there were many such shrines in India he then and there made a vow to visit them all before he died. This vow seems to have been occasionally taken by

ascetics at that period, but most of them died before they accomplished it.

Alcyone soon found that he could continue to communicate with his mother Mercury, and this was a great joy and comfort to him. She approved greatly of his pilgrimage, and undertook to guide him from shrine to shrine on his way. We next see him at a great temple situated where Madura now stands, the high-priest in charge of which was Saturn.

Some time after he left this place, we find him at a shrine in Central India near the Godavari river, where Br̥haspati welcomed him with the warmest hospitality and friendship.

Soon after this a regrettable incident occurred. It will be remembered that Cygnus accompanied Alcyone on his travels. Cygnus was very deeply attached to his father, utterly ready to serve him in any way, showing wonderful fidelity and devotion. This was one side of his character; but on the other hand he was always getting himself involved with the opposite sex. On three separate occasions during this pilgrimage he got himself into serious trouble, and Alcyone had much difficulty in pacifying the people concerned. Each time Cygnus had promised amendment with many protestations and very real sorrow; yet temptation was often too strong for him. Alcyone again and again threatened to send him home, but still this trouble recurred. On the fourth and last occasion the case was a peculiarly bad one, and the facts became generally known, giving rise to strong popular indignation, so that Alcyone and Cygnus were compelled to make their escape hurriedly in the middle of the night in order to avoid being lynched by an angry crowd. They took refuge in a jungle, and were there attacked by a tiger. As the tiger was about to spring, Cygnus—who was full of remorse and had been bitterly reproaching himself for the trouble he had caused—threw himself in front of his father so as to receive the full weight of the animal. Alcyone at once attacked the beast with his staff, which was the only weapon he had, and eventually succeeded in beating it off;

but Cygnus was already dead, and his father deeply mourned his loss.

Alcyone journeyed next towards Burma, and when he reached the neighborhood of Chandernagar he visited a shrine and temple which were in charge of the high-priest Venus. We noticed much of an astrological nature in the worship here, and on the walls of the temple there were planetary symbols made of magnetised metal.

From thence Alcyone proceeded towards the north-east, and eventually arrived at a shrine in the Lakhimpur district near the Brahmaputra river. It was in charge of a Chinese priest (Lyra) who had come from the north (Tibet) to found a new religion under the direct inspiration of the Mahāguru. This priest at a much later period became the philosopher Lao-tse. He presented to Alcyone a remarkable talisman, made of a kind of black stone, inlaid with minute Chinese characters in white. The inscription had been made with such accuracy that it looked as though it were done with some chemical which had taken the color from the stone, so that it resembled white veining in black marble. This talisman gave out remarkably powerful vibrations, and the object of this gift was said to be to place Alcyone under the protection of certain exalted influences which were directly subordinate to the Mahāguru himself. Before Alcyone took leave the high-priest pronounced over him a remarkable benediction, prophesying for him a vast sphere of usefulness in the far-distant future.

The next temple that Alcyone visited formed part of a small monastery situated on a snowy hill-side, near Brahmakund. The sites of many of these shrines appear to have been consecrated by the Mahāguru personally, some twenty or thirty thousand years before. He established some of them by quite physical-plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyana.

After leaving Brahmakund, Alcyone spent several years in journeying slowly across the whole north of India, during which time he met with many adventures of various kinds. Perhaps the next point of special interest for us is his visit to a shrine at Mount Girnar in Kathiawar, where Alcestis was the chief priest. With this place both he and Orion were very closely connected in a subsequent life; and there is now a magnificent Jain temple there, one hall of which Alcyone himself built in that later time.

From here Alcyone went to Sornnath, a place situated near the sea, with a fine view. The temple here was in charge of Virāj, and was built on a very magnificent scale.

In order to reach the next shrine of importance Alcyone had to return northwards and was compelled to cross a long, barren, deserted tract of country, not far from where Ahmedabad is now.

We next see our pilgrim in the district of Surat, at a sort of pagoda temple. The shrine here was in charge of an old priest with a white beard and an impressive manner, a splendid, majestic man, extremely intellectual, though perhaps with too little heart. This priest (Pallas) was known in a very much later life as the philosopher Plato. The officials connected with this shrine were rather of the nature of statesmen than of ascetics.

After Surat, Alcyone visited a temple in the Vindhya hills, called by an Atlantean name, but not of any special interest. It had a talking image which was worked by means of a speaking-tube, but the priests who managed this had no feeling that they were deceiving the people. The priest who spoke really believed that he was inspired by the deity, and in sending his message through the mouth of the image, he considered that he was merely putting it in the way most calculated to impress his audience. There were some very good people among the priests there, one of them being Phoece, who had taken to wife Procyon.

Passing on, the wanderer visited a number of places on the way home, and altogether spent about fifty years of his life in fulfilling his vow. He finally took up his abode in the cave which he had inhabited before starting on his pilgrimage, where he lived to the unusual age of one hundred and nine.

During his meditations Mercury constantly appeared to him and gave him much advice and instruction. She helped him to recover the memory of previous lives and of those who had been with him in them, so that his cave was peopled with thought-forms of many of the characters who have previously appeared in this series of lives.

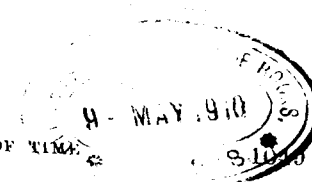
DRAMATIS PERSONÆ

VIRĀJ :	} High Priests of Shrines.
JUPITER :	
SATURN :	
BRĤASPAṬI :	
VENUS :	
MARS :	... King. Wife: Osiris. Son: Orpheus. Grandson: Cetus.
ALCYONE :	... Father: Uranus. Mother: Mercury. Brothers: Demeter, Elsa. Sisters: Neptune, Proteus. Wife: Persens. Sons: Herakles, Mizar, Polaris, Psyche, Canopus, Cygnus. Daughters: Arcturus, Betelgueuse, Regulus, Arcor, Capricorn, Fomalhaut.
HERAKLES :	... Wife: Gemini. Sons: Erato, Ausonia, Melete, Concordia. Daughters: Capella, Spica, Andromeda, Auriga.
MIZAR :	... Wife: Irene. Son: Cassiopeia. Daughters: Altair, Wenceslas, Leto, Centaurus.
LYRA :	... Priest who was afterwards the philosopher Lao-tse.
PALLAS :	... Priest who was afterwards the philosopher Plato.
ALCESTIS :	... Priest of Girnar.
PHOECE :	... Priest of Temple in the Vindhya Hills. Wife: Procyon.

V.

We pass now to another of the wonderful old-world civilisations, for the next birth of our hero was in the year 19,554 in the old Turanian race, in what is now China. He was the son of Mira, who was a man of considerable wealth and influence, and had held at various times high offices in his district. Mira was a sharp imperious man, but just and kind-hearted, and always very good to the little Alcyone, though sometimes he did not understand him, and so was a little impatient. Alcyone's mother was Selene, also a very kind-hearted person; a studious woman, more occupied with philosophical questions than with household cares. Mira had an intense admiration for her and was very proud of her learning and literary ability, and these feelings were fully shared by Alcyone as soon as he grew old enough to understand. Perhaps the principal influence in his life was that of his brother Sirius, who was two years older than he, and consequently a kind of boyish hero in his eyes. Even as children these two brothers were inseparable, and though they occasionally got into mischief they were on the whole fairly good little boys.

When they were aged ten and eight respectively, one of their chief delights was to sit at their mother's knee and listen when she expounded to them her theories. Of course they did not fully understand them, but they were delighted at her evident pleasure, and naturally by degrees they absorbed a certain amount of her ideas. They were specially charmed with a book which she had herself written, which seemed to their childish minds quite a divine revelation. It was an attempt to explain and popularise the teachings of a book of great antiquity which had been brought over from Atlantis; it seems to have been the original form of one of the Upanishads. The original of this book the children were taught to regard with the greatest respect and reverence. It was illustrated with a number of curious colored diagrams over which they used to pore with the keenest interest, although their interpretations of them were obviously fanciful.



When Alcyone was about twelve years old, by a very brave action he saved his brother Sirius from serious injury—perhaps even saved his life. They were running along together in the woods, Sirius as usual a few paces in advance, when they came upon the remains of a camp-fire which had been made in a shallow pit. The fire had burnt down so that nothing but a black charred mass was visible on the surface, and Sirius jumped upon it without any suspicion of its nature. He broke through the surface and sprained his ankle with the jerk; and he was so occupied with the pain of the sprain and with trying to disentangle himself that he did not know that the flames had burst out behind him and fastened upon his clothing. Alcyone, running up, grasped the situation, and immediately sprang upon him and tore the blazing garment off him, burning his own hands sadly in the act; then, seeing that his brother was crippled and helpless, he dragged him away from the rapidly reviving fire, and rolled him over on the grass to extinguish the smouldering cloth. The boys got home with great difficulty, each helping the other, for Sirius bound up Alcyone's burnt hands, and Alcyone acted as a kind of crutch for Sirius as he hopped painfully along on one leg.

The two brothers, as they grew up, became enthusiastic exponents of their mother's theories, which brought them to some extent into opposition to the orthodox ideas of the period, and caused them to be regarded as eccentric. Fortunately, however, at that time and place people seem to have been tolerant on religious matters, and there was no persecution of any sort because of difference of opinion.

When Sirius was about twenty and Alcyone eighteen, they both fell violently in love with Albireo, a young lady who had royal blood in her veins, being the grand-daughter of Mars, who was at this time Emperor of Western China. (Vajra, a daughter of Mars, had married Ulysses, the governor of the province in which our family lived, and report said that she led him a very unhappy life. However that may have been, one of their daughters was Albireo, and she

was a very beautiful girl, of kindly disposition, though high-spirited and imperious.) The brothers were unconscious rivals for her hand, but happily Sirius discovered in time the state of his brother's affections, and instantly resolved to crush down his own feelings for Alcyone's sake. He placed the whole of his share of the family fortune at Alcyone's disposal to enable him to prosecute his suit in a fashion worthy of the exalted rank of his lady-love—not that she herself cared for money so long as she had what she wished in other ways; but her father's consent was to be bought only by costly presents, and still more by a display of the power which great wealth gives. Alcyone refused for a long time to accept his brother's gift, but the attitude of Ulysses practically forced him either to do so or to resign his aspiration to the hand of Albireo. Sirius would not hear of the latter course, alleging that the connexion would be of high importance for the family, though his real reason was that he knew failure in his suit would break the heart of the brother whom he loved more than anything else in the world.

There were other suitors—notably a dashing but unprincipled young fellow (Scorpio) who was possessed of great wealth, but was not of good family. He was trying to push his suit in all sorts of underhand ways, and his plans soon brought him into collision with Sirius, who heartily despised and disliked him. When finally Sirius and Alcyone succeeded in arranging the marriage of the latter with Albireo, Scorpio was furious, and rushed away in a rage, swearing to be revenged upon them, but they only laughed at him and challenged him to do his worst.

Later Scorpio returned, pretending to regret his anger and to be heartily anxious to atone for it and to co-operate in making the betrothed couple happy. He told them that, feeling ashamed of his outburst, he had consulted an astrologer to know what he could do to help them, and had been told of a great treasure which was destined for them, which they could obtain only through his assistance. He stated

that this was concealed in a certain cave in a valley in a distant part of the country, and offered to take them to the place. Alcyone, being honest and unsuspecting, gave ready credence to the tale, all the more since they needed money for the marriage; but Sirius had his doubts, and insisted upon accompanying the party. When they drew near to the spot Scorpio contrived that he should be delayed—in fact he bribed the servant to cause some slight detention, so that Alcyone and another servant (Boreas) went on alone towards the cave.

Sirius had thought nothing of the delay at first, but when other minor obstacles cropped up he began to be uneasy, and suddenly a sort of vision flashed before his eyes in which he saw Alcyone being attacked by wild beasts, and he felt instinctively that the whole affair was a diabolical plot. Though this was only an intuition, and he had no proof, he at once accused Scorpio of double-dealing and attempted murder, and challenged him so vehemently that the villain quailed before him and practically admitted his guilt. Sirius bound him and left him in charge of a servant, assuring him that if Alcyone came to any harm he would not fail to kill him on his return. He took with him another man and hurried in pursuit of his brother, whom he overtook just in time to prevent him from trying to enter the cave. Then they went round to the cliff above and watched to see if there was any foundation for the idea about wild beasts, and presently they saw two clouded tigers come out from it. When they returned they carried Scorpio with them as a prisoner, and delivered him over to the governor Ulysses, who when he heard their story banished him from the country.

All this time Alcyone had not the least suspicion of the unrequited affection which was eating out the heart of Sirius. When all was arranged and the marriage day actually fixed, Sirius rather broke down, and made some excuse to go away to a distant city. Alcyone was much surprised and somewhat hurt at his brother's absence from the ceremony, as he could

not understand it; but after the marriage it appeared that Albireo had had her suspicions, and it was through her intuition that the truth at last came out. Alcyone was full of remorse, and declared that though he could not have lived without Albireo he would far rather have died than have thus supplanted his beloved brother. But Sirius comforted him and said that without the will of the gods he could not have known what was in his brother's mind, and so his sacrifice must have been acceptable in their eyes, and that therefore Alcyone also must accept it cheerfully as the decree of fate. Still Sirius never married, but remained always true to the memory of that first love; and indeed Albireo was much touched, and declared that she loved and honored them both equally. .

Sirius and Alcyone had a younger sister Vega, to whom they were very deeply attached. Pollux, an acquaintance who was invited to the house, formed an illicit attachment to this young sister and betrayed her, and when discovery was imminent he fled. Alcyone and Sirius resolved to avenge their sister's wrong, and set out together in pursuit of him. They hunted him all over China for two years, and eventually traced him to the northern part of the country. While engaged in this pursuit Alcyone fell ill at a place called Urga. There was a celebrated temple there, presided over by Orpheus, a Lama with a long white beard. He was very hospitable to the brothers, took them in and appointed Auriga, who was one of his priests, to look after Alcyone. This young priest took a great fancy to his patient, and was unremitting in his attentions. When Alcyone was quite well again, and they started once more on their quest, this young man accompanied them for some distance and was of great assistance to them.

They found that Pollux, who was evidently in great fear of them, had crossed to the island of Saghalien in hope of escaping them. They however followed him thither, and finally overtook him and killed him; then they returned home with a sense of duty accomplished. According to the

morality of the time this slaying of Pollux was supposed completely to rehabilitate Vega, and after a time she married Tiphys, a rich merchant of the town and a member of the governor's council, and their eldest daughter was Iris, who afterwards married Leo. Mizar had previously married Polaris, who was the son of the librarian of the principal temple. They lived very happily, and in due course Polaris succeeded to his father's office.

During their absence the banished Scorpio had returned disguised as an ascetic, and had succeeded in securing the patronage of Castor, who was a statesman of considerable influence. While abroad Scorpio had somehow acquired mesmeric power and a knowledge of magic of an undesirable kind, and while begging for food at Castor's house he seems to have marked him as an easy prey, and used his mesmeric power to obtain an invitation to stay permanently in his house. By degrees he gained a great influence over Castor, who had him installed at one of the temples as a holy man. He maintained his position at that temple for many years, and practised his arts upon the people with great success. He never forgot his enmity to Sirius and Alcyone, and gradually poisoned Castor's mind against them and caused a great deal of trouble, for Castor to some extent succeeded in influencing Albireo's father Ulysses against them also, so that strained relations were created within the family. Scorpio found a fit instrument in Thetis, a young woman of doubtful character, who fell in love with Alcyone's eldest son Leo, and appealed to Scorpio for help to obtain some sort of love-philtre to administer to him. Scorpio agreed to help her on condition that she made over to him all the money that she inherited from her father. He then made clay images of Leo and of the young woman, and made many mesmeric passes over them with various weird incantations, and then contrived to conceal them in Leo's bed-room.

His magic worked to some extent, and he did succeed in creating in Leo's mind an infatuation for the young per-

son, so that he even talked of ruining his life by marrying her. Leo's sister Mercury, however, was intuitional, and sensed the existence of some kind of plot; also she knew that her brother would never of himself have been attracted by a woman of such coarse type. She spoke to her father and uncle about it, and declared her conviction that Scorpio was somehow involved in the plot, and that he was an impostor. Sirius had long suspected him, having seen evidence that he tricked the people in various petty ways, and on the strength of what Mercury said he set himself definitely to investigate, and soon succeeded in tracing Scorpio's identity. This discovery at once rendered Scorpio liable to the death penalty, as his sentence of banishment had forbidden him to return to the country on pain of death; so he was forthwith executed.

All his plots were laid bare by Mercury's swift intuition, so that not only was Leo released from his spells, but Ulysses and Castor saw how they had been misled, and perfect harmony was restored. Ulysses was anxious to atone for his previous coldness and distrust, so when a few years later he fell ill and was told by his doctors that he could not recover, he sent an embassy to Mars announcing his approaching death and begging that Sirius might be appointed in his place. Mars was pleased to accede to his request, and Sirius became governor of the district. He appointed Alcyone chief judge, and they both held their offices with much honor and respect until their death in the year 19,485.

The exposure of Scorpio had greatly enhanced the reputation of Sirius, and his scrupulous probity maintained it at the highest level. His niece Mercury, to whom the discovery was really due, entered the temple as a postulant, and was noted for her clairvoyant faculty and her power to cure certain diseases.

When she was about thirty, Mars, now a very old man, made a sort of triumphal progress through his kingdom, and when he came into their district it was the duty of

Sirius and Alcyone to entertain him. Thus it happened that Mars met Mercury, and was at once greatly impressed by her. He did not lose sight of her, and eventually induced her to leave the temple and marry Osiris, one of his grandsons, so that later she became queen of the country. But that of course was long after her father's death. Sirius and Alcyone were just as inseparable as old men as they had been as boys; throughout a long life no misunderstanding had ever arisen between them, and they died within a few days of one another, each feeling his life imperfect without the other. As Sirius had never married, Alcyone's son Leo was appointed to the vacant governorship, which he filled very creditably, greatly assisted by the tact of his good wife Iris.

DRAMATIS PERSONÆ

MARS: ... *Emperor. Daughter: Vajra. Grandson: Osiris.*
 ULYSSES: ... *Governor of Province. Wife: Vajra. Daughter: Albireo.*

ALCYONE: ... *Father: Mira. Mother: Selene. Brothers: Sirius, Ajax. Sisters: Vega, Mizar. Wife: Albireo. Son: Leo. Daughter: Mercury.*

AJAX: ... *Wife: Aletheia.*

VEGA: ... *Husband: Tiphys. Daughter: Iris.*

MIZAR: ... *Husband: Polaris.*

LEO: ... *Wife: Iris.*

MERCURY: ... *Husband: Osiris.*

CASTOR: ... *Statesman.*

ORPHEUS: ... *Lama of Temple at Urya.*

AURIGA: ... *Young Priest at Urya.*

BOREAS: ... *Faithful Servant of Alcyone.*

POLLUX: ... *False friend.*

SCORPIO: ... *Rival.*

THETIS: ... *Adventuress.*

VI

The cradle of the great Aryan race was on the shores of the Central Asian Sea, which (up to the time of the cataclysm which sunk the island of Poseidonis beneath the waters of the Atlantic Ocean) occupied the area which is now the Gobi Desert. The great Founder of the race, the Manu Vaivasvata, had established his colony there after the abortive attempt in the highlands of Central Arabia, and after a long period of incubation and many vicissitudes the race had become great and powerful. Several times during the ages of its existence had the Manu sent forth huge hosts to establish sub-races in various parts of that vast continent, and at the time of which we have now to write once more this virile nation was outgrowing its boundaries. During its history the Manu had incarnated again and again to direct it, but at the time of Alcyone's birth (18,885 B. C.) he had not shown himself physically among his people for many centuries, and so there had been time for differences of opinion to arise as to exactly what his intentions had been.

A section had grown up among them who argued that now that the new race was definitely established, and there was no danger that the type could be lost, the strictest ordinances of the Manu as to not mingling with other races were no longer intended to be operative. Consequently certain families allowed themselves to intermarry for political purposes with some of the rulers of the Tartar races. This was considered as a crime by the more orthodox, and it led to so much friction that eventually those who held the wider opinion established themselves as a separate community which in course of time grew into a considerable kingdom. They themselves, however, seem very soon to have abandoned the idea of intermarriage with the other races, so that there was practically no perceptible difference of type between the two tribes, but this did not in the least heal the religious division, which on the contrary seems to have been accentuated by the passage of time. The great bulk

of the Aryans regarded with horror this tribe which had once intermarried, and would have no dealings with them. The adoption or development of difference in language among them still further emphasised the division, and they were regarded as a hostile race for centuries before the rapidly increasing orthodox Aryans occupied their original territory after many battles, and finally drove them out into the desert.

The cultivable land round the shores of the Gobi Sea was a limited area, and the great central orthodox kingdom of the fifth root-race occupied all the best part of it. This separated race had therefore to be content with much less desirable territories, and they settled chiefly in valleys around the northern hills. The central race increased so rapidly that it was constantly pressing upon these independent tribes and trying to annex their valleys. The orthodox people were so extraordinarily bigoted and intolerant that they could not mix peacefully with these others who differed from them, but regarded them as demons to be exterminated, so that for the most part no compromise was possible.

Mars, who was at this time King of one of the tribes which constituted this seceding race, had long been much troubled by the incursions of the orthodox, and though he had contrived to resist them so far, he knew that he could not hope to do so indefinitely, for his tribe, though large and well-organised, was a mere handful compared to the multitudes of the central race. Unless he fought persistently against them his race would speedily be exterminated, and it seemed as though the most determined resistance could only postpone for a while this inevitable end. In his perplexity on this point he had frequently asked counsel from his religious teacher Jupiter; the latter always strongly advised against fighting, but did not tell him how he was to maintain the existence of his people.

The difficulty was constantly becoming more acute and the danger more imminent, when in answer to many prayers

and appeals there came at last to Mars a vision which decided his course of action. Both the orthodox and those who were considered unorthodox venerated equally the memory of the Manu, and gave him all but divine honors, so when he appeared to Mars in a dream, and gave him counsel as to his difficulties, he very gladly accepted the solution offered.

The Manu told him that the dilemma in which he found himself was not the result of any play of chance forces, but had been specially arranged long beforehand as part of his plan. He announced that it was his desire that Mars, whom he had specially chosen for the work, should lead the vanguard of the greatest migration in history—that he should take his tribe and journey westward and southward for many years, until he reached a certain sacred land which was prepared for him—a land of unexampled fertility, in which great spiritual as well as material progress could be attained. Here he should settle and flourish exceedingly; and he was specially enjoined to treat well and kindly all the tribes and races with whom he came in contact, fighting with them only when actually compelled. He was to enter upon this promised land and move slowly onward to its very extremity, and it was foretold to him that the tribes of the orthodox empire, who were pressing so hard upon him, would rejoice over his departure and exult in their occupation of his lands; but that in the future they also should be compelled to take the same journey upon which he was now to embark, and that when they had made the journey they should find his people in possession of the most desirable part of the promised land, and that their efforts to oust them would be unsuccessful. He was further told that he himself in future lives would take no inconsiderable part in the direction of these migrations, and that as a reward for all this hard work he and his wife Mercury would have the privilege in the future of doing an even greater work—such work as the Manu himself had done. The prophecy referred specially also to his sons Herakles

and Alcyone, and expressly stated that work of a similar nature awaited them still further in the future.

This vision at once lifted Mars out of all his perplexities and filled him with enthusiasm for the mighty mission confided to him. He ordered a great assemblage of all his people, and told them what he had seen and heard, and what he had decided to do, and he spoke so convincingly that he carried the entire tribe with him and infected it with his own zeal. He instructed them to gather together great stores of food in its most portable forms, and to drive with them the strongest and best of their flocks and herds. He consulted his astrologers as to the best day for the start, and just before it he planned and carried out a successful raid upon the territory of his orthodox enemies, gaining thereby a great amount of property which was useful to him, and having his own people safe out of the way and far on their journey before reprisals could be attempted.

There was amongst his subjects a considerable party who regarded this migration as a wild scheme and the vision of Mars as a delusion. The head of this recalcitrant party was Alastor, and he declared that his conscience would not allow him to follow a leader whom he believed to be under the guidance of some evil or diabolical power which was deceiving and misleading him, and causing him to undertake a mad enterprise which could only end in the utter ruin of those who were foolish enough to follow him. To this tirade Mars replied that he would force no man to accompany him, for he wanted none but loyal and willing co-operators, and that Alastor and his followers might stay behind if they pleased. Only a comparatively small number of Alastor's party were prepared to take so extreme a step, and most of his friends urged him to reconsider his determination. He however remained obstinate, declaring that he and his band of Adullamites were the only people who were really faithful to the commands of the Manu, since they stayed

in the country where he had established them and refused to be diverted from their manifest duty by hysterical dreams and pretended revelations.

Mars wasted no more time over him, but told him that he might go to destruction in his own way. Alastor did stay behind, and displayed a certain amount of ingenuity in his endeavor to make the best of the situation. As has already been said, Mars had organised a raid upon the orthodox, and naturally their ruler fitted out a punitive expedition to crush the audacious mountaineers. Alastor boldly went out to meet this army, announced himself as the head of one of two rival parties existing in the mountain kingdom, and offered his support to the invaders on condition of good treatment for himself and his people. He stated that for a long time he had been convinced that the men of his own tribe were wrong in having long ago intermarried with Atlanteans, and that he had often wished to join himself to the orthodox empire, but had been prevented from doing so by Mars. He described the route taken by the latter in his migration, and offered to show the invaders how, by taking a short cut across the hills, they could overtake him and probably defeat his people. The orthodox leader thought it best to accept his offer of assistance, and promised him the lives of his followers in return for this treachery. The expedition plunged into the mountains under Alastor's guidance in the effort to intercept Mars; but being unused to and unprepared for high altitudes its members suffered exceedingly, and when after many hardships they did succeed in meeting Mars they were defeated with great slaughter. The leader, however, escaped and promptly put Alastor and his myrmidons to death.

True to his instructions, Mars endeavored to avoid fighting as far as he could. When he approached any organised kingdom he always sent an embassy to its ruler announcing that he and his people came in peace and amity, in obedience to a divine command, and that all

that, they desired was to be allowed to pass quietly on their way to carry out the orders which they had received. In most cases the required permission was readily given, and often the inhabitants of the countries through which they passed received them hospitably, and sped them on their way with gifts of food. Sometimes a chieftain was alarmed by the report of their numbers, and refused them admission within his frontiers, and when that occurred Mars turned aside from the direct line of his course, and sought for a more friendly ruler. Two or three times he was savagely attacked by predatory tribes, but his hardy mountaineers found no great difficulty in beating them off.

Under these conditions Alcyone's early life was an unsettled and adventurous one. He was about ten years old when his father decided upon the migration, and consequently at an age to enjoy to the full the constant change and adventure of it. He had as it were two sides to his character—one frankly boyish and fond of all this excitement and variety, and the other dreamy and mystical. He dearly loved both of his parents, but he seems to have specially associated his father with the former of these moods and his mother with the latter. On some days he rode by his father at the head of the caravan, or dashed on far in front on some sort of scout duty, keen and active and very much on the physical plane; on others he remained behind with his mother, often riding curled up in one of the panniers on the back of some draught-animal, buried in his own visions and taking no heed of the country through which they were passing.

In this latter condition he seemed to be living not in the present but in the past, for he had often extraordinarily vivid visions (most often really of past incarnations, though he did not know that) which he regarded as so entirely private and sacred that he would hardly ever speak of them even to his mother, and never at all to any one else. These visions were of very varied character, some of them connected with lives which we have already investigated, but others

which are at present unknown to us. In many of these scenes his father and mother appeared, and he always recognised them, under whatever veil of race or sex they might be hidden. Sometimes, when a rare wave of confidence swept over him, he would describe these visions to his mother, making them marvellously picturesque and life-like. He called them his picture-stories, and he would say: "Mother, in this story you are a priest in the temple," or "In this you are my mother, just as now," or again "In this you are my little baby, and I carry you in my arms."

Whenever he said these things his mother felt herself identified with the figure in the vision, and her memory was as it were awakened by his. She remembered now that when she was herself a child she used to have similar recollections, though as she grew older they faded from her mind; and she realised that her son was seeing what she used to see. In one of his most splendid visions—that which he liked best of all—neither his father nor mother appeared, but he saw himself as a young girl filled with intense love and determination, rushing through raging flame and suffocating smoke to rescue a child who was the hope of the world—a memory of the life in Burma three thousand years before. But he had also other memories in which his parents bore no part, and some of these were far less desirable.

One curious set of visions which came now and then appeared to image some ceremonies of the darker magic, evidently from a very remote past. They were indescribably weird, yet thrilling, and they excited a feeling of inexpressible horror and loathing which was yet somehow mingled with a kind of savage ecstasy. There was about them a distinct sense of something radically unholy and evil—something from which Alecyone's present nature shrank with terror and disgust, while he was yet keenly conscious that there had been a time in the far-distant past when it had filled him with a fierce joy—when he had somehow been able to revel in what now he utterly abhorred. He disliked these visions intensely, yet occasionally they asserted themselves,

and when one had commenced he seemed compelled to play his part in it to the end. Of these he had never been able to speak to his mother, though she had twice noticed the prostration which followed them, for he came out of them in a condition of profuse perspiration and utter nervous exhaustion. But he said only that his dreams had been terrifying, but that he could not describe them.

It is not easy to recover the actual subject-matter of these evil visions, but they evidently reflected some of the wild orgies of the darker worship as practised in Atlantis—something of the same order as the alleged witches' sabbath of the Middle Ages—a kind of riotously sensual adoration of some strange personification of evil belonging to an existence which humanity has now altogether transcended. Its devotees appear among other things to have been able by the use of some potion or unguent to assume animal forms at will and to levitate these transformed physical bodies. In looking back involuntarily upon these unholy revels Alecyone always saw himself with a partner—always the same partner; and he knew that it was for the love of that partner that he had thrown himself into this cult of evil, that her seduction had drawn him into it and taught him to enjoy it. Yet even amidst his horror he knew that she had had herself no evil purpose in doing this—that it was because she loved him that she shared with him what for the time made her happy, that in reality she would have died rather than harm him, and that it was only her ignorance which permitted her to be used as a lure by malicious powers behind. These unpleasant visions came to the boy but rarely, and they would not have merited such detailed mention but for the fact that a few years later they were shown to have a close connexion with one of the recurrent characters in our story.

Some time before the birth of Alecyone a certain Mongolian chieftain had come to take refuge in the kingdom of Mars. This chieftain was the younger brother of a reigning chief who was (apparently not undeservedly) very un-

popular with his people. The younger, on the contrary, was universally liked, and there was a conspiracy, though entirely without the young man's knowledge, to dethrone the elder brother and set him up in his stead. This was discovered and suppressed, but as it was impossible to persuade the elder brother that the younger had not been privy to it, he had to flee for his life, and it was in this way that he came to seek refuge with Mars. He and two or three friends who had escaped with him proved harmless and indeed desirable members of the Aryan tribe, so they settled down and were accepted without further question.

They had brought their wives and children with them, so they formed a kind of minor community within the tribe, living amongst it but not intermarrying with it. This young chieftain (Taurus) had several children, but the only one that comes into our story is Cygnus, a daughter who was about the same age as Alcyone, with whom she fell violently in love. They played together often as children, but along with many others, and it does not seem that Alcyone specially differentiated her from the rest, though he was always affectionate to all. As they grew older the boys and girls drew more and more apart in their games, and so he saw less of her, but she never for a moment forgot him.

When she was seventeen her father married her to Aries, who was the son of one of his companions. He was much older than she was, and she had no affection for him, but her wishes were not consulted in the matter; it was entirely an affair of policy. Her husband was not a bad man, and was never unkind to her, but he was absorbed in his studies and had no attention to spare for his young wife, whom he regarded rather as part of the necessary furniture of a home than as a sentient being who might possibly have claims upon him.

For a long time she fretted silently against this, being all the time madly in love with Alcyone, and seeing him only occasionally and casually. At last there came a time

when, he was sent on ahead of the main body on a dangerous scouting expedition; hearing of this and fearing that he might be killed, she seems to have been reduced to desperation, and she fled from her husband, dressed herself in male attire, and joined the small band of men whom he was taking on this perilous expedition. Alcyone succeeded in carrying out the instructions of Mars, but only at the cost of the loss of many of his men, and among others Cygnus was fatally wounded and her sex discovered.

She was carried before Alcyone, and when he recognised her she asked to be left alone with him for a few moments before her death. Then she told him of her love and her reason for thus following him; he was much surprised, and deeply regretted that he had not known of her affection before. As he stood beside her his mind was persistently haunted by the most vivid presentment of his old vision of the wild orgies of Atlantean magic, and like a glare of lightning it burst upon him that Cygnus was identical with the female companion of that strange old witchcraft. He was so struck by this revelation that his manner showed it, and she, who had known something in childhood of the visionary side of his nature, at once divined that he was seeing something non-physical, and set her will with all her remaining strength to see it too. She had not been at all psychic during life, but now as death approached the veil was to some extent broken through by her earnest effort, and as she seized his hand the vision which he saw opened before her eyes also. She was horror-stricken at his evident horror, but at the same time in a way delighted also, for she said:

"At least you loved me then, and though through ignorance I led you into evil, I swear that in the future I will atone for this and regain your love by loyal and ungrudging service to the uttermost."

Saying this she died, and Alcyone mourned over her, regretting that he had not known of her love for him,

for had he done so, he might have prevented her untimely end. When opportunity offered he told the story of this strange experience to his mother, and she agreed with him that without doubt his visions did represent the events of previous incarnations, and that she, his father, his sister, his elder brothers and Cygnus had really borne in those lives the parts which the visions assigned to them.

The strong influence of his mother Mercury over Alcyone seemed to increase rather than decrease as the years rolled on, and though the visions of his childhood now visited him very rarely he still remained impressible as far as she was concerned, and frequently caught her thought even when at a distance from her. For example, on one occasion when her sons were out on a scouting expedition clearing the way through the hills for the main body of the caravan, she became aware through a dream of an ambush into which Herakles and his party were in danger of falling. The whole scene was so vividly before her eyes, and the natural features of the country so deeply engraved on her mind, that she could not but feel sure that the danger was a real one. She called before her some natives of the hill-country who happened to be in the camp, described minutely to them the place which she had seen, and asked whether they recognised it. They immediately replied that they knew it well, and asked how she came to know it, since it was more than a day's march ahead. When she heard this she was even more certain than before, and as it was clearly impossible to send a messenger to Herakles in time, she tried to convey a warning by thought.

Herakles, however, was so full of business and the cares of the expedition that he was not amenable to thought impressions just then; but fortunately Alcyone, who was in charge of a smaller body of men in a neighboring ravine, caught the feeling that his mother was in deep anxiety, and, turning his thought strongly in her direction, read the whole affair from her mind like a vision, and at once changed his course, led his own party up an almost impossi-

ble cliff and across some intervening spurs of the mountain, and reached his brother just in time to prevent him from falling into the ambush, thus unquestionably saving his life, for the arrangements of the hill savages were so well made that the total destruction of his party was a certainty. But with the warning which Alcyone gave, the Aryans were able to turn the tables on the savages and descend upon them from above while they were watching in fancied security, so that they were driven away with great slaughter and a clear way through the mountains was opened for the whole tribe.

Soon after this Mars thought it well that Alcyone should marry. The young man had no special desire in the matter, but was quite willing to accede to his father's wish, so he consulted his mother, and she suggested several young ladies whom she considered suitable, and eventually Alcyone selected Theseus. She made him a good wife, though she was somewhat jealous and exacting. He had seven children, his daughters being Draco, Neptune and Arcturus and his sons Andromeda, Betelgueuse, Fomalhaut and Perseus. Neptune afterwards married Hector, and one of their children was Mizar, who was always Alcyone's favorite granddaughter, and very specially devoted to him.

Many years were occupied in the westward journey through the hilly country, and sometimes the tribe suffered considerable hardships, but on the whole they got on very well and lost remarkably few men, considering the difficulties of the route. When at last they reached the great plains of India their progress was far easier, especially as their first entry upon them was into the dominions of a great King named Podishpar (Virāj) who welcomed them with the greatest hospitality, recognising them and their work, and doing everything in his power to help them on their way. In the first place he assigned to them a tract of fertile ground on the banks of a river, and supplied them with grain to sow there, so that not only did they stay encamped there for a whole year enjoying his hospitality, but they had

an enormous store of grain to take on with them when they finally departed. A few of them, worn out with the ceaseless travelling of the past thirty years, settled down permanently in the kingdom of this friendly potentate, but the great majority decided to push on.

At parting King Podishpar gave to Mars a book of the Atlantean scriptures and a talisman of extraordinary power—a cube of wonderful gleaming crystal with a point of intense golden light sparkling in its centre. He also sent embassies in advance to many friendly monarchs with whom he was in alliance, telling them of the coming of the Āryans and asking them to receive them kindly. Thus their way was smoothed for them, and the weariness of the constant travelling was reduced to a minimum. The talisman was well known all over the north of India, and all who saw it did reverence to its bearer. It was supposed to confer good fortune and invincibility upon its possessor, but when Virāj gave it to Mars he said proudly:

“I have no longer need of it, for I am invincible without it, and I carve out my own fortune with my sword.”

For Podishpar had a huge two-handed sword with a golden hilt in which a magnificent ruby was set, and this sword was popularly reported to possess magical properties, so that he who held it could never feel fear, nor could he be injured in battle; and he also commanded the service of certain genii or spirits, much as Aladdin commanded the slaves of the lamp. As a further proof of good-will, and in order to cement the alliance between them, King Podishpar asked Mars for his daughter Br̥haspati as a husband for his son Corona, and Mars gladly acceded to the request. Br̥haspati had previously married Vulcan, one of the subordinate leaders of the Āryan host; but Vulcan had been killed in one of their fights with the savages. It is evident from this that there was then no prejudice against the remarriage of a widow.

Here and there, for one reason or another, bands of men dropped away from the great host of Mars as

the years rolled on, and settled at intervals along the line of his route. In the course of some centuries these small settlements developed into powerful tribes, who subjugated the people round about them, and made for themselves considerable kingdoms. They were always arrogant and intolerant, and so tiresome with their constant aggressions that about a thousand years later the Atlantean kingdoms banded themselves together against them, and, with some help from the Divine Ruler of the Golden Gate, finally defeated them and drove them with great slaughter down into the south of the peninsula, where the descendants of Mars were then ruling. Here they found refuge, and were hospitably treated; and in process of time they became absorbed into the mass of the population. The higher classes of the south country, though from longer exposure to the Indian sun they have become somewhat darker, are as fully Āryan as any of the northern people, having mingled only very slightly with the highest Atlantean blood.

Still, in spite of these defections there was scarcely any reduction in the number of the followers of Mars, as the births among his people were largely in excess of the deaths. Aleyone might be said to know no life but this peripatetic existence, and even his children had been born into it and grew up in it. But the open air and constant exercise were health-giving, and they enjoyed their perpetual pilgrimage through these lands of the sun. Mars, who was now growing somewhat old, divided his great host into three parts, and gave them into charge of his three sons, Uranus, Herakles and Aleyone, so that he himself was relieved from all worry about details, and retained only a general supervision. His wife Mercury, however, had so great a reputation for wisdom that all the people came to her for counsel in special difficulties, and her three sons trusted greatly to her intuition.

King Podishpar had told Mars that since his instructions were to press on to the south of India he would recommend him to a certain ally of his, King Huyaranda (sometimes

called Lahira) who had the kingdom next in size to his own. In fact these two monarchs at this period governed between them by far the greater part of India. One ruled the north and the other the south, and they were separated by a broad belt of smaller kingdoms, quite insignificant by comparison.

King Huyaranda (whom we know as Saturn) held rather a curious position, for though he was the autocratic and undisputed monarch of the country, the leader of its armies and the dispenser of justice, there was in the background an even greater power—that of a High Priest who was also a kind of religious ruler—a person never seen by the people, but yet regarded with the utmost awe. He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in the midst of an enormous garden surrounded by lofty walls. After his acceptance of the office he never came out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through his representative, the deputy High Priest, and no one but this deputy was supposed ever to see him, for when he wished to walk in his garden every one was ordered to keep out of the way. The reason for all this seclusion was that he was regarded as the earthly mouthpiece of Mahāguru, and it was supposed that unless he was kept scrupulously apart from all contact with ordinary people he could not be pure enough or calm enough to be an absolutely perfect channel for the messages from on high.

The relations between the King and his invisible High Priest seem to have been not unlike those which existed in old days between the Shōgun and the Mikado in Japan, for the former did nothing of any importance without consulting the latter. At this time the High Priest bore the name of Byarsha, and was a man of great strength and wisdom—the Great One known to us as Sūrya, whose life Alcione had saved at the cost of her own, three thousand years before in Burma.

When the embassy from King Podishpar reached King Huyaranda and announced the impending arrival of Mars and his host, King Huyaranda at once consulted Sūrya as to the attitude which he ought to adopt. The reply of the High Priest was that this migration had been ordered by the gods, and that the tribe who came were the precursors of a mighty nation from whom many great teachers of the world should come. The King was advised to receive them with all honor, and to assign to them tracts of land near all his principal cities, so that those of them who wished might spread themselves over the country and settle in it. But for those who preferred to remain as a separate community an almost unoccupied district near the foot of the Nīlgiris was to be set apart, that they might dwell there after the customs of their forefathers.

This oracle spoke several years before the arrival of Mars, so when he came he found everything in readiness for him. King Huyaranda sent his own son Crux to receive him at the frontier of the kingdom, and when he approached the capital he himself came forth to meet him at the head of a splendid procession, and treated him with the utmost deference. He explained to Mars the instructions which he had received with regard to him, and Mars at once accepted all the arrangements suggested, thankful to find that at last his wanderings were over and his heavy responsibility at an end. In a wonderfully short time the behests of the High Priest were carried out, and the Āryans were peacefully established as a recognised part of the population of this great southern kingdom.

Before their arrival Sūrya had issued a curious manifesto about them, instructing his people as to how they were to receive and regard these "high-nosed strangers from the north". He especially described them as fitted by their nature for the priestly office, and decreed that as far as possible the ranks of the priesthood should be recruited from them, and that the offices should also as far as possible be hereditary among them.

Those of them who wished were to be free to mingle with his own people and devote themselves to warlike or commercial pursuits, but those who were willing to take up the priestly work were to have every facility for living as a class apart from the rest, to be maintained by gifts from the rest, but to own no personal property.

The deputy High Priest, through whom these and all other decrees were promulgated to the outer world, was at this time a very old man, whom we know as Osiris, and when because of advancing age he begged to be relieved from the onerous duties of his office, by way of setting an example to the nation Sūrya asked Mars to send him one of his sons to take the vacant post. Mars felt himself greatly honored by this request, and said that he held himself and all who belonged to him entirely at the disposal of the Messenger of the Gods; but that as he himself was now very old and wished to retire from worldly affairs he would prefer it if his elder son Herakles could be left to take upon him his cares and to carry on the traditions and reputation of the chieftainship, and if his younger son Alcyone could be permitted to receive the signal mark of esteem which Sūrya destined for his family. (It should be mentioned that Uranns had already adopted the hermit life, and established himself in a cave in the Nilgiris, and when approached on the subject he firmly declined to return to the ordinary world).

Sūrya was graciously pleased to accept the arrangement suggested by Mars, so Alcyone suddenly found himself in the very curious position of the representative in the outer world of what was really the chief power in the kingdom—the only person who ever met that august potentate face to face, and consequently the channel for all communications with him, even those from King Huyaranda himself. He was much oppressed at first by the seriousness of the responsibility, but as he learnt the routine of his business and came to know Sūrya better he found that he could easily fulfil the duties of his position. The principal difficulty

was that of selection—to decide which of the score of cases which came before him each day were worth submitting to Sūrya, and which were not. Those which were *not* worth submitting, he had to decide himself; but by watching Sūrya's judgments he acquired much wisdom, and soon had a great reputation for acumen and even-handed justice.

The actual courts of law were of course not in his hands, though even there his advice carried great weight; but many people in difficulty asked advice from the priests instead of applying for legal redress, and when the decision of the High Priest or his deputy was once given it was never questioned. This responsibility in itself was a liberal education for Alcyone, and the constant close association with Sūrya was very helpful to him. There was always the guidance of Mahāguru in the background, but this was given to Sūrya only, usually in dream or meditation, but sometimes by direct and audible voice. On one occasion Alcyone was privileged to receive a few words of kindly commendation in that way from Mahāguru, which very greatly encouraged him in his arduous labors and gave him a new stimulus. He held this responsible office for nearly thirty years, until his death at the age of seventy-nine, and during all this time Sūrya seemed to grow but little older.

When Alcyone was about sixty years old he lost his mother, which was a very great grief to him, and would indeed have been insupportable but for the consolation and help given to him by Sūrya. Very shortly afterwards his wife Theseus followed his mother, and during the last seventeen years of his life his household was managed by his favorite grand-daughter Mizar, who was very deeply attached to him and understood him better than anyone else. At the death of Mars, Herakles succeeded to the chieftainship of the tribe, but the office soon became merely nominal, as the Āryans settled down as part of the nation among whom they lived, though the priestly caste never intermarried with it. Later, however, as Crux died without

flowers, and to each of them a certain number of petals is assigned.

It must be remembered that they are vortices of etheric matter, and that they are all in rapid rotation. Into each of these open mouths, at right angles to the plane of the whirling disc or saucer, rushes a force from the astral world (which we will call the primary force)—one of the forces of the Logos. That force is seven-fold in its nature, and all its forms operate in all the centres, though in each of them one of the forms is always greatly predominant.

This inrush of force brings the Divine Life into the physical body, and without it that body could not exist. These centres through which the force can enter are therefore actually necessary to the existence of the vehicle, but they may be whirling with very different degrees of activity. Their particles may be in comparatively sluggish motion, just forming the necessary vortex for the force and no more, or they may be glowing and pulsating with living light so that an enormously greater amount of force passes through them, with the result that various additional faculties and possibilities are opened to the Ego as he functions on that plane. Now, those forces which rush into the centre from without set up at right angles to themselves (that is to say, in the surface of the etheric double) secondary forces in undulatory circular motion, just as a bar-magnet thrust into an induction coil produces a current of electricity which flows round the coil at right angles to the axis or direction of the magnet.

Each of these secondary forces, which sweep round the saucer-like depression, has its own characteristic wave-length, just as has light of a certain color; but instead of moving in a straight line as light does, it moves along in certain relatively large undulations of various sizes, each of which is some multiple of the smaller wave-lengths within it, though the exact proportions have not as yet been calculated. The wave-lengths are infinitesimal, and probably some thousands of them are included within one of the undulations. As the

forces rush round in the vortex these undulations of different sizes, crossing one another, produce a wavy appearance which is not inaptly described in the Hindu books as resembling the petals of a flower; or it is still more like certain saucers or shallow vases of wavy iridescent glass which I have seen in Venice. All of these undulations or petals have that shimmering iridescent effect, like mother-of-pearl, yet each of them has usually its own predominant color.

In the ordinary man, in whom these centres are just active enough to be channels for sufficient force to keep his body alive, these colors glow with a comparatively dull light; but in those in whom the centres have been aroused and are in full activity they are of blinding brilliancy, and the centres themselves, which have gradually grown from a diameter of about two inches to the size of an ordinary saucer, are blazing and coruscating like miniature suns.

COLORS AND PETALS

The first centre, at the base of the spine, so arranges its undulations as to give the effect of its being divided into quadrants, with hollows between them. This makes it seem as though marked with the sign of the cross, and for that reason the cross is often used to symbolise this centre, and sometimes a flaming cross is used to indicate the serpent-fire which resides in it. When aroused into full activity this centre is fiery orange-red in color.

The second centre, at the navel or solar plexus, vibrates in such a manner as to divide itself into ten undulations or petals, and is very closely associated with feelings and emotions of various kinds. Its predominant color is a curious blending of various shades of red.

The third centre, at the spleen, gives the effect of six petals or undulations, and it seems that all of these are concerned in the specialisation, subdivision and dispersion of the vitality which comes to us from the sun. Presumably for

issue, Herakles was unanimously called upon by the people to ascend the vacant throne, and so an Aryan dynasty was firmly established in the south of India. All Brāhmanas of the south, commonly called the dark Caucasians, are unquestionably descended from the tribe whose arrival we have described, though from long residence in tropical lands they are a good deal darker than their ancestors.

DRAMATIS PERSONÆ

- MAHĀGURU : ... *Invisible Teacher.*
 THE MANU : ... *Appears to Man in a dream.*
 JUPITER : ... *Religious Teacher of Mars.*
 SĒRYA : ... *The High Priest Bṛhaspati.*
 OSIRIS : ... *Deputy High Priest.*
 VIRĀJ : ... *King Podishpatr. Son : Corona.*
 SATURN : ... *King Hugaranda (sometimes called Lahira). Son : Crux*
 VULCAN : ... *Subordinate Leader.*
-
- ALCYONE : ... *Father : Mars. Mother : Mercury. Elder Brothers : Uranus, Herakles. Elder Sister : Bṛhaspati. Younger Sister : Demeter. Wife : Theseus. Sons : Andromeda, Betelgueuse, Fomalhaut, Perseus. Daughters : Draco, Neptune, Arcturus.*
 HERAKLES : ... *Wife : Capella. Sons : Cassiopeia, Altair, Leto. Daughters : Argus, Centaurus.*
 BRĤASPATI : ... *First Husband : Vulcan. Second Husband : Corona.*
 DEMETER : ... *Husband : Wenceslas. Son : Elsa.*
 ANDROMEDA : ... *Wife : Argus. Son : Arcor.*
 NEPTUNE : ... *Husband : Hector. Daughter : Mizar.*
 CASSIOPEIA : ... *Wife : Capricorn.*
 ALTAIR : ... *Wife : Polaris.*
 LETO : ... *Wife : Gemini.*
 CENTAURUS : ... *Husband : Concordia.*
 MIZAR : ... *Husband : Arcor.*
 TAURUS : ... *Mongolian Chieftain. Wife : Procyon. Daughter : Cygnus.*
 CYGNUS : ... *Husband : Aries.*
 ALASTOR : ... *Leader of recalcitrant party.*

FORCE-CENTRES AND THE SERPENT-FIRE

THE ETHERIC CENTRES

IN each of our vehicles there are certain force-centres which in Samskr̥t are called chakrams—a word which signifies a wheel or revolving disc. These are points of connexion at which force flows from one vehicle to another. They may easily be seen in the etheric double, where they show themselves as saucer-like depressions or vortices in its surface. They are often spoken of as corresponding to certain physical organs; but it must be remembered that the etheric force-centre is not in the interior of the body, but on the surface of the etheric double, which projects a quarter of an inch beyond the outline of the denser matter.

The centres which are usually employed in occult development are seven, and they are situated in the following parts of the body: (1) the base of the spine; (2) the navel; (3) the spleen; (4) the heart; (5) the throat; (6) the space between the eyebrows; and (7) the top of the head. There are other force-centres in the body besides these, but they are not employed by students of the White Magic. It may be remembered that Madame Blavatsky speaks of three others which she calls the lower centres: there are schools which use these, but the dangers connected with them are so serious that we should consider their awakening as the greatest of misfortunes.

These seven are often described as corresponding to the seven colors and to the notes of the musical scale; and in the Indian books certain letters of the alphabet and certain forms of vitality are mentioned as attached to each of them. They are also poetically described as resembling

that reason this centre is specially radiant, glowing and sun-like.

The fourth centre, at the heart, is of a glowing golden color, and each of its quadrants is divided into three parts, which gives it twelve undulations.

The fifth centre, at the throat, has sixteen such apparent divisions, but its general effect is silvery and gleaming, with a kind of suggestion as of moonlight upon rippling water.

The sixth centre, between the eyebrows, has the appearance of being divided into halves, the one predominantly rose-colored, and the other predominantly a kind of purplish-blue. Perhaps it is for this reason that this centre is mentioned in Indian books as having only two petals, though if we are to count undulations of the same character as those of the previous centres we shall find that each half is subdivided into forty-eight of these, making ninety-six in all.

The seventh, the centre at the top of the head, is when stirred into full activity perhaps the most resplendent of all, full of indescribable chromatic effects and vibrating with almost inconceivable rapidity. It is described in Indian books as thousand-petalled, and really this is not very far from the truth, the total number of its undulations being nine hundred and sixty. In addition to this it has a feature which is possessed by none of the other centres—a sort of subsidiary whirlpool of gleaming white in its heart—a minor activity which has twelve undulations of its own.

I have heard it suggested that each of the different petals of these force-centres represents a moral quality, and that the development of that quality brings the centre into activity. I have not yet met with any facts which confirm this, nor am I able to see exactly how it can be, because the appearance is produced by certain quite definite and easily recognisable forces, and the petals in any particular centre are either active or not active according as these forces have or have not been aroused, and their development seems

to me to have no more connexion with morality than has the development of the biceps. I have certainly met with persons in whom some of the centres were in full activity, though the moral development was by no means exceptionally high, whereas in other persons of high spirituality and the noblest possible morality the centres were not yet vitalised at all, so that there does not seem to me to be any connexion between the two developments.

THE ASTRAL CENTRES

Besides the keeping alive of the physical vehicle, these force-centres have another function, which comes into play only when they are awakened into full activity. Each of these etheric centres corresponds to an astral centre, though as the astral centre is a vortex in four dimensions it has an extension in a direction quite different from the etheric, and consequently is by no means always coterminous with it, though some part is always coincident. The etheric vortex is always on the surface of the etheric body, but the astral centre is frequently quite in the interior of that vehicle. The function of each of these etheric centres when fully aroused is to bring down into physical consciousness whatever may be the quality inherent in the astral centre which corresponds to it; so, before cataloguing the results to be obtained by arousing the etheric centres into activity, it may be well to consider what is done by each of the astral centres, although these latter are already in full activity in all cultured people of the later races. What effect, then, has the quickening of each of these astral centres produced in the astral body?

The first of these centres, that at the base of the spine, is the home of that mysterious force called the serpent-fire or, in *The Voice of the Silence*, the World's Mother. I will say more about this force later; for the moment let us consider its effects on the astral centres. This force exists on all planes, and by its activity the rest of the centres are aroused. We must think of the astral

body as having been originally an almost inert mass, with nothing but the vaguest consciousness, with no definite power of doing anything, and no clear knowledge of the world which surrounded it. The first thing that happened, then, was the awakening of that force in the man at the astral level. When awakened it moved on to the second centre, corresponding to the navel, and vivified it, thereby awakening in the astral body the power of feeling—a sensitive-ness to all sorts of influences, though without as yet anything like the definite comprehension that comes from seeing or hearing.

Then it moved on to the third, that corresponding to the physical spleen, and through it vitalised the whole astral body, enabling the person to travel consciously, though with only a vague conception as yet of what he encountered on his journeys.

The fourth centre, when awakened, endowed the man with the power to comprehend and sympathise with the vibrations of other astral entities, so that he could instinctively understand their feelings.

The awakening of the fifth, that corresponding to the throat, gave him the power of hearing on the astral plane—that is to say, it caused the development of that sense which in the astral world produces on our consciousness the effect which on the physical plane we call hearing.

The development of the sixth, that corresponding to the centre between the eyebrows, in a similar manner produced astral sight.

The arousing of the seventh, that corresponding to the top of the head, rounded off and completed for him the astral life, and endowed him with the perfection of its faculties.

With regard to this centre a certain difference seems to exist according to the type to which men belong. For many of us the astral vortices corresponding to the sixth

and seventh of these centres both converge upon the pituitary body, and for those people the pituitary body is practically the only direct link between the physical and the higher planes. Another type of people, however, while still attaching the sixth centre to the pituitary body, bend or slant the seventh until its vortex coincides with the atrophied organ called the pineal gland, which is by people of that type vivified and made into a line of communication directly with the lower mental, without apparently passing through the intermediate astral plane in the ordinary way. It was for this type that Madame Blavatsky was writing when she laid such emphasis upon the awakening of that organ.

ASTRAL SENSES

Thus these to some extent take the place of sense-organs for the astral body, and yet without proper qualification that expression would be decidedly a misleading one, for it must never be forgotten that though, in order to make ourselves intelligible, we constantly have to speak of astral seeing or astral hearing, all that we really mean by those expressions is the faculty of responding to such vibrations as convey to the man's consciousness, when he is functioning in his astral body, information of the same character as that conveyed to him by his eyes and ears while he is in the physical body. But in the entirely different astral conditions specialised organs are not necessary for the attainment of this result. There is matter in every part of the astral body which is capable of such response, and consequently the man functioning in that vehicle sees equally well the objects behind him, above him, and beneath him, without needing to turn his head. The centres, therefore, cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does here through the eyes and ears. Yet it is upon their vivification that the power of exercising these astral senses depends, each of them as it is developed

giving to the whole astral body the power of response to a new set of vibrations.

As all the particles of the astral body are constantly flowing and swirling about like those of boiling water, all of them in turn pass through each of the centres or vortices, so that each centre in its turn evokes in all the particles of the body the power of receptivity to a certain set of vibrations, and so all the astral senses are equally active in all parts of the body. Even when these astral senses are fully awakened it by no means follows that the man will be able to bring through into his physical body any consciousness of their action.

AWAKENING THE ETHERIC CENTRES

While all this astral awakening was taking place, then, the man in his physical consciousness knew nothing whatever of it. The only way in which the dense body can be brought to share all these advantages is by repeating that process of awakening with the etheric centres. That is to be achieved precisely in the same way as it was done upon the astral plane—that is to say, by the arousing of the serpent-fire, which exists clothed in etheric matter on the physical plane, and sleeps in the corresponding etheric centre, that at the base of the spine.

In this case the arousing is done by a determined and long-continued effort of the will, and to bring the first centre into activity is precisely to awaken the serpent-fire. When once that is aroused, it is by its tremendous force that the other centres are vivified. Its effect on the other etheric centres is to bring into the physical consciousness the powers which were aroused by the development of their corresponding astral centres.

When the second of the etheric centres, that at the navel, comes into activity the man begins in the physical body to be conscious of all kinds of astral influences, vaguely feeling that some of them are friendly and others

hostile, or that some places are pleasant and others unpleasant, without in the least knowing why.

When the third centre, that at the spleen, is awakened the man is enabled to remember his vague astral journeys, though sometimes only very partially. The effect of a slight and accidental stimulation of this centre is often to produce half-remembrances of a blissful sensation of flying through the air.

Stimulation of the fourth, that at the heart, makes the man instinctively aware of the joys and sorrows of others, and sometimes even causes him to reproduce in himself by sympathy their physical aches and pains.

The arousing of the fifth, that at the throat, enables him to hear voices, which sometimes make all kinds of suggestions to him. Also sometimes he hears music, or other less pleasant sounds. When it is fully working it makes the man clairaudient as far as the etheric and astral planes are concerned.

When the sixth, between the eye-brows, becomes vivified, the man begins to see things, to have various sorts of waking visions, sometimes of places, sometimes of people. In its earlier development, when it is only just beginning to be awakened, it often means nothing more than half-seeing landscapes and clouds of color. The full arousing of this brings about clairvoyance.

The centre between the eyebrows is connected with sight in yet another way. It is through it that the power of magnification of minute physical objects is exercised. A tiny flexible tube of etheric matter is projected from the centre of it, resembling a microscopic snake with an eye at the end of it. This is the special organ used in that form of clairvoyance, and the eye at the end of it can be expanded or contracted, the effect being to change the power of magnification according to the size of the object which is being examined. This is what is meant in ancient books

when mention is made of the capacity to make oneself large or small at will. To examine an atom one develops an organ of vision commensurate in size with the atom. This little snake projecting from the centre of the forehead was symbolised upon the head-dress of the Pharaoh of Egypt, who as the chief priest of his country was supposed to possess this among many other occult powers.

When the seventh is awakened the man is able by passing through it to leave his body in full consciousness, and also to return to it without the usual break, so that his consciousness will now be continuous through night and day. When the fire has been passed through all these centres in a certain order (which varies for different types of people) the consciousness becomes continuous up to the entry into the heaven-world at the end of the life on the astral plane, no difference being made by either the temporary separation from the physical body during sleep or the permanent division at death. Before this is done, however, the man may have many glimpses of the astral world, for specially strong vibrations may at any time galvanise one or other of the centres into temporary activity, without arousing the serpent-fire at all; or it may happen that the fire may be partially roused, and in this way also partial clairvoyance may be produced for the time. For this fire exists in seven layers or seven degrees of force, and it often happens that a man who exerts his will in the effort to arouse it may succeed in affecting one layer only, and so when he thinks that he has done the work he may find it ineffective and may have to do it all over again many times, digging gradually deeper and deeper, until not only the surface is stirred but the very heart of the fire is in full activity.

THE SERPENT-FIRE

As we know it, this serpent-fire (called in Sanskrit *kundalin*) is the manifestation on the physical plane of one of the great world-forces—one of the powers of the Logos. You know that what we call electricity is a manifestation of

one of His forces, and that that force may take various forms, such as heat, light and motion. Another of His forces is vitality—what is sometimes called *prāṇa*, but this is not interchangeable with any of those other forms which we have just mentioned. We may say then that vitality and electricity are as it were the lower ends of two of His streams of force.

This serpent-fire may be taken as the lower end of another of His streams, the physical-plane manifestation of another of the manifold aspects of His power. Like vitality, it exists on all planes of which we know anything; but it is the expression of it in etheric matter with which we have to do. It is not convertible into either vitality or electricity, and does not seem to be affected in any way by either. I have seen as much as a million and a quarter volts of electricity put into a human body, so that when the man held out his arm towards the wall huge flames rushed out from his fingers, yet he felt nothing unusual, nor was he in the least burnt unless he accidentally touched some external object; but even this enormous display of power had no effect whatever upon the serpent-fire. In *The Voice of the Silence* this force is called “the Fiery Power” and “the World’s Mother”. There is much reason for all these strange names, for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent. It is called the World’s Mother because through it our various vehicles may be vivified, so that the higher worlds may open before us in succession.

In the body of man its home, as we have said, is at the base of the spine, and for the ordinary person it lies there unawakened, and its very presence unsuspected, during the whole of his life; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with

it without definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces intense physical pain, and it may very readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical.

One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions—excites them and intensifies their effects to such a degree that it becomes absolutely impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these would be such as would bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thralldom may take them more than one incarnation. There is a school of black magic which purposely uses this power in this way, in order that through it may be vivified those lower force-centres which are never used by the followers of the Good Law.

Even apart from this greatest of its dangers its premature unfoldment has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very readily aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any force that may

arise within his body; this is no ordinary force, but something resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult some one who fully understands these matters.

It may be noticed that I have specially and intentionally refrained from explaining how this arousing is to be done, or mentioning the order in which the force (when aroused) should be passed through these various centres, for that should by no means be attempted except at the express suggestion of a Master, who will watch over His pupil during the various stages of the experiment. I most solemnly warn all students against making any effort whatever in the direction of awakening these tremendous forces, except under such qualified tuition, for I have myself seen many cases of the terrible effects which follow from ignorant and ill-advised meddling with these very serious matters. This force is a tremendous reality, one of the great basic facts of Nature, and most emphatically it is not a thing to be played with, or to be lightly taken in hand, for to experiment with it without understanding it is far more dangerous than it would be for a child to play with nitroglycerine. As is very truly said in the *Hatha-yogapradīpikā*: "It gives liberation to Yogis and bondage to fools." (iii. 107.)

In matters such as these students so often seem to think that some special exception to the laws of Nature will be made in their case, that some special intervention of Providence will save them from the consequences of their folly. Assuredly nothing of that sort will happen, and the man who wantonly provokes an explosion is quite likely to become its first victim. It would save much trouble and disappointment if students could be induced to understand that in all matters connected with occultism we mean just exactly and literally what we say, and that it is applicable in every case without exception. For there is no such thing as favoritism in the working of the great Laws

of the Universe. Everybody wants to try all possible experiments; everybody is convinced that he is quite ready for the highest possible teaching and for any sort of development, and no one is willing to work patiently along at the improvement of character, and to devote his time and his energies to doing something useful for the work of the Society, waiting for all these other things until a Master shall announce that he is ready for them. The old aphorism still remains true: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added to you."

There are some cases in which the fire wakes spontaneously, so that a dull glow is felt; it may even begin to move of itself, though this is rare. In this latter case it would be likely to cause great pain, as, since the passages are not prepared for it, it would have to clear its way by actually burning up a great deal of etheric dross—a process that cannot but engender suffering. When it thus awakes of itself or is accidentally aroused, it usually tries to rush up the interior of the spine, instead of following the spiral course into which the occultist is trained to guide it. If it be possible, the will should be set in motion to arrest its onward rush, but if that proves to be impossible—as is most likely—no alarm need be felt. It will probably rush out through the head and escape into the surrounding atmosphere, and it is likely that no harm will result beyond a slight weakening. Nothing worse than a temporary loss of consciousness need be apprehended. The really appalling dangers are connected not with its upward rush, but with the possibility of its turning downwards and inwards.

Its principal function in connexion with occult development is that by being sent through the force-centres in the etheric body, as above described, it vivifies these centres and makes them available as gates of connexion between the physical and astral bodies. It is said in *The Voice of the Silence* that when the serpent-fire reaches the centre between the eyebrows and fully vivifies it, it confers the

power of hearing the voice of the Master—which means in this case the voice of the Ego or Higher Self. The reason for this statement is that when the pituitary body is brought into working order it forms a perfect link with the astral vehicle, so that through it all communications from within can be received.

It is not only this one; all the higher force-centres have presently to be awakened, and each must be made responsive to all kinds of astral influences from the various astral sub-planes. This development will come to all in due course, but most people cannot gain it during the present incarnation, if it is the first in which they have begun to take these matters seriously in hand. Some Indians might succeed in doing so, as their bodies are by heredity more adaptable than most others; but it is really for the majority the work of a later round altogether. The conquest of the serpent-fire has to be repeated in each incarnation, since the vehicles are new each time, but after it has been once thoroughly achieved these repetitions will be an easy matter. It must be remembered that its action varies with different types of people; some, for example, would see the Higher Self rather than hear its voice. Again, this connexion with the higher has many stages; for the personality it means the influence of the Ego, but for the Ego himself it means the power of the Monad, and for the Monad in turn it means to become a conscious expression of the Logos.

It may be of use if I mention my own experience in this matter. In the earlier part of my residence in India twenty-five years ago I made no effort to rouse the fire—not indeed knowing very much about it, and having the opinion that, in order to do anything with it, it was necessary to be born with a specially psychic body, which I did not possess. But one day one of the Masters made a suggestion to me with regard to a certain kind of meditation which would evoke this force. Naturally I at once put the suggestion into practice, and in course of time was successful. I have no doubt, however, that He watched the experiment, and would have checked

me if it had become dangerous. I am told that there are Indian ascetics who teach this to their pupils, of course keeping them under careful supervision during the process. But I do not myself know of any such, nor should I have confidence in them unless they were specially recommended by some one whom I knew to be possessed of real knowledge.

People often ask me what I advise them to do with regard to the arousing of this force. I advise them to do exactly what I myself did. I recommend them to throw themselves into Theosophical work and wait until they receive a definite command from some Master who will undertake to superintend their psychic development, continuing in the meantime all the ordinary exercises of meditation that are known to them. They should not care in the least whether such development comes in this incarnation or in the next, but should regard the matter from the point of view of the Ego and not of the personality, feeling absolutely certain that the Masters are always watching for those whom They can help, that it is entirely impossible for any one to be overlooked, and that They will unquestionably give Their directions when They think that the right time has come.

I have never heard that there is any sort of age limit with regard to the development, and I do not see that age should make any difference, so long as one has perfect health; but the health is a necessity, for only a strong body can endure the strain, which is much more serious than any one who has not made the attempt can possibly imagine.

The force when aroused must be very strictly controlled, and it must be moved through the centres in an order which differs for people of different types. The movement also to be effective must be made in a particular way, which the Master will explain when the time comes.

THE VEIL BETWEEN THE PLANES

I have said that the astral and etheric centres are in very close correspondence, but between them, and interpene-

trating them in a manner not readily describable, is a sheath or web of closely woven texture, a sheath composed of a single layer of physical atoms much compressed and permeated by a special form of vital force. The Divine Life which normally descends from the astral body to the physical is so attuned as to pass through this with perfect ease, but it is an absolute barrier to all other forces—all which cannot use the atomic matter of both the planes. This web is the natural protection provided by nature to prevent a premature opening up of communication between the planes—a development which could lead to nothing but injury.

It is this which under normal conditions prevents clear recollection of what has happened during sleep, and it is this also which causes the momentary unconsciousness which always occurs at death. But for this merciful provision the ordinary man, who knows nothing about all these things and is entirely unprepared to meet them, could at any moment be brought by any astral entity under the influence of forces to cope with which would be entirely beyond his strength. He would be liable to constant obsession by any being on the astral plane who desired to seize upon his vehicles.

It will therefore be readily understood that any injury to this web is a very serious disaster. There are several ways in which injury may come, and it behoves us to use our best endeavors to guard against it. It may come either by accident or by continued malpractice. Any great shock to the astral body, such for example as a sudden terrible fright, may rend apart this delicate organism and, as it is commonly expressed, drive the man mad. (Of course there are other ways in which fear may cause insanity, but this is one.) A tremendous outburst of anger may also produce the same effect. Indeed it may follow upon any exceedingly strong emotion of an evil character which produces a kind of explosion in the astral body.

The malpractices which may more gradually injure this protective web are of two classes—the use of alcohol or

narcotic drugs and the deliberate endeavor to throw open the doors which nature has kept closed, by means of such a process as is described in spiritualistic parlance as sitting for development. Certain drugs and drinks—notably alcohol and all the narcotics, including tobacco—contain matter which on breaking up volatilises, and some of it passes from the physical plane to the astral. (Even tea and coffee contain this matter, but in quantities so infinitesimal that it is usually only after long-continued abuse of them that the effect manifests itself.) When this takes place in the body of man these constituents rush out through the force-centres in the opposite direction to that for which they are intended, and in doing this repeatedly they very seriously injure and finally destroy the delicate web. This deterioration or destruction may be brought about in two different ways, according to the type of the person concerned and to the proportion of the constituents in his etheric and astral bodies. First, the rush of volatilising matter actually burns away the web, and therefore leaves the door open to all sorts of irregular forces and evil influences.

The second result is that these volatile constituents, in flowing through, somehow harden the atom so that its pulsation is to a large extent checked and crippled, and it is no longer capable of being vitalised by the particular type of force which welds it into a web. The result of this is a kind of ossification of the web, so that instead of having too much coming through from one plane to the other, we have very little of any kind coming through. We may see the effects of both these types of deterioration in the case of men who yield themselves to drunkenness. Some of those who are affected in the former way fall into delirium tremens, obsession or insanity; but those are after all comparatively rare. Far more common is the second type of deterioration—the case in which we have a kind of general deadening down of the man's qualities, resulting in gross materialism, brutality and animalism, in the loss of all finer feelings and of the power to control himself. He no longer

feels any sense of responsibility; he may love his wife and children when sober, but when the fit of drunkenness comes upon him he will use the money which should have bought bread for them to satisfy his own bestial cravings, the affection and the responsibility having apparently entirely disappeared.

The second type of effect is very commonly to be seen among those who are slaves of the tobacco habit; again and again we find that they persist in their self-indulgence even when they know perfectly well that it causes nausea and misery to their neighbors. We shall recognise the deterioration at once when we think that this is the only practice in which a gentleman will persist when he is aware that it causes acute annoyance to others. Clearly in this case the finer feelings have already been seriously blunted.

All impressions which pass from one plane to the other are intended to come only through the atomic sub-planes, as I have said; but when this deadening process sets in, it presently infects not only other atomic matter, but matter of even the second and third sub-planes, so that the only communication between the astral and the etheric is when some force acting on the lower sub-planes (upon which only unpleasant and evil influences are to be found) happens to be strong enough to compel a response by the violence of its vibration.

Nevertheless, though nature takes such precautions to guard these centres, she by no means intends that they shall always be kept rigidly closed. There is a proper way in which they may be opened. Perhaps it would be more correct to say that the intention is not that the doors should be opened any wider than their present position, but that the man should so develop himself as that he can bring a very great deal through the recognised channel. The consciousness of the ordinary man cannot yet use pure atomic matter either in the physical body or in the astral, and therefore

there is normally no possibility for him of conscious communication at will between the two planes. The proper way to obtain that is to purify both the vehicles until the atomic matter in both is fully vivified, so that all communications between the two may be able to pass by that road. In that case the web retains to the fullest degree its position and activity, and yet is no longer a barrier to the perfect communication, while it still continues to fulfil its purpose of preventing the close contact between lower sub-planes which would permit all sorts of undesirable influences to pass through.

That is why we are always adjured to wait for the unfolding of psychic powers until they come in the natural course of events as a consequence of the development of character, as we see from the study of these force-centres that they surely will. That is the natural evolution; that is the only really safe way, for by it the student obtains all the benefits and avoids all the dangers. That is the Path which our Masters have trodden in the past; that therefore is the Path for us to-day.¹

C. W. LEADBEATER

¹ Mr. Leadbeater is engaged on a book, which promises to be a most valuable contribution to our literature, entitled *Adyar Talks*. It is already in the hands of the printer. He has kindly allowed this chapter of it to be published in advance in the *Theosophist*. —ASST. EDITOR.

THEOSOPHICAL WORTHIES

WILLIAM GEORGE JOHN

THOUGH belonging to a Cornish family, William George John was born in London, on September 12th, 1851, the year of the Great Exhibition and the year in which Madame Blavatsky encountered her Master in the streets of this great city. The first years of his life were passed in England, but when 23 years of age he went to Colombo to join some relatives in business, and remained there from 1874 to 1883. During those nine years much was going on in Colombo in the form of Theosophical activity, and Madame Blavatsky and the subject of this sketch must often have passed each other in palanquins in the streets—there were no rickshaws in those days—but it was fated to be many years before the great teacher's message was to reach the future student. It is plain, however, that the nine years in Ceylon, destined to be spent in complete ignorance of the Ancient Wisdom, were by no means idle years in regard to a preparation for it. The modern rush of life, which has made of Colombo a Liverpool of the East, had not then overtaken the distinctively eastern port, and this gave a leisure denied to everyone there to-day ; this was a time spent in acquiring a knowledge of certain prominent leaders of thought, such as Carlyle, Emerson, and Ruskin ; it was a time when the foundations were laid of that freedom of thought in regard to past and future which resulted, in the years to follow, in liberation from the relics of conventional religion inherited with the family name.

In April 1883 Mr. John left Ceylon for New Zealand, where nearly two years were passed before again getting into commercial harness ; but Australia and not New Zealand was destined

to be the sphere of his labors in the South, for in October, 1885, his business took him to Brisbane in Queensland, and held him there for nearly seventeen years—years that he always looks upon as the most important time of his life, years rich in experiences bringing manifold severe contests which have left their scars. It was not until more than half of these seventeen years had passed that the future General Secretary of the Australian Section made his first contact with Theosophy. The reading of *Esoteric Buddhism*, put into his hands by a literary friend, was followed by a personal contact with the Countess Wachtmeister and J. C. Staples, the latter then General Secretary in Sydney. It did not take him long to discover the need for doing something to help forward a movement so unique in its message and importance, and in association with Mr. H. A. Wilson, Mr. R. Wishart and others, and under Mr. Staples' guidance, the Brisbane Branch of the Theosophical Society was re-formed out of the ruins of an old one. Mr. John became Secretary of the new Branch, and for seven years was largely the centre of Theosophical life in Queensland, following the Society's fortunes through all changes there until September, 1901, when, owing to failure in health, another change took place, entirely breaking up his Queensland commercial life and bringing marriage with one who had been a close companion with him in the Brisbane Theosophical work through these trying but rich years.

April, 1902, found Mr. and Mrs. John located at the Sydney Australasian Headquarters, with the helm of the Section placed in the hands of the late Secretary of the Brisbane Branch. The seven years that have elapsed since then have seen many changes and vicissitudes in the progress of the Section in Australia, but progress it has been right through. The Sectional monthly paper was taken over from its promoter soon after Mr. John became the General Secretary, and thenceforth has been an official activity. In December, 1907, he visited both Adyar and Benares for Convention, and this pilgrimage to the Mecca of the Society's

life and history furnished incidents in his life deeply inscribed in his memory. The effectiveness of Mr. John's work in Sydney is enormously increased by the personal magnetism and marked capabilities of his wife, who fills the office of Assistant Secretary to the Section, and around whose individuality moves much of the work that is done. During the President's three months' tour through Australia and New Zealand she was accompanied by Mrs. John, whose good qualities and tact proved her to be an ideal companion and organiser, sparing Mrs. Besant much needless detail and anxiety.

Having come closely into touch with him in the course of my own tour in Australia in 1905, I can testify to the unfailing urbanity and kindness of our Australian General Secretary, and also to his business capacity and power of organisation. None who know him can fail to be attracted to him, and Australia may indeed be congratulated on the good karma which has given her as her chief Theosophical official so loyal and sterling a character as William George John.

C. W. L.

ALWAY SOMETHING SINGS

Let me go where'er I will,
I hear a sky-born music still;
It sounds from all things young,
From all that's fair, from all that's foul.
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

'Tis not in the high stars alone,
Not in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
That alway, alway something sings.

EMERSON

IN THE TWILIGHT

THE Vagrant said: "I am going to begin this evening. I will tell you about the first occasion on which I saw my Master. I wrote an account of the event once in a pamphlet, but it never appeared in any publication that has lasted. Soon after I had joined the Society, it happened that I was in England at a time when H. P. B. was in Fontainebleau, France, where *The Voice of the Silence* was written. She wrote me to go over and join her, which I did with joy. She was living in a delightful old house out in the country, and I was put in a bed-room near hers, a door connecting the two. One night I awoke suddenly owing to an extraordinary feeling that there was in the room. The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant. At the foot of the bed a luminous figure appeared, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H. P. B.'s Master. Near him was another figure, more faintly luminous, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him; I did not even think of saluting Him. So I remained motionless and then gradually the figure vanished. Next day I told H. P. B. what had happened, and she replied: 'Yes, Master came to see me in the night, and went into your room to have a look at you.' This was my first experience of seeing a Master; it must have been clearly a case of materialisation, for as I have said, I was not in the least clairvoyant at the time.

1910

IN THE TWILIGHT

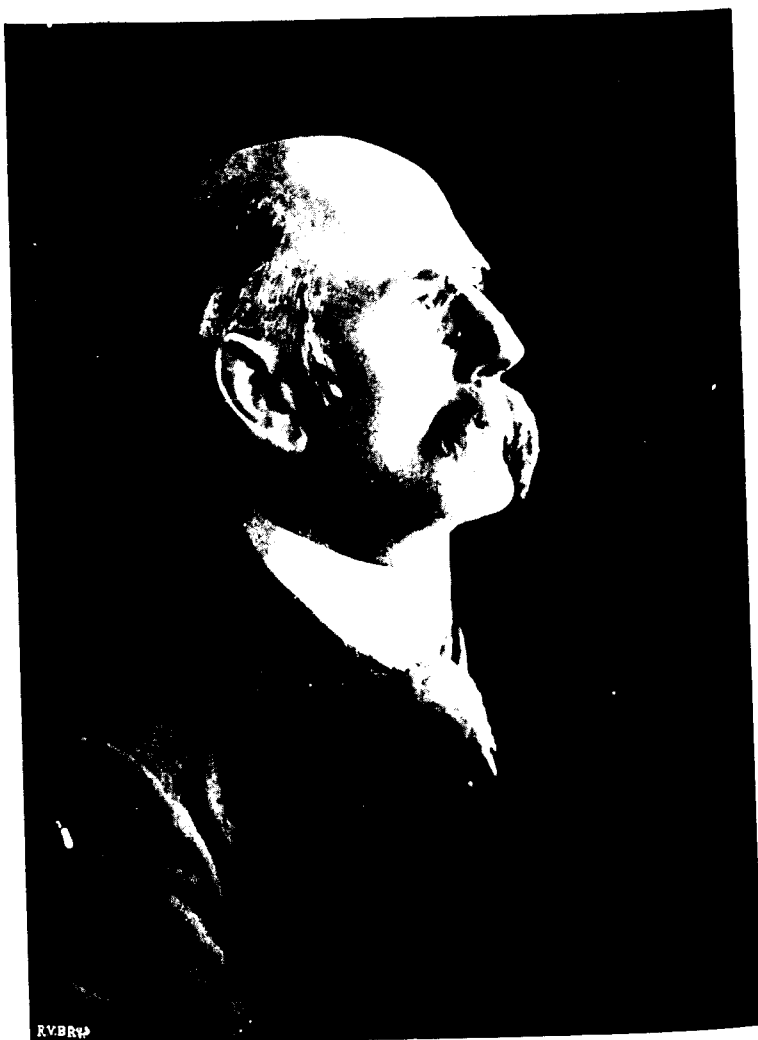
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"That was a phenomenon on the physical plane," said the Magian; "Tell us your earliest psychic experience."

"One of my earliest psychic experiences occurred at Brighton," the Vagrant smilingly replied, "when Mrs. Cooper-Oakley and I went down there to stay with H. P. B. a few days. She was not well at the time. There was not much room in the house, so Mrs. Oakley and I shared a large attic-like room. After we had retired, a great grey eye appeared to us in turn; it came, floated over the beds and glared at us, first to my bed, then to hers, and then vanished. After it had gone, one leg of Mrs. Oakley's bed lifted up in the air and went down with a bang, twice. I heard a voice calling me: 'Annie, my bed is banging.' Then the leg of my bed did the same thing, and I said: 'Isabel, my bed is banging too.' We spoke to H. P. B. next morning about these rather disconcerting experiences, but could get no explanation from her. She was only playing little tricks on us with her favorite elemental. She also used to keep a little elemental under her writing-table to guard her papers in her absence, and she always knew if any one had been there looking at them. On one occasion it hemmed some towels for her, as the President-Founder has related in the *Old Diary Leaves*. It took very long stitches, but it sewed better than she could at any rate."

"Tell us something more of H. P. B.," cried a voice.

"In the days at Lansdowne Road, there was a young man of about seventeen, a relative of the Master K. H., who used to come to visit H. P. B. in his astral body. She was very fond of him. He was nick-named the Rice King, because once when there was a famine in India, and he was suffering intensely because of the misery he saw around him, he tried to materialise some rice in a storehouse. But not being an expert at this kind of thing, or knowing how to use the forces, he dematerialised it instead, to his great sorrow and dismay. He took an interest in Europeans, and in H. P. B. in particular. She was very fond of him, but he used to exasperate her exceedingly by going to her



W. G. JOHN.

writing-desk, and fumbling over all her papers, to her intense disgust, asking what those European things were. One night, I remember, he asked her permission to 'stump up and down the stairs and frighten the chelas.'"

"Well, go on, we want more of H. P. B."

"I dare say you know that at séances where 'apports' take place the guides have frequently been asked to bring a newspaper from some distant place, which could not be there at the time of the séance by any ordinary means of transit, train or boat. This is one of the tests which it seems to be impossible to give. There is always some difficulty about it, though the spooks themselves do not seem to know in what the difficulty consists. H. P. B. once handed me some papers she had just been writing, to look over, in which there was a long quotation from a paper printed in India, about what had happened at a garden party. I noted the date and saw it could not possibly have arrived yet from India; I pointed this out to her, and said: 'H. P. B. how did you get this?' She said: 'I copied it.' But I told her it was out of a paper that had not arrived; it could not have been copied. She said: 'Oh nonsense, it could.' I noted the date of the paper and, when the time came for the Indian mail to arrive, I went down to the India Office the next day and asked to look at the Indian papers. I turned to the page from which she had quoted, but found nothing there. Then remembering that when reading astrally, sometimes figures are apt to be inverted, I turned over to another page which it would have been if read upside down, and there was the paragraph, word for word as she had given it. I went back and said to her in a mischievous way: 'H. P. B. I saw that paragraph of yours in the paper to-day, and it is quite correct.' 'Yes, here it is,' she replied, tossing the paper over to me, a copy she had just received, thinking effectually to silence me. I said: 'Oh yes, but you had not received it at the time you made the quotation,' whereupon she only muttered some impolite expression."

THE SARASVATĪ TEMPLE AT THE C. H. C.

INDIA is pre-eminently a land of Religion and therefore a land of Temples: many are the ancient shrines, numberless the sacred temples where devotions are offered and ceremonies are performed. Even in modern days, days when Religion is not at its highest and noblest, new temples are built and dedicated to the service of humanity. From the occult standpoint every temple is a centre of good and beneficent influences, and is as essential for men as an hospital for the sick or a school for the young. It is health-giving and elevating, educating and spiritualising in its nature.

The Central Hindū College, whose chief object is the training of the young along religious lines, has a temple of its own, fitly dedicated to Sarasvatī Devī, the Goddess of Wisdom. It is built of pure white marble, and is beautiful in design and haloed by good influence. It is the gift to the College of the Dowager Rānī of Majhowli, who herself laid the foundation-stone on the 4th of December, 1903, according to the sacred rites of Hindūism.

The Institution to which this temple belongs is a magnificent sacrifice on the altar of Wisdom, and if any seat of learning in modern India deserves the blessings of Sarasvatī Devī it is the C. H. C. The temple provides a fit channel for the expression of the life of the Hindū Minerva, and the good Rānī of Majhowli has put the C. H. C. under a debt of gratitude by presenting this small but splendid temple, which has already grown sacred. May it ever be a source of inspiration and help to the young of modern India who learn and play around it, for as students of the Central Hindū College they are worshippers of the Goddess Sarasvatī.

ELEMENTARY THEOSOPHY

KARMA

The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.—ED.*

THE word Karma simply means Action. But the connotation of the word is far-reaching, for much more goes to the making of an action than the ordinary person might think. Every action has a past which leads up to it; every action has a future which proceeds from it; an action implies a desire which prompted it, and a thought which shaped it, as well as a visible movement to which the name of 'act' is usually confined. Each act is a link in an endless chain of causes and effects, each effect becoming a cause, and each cause having been an effect; and each link in this endless chain is welded out of three components, desire, thought and activity. A desire stimulates a thought; a thought embodies itself in an act. Sometimes it is a thought, in the form of a memory, that arouses a desire, and the desire bursts into an act. But ever the three components—two invisible and belonging to consciousness, one visible and belonging to the body—are there; to speak with perfect accuracy, the act is also in consciousness as an image before it is extruded as a physical movement. Desire—or Will—Thought, Activity, are the three modes of consciousness.

This relation of desire, thought and activity as 'Action,' and the endless interlinkings of such actions as causes and effects, are all included under the word Karma. It is a recognised succession in nature, *i.e.*, a Law. Hence Karma may

be Englished into Causation, or the Law of Causation. Its scientific statement is: "Action and Reaction are equal and opposite." Its religious statement cannot be better put than in the well-known verse of a Christian Scripture: "As a man soweth, so shall he also reap." Sometimes it is called the Law of Equilibrium, because whenever equilibrium is disturbed, there is a tendency in nature to restore the condition of equilibrium.

Karma is thus the expression of the Divine Nature in its aspect of Law. It is written: "In whom there is no variableness, neither shadow of turning." The inviolableness of natural order; the exactitude of natural law; the utter trustworthiness of nature—these are the strong foundations of the universe. Without these there could be no science, no certitude, no reasoning from the past, no presaging of the future. Human experience would become useless, and life would be a chaotic irrationality.

What a man sows, he reaps. That is karma. If he wants rice, he must sow rice. Useless to plant vines and to expect roses; idle to sow thistle-down and hope for wheat. In the moral and the mental worlds, law is equally changeless: useless to sow idleness, and hope to reap learning; to sow carelessness, and look for discretion; to sow selfishness, and expect love; to sow fear and hope for courage. This sane and true teaching bids man study the causes he is setting up by his daily desires, thoughts and actions, and realise their inevitable fruiting. It bids him surrender all the fallacious ideas of 'forgiveness,' 'vicarious atonement,' 'divine mercy,' and the rest of the opiates which superstition offers to the sinner. It cries out as with a trumpet-blast to all those who thus seek to drug themselves into peace: "Be not deceived; God is not mocked; *whatsoever* a man soweth *that* shall he also reap."

That is the warning side of the law. But note the encouraging. If there is law in the mental and moral

world we can build our character; thought makes quality; quality makes character. "As a man thinks, so he is." "Man is created by thought; what a man thinks upon, that he becomes." If we meditate on courage, we shall work courage into our character. So with purity, patience, unselfishness, self-control. Steady persevering thought sets up a definite habit of the mind, and that habit manifests itself as a quality in the character. We can build our character as surely as a mason can build a wall, working with and through the law. Character is the most powerful factor in destiny, and by building a noble character, we can ensure a destiny of usefulness, of service to mankind. As by law we suffer, so by law do we triumph. Ignorance of law leaves us as the rudderless boat drifting on the current. Knowledge of law gives us a helm by which we can steer our ship whithersoever we will.

A. B.

The man that does not exert himself is never contented in this world, nor can destiny alter the course of a man that has gone wrong. There is no power inherent in destiny. As the pupil follows the preceptor, so does one's action, guided by destiny, follows one's own individual exertion. Where one's own exertion is put forth, there only destiny shows its hand. O best of Munis, I have thus described all the merits of individual exertion, having always known them in their true significance. By the influence of Destiny, and by putting forth individual exertion, do men attain heaven.—*Mahābhārata*.



Vol. XXXI

No. 9

THE THEOSOPHIST

THE KING EMPEROR

EDWARD VII is dead. And the death has fallen on the Empire like a thunderbolt. The evening papers of May 6th told us that His Majesty was suffering from bronchitis, following on a cold contracted at Biarritz, and that "there was cause for anxiety". The papers of the following morning announced his death. In London they knew on the evening of May 5th that he was ailing, but it was only on the 6th that grave anxiety arose; and ere the 6th was over, he had gone. Seldom has a death so sudden—save by assassination—struck down a Monarch, and the shock has been almost stunning in its violence. All eyes were on the King; what would he do in the pending crisis? how would he meet the grave constitutional difficulty which had arisen? The confidence in his wisdom was so great that people faced the constitutional turmoil without very much anxiety: things were safe in his hands. At the moment of England's sorest need, the wisest and calmest statesman of the nation has been stricken down.

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And the Peace of Europe? he was "Edward the Peacemaker". Respected for his age, his knowledge, and his power, he wielded an incomparable influence in the councils of Monarchs; he had woven a web of peace over

Europe and enmeshed in it the nations. Travelling from Court to Court, he used his matchless tact to soothe, to win, to bind. France, Spain, Portugal, Italy, all felt the charm of his diplomacy; Russia, even, thawed under his genial warmth, and his haughty nephew of Germany failed to withstand his tactful and weighty counsel. He kept and has left his Empire in peace, though the thunders of menacing war, throughout his all too-short reign, have been rolling round the horizon. "The War-Lord" has become a more threatening peril now that the Guardian of Europe's Peace has gone.

* * *

What can his people wish for him, so well-beloved and honored throughout his world-wide realm? They are left to the struggle, while he has gone to the Peace. And there can only rise from hundreds of millions of lips the ancient prayer:

Grant him, O Lord, the Peace eternal,
And let Light perpetual shine on him.

* * *

And for his Son, on whom has fallen the heavy burden of Empire, what can we wish, save that the Angel of Britain and the strong Guardians of Humanity may so guard and guide him, that he may steer the ship of Empire safely through the weltering chaos which surrounds it, and may inspire the strength of his mature manhood with the wisdom of age, and supply with insight what he lacks in experience. From all whom his royal Father ruled will go up the fervent prayer: GOD SAVE THE KING!

* * *

There was a large gathering at the Theosophical Society's Headquarters at Adyar on May 8th, White Lotus Day, and the platform whereon stand the statues of the Founders, was exquisitely decorated. On the subject here dealt with the President said:

We meet here to-day under the shadow of a great calamity; a whole Empire is standing grief-stricken around the corpse of him who was its King. A blow has fallen, so sudden, so unexpected, at the very moment when, as the world would judge, the King Emperor was the most needed for the peace and the guarding of the world. Edward the Peacemaker was the name he bore, the name by which he will be known in history. More than any other was he the man whose strong hand held Europe in peace. He stood out among the European Monarchs by his cosmopolitan sympathies, his friendliness with many peoples, while his age, his knowledge, and his experience gave him a position unique among the crowned heads of Europe. Standing on the steps of the throne while his august Mother ruled, he learned the ways of statesmanship by her example, and gained his wide knowledge of the world and of men. By his imperial power, his wide experience and his matchless tact, he was the central Figure in Europe; that Figure has disappeared with startling suddenness—his illness was scarcely mentioned in the papers ere his death was announced. What will be the outcome? what the results? who can tell?

"The Lord sitteth above the waterfloods; the Lord remaineth a King for ever." Earthly Kings pass from this life to the life beyond, but the Eternal King changes not, nor passes away. Wars may come, catastrophes may happen, the balance of power may change, nations may rise and fall, but all shall work for the permanent good of humanity, for all is part of the great plan. We who are happy enough to know the Truth, to trust the Law, may rest in peace. Even while we mourn the great loss sustained by the Empire, we can say: "All is well."

The Vice-President, Sir S. Subrahmanya Iyer, K. C. I. E., also spoke earnestly and with much feeling of the King's death, recalling His Majesty's visit to India as Prince of Wales, when he had the honor of making his personal acquaintance. He spoke strongly on the benefits of British rule in India, and urged on his fellow-countrymen the duty of loyalty.

The President sent the following telegram to H. E. the Governor of Madras:

The President of the Theosophical Society, comprising thousands of British subjects, begs your Excellency to transmit to the King Emperor their sorrow for the death of his Royal Father and their unalterable loyalty to the Throne.

The Central Hindū College, Benares, has sent to the King Emperor through H. E. the Viceroy a telegram of sorrow and loyalty, and has also sent a telegram directly to His Majesty, in grateful remembrance of his kindness when he visited the College in 1906.

The Indian Section of the T. S., the Karnātaka Theosophical Federation, and many individual Indian Lodges, have passed similar resolutions. The visit of the Prince and Princess of Wales endeared them to the Indian people and India feels that friends, not strangers, are seated on the Imperial Throne.

ON THE WATCH-TOWER

WHITE Lotus Day, of which an account appears this month in our columns, was duly observed at Headquarters, but the usually joyous and grateful memory of our workers beyond the veil was slightly shadowed by the shock of the King's sudden death. Two general Secretaries have passed from us this year—those of Scandinavia and Hungary—and it will be remembered that we had on the last Anniversary also to commemorate the loss of two such officials, those of France and Cuba. As the elders fall on the Great Journey, younger ones step forth to take their places, so that the Theosophical Society passes on unchecked. Thus may it ever be. Peace to our resting Brethren; strength and wisdom to the workers on the physical plane.

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Two large donations, amounting to nearly Rs. 30,000—to be used in the purchase of Besant Gardens and of a small garden which lies between the Headquarters and the road on the south, to be named Alsace Grove, in memory of the donors—were received early in May from some French members. These sums have been used as directed, and the Headquarters' lands now comprise 266 acres.

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The English people are liberally helping the founding of a University in China; how thankful our Central Hindū College would be for a little similar sympathy. As I have pointed out in the *Adyar Bulletin*:

The College is splendidly staffed, largely by honorary workers, has fine buildings, is attended by nearly a thousand scholars, has not a solitary blot on its escutcheon for good behavior, stood firmly against the attempt to draw its students

into politics, and has done brilliantly well in the University examinations and in the playing-fields. Despite all this, it has had to struggle against the dead weight of local official antagonism from its very inception, because of its independence; it has never taken any Government money, nor offered to officials seats of power in its management. Its promoters honestly believe that it can do its work better apart from official control, while it seeks to co-operate with the local officials in all that it believes to be right, and has refrained from doing some things which would have been useful, when those things were disapproved of by the local officials. It has also steadily refused to change its ideals at the bidding of any, or to become a mere mouthpiece of official opinion. As a matter of fact, local officials change frequently, and official opinion changes with them; some are broad-minded, others illiberal; some are generous, others tyrannical; some are trustful, others suspicious. We cannot change our ideals with every change of officials, and we content ourselves with showing respect to constituted authority, while we refuse servility. In some Benares officials we have found warm friends and trustworthy councillors, and have repaid them with gratitude and trust. Even while Sir James LaTouche was Lieut. Governor—the only one of the three Lieut. Governors under whom it has lived who was reasonably friendly—there was official opposition to the inclusion of the C. H. C. in the programme of T. R. H. the Prince and Princess of Wales. Lord Curzon, when visiting Benares, refused our invitation to visit the College. Lord Minto was coming but was suddenly called away by an imperious duty, which he could not honorably disregard, and has not since found occasion to fulfil the promise given to visit the College later. Probably the steady local official antagonism will finally overbear his generous heart and real sympathy with the Hindū community. The College is disliked by local officials because of its independence, its outspoken love of the Motherland, however interwoven with love of the Empire, and its refusal to pour out streams of sycophantic flattery. My own habit of frank speech reflects discredit on it, for in India the policy of saying: "Peace, peace, where there is no peace" finds favor in most official eyes. I was perilously near prosecution for my 'Appeal,' though there was nothing in it that every one here does not know to be true, though people whisper to each other the things which I spoke out. To my blind eyes, it is wrong actions that stir up hatred, not their condemnation. Moreover, the whispering of wrongs breeds revenge, not their open rebuke. But this attitude of mine re-acts on the College, for rich men, while privately expressing sympathy, fear publicly to support, lest they should find themselves frowned upon. So we remain poor, despite our record of work.

It is our independence which makes us a force for peace and good-will, and renders us really useful. Our students learn that English people are lovable and friendly, and go out into the world willing to co-operate with them. They

love the Empire instead of detesting it, are proud of it (as being a part of it) instead of looking on it as alien. Kṛṣṇāvarma, the advocate of assassination, has lately denounced us as the worst enemies of India—his anti-British and anarchist India—on this very ground. But many local officials—good but narrow-minded men—are not far-seeing enough to realise that the choice in India to-day lies between repression and suspicion breeding silent detestation and secret conspiracy, of which there is much among the students trained at the harsher type of Government Colleges—some Government Colleges are admirable—and the acceptance by the English of co-operation from an enlightened Indian patriotism, which will not fawn and flatter but will work loyally for India in the Empire hand in hand with them. The C. H. C. stands for the latter. Will any of the wealthy English help us in our work of spreading good-will between the races?

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The Adyar Library, under the able direction of Dr. Otto Schrāder, is taking its place among the recognised important Libraries of the world, as the President-Founder hoped when he appointed the learned Doctor as Director. Professor Sylvain Lévi is the acknowledged head of French Samskr̥tists, and he writes, in the 'Comptes-Rendus' of the *Journal Asiatique*, Nov.—Dec., 1909:

The Theosophical Society, whatever opinion one may profess with regard to it, has anyhow the merit of having understood how to bring together at Adyar (Madras), its Headquarters, an important collection of Samskr̥t manuscripts. It proposes to publish a descriptive Catalogue of the same; the first volume of it has lately appeared in Madras (*A Descriptive Catalogue*.....). The Collection described comprises..... The work is divided into two parts: exterior description, analyses and extracts. It does the greatest honor to its author, Dr. Schrāder, and to the Society which publishes it.

Good work in the long run wins recognition.

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Sir J. J. Thomson, at the British Association annual meeting, made some remarks which seems to imply more

or less agreement with the view of Æther put forward in the *Theosophist* in June, 1908. He said, according to *Knowledge and Scientific News*, September, 1909:

Although at first sight the idea that we are immersed in a medium almost infinitely denser than lead might seem inconceivable, it is not so if we remember that in all probability matter is composed mainly of holes. We may, in fact, regard matter as possessing a bird-cage kind of structure in which the volume of the ether disturbed by the wires when the structure is moved is infinitesimal in comparison with the volume enclosed in them.

This is not identical with our idea that matter is composed of 'holes', *i.e.*, of empty bubbles in a medium of inconceivable density, but it comes very near it.

* * *

We call the attention of our readers everywhere to the Friends of India, 42 Craven Road, Paddington, London, W., an association for befriending Indian students in England. Mrs. Herbert Whyte, the Hon. Secretary, is always glad to welcome the Indian, when he lands, a stranger, in a strange land. She can give him addresses of suitable lodgings, information about technical education, etc., and can introduce him to families who will invite him to their homes, and show him hospitality. She is at 42 Craven Street on Wednesdays, from 3-6 p.m. and can always be reached by letter.

* * *

The Sons of India Lodge in Bangalore is doing good work. When I was there to preside at the Karpātaka Theosophical Federation, on May 14th, the members came to escort me to the morning meeting, with flags bearing the motto of the Order, and wearing yellow scarves. On May 14th I distributed prizes to the scholars of the Night School managed by them, and it was a very pleasant ceremony; I then gave an address on the value of the Order. H. H. the Mahārāja of Mysore is its Guardian in his State. The Federation meetings were most successfully held, and the Bangalore Lodges had made admirable arrangements for the comfort of the delegates attending.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI (H. P. B.)

(Continued from p. 974)

POOR despised facts! unfortunate naked truth! Truly, she is not presentable at the court of modern science. All she can do is to go and die at the bottom of her well, or else to entreat some worth² of science to dress her according to the latest physiological fashion. For a long time the tailors refused to do so, but obviously they have now changed their minds. We shall show later on how they have done it, and what has been the result. Truth is the chief sufferer. Every time a new fact makes its appearance and wants to be recorded, truth has to fight the opinion of the influential majority, the rage of which is always proportional to its conceit and stupidity. But if modern science has to be battled with, the newly discovered fact does well to take leave and disappear for a while. If it should fail to do so, all priests of science, all superficially judging people, all followers of the old methods, all partisans of routine work, all 'apes' of science and of worldly cleverness, would rise like one man and fight for the down-trodden rights of the academies, and

¹ Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig.—Ed.

² The Russian word 'Wortow' is used as an allusion to the famous firm of Worth. (Note of the German translator.)

in the style of Charcot they would relegate the new fact into the realm of tittle-tattle, of pathological hallucinations and of hysteric phenomena.

Despite this reception, which they have met with for many years, new facts continually appear, and they begin to speak with so loud a voice that some serious men of science feel induced to make them the object of their study.

But we will not anticipate things.

There are in the world many such facts and truths, unexplained as yet and unexplainable by our men of science.¹ Only the press is still turning its back with feigned dislike upon these phenomena, and runs away from them like old Nick from incense; wagging its tail, it follows the example of those hypocrites of science of whom Dr. Charcot speaks with well-deserved contempt in the preface to Dr. P. Richet's book.² But now and then

¹ "And that for good reasons," as Charcot replied to a Spiritualist who bothered him with questions. "As long as we are not in a position to explain everything," he said, "we are necessarily obliged to accept nothing out of the domain of phenomena about which opinions are so widely different and contradictory."

² *Etudes Cliniques sur l'Hystero-Epilepsie ou grande Hystérie*, par le Dr. Paul Richet.

In this preface as well as in his letter to the author, Charcot violently blames those physicians who are determined to see in every phenomenon of hallucination "nothing but a pseudo-psychic force" and a "disposition de l'attention expectante"—Carpenter's Theory. We wholly agree with the author of the *Etudes Cliniques* when he says that science is best served if for the time being one begins by studying the simplest forms of hysteria and proceeds only very gradually and cautiously to investigate its more complicated phenomena. But we part company with him, when he adds: "J'ajouterai même en négligeant complètement . . . les faits d'une appréciation beaucoup plus difficile, qui pour le moment ne se rattache par aucun lien saisissable aux faits déjà connus," because if the facts were to be ignored one cannot wonder at the Spiritualists explaining them in their own way. By thus accepting the views of Richet, the famous hypnotiser Charcot affirms the reality of incidents which fit in neither with any physiological theory nor with any neuropathological investigations; but which rather form part of these Proteus-like phenomena which ever seem to elude all scientific methods, and of which the bewildered Professor of the Salpêtrière realises that they cannot be classed with the phenomena of hysteria. He says: "En présence de l'évidence des faits (the phenomena of Clairvoyance and of Hypnotism) le scepticisme prétendu scientifique, ne saurait plus être considéré que comme un scepticisme purement arbitraire, masquant à peine le parti pris de ne rien entendre et ne rien voir." (page x).

circumstances occur when our sarcastic press has to face disagreeable facts, as for instance when, moved by superstitious dread, villagers burn some unfortunate person as a sorcerer. Out of consideration for the laws and in order to cater for the general curiosity, the newspapers then loudly bemoan the sad and incomprehensible superstitions of our people.

Such a case happened a few years ago in Russia. An entire village, if I am not mistaken, about sixty people, were accused of having burnt an old and half crazy woman, whom the neighboring peasants had raised to the dignity of a witch. The whole company was acquitted. The press of Madras had to deal once with a similar incident, but our humane English judges proved less lenient than the Russian jurymen, and some forty Badagas were hanged in silence.

The terrible Nilgiri tragedy which happened in the village of Elanaud, some miles from Ootacamund, is still green in the memory of every one. The child of the village elder began to ail and fade away. As there had already occurred several puzzling deaths during the preceding month, the Badagas attributed the child's illness to the basilisk-look of a Kurumba. Mad with despair, the father threw himself at the feet of the judges—that is, he went to law.

The Anglo-Indian judges sent the Monegar to Jericho, and roared with laughter for three days about this absurd matter of complaint. Thereupon the Badagas resolved to help themselves, and to burn the village of the Kurumbas to the very last man. They implored a Toda to accompany them on this errand, as it is generally believed that no Kurumba can be burnt or drowned without the permission of one of this tribe. The council of the Todas consented; probably "their buffaloes had thus decided". With the Toda in their midst the Badagas now made, under cover of a dark and windy night, for the Kurumba village and set fire to every hut. None of the dwarfs escaped. If one leaped out he was caught on a dung-fork and thrown back

into the fire, or else he was slain with an axe. An old woman alone succeeded in hiding herself in some bushes during the general confusion. She it was who lodged the complaint before the court. Many Badagas were arrested, and so was the Toda who had made common cause with them. He was the first criminal of his tribe, but the English could not hang him, for he disappeared on the eve of the execution. As to the Badagas, about twenty of them died in prison of "swollen abdomens".

This happened not very long ago, and a similar drama took place in Kotagiri some years after. In this latter case the defender and even the public-prosecutor vainly pleaded extenuating circumstances, pointing to the firmly rooted belief in sorcery held by the accused and to the many ills they had undoubtedly suffered at the hands of the Kurumbas, who went unpunished. They did not ask for a verdict of not guilty, but only for a commutation of the sentence. Vain efforts! The English savant may perhaps, at the worst, believe in the occurrence of the evil eye and in a person being bewitched, provided the case is presented to him under some scientific terms, but the English jury is unable to do so. Despite this there still exists in Great Britain to this day the very law against witchcraft under which thousands of people were sentenced to torture and to the stake two centuries ago. This law is now in disuse, but it is not abolished. If need arises it can be resuscitated at any time, as has been done with regard to Slade, an American medium. His only fault was unpopularity; and to see him sentenced gratified the public. For India this law is unnecessary. It might indeed do harm if the Hindūs were apprised of the fact that there had ever been a time when their rulers shared their superstitions. The power of public opinion is so great in England that even the law must submit to it.

This is no digression, as one might be inclined to think; these are all real instances and annotations on facts in direct connexion with our narration. Although such

terrible dramas are often enacted in India, no inhabitant of Ooty will ever forget the story of how the Badagas burnt a whole Kurumba village. Mind you, not one single unfortunate sorcerer, but a hundred and sixty-seven wizards and witches, together with their progeny.

Yet it is not with these facts that we are concerned. Our task is of a more philosophical nature. It is not restricted to the description of a simple and very natural crime, committed in a fit of mad fear and exasperation, caused by the belief in the fatal power of magic art. It does not stop at roasted wizards and non-licensed Torquemadas—non-licensed because the law recognises sorcery though the judges do not. Our task is a higher one, as will be presently shown.

As Secretary of a Society whose object it is to study all such kinds of psychological problems¹ I want to prove two things:

Firstly, that there is no superstition in the world which has not some grain of truth in it.

Secondly, that this very same popular magic is practised and furthermore developed by our savants under the protection of both law and science: for sorcery, mesmerism, and hypnotism are essentially manifestations of the same force, which force is now-a-days not only tolerated but even taught by the faculty in the school of Dr. Charcot, and in similar scientific institutions.

It is obvious that I cannot deal fully with so difficult and complex a subject within the narrow compass of this narration. But I hope nevertheless to clearly show to all such as have convinced themselves of the existence of the so-called mesmeric force, that people are equally wrong who approach this problem from the following two opposed poles. I mean, of course, on one hand, those who see nought but the devil's work in this

¹ The third of the objects of the Society is: "To investigate unexplained laws of nature and the powers latent in man."

inner, though abnormal, faculty of man, and, on the other, those who point-blank deny the existence of such a force. The mistake of the former party brought the slaughter of hundreds and thousands of innocent people in its trail; while the mistake of the latter threatens to lead cultured humanity into a general obscurantism.

For this reason and in connexion with the question which is now engaging our attention, I beg leave to make a little digression.

Our Theosophical Society would be more correctly called a Society of those who are dissatisfied with the present materialistic science. We are a living protest both against the gross materialism of our times, as well as against the unreasonable and sentimental belief in the 'spirits' of the departed and in the direct communication between this world and the next. As our members belong mostly to the upper classes of Europe, and there are in our ranks many writers well-known in science and literature, we can afford to do without the recognition of the official savants. But while we assume an attitude of expectation, we miss no opportunity of putting before the public every fact which transcends the scheme of purely physical phenomena. May these facts serve as a living reproach to natural science and its high priests. Steeped in prejudice the latter will not move a finger to unravel the secrets of nature. And yet the moral and physical welfare of perhaps hundreds of thousands of people depends on their being unravelled and satisfactorily explained. It is for want of this that many lose their reason and that millions of spiritualists run loose. Although harmless for the present, their monomanias cannot fail to become dangerous in the future, and are certainly in no way inferior to the hallucinations of inmates of any lunatic asylum.

In other words we do not only search for material and irrefutable proofs of the existence of these things which common folk call sorcery, witchcraft and the evil eye, while

the educated of mystical circles call them hypnotism, mesmerism, or simply magic; we go further than this, and look for the causes which gave rise to such beliefs. We endeavor to trace the source of the psychic force which science derides and denies instead of studying and explaining—however superficially the latter might be done. As long as the origin of this force has not been traced, its existence not been investigated, as long as it is denied wholesale it is difficult, if not impossible, to put its many sub-divisions all into one bottle, as Dr. Charcot would like to do under the label: "Repository for greater and lesser Hysteria". He wants to dig a ditch into which to throw indifferently all the phenomena of the 'unknown' psychical agent. This is the name by which the force is now called in neuropathological wards. But such a proceeding will not give the layman the desired information nor will it render any service to science. The 'agent' explains nothing.

Let us suppose, for the sake of a hypothesis, that laymen would allow themselves, out of respect for the representatives of science, to be drugged into a belief that epileptic hysteria (which is caused by purely physiological disturbances in the human organism) is the same power as that which controls the self-moving pencil of a medium. Or that the prophecies of the inspired Seers of all ages are to be put on the same level with the hallucinations of the ventriloquist, Mlle. Amouda, whose delusions were due to vapors, caused by a hysterical swelling of the large intestine. Let us suppose that laymen would believe the priests of science, when they pathetically inform them that these four kinds of registered phenomena take place under the influence, common to all, of the 'psychic agent' and of the greater hysteria (*la grande Hystérie*).

Is there really any reason which obliges us to assume that the ineradicable belief held by the masses and by some of the faculty in supernormal powers, which are now proved almost to a certainty and which enable some people to

override the will of others and to influence them for either good or bad', is there really any reason, I say, to assume that these powers proceed from one source only, and fall exclusively under the heading of the 'greater hysteria'? We have studied these forces for many years, and consequently know beyond the shadow of a doubt that there are no supernatural forces hidden behind them. We further know that when these forces manifest themselves at the same time as physiological and climatic² peculiarities, they work on the psychical nature of man and arouse abnormal phenomena in him; but for all that they are not of the kind described by our materialists and physicists. Is it likely that serious and thoughtful men will allow themselves to be put off with the haughty attitude assumed by the representatives of science, who sneer at any attempt to understand these strange phenomena, and accuse the amateur investigator of an 'antiquated' belief in magic, upon which they leave him to his own devices without troubling themselves to explain anything? Would it not be desirable first of all to show scientifically,

(1) How it has been possible for the 'greater hysteria' and its companion, the 'psychic agent', to influence mankind in such a way as to develop everywhere, even from the very infancy of humanity, a crude idea of sorcery and a belief in magic.

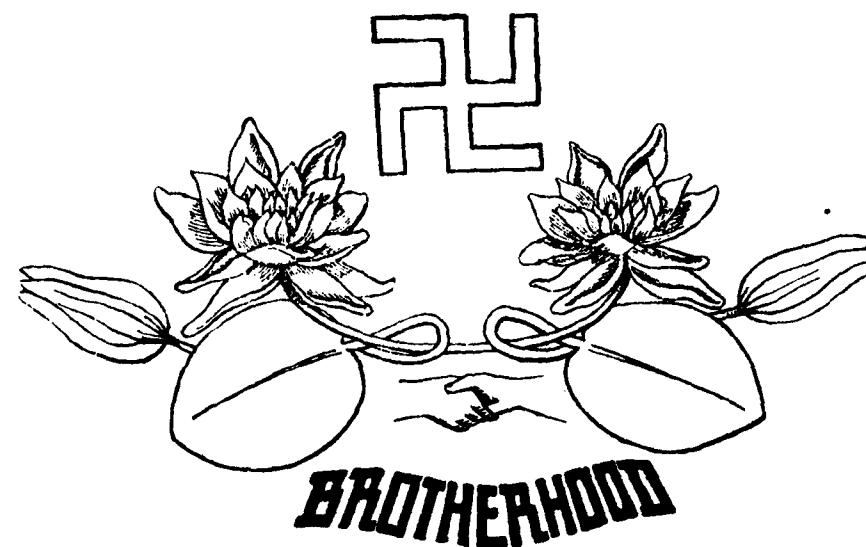
(2) How it happens that this mysterious pair (*la grande hystérie et l'agent psychique*) evolved in so similar a manner as to give rise, even in prehistoric times³ and amongst nations which never came into contact with each other, to such a uniform belief in things, the nature and workings of which are alike all the world over.

(To be continued)

¹ It does not matter in this connexion if they have acquired these powers by the help of science or by their own innate qualities.

² Mostly in thin mountain air, as in Scotland, where almost every Highlander possesses the faculty of clairvoyance.

³ I trust that none, least of all men of science, will dispute the prehistoric age of the Chaldean Magi, the Egyptian Hierophants and the Indian Brahmanas, all of whom believed from ancient times in sorcery and magic.



THE PROTECTION OF ANIMALS

(SPEECH AT THE CALCUTTA TOWN HALL)

OVER the whole of Christendom to-day (Good Friday) men, women and children are bowing down in worship and in grateful reverence, recalling the death of the Founder of their Faith, remembering the sacrifice He made for man. And there is a Christian legend that as the Christ hung dying in agony on the Cross, He felt against His tortured right hand, pierced by the cruel nail which held it to the wood, the soft rustle of tiny fluttering wings; He opened weary eyes and glanced, and there a little brown bird hovered, trying with feeble bill to draw out the firm-fixed nail; His life-blood had stained the tender breast-feathers; He smiled and blessed; and, ever after, the crimson breast was the mark of all the robin-race, and they became the Robin Red-breasts, best-loved of English birds.

Another legend of love of animal to a divine Man in sorrow, this time Hindū: when Rāmachandra cried aloud in anguish seeking His ravished wife, a little squirrel of the woods ran up upon His breast, to tell what he had seen of Ravana's flight; and Rāma stroked it tenderly with gentle hand, the tiny loving beast; and all the squirrels since that day have worn the dainty stripes that the divine fingers made in those caressing strokes.

In all religions the love of the animal for the man, of the man for the animal, has found due place and fit consecration. Go back as far as you will, and you will find animals sanctified by divine contact on the steps by the divine throne. In Egypt Apis manifested as Bull, Pasht as Cat. The Hindū honors the Bull of Mahadeva, the Swan of Brahmā, the lordly Eagle of Vishnu. Among the Parsis Mithra had His Bull, and the Chaldean Oannes had His Fish. Among the Christians a favorite symbol is the Lamb, and what more loving and tender name is ascribed to Christ than that of 'the good Shepherd'? Everywhere we find the same idea; and why? In order that by the holiest sanction religion could give, the animal might be encircled with the halo of divinity, and a tie wrought between the Deity and the brute. Man is a thoughtless and a hasty being, apt to tyrannise over the weak who serve him, apt to forget all he owes to the strong and silent helpfulness of the animals he owns; to recall that debt wise men have lifted the animal into the radiance of the Divine, that the sacredness given to a few might spread out over the animal world. Therefore is this worship so widespread, and the love of the animal interwoven with the holiest feelings of humanity, so that men and women of every creed might admit the righteousness of the holy mission, when any came to plead for the protection of the animal, came to voice the needs of the inarticulate, the suffering that could only moan, not complain. If there be one thing more than another that stirs the heart of every right-feeling man and woman, it is the suffering of the helpless who cannot plead for themselves,

the suffering of the child in humanity, of the animal in the lower world. These are indeed, fit objects of compassion, and those who ignore the claims of the helpless need not hope to receive either justice or mercy for themselves.

Speaking as I do here to-day on behalf of the Imperial League for the Protection of Animals, which Mrs. Charlton is here to found with the help of friends in India, both English and Indian, I want to put to you two lines of thought along which I would fain lead you. The first is the question: What can we do? The second: Why should we do it? I put the practical one: What can we do? first, for a definite reason. If I make only an appeal to your sympathy, then, though your feelings may be stirred for the moment, there is a danger lest they should evaporate without action, for lack of any definite objects at which you can aim. There are many who are ready to help animals, ready to protect their interests, to alleviate their sufferings, but who do not know how to expend their energies, and these would work if they knew what to do.

Mrs. Charlton was right in saying that through the country districts in India there is very little need of any protection of animals. Indians are naturally gentle and kindly, and treat animals well. Go through village after village, and notice the relations between men and animals, and you will find them satisfactory. The men and the animals are friends, although masters and servants. The cattle, goats, sheep, donkeys, need no driving from place to place; they follow their owners to the fields or back to the home. You see a peasant returning from labor with his bullocks behind him; look at the eyes of the animals, and you will find them untroubled and friendly. This harmonious relation of man and beast grows out of religious feeling; the Hindū believes in one Life, one Consciousness, in vegetable, animal and man, so that the animal shares the Life that lives in the man. The Hindū is taught, to see God living in the animals

round him, and this universal belief has had its humanising effect on the relations between men and animals. Apart from this, there is the special reverence paid to cattle, on whom agricultural prosperity depends: the bull that ploughs the field, the cow that yields the milk which feeds the family—these are the parents of the village. The cow is regarded as the mother, and is fed and tended as a religious duty; she is washed, brushed, decorated with flowers—is literally worshipped.

It is not in the country, then, that protection is wanted for the animals; but when we come to the great cities—alas! everything is changed. Here indeed is protection of animals imperatively demanded, for in the cities men become brutalised and animals are tormented. I am not thinking so much of underfeeding, though that is common, for the ribs of the driver are often as visible as the ribs of the driven, but of many cruelties which are habitually practised, and which ought to be stopped by the strong hand of the law.

One of the first of these is the terrible overloading of bullock-carts. In every street in Calcutta we meet with overloaded carts, laden with bricks, stones, bales of various kinds; in the crowded streets carts are continually being stopped, and every stoppage means the difficult re-starting of the over-heavy load, for even where the animals under the yoke can pull with effort the cart or truck once set going, the strain to re-start the dead weight after a stoppage is often terrible to witness; and when there is a slight incline the bullocks' struggles to drag the cart up it, and the blows showered on them to force them into unnatural exertions, cry aloud for the interference of authority.

Some attempts have been made to check overloading, but they have not been effective. In 1869, Bābū Pūrṇa Chandra Miṭṭra brought in a Bill which passed into law for the Prevention of Cruelty to Animals, which contained

a provision that no cart should be overloaded, and making those responsible for the overloading liable to punishment. But the Act has practically been a dead letter in this respect, owing to the difficulties of determining what constituted overloading.

The best thing to do to prevent this form of cruelty is to divide draught animals into classes according to size, and then to assign a maximum load for an animal in each class. There would be no more difficulty in doing this, than in classifying ponies for purposes of sport, and without this all enactments as to overloading must fail. The load that can be drawn with ease by a large bullock is killing for a small one, but once the classes are fixed there will be no difficulty in protecting large and small alike from overloading. If the local Society cannot take up the subject, one of the first efforts of the Imperial League should be to press for a Bill against overloading. Meanwhile, each passer-by who sees a case should stop, ascertain the name of the owners, and report to the Society.

The next question to deal with is the housing of milch-cows, and their treatment in the city cowsheds. Really, cows whose milk is to be used as human food ought not to be kept in the city at all, if only for selfish reasons. In all civilised countries efforts are being made to remove cows outside the limits of crowded cities. To keep cows in crowded districts is bad for the drinker of milk as well as for the yielder of milk. Milk is readily impregnated with dangerous poisons of all kinds, and good and health-giving milk cannot be obtained from cows herded together under insanitary conditions, deprived of air and light, and without the green food necessary for the maintenance of their health. In Calcutta, as you can read in the report of Mr. Justice Brett, the state of the cowsheds is abominable. Moreover, the life of milch-cows here is very brief; a young cow is purchased, a calf is born, is removed from the mother almost immediately and sold to the butcher, and then—with the help of the unmentionable cruelty of

phooka—the cow is drained of milk so long as she yields any, and then follows her calf to the butcher. Young and valuable milch-cows are thus sacrificed after they have borne but a single calf, and that calf having been slain, so that there is a steady drain of life most valuable to the country. The cow, as giver of milk and mother of cattle, is one of the sources of agricultural wealth, and they are being ruthlessly sacrificed in this great city to the ignorant greed of a few.

And here let me appeal to my own countrymen, rather than to my Hindū brethren. The removal of the calf soon after birth, and the sale of the milk intended by Nature for its nourishment, is a double blunder. The milk of the cow for some days after the birth of the calf is not wholesome for human food, and all cowkeepers who know their business leave this milk for the calf who needs it. In Benares, for instance, the milk is not used until the tenth day. Apart from this, the flesh of so young an animal is—even from the carnivorous standpoint—unwholesome, more unwholesome than it would be later. But I base my appeal on other grounds than these. The sale of cows and calves for food shocks the religious feelings of the great majority of our Indian brothers, and digs a gulf between the races dwelling in this land. General Beatson—who had in charge the arrangements for the Royal party when T. R. H. the Prince and Princess of Wales visited India—and the Mahārāja of Idar some time ago asked me if I would not start a movement against beef-eating among Englishmen and Musalmāns. General Beatson said that a very large number of officers and men in the Army would willingly give up eating beef, so as to conciliate the Hindūs, who formed the bulk of the population, thus removing one of the barriers which separate the races from each other. Sir Antony Macdonnell, now Lord Macdonnell, while Lieut. Governor of the United Provinces, never allowed a morsel of beef to pass his lips, in order that he might not, for the gratification of his palate, alienate the

people whom he ruled. You may remember also that the Amir of Afghānistān, when he was here, would not sanction the slaughter of cattle, because he would not outrage the feelings of the people who were offering him a national welcome. Here then is a thing which you, my countrymen living in India, can do; forbid beef to appear on your tables. Hundreds of thousands of cattle are slaughtered for you; if you put a stop to this, you will confer an enormous economic benefit on India, as well as win millions of grateful hearts, for all these saved cattle will be available for agricultural purposes. Famines have swept away millions of cattle, and the supply is yearly becoming more inadequate for the agricultural needs of the country. If out of sheer goodwill and gentleness of heart you will resolve to cut beef out of your dietary, you will remove a great cause of sore feeling, and you will increase the supply of cattle for agriculture. Here is something you can all do at once.

Next, some method of loading donkeys should be devised other than the strap passing round the haunches, for this often cuts into the flesh and causes an open wound. Meanwhile, any one who sees a donkey overloaded, wounded by the strap, or cruelly hobbled, should stop and remonstrate with the owner, and, as a last resort, bring the case to the notice of the Society.

But, why should you take all this trouble, why should you concern yourselves with the sufferings of animals? You have so many things to think about—reforms, budgets, elections, and what not. I have nothing to say against any of these interests and activities, for they all have their place in the varied life of a nation. But that is no justification for ignoring the sufferings of the animals around you, by whose help and patient service all your activities are carried on. The results of indifference to animal-suffering are far-reaching, as in a moment I will show you. But you may perhaps say: "I am not indifferent. I pay my five or ten rupees to the S. P. C. A. Why should I trouble further, when I pay others to see to it?" That

reminds me of what I have known of some orthodox people, who say many of their prayers by proxy, and pay a substitute to recite for them their mantras. Charity by proxy is a poor thing; our debt to the animal world cannot be paid by paying a few rupees which we do not miss. The animal has a claim on every one of us for personal care and personal protection. We must not pass by on the other side—like the priest and the Levite in the parable—when we see the commission of an act of cruelty; we must play the good Samaritan, must stop, remonstrate and prevent. Every act of cruelty which we see and do not try to check forms part of our destiny in days to come; we share in the cruel action we do not hinder, and we must share also in the inevitable re-action of pain to the doer. Human law cannot touch us, but the divine law cannot be escaped. Truly has an English poet said:

Though the mills of God grind slowly, yet they grind
exceeding small,
Though He stands and waits with patience, with exactness
grinds He all.

Every act of cruelty which a man sees and does not seek to hinder falls into these mills of God, and is ground out as pain to himself.

There are two ways of stopping cruelty: one by losing your temper and abusing the man; this is infinitely better than callous indifference, but it is not the best way. The best way is by gentle remonstrance, explanation and persuasion. Gently explain to the cruel man what he is doing and the result of pain it will bring to himself, for he is often more thoughtless and ignorant than deliberately cruel. The ignorant man, like the child, lacks imagination, and we have to help him as well as to protect the animal. To make him desist for the moment through fear is not enough; we must remove the cause of cruelty, not merely drive it underground.

And now comes the fuller answer to the question: Why should we exert ourselves to stop cruelty? Because on the

more evolved lies the burden of guiding evolution in his own sphere, and Society goes upward, or begins to descend, in evolution as cruelty is, or is not, inflicted or tolerated. The qualities that distinguish man from the brute are mercy, tenderness, gentleness, compassion. Human bodies are formed to express these, and their nervous system is builded as an apparatus for this expression. It is no excuse for human cruelty that the lion kills the stag, the cat the mouse, that "cruelty is in the scheme of nature". It is not in our part of the scheme. Human beings are higher than animals, and though they may inherit tendencies to cruelty from their savage ancestors—as they inherit tendencies to gluttony and promiscuity—they can only evolve by transcending these, and their further evolution must be away from the brute and towards the God; they must "let the ape and tiger die," and rise along the lines of mercy and tenderness, not sink along the lines of cruelty. Where indifference to cruelty is found it means the decay of Society, its entrance on the downward grade; where acquiescence in cruelty is found—under whatever name the cruelty may shelter itself—that Society is decadent and has no future, unless it changes its ways; the bodies born into it will become coarser, generation after generation, until it has sunken into savagery.

Sometimes it is said in defence of cruelty: "The animals are ours, given to us for service." Granted. But given for what purpose? Are they given to us that we may treat them with cruelty, and train them merely for our own use, or are they given to us that we may co-operate with nature in their evolution, that we may play the part of elder brothers, of friends and educators, instead of the shameful part of tyrants and oppressors? It is ours to teach the animals with which we come into contact—they are future human beings—to develop their intelligence and train their faculties, in the same spirit—though on a lower level—in which we train our children. You are not brutal to your own children, though you call them yours. Oh! be tender and compassionate to these younger souls encased in animal

bodies, and let your superiority be the measure of your gentleness. Then shall the whole atmosphere of your surroundings change, and cruelty, ill-treatment, indifference, will give place to mercy, gentleness and tenderness. Animals have their rights, and we have duties towards them, for rights belong to the weak and duties to the strong.

Go forth then, as knights, for the protection of the weak. Persuade, teach, if necessary, coerce. Hold animal shows, in which prizes shall be given to the best cared for bullock, horse and donkey, for these will serve as education and as encouragement, and do more good than prosecutions. Reward for good is better than punishment for evil, as love is better than hate. Take up as your personal duty the protection of every animal that comes in your way: see to it that no avoidable suffering is inflicted upon any; So shall you deserve and win that noblest of all titles. "The friend of all creatures."

ANNIE BESANT

THE TASKMASTER

Clad all in white, erect and proud, came one—
The Master of the Tasks looked gravely forth:
"Upon thy breast there hangs a hollow stone,
Turn it to bread to feed a multitude."

And after many days, in tattered clothes,
Footsore and mired with travail on the roads,
The same returned: "No multitude" he said,
"But I have fed perchance some two or three."

This time more softly came the Master's voice:
"Go to you stream; fill to the brim thy jar,
Then turn the crystal water into wine
Wine to make glad the hearts of many men."

M. CHARLES

THE PATH OF WISDOM

IN RELATION TO INTERNATIONAL SCIENTIFIC PROGRESS¹

ON this occasion perhaps I may be permitted to recall the fact that when I was a student of medicine I frequently listened with special respect and satisfaction to the opening lectures of the various medical schools, in which I was assured that I had entered a liberal profession, free from prejudice, and animated by the spirit of free discussion and honorable fellowship.

But I should be indeed pleased if I could now add that my experience has proved that the encomium was well deserved.

* Trades-unionism has sprung up; and everything which appears unfavorable to medical interests is boycotted with persistent severity. Notably this was the case with Dr. John Parkin (Commissioner for the Investigation of Contagious Diseases) during the reign of Her late Majesty Queen Victoria. He had written a book entitled *Are Epidemics Contagious?* which was never properly answered; but pressure being brought to bear on his publishers, he was obliged to withdraw it.

Dr. Carl Spinzig, of St. Louis, U. S. A., was also treated in a somewhat similar manner by the profession, for writing on *The Causes and Prophylaxis of Variola* (small-pox); and I myself have found the greatest difficulty in obtaining full publication or discussion for my writings on allied subjects. This injury I hope I have borne with due

¹ A paper read at the first Public Meeting of the Medical League for the Abolition of Vivisection, Vaccination and Inoculation, held in the Theosophical Society's Lecture Room, 106, New Bond Street, London, on March 1st 1910.

philosophy; though I much deplore the implied degradation of my profession, which could render such a statement possible. I still continue to say: "Strike, but hear me," and await the advent of some younger man or woman who will not be afraid to tell the whole truth to the modern victims of obsession.

We are now apparently under the rule of the self-originated microbe, which has evolved itself into every species of contagion, and which (as might be expected) is endowed with most miraculous properties. It is the fear of this wonderful product of human imagination which makes black white, the part greater than the whole, and "the majestic roof (of heaven) fretted with golden fire, a foul and pestilent congregation of vapors". Were there no fear of microbes we should have comparatively pure milk on our tea-tables; vivisection would hardly maintain itself; animalised inoculation with all the offscourings of the earth would be abhorred; and there would be little necessity for a Society to prevent premature burial.

Moreover there seems to be a genuine want of a scientific journal, untrammelled by private interests, which would be open to hear both sides of every public question not otherwise sufficiently debated.

It is a blunder to take an equivocal position on any moral question;¹ nay, so far from its being a hindrance to ultimate success in any reform, it is actually the best plan to speak plainly from the first, and nail your colors to the mast. If we wish to abolish vivisection, we must not accept half measures. If we condemn compulsory vaccination, we must vote for total repeal of the Acts. If antitoxins and sera are quack remedies, we must condemn them root and branch. If noxious microbes are a result of low vitality, we must not legislate on the ground that they can ever be destroyed effectually without the previous recommendation and enforcement of decent sanitation.

¹ As the Contagious Diseases Acts and Mrs. Josephine Butler.

I myself believe that germs alter their character according to the state of the pabulum with which they are associated; and I would always put first among remedies needful reform in the conditions of life, avoiding as much as possible all that interferes with rational liberty, and choosing whatever requires the smallest amount of officialism. Lastly, if we wish for truth, we must hear all sides; if for spiritual progress, we must not quench the Spirit; and in all things, we must consider the rights of minorities, and the solidarity of a rationally constituted Society. Thus we shall prove all things, and hold fast that which is good.

EDWARD HAUGHTON, M. D.

IN THE SLUMS

I tried to feel where Heaven was
Through all my life of gloom and sin.
I said: "Albeit the house be bare—
Darkness and desolation there—
Christ might be passing, and look in.

And where Christ is, there Heaven is!
Albeit the blind eyes cannot see—
Albeit the deaf ears cannot hear—
It is enough that He is near
Who waits and longs and weeps for thee!"

I cannot see Thee, gracious Lord!
Yet, though the pall be never raised
In this sad life, this is not all!
Another life shall raise that pall.
Christ lives! His holy Name be praised!

J. B. GERARD PARR

ESPERANTO

WE are now in an age of such incessant progress and improvement that scarcely any surprise is expressed by the public when another invention, which adds a glory to the present time and is a boon to mankind in the future, is given to the world. There is also a strong tendency towards a closer union, a better mutual understanding among all nations. This tendency is no doubt largely due to the increased facilities for inter-communication by post, literature and travel. The barriers between nations are being slowly but surely broken down, and while national life shows no sign of weakening, the international spirit is abroad, and an ever deepening interest is manifested in the methods and the modes of thought outside our own land. Yet of what avail is it that nation and nation come together with kindly feeling and common interest at heart, if the barriers of language stand ever in the way? Surely there can be no such thing as real mutual understanding, let alone Brotherhood, so long as direct inter-communication is impossible?

It is an international auxiliary language (not a universal language) that we need. In the last 200 years there have been presented to the world more than 150 projects for an international tongue, and many ingenious devices have been suggested. Some were 'silent' languages, depending on signs, dots or numbers, but they proved eventually impracticable, as also did Volapük, which could only with difficulty be pronounced even by the average educated individual. If true it be that there is really nothing new under the sun, we should at least remember that there is a certain newness in the manner in which an idea is presented to the world, and in this Esperanto—the inter-

national auxiliary language—stands before all its predecessors. Its chief originality lies in its simplicity of form and structure. No existing language is so easy to learn, and for that reason it has become a 'living language,' and is already in daily use by thousands of people in all parts of the world. Its easy grammar and pronunciation are facts of experience. Its internationality is shown in the principle which has governed the choice of words in that their roots are common to several languages, and though most of these are of present European extraction, yet Asiatics acquire the language with extraordinary ease. Philologically classified, Esperanto is simplified Aryan, its form being very slightly inflected, and thus 'Europeanised'.

And Esperanto is more than a mere international language, good for commerce, more than a link to unite nation with nation, even if it be a link in the chain of peace. It has a deeper meaning than outward interchange of thought, its aim is grand, its ideal is high. For it has the essence of the spirit of Brotherhood, born in it when the inventor, Dr. Zamenhof, first thought out this language as a help towards peace, in the years of his early childhood. Indeed there is in our day a wave of internationalism which has carried on its crest among other things what some of us understand as 'Esperantism,' a movement of which the Esperanto language is but an effect. It is born of a yearning to get into closer relations with one's fellows all the world over, and this strong tendency has manifested itself amongst the thoughtful of all nations. To express this universal feeling, then, Esperanto came forth, as a manifestation of the thought within. The aim of Esperantism is practically one with the first object of the Theosophical Society: "To form a nucleus of the Universal Brotherhood of Humanity without distinction of Race, Creed, Sex, Caste or Color." She holds out a hand, as it were, and introduces each member and each nation, and thus renders possible a far higher mutual understanding of Brotherhood than the world has yet dreamt of. No

race but may learn this international tongue with greater ease than any existing language; no creed, but all its thoughts and dogmas can in Esperanto be as well expressed as when first it was taught to its disciples; no sex, caste, or color, but all may use in common the simple language of everyday life, or the complicated terminology necessary for any technical subject.

Brotherhood in our day has a wider and greater significance than it ever held in the past; no longer the narrow limits of the savage tribes suffice, and larger are the ideas now than those which were expressed by the French Revolution; the Brotherhood of to-day opens its arms to embrace *all* the nations of mankind.

Men speaking different national tongues can by means of Esperanto meet each other on equal terms, because it is a neutral language common to all, and thus no nation is offended that its own tongue is not adopted, and therefore all jealousy is avoided. Some persons have imagined that English would be likely to supersede all other tongues; yet the English language is only understood by about 40 millions out of the 350 millions of Europeans at present existing, and English is hampered in a multitude of ways by linguistic limitations. This will not do for the modern spirit of progress; we will not wait hundreds of years when we can attain our end at once by means of Esperanto.

It is at Congresses that the use of one common tongue would be of enormous importance in saving time, labor and expense. At the Peace Congress, for instance, transactions have had to be carried on in at least three different languages, and international Congresses are frequent at the present day; still a great deal of the proceedings is lost upon many of the delegates. The same speech may be translated into four different languages, and yet fall short of its full effect; then, too, a delegate may be able to understand a foreign tongue, but be unable to speak it, and must leave his

most important view of his subject unexpressed, or at least poorly explained. Happily already several Congresses have proposed, and some have decided, to adopt Esperanto. In time we shall have no such meetings as took place lately, when, at a certain Congress of Naturalists, German doctor had to translate into French an English treatise written by a Norwegian colleague!

At present much foreign literature is only accessible to a privileged few, who are fortunate enough to understand the language into which it is translated, but were nearly every book translated into one common tongue, then everyone would be benefited. Nor would the blind be forgotten, for the reproduction of books in Braille raised type is too costly and its number of readers too small, to justify publication of special editions for the blind of any one country; whereas a common tongue would allow of one single edition being published for the blind of the whole world, and would render possible also free intercommunication irrespective of nationality.

The current literature of Esperanto is daily increasing: there are more than 85 journals printed, wholly or partly, in that language, including national Esperanto Gazettes in more than 20 countries; Japan, Finland, Brazil and Armenia all contribute with their European brothers. Since the first Esperanto book, published in 1887, several thousands of books and pamphlets have appeared in that language. Literary masterpieces from many nations are now to be had: Shakspeare, Goethe, Schiller, the *Psalms* and *Proverbs*, from the Hebrew, etc., herald other works; clever books, written originally in Esperanto, are among the number, not to forget also many literary masterpieces written in out-of-the-way languages, which have reached a larger world by means of Esperanto. A good translation in Esperanto is a proof of the fitness of this language for literature, because it implies the same literary possession of powers as that employed in an original work.

And just as the Frenchman, when talking or writing English, does not translate French idioms into English, because instinctively he knows that the Englishman will not understand them and that they would not be good English, so too the Esperantist does not use idioms, but he just says what he means in a direct and simple way and is universally understood. Esperanto can express one's true thoughts, most intimate feelings, and is fit for the daily affairs of life, for prayer, for poetry, for the highest feelings of the soul, it matters not to what nationality the Esperantist belongs.

And it would seem that this universal pervading spirit of mutual understanding and Brotherhood under the name of Esperanto is a manifestation of the primitive thought of its inventor, Dr. Zamenhof. Needless to say that, as with all great pioneers, derision, mocking, laughter and hardships followed and met him all the way; but, nothing daunted, he kept to his purpose, buoyed by hope and inspired by his love of humanity. Often alone and unknown must heroes tread the path of martyrdom; it is the inner motive, the great ideal, that gives them the courage to walk bravely forward, with their banner of Excelsior unseen to human eyes. Many years of patient labor followed one another, even after the language seemed ripe to be given to the world; but it was not till the year 1887 that Dr. Zamenhof published his first book, entitled: *Esperanto International Language; with preface and full grammar*. The world will have cause for much gratitude for this patient and persistent fortitude!

The permanent basis on which Esperanto rests is Dr. Zamenhof's *Fundamento*, a book consisting of a grammar, exercises, and a dictionary in six languages. The internationality of Esperanto is shown in the derivation of the root words. There are no exceptions to any of its rules. Thus for example:

Nouns end in o—as vivo, life.

Adjectives end in a—as bona, good.

Adverbs end in e—as facile, easily.

All verbs are conjugated alike.

The first main principle is the root word and grammatical termination; the second main principle is the use of affixes, syllables having a distinct and constant meaning; any one of these added to a root, makes a new and distinct word. For instance the affix 'in' makes all masculine nouns into feminine; thus: patro, father; patrino, mother. The prefix 'mal' an opposite meaning to any word: as granda, large; malgranda, small. Thus many words are made from one root, each with a definite meaning and perfectly intelligible to Esperantists throughout the world. How is this international language to become universally known? Even now how often do we hear it said: "I will learn Esperanto when the rest of the world speaks it." This objection, though once natural, has no longer the same force, because the difficulty has been solved by a 'key,' obtainable in the form of a booklet printed in any language. It can be had for a half-penny, and contains an Esperanto dictionary and grammar.

Another proof of the practical value of Esperanto is the increase of professional and specialist Esperanto Societies, numbering already 130. In England the National Union of Teachers has included Esperanto in its commercial examinations, the London Chamber of Commerce holds examinations in this language, and it is taught in many of the evening commercial centres under the London County Council. It is one of the subjects for the Oxford Senior Local Examinations. Abroad we find that in Belgium, for instance, it is one of the obligatory subjects in Military Schools, while in France Municipal Authorities are fostering the study by means of substantial grants to the funds of local groups. There is an International Association of Esperanto Doctors, and a monthly publication entitled *Voco de l'Kuracisto*, in which doctors may read the latest information concerning medical progress at home and abroad. There are Esperanto Societies for Red Cross Nurses, Freemasons, Railwaymen, Stamp-

collectors, etc. In the United States, Esperanto is being taught in schools, colleges and universities. It is taught in the University of Wisconsin. It is added to the curriculum of the Massachusetts Institute of Technology, Clark University, the Pittsburgh High School, the Roxbury Latin School at Boston, and the Preparatory School for the Harvard University; and interest is being manifested by educational authorities over all the States.

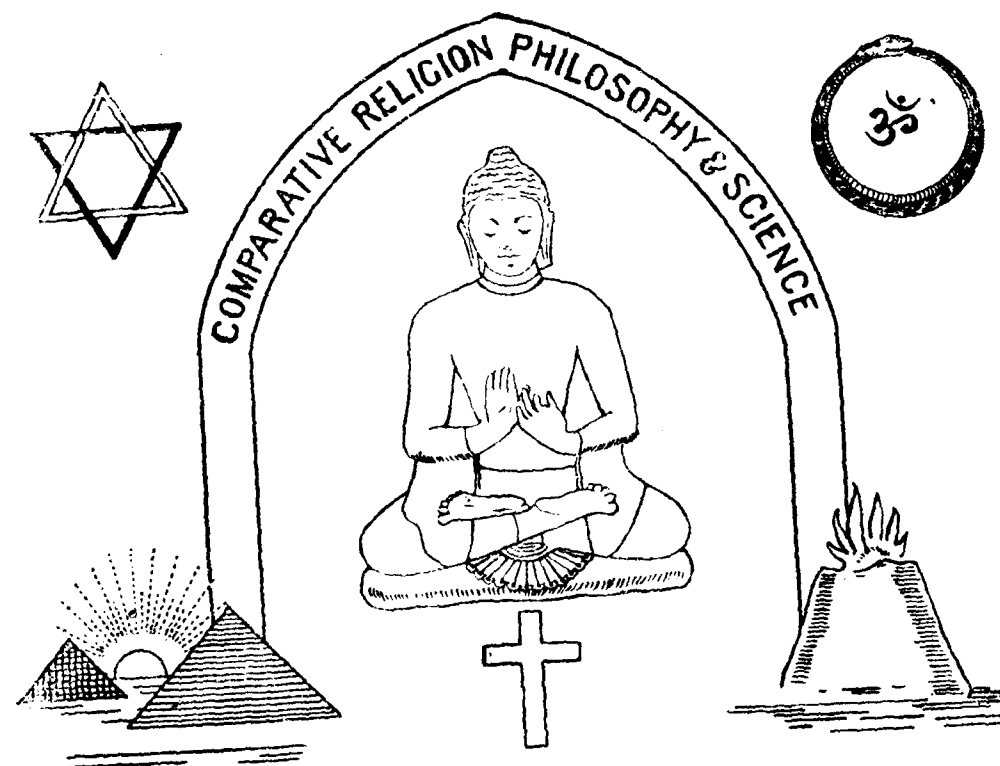
Surely then it is the duty of every earnest Theosophist to learn and help to spread this language, and to encourage translations of Theosophical literature into this one common tongue; thus the truer wisdom will be better and more widely diffused throughout the world. Already something has been done in this direction by the Theosophical Esperanto League. The work of this league in its second object should especially appeal to all who have the general Theosophical propaganda at heart. By the use of Esperanto, Theosophists could undoubtedly reach many thousands of people who are now out of touch. ..

Esperanto and Theosophy should go forth as two spirits aiding and guiding one another, bound in one interest to help throughout the whole world. As the Esperanto star symbolises Hope, so the golden rays of Lucifer symbolise Wisdom; the two, blending, shall throw a light on the Path, uniting mankind in an eternal bond of Brotherhood.

M. E. L. Cox

All information respecting Esperanto can be obtained from the British Esperanto Association, 133, High Holborn, London, W. C.

All interested in the Esperanto League should communicate with M. C. L. Gutman, 26, Van Buren Street, Chicago, U. S. A.



THE PROBLEM OF REASON IN WESTERN PHILOSOPHY

(Concluded from p. 1038)

Immanuel Kant, who was born in 1724 at Koenigsberg in Prussia, and who died there in 1804, was the Professor of Philosophy at the old University, the Albertina, and the first who used the critical method in philosophy; *i.e.*, he would not proclaim *ex cathedra* that any theory was true, but would carefully examine the grounds of his belief, before he committed himself to any official statement. His great work

in two parts, *The Critique of Pure Reason* and *The Critique of Practical Reason*, while containing a wonderful theory of knowledge, is at the same time an answer to the doctrines of three contemporary schools of philosophy: the first is the rationalistic school, or the Philosophy of Enlightenment headed by Wolfe and Leibnitz, which taught that it was within the province of reason to prove the existence of God and the soul; just as the philosophy of the 17th century had fondly hoped that reason would unlock the mysteries of Nature. The second was the Scepticism of Hume who denied the law of causality, which, according to the rationalists, forms the very essence of reason. And the third was the Sensationalism of Locke, who attacked the theory of innate ideas and taught that all knowledge came from without through the senses.

Kant realised that the problem underlying all these theories concerned the nature and the legitimate function of reason; he therefore closely examines the contents of consciousness, dissects the mental faculties with the keenness and logical acumen of a master, and furnishes us with the criteria for testing the origin and relation of ideas in his famous *Categories*.

Now Kant's theory of knowledge differs considerably from that of all his predecessors, by making the process of knowledge an altogether subjective one. He shows us that the outer world does not consist of hard material objects which leap full-fledged into our consciousness; but that we are living in a Universe of Thought, which the mind constructs out of its own substance.

Kant also begins with sensation. Look at that tree yonder; where do you see it? In the garden? Not at all; the organ of consciousness is not in the garden, it is in you. What has happened is that your optic nerve has received some outward stimulus which produces a color sensation of green and brown; your mind reflects on the sensation, *projects* it into space, and there is your tree in the

garden. That brings us to the first important point in the *Critique*. Kant claims that our minds are so constituted that we can only become conscious of sensation under the forms of Space or Time; *i.e.*, we can only become aware of things as co-existing, as a room full of people, and then we see them in space; or they may appear to us as successive states of consciousness, as a clock striking, and then we perceive them in Time. Space and Time might therefore be called the spectacles, through which the mind looks out on the world.

Let us now try to translate Kant's theory of knowledge into the language of every-day life.

To the infant in the cradle awakening from his sleep for the first time, the world is nothing but a chaos of sensations. He hears confused sounds, sees himself surrounded by vague shadowy forms, has sensations of touch and taste, but cannot yet differentiate himself from those sensations. Soon he begins to take notice, *i.e.*, he attends to the sensations and refers them to an outward object, as the milk he has drunk to the cup in his mother's hand, and the ticking he hears to the clock on the wall. So the mind introduces order among the mob of sense impressions crowding upon it by the inborn sense of Space.

Then the child begins to combine different sensations as referring to a particular object, by what Kant calls *the creative imagination*, and this gives him the percept of a thing. He sees a dog, he hears him bark, he touches his hairy coat, and this gives him the percept of a thing called Carlo or Rover, which is, however, not yet the concept of a dog.

The function of the creative imagination is to furnish the mind with pictures. As the child grows older, he sees through the windows of his room and on his walks outside, houses, trees, people, animals, the sun, the moon, the stars, etc. When he is about four years old, he is taken by his parents on a railroad journey, and he is standing now at the

open window of his compartment, looking out upon the world flying by. There are passing before his eyes in a rapid succession the pictures of mountains, forests, rivers; he sees stately country-houses, farmers at their labor in the fields; he passes through busy cities and stops at stations swarming with life, but all these things are not objects to him yet, as they are lacking in content; and so they may be compared to the pictures of a magic lantern. In order to make 'objects' of these *disjecta membra* furnished by the creative imagination, we need a 'subject' to act upon them. A world of unrelated things around me would be no world; I must understand what those trees, those plants, the sun and the stars mean to me; I must realise in what relation I stand to those people I see around me; and the intellect in ascertaining this actually *creates* the objects which constitute my world. This is done, as Kant expresses it, by the *creative power of the intellect*, which works according to certain laws; and those laws are embodied in the famous twelve Categories. Making due allowance for defects in any comparison, we might liken those Categories to moulds, into which the heterogeneous elements, furnished by the creative imagination, are cast.

The doctrine that the human intellect creates the world, which seems at first very strange to the Westerner, ought not to be unfamiliar to the Oriental mind; for we read in the Sāṅkya Philosophy, as interpreted by Max Müller in his "Sacred Books of the East," a passage which evidently expresses the same idea:

Out of the mind comes the fine material, the Tanmātras, which combine, become grosser, and finally produce this Universe.

Man the creator of the universe, not a worm of the dust! That is the great truth Kant proclaimed eight years before the French Revolution broke out, and the 'Rights of Man' were declared. This beautiful world around us, with its forests and seas and snow-capped mountains, its cities teeming with life, is a thing of our own making, the richly-embroidered garment which the human intellect weaves

on the loom of Space and Time. But garment it is indeed, not a body. We are living, according to Kant, in a world of phenomena or appearances, because we can only know a thing as it appears to us in sensation, but never the noumenal factor behind the phenomenon, the *Thing-in-itself*. This famous doctrine of Kant, stated here in a very brief form, seems to be analogous to the teaching of Śaṅkarāchārya.

According to the Vedānta, as we read it in authorised English translations, the world was created by Brahman associating Himself with Māyā, the principle of illusion, by which is symbolised the action of the Spirit through the mind and the sense-organs. Now the things of the world are called by the great Indian Sage "the offspring of Māyā"; may we therefore not assume that Kant's 'Thing-in-itself' corresponds to the thoughts of Brahman *without* the veil of illusion; or, as we should say in Theosophy, to "the thoughts of the Logos"?

But what is the 'Thing-in-itself' from a scientific standpoint? Is it the formless world-ether, stimulating the sense-organs and causing the intellect to act? Or is it this same ether impressed with the multitudinous forms of objects, thus furnishing to the mind not only the stimuli but also the models in its work of creation? Such questions might possibly arise in our minds; but we have to leave the answer yet to the science of the future.

not an objective reality, but it is a proclamation of the human mind, which imposes a necessity on the heavenly bodies, because it sees these bodies moving in a certain way.

If the creation of the world is the function of the intellect, what then is the function of reason? To rule the world which the mind has created according to eternal principles. A more formal answer, according to the *Critique*, would run like this:

As the intellect is the faculty for producing unity among phenomena according to rules, reason is the faculty for producing unity among the rules of the understanding according to principles. Therefore, we see the action of reason chiefly in logical syllogisms, such as:

All phenomena must have a beginning in time;

The world is a phenomenon;

Therefore the world must have a beginning in time.

In the above, the first two statements, or 'the premises', are furnished by the intellect, because they depend on empirical facts; the third, or 'the conclusion,' is furnished by reason, which never looks to experience, although its ideas contain all *possible* experience.

According to Kant it is one of the functions of reason to create 'divine ideas,' or what are sometimes called 'eternal truths,' such as Justice, Liberty, etc. Such conceptions, however, can only serve as ideals, *i.e.*, guides of conduct, but they can never become real knowledge, because all such knowledge must be the result of experience. Here Kant agrees with Locke. Now the law of causality which assigns a cause to everything in the world is a law of nature which needs verification by the senses; but it cannot proceed from reason, since reason cannot apply the test of experience. Therefore, Hume is right in saying that causality cannot be derived from reason. It is not an inherent force in a thing by which it acts on another; but it is a law of the intellect,

by which all experience in time is synthesised; and Kant has included it among his categories.

But the most important point in which Kant showed the limitation of reason was by declaring it incapable of proving the existence of God or of the soul. This incapacity is based on the nature of reason; it cannot 'prove' anything, because it cannot furnish the facts necessary for doing so. Metaphysical truths like those of an all-wise and omnipotent Ruler of the world, or of the eternal principle in man, can never become the objects of experience, nor be subjected to the laws of Space and Time; or, in other words, we can never attain to the knowledge of God and the soul by mere speculating and theorising—a thought which is also expressed in the *Kathopanishat* as follows:

This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times.

But what Kant denies to 'Pure Reason,' he claims for another aspect of consciousness, which he calls 'Practical Reason'. Let us see how he distinguishes between the two:

If Pure Reason is the innate faculty of furnishing the principles of knowledge, Practical Reason is the application of those principles in conduct.

This means that we can come to the knowledge of God and the soul through *action*, according to the moral law.

The argument of Practical Reason for the existence of Deity might be briefly expressed as follows:

Although I am bound by the laws of the senses and the intellect, experience shows me that I am free in my actions. I can choose to do what I consider right or wrong. Knowing this, I naturally become aware of laws which regulate my conduct. These are the moral laws, the observance of which makes me a being of a moral world, which is an ideal world of righteousness, or the Kingdom of God. Now unless those moral laws are idle dreams, and unless that world where only harmonious relations prevail, the ideal

Commonwealth, is only a phantasm of the brain, there must be an originator of such laws, there must be a ruler of the perfect state, and that is God.

The object of those moral laws and precepts is to be found in the happiness of all members of the community, which is ensured by obedience to the laws.

So Practical Reason, instead of giving a formal logical proof for the existence of a necessary supreme Being, 'postulates God,' as the technical term expresses it; *i.e.*, it takes the existence of Deity for granted, as a necessary condition on which the most sacred ideas of humanity are based. As the tendency of philosophy is always towards unity, the moral laws, according to Kant, are synthesised in the 'Categorical Imperative,' which is generally expressed as follows:

Always act so that every one of your actions might become a universal law.

There cannot be a higher moral standard than this, for it eliminates the personal element completely from our motives.

The philosophy of Kant has sometimes been characterised as "cold and clear like the mountain heights"; and so it will probably appear to many of us, as the emotional element is almost completely lacking in it. If Kant may be said to have had any passion, it was the passion for doing his duty. To the quiet, modest, unassuming nature of the man, to do right was the most natural thing; and there was no compromise in his case between the demands of sense and the dictates of conscience.

So we have seen that reason which, according to Kant, is a combination of the intellectual and the activity aspects of consciousness, failed when she tried to find the divine element in the world and in man, in her former capacity alone, and that she had to call in the supplementary part

of her nature, in order to solve that problem. But the answer of the *Critique of Pure and of Practical Reason* was not the last word philosophy has spoken in this matter.

We find in the beginning of the 19th century, springing from the philosophy of Kant, the great idealistic movement, inaugurated by Fichte and further developed by Schelling and Hegel, in which Deity is represented as the great Self, seated beyond the confines of Space and Time, and also expressing Itself through the spiritual nature of every man, just as we read in the *Bhagavad-Gītā*:

I, O Gudakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

But 19th century idealism, which reads more like a series of inspired dithyrambs than a philosophic system, cannot be said to be merely the product of reason; it represents the blossoming and the unfolding of the whole human nature, subject, of course, to the limitations of the age; it is an interpretation of Reality in terms of the intellect, the emotions, the will and activity of man.

HEDWIG S. ALBARUS

GEMS FROM TIRUMANTRAM

In my search of 'I' and 'Thou' I found no *two*, but only *One* the true 'I', the source of wisdom. I myself dissolved in that wisdom.

Fools advise: "kill out the five sensations." Even *Devas* cannot do this. If senses be killed, one becomes an inert dead object. I learnt the art of realisation of the Self, sensations notwithstanding.

THE CASE OF JOHN THE BAPTIST

IN the January *Theosophist* Miss Browning in her article deals with the question of John the Baptist being a reincarnation of Elijah by stating that we need not speculate on the matter, as Christ Himself states that he was, and that John's denial of it very probably arose from his being unable to recall his past incarnations.

I find myself in disagreement with Miss Browning on both points.

I think we must speculate on the matter, because the Christian Church does not admit reincarnation; so if a case actually occurs in her own Scriptures, it behoves us to do all we can to endeavor to prove it.

I must confess the question worried me a good deal some years ago, and led to my comparing these two lives, with the results which are contained in this article. 'The Case' is not an easy one to decide, for the only witness is Christ, and we cannot question Him; we do not know for certain that He ever made any such statement, as it rests entirely on hearsay. On the other side, John the Baptist flatly denies that he and Elijah were the same person. Under the circumstances it seems to me that the only thing to do is to examine the circumstantial evidence, and see whether it is sufficiently strong, taken together with Christ's alleged evidence, to justify conviction. I think it will be found that it is, and that further it will give us the reason of John's apparent denial. I do not, however, think that his denial is of much value as evidence against this reincarnation. John was asked a straight question and he gave a perfectly straight answer when he said: "I am not." It is obvious that no person

is, nor ever can be, really a reincarnation of another person, for no life is the reincarnation of another life, but is always the reincarnating of the products of many other lives. Thus, for example, an Ego who incarnates to-day may in the past have incarnated as S. Francis, Alexander the Great and Judas Iscariot; but the John Smith of to-day cannot say: "I am the reincarnation of S. Francis," for he is not; he is the reincarnation of the product of all three personalities, and many more besides. If it were not so, reincarnation would tend to produce fixed types, which it does not. John is a very good example; he does not duplicate Elijah, he modifies him.

But let us turn to the narratives. After the triumph on Carmel, the calling down of the fire from heaven, the slaughter of the priests of Baal, and the coming of the rain in answer to his prayer, we are told: "The hand of the Lord was on Elijah and he girded up his loins and ran before Ahab to the entrance of Jezreel." Now we may be quite sure of two things: first, that the hand of the Lord was on Elijah for some purpose, and second, that that purpose was not the providing of an athletic display for Israel. It is a well-accepted maxim that a victory should be followed up and a beaten enemy given no time to rest and reform; a great victory had been won on Carmel and the Lord laid His hand on Elijah and carried him to Jezreel post haste; for what? history is silent; can we guess? The Lord was dealing with the worship of Baal in Israel; He had dealt with Ahab and the people at Carmel, but Jezebel was the stronghold of Baal worship in Israel; she was in Jezreel, and the hand of the Lord took Elijah to Jezreel; it seems reasonable to conclude that He meant to deal with Jezebel and that He intended to use Elijah.

We can never know, but we cannot help speculating on what might have happened. The drama was not being played out in the material matter-of-fact West, but in the more (for want of a better word) superstitious East.

From Carmel runners must have carried to Jezreel tidings of the doings there, and such tidings! The prophet of Jehovah had called down fire and rain from heaven and had slain all the prophets of Baal; who could stand before such an one? The court and the city must have been stirred to their depths, and the followers of Baal filled with dismay. The whole city would pour out to meet the returning King to learn, if indeed, these reports were true, and when another wonder was added before their eyes, and they beheld the aged prophet of Jehovah running before the chariot of the King, what must their feelings have been? Suppose Elijah, instead of pausing at the entrance of Jezreel, had swept on through the city with all the forces that were behind him, the mystery, the awe and terror of his deeds, to the palace where Jezebel awaited the King, and there had leapt upon her and slain her as he had slain the prophets of Baal, would they have opposed him, would they have dared to strike the man who could blast them with fire from heaven? Was that Elijah's mission? who knows? but it is strange that after his failure he was told to anoint Jehu, who did slay Jezebel. Elijah does not seem to have gone beyond the entrance of Jezreel. Why, we do not know; he had been through great events; perhaps he thought he would rest, and in the morning carry on the Lord's work. If Elijah rested, Jezebel did not; what a night she must have spent rallying Ahab and the cowed followers of Baal; bad she may have been, brave she certainly was, for Carmel and its fire struck no terror into her soul, and she hurled back her defiance to Jehovah and His prophet: "So let the Gods do, and more also, if I make not thy life as the life of one of them by to-morrow about this hour." The opportunity for a *coup de main* was lost; Jezebel had turned the tide; all that had been won at Carmel was lost at Jezreel. "And when Elijah saw that, he arose and went for his life." Why? he had proved that he was no coward when he bade Obadiah bring Ahab to him. The victory at Carmel had changed Elijah; before it, in adversity, he had thought nothing of himself and much

of the importance of the Lord's work; but the triumph was his ruin; he became important; you can see it in his answer to the Lord; it is I, I, I; it was because he was so important that he ran away; what would become of the Lord's work if anything were to happen to Elijah? His egoism was his ruin, and that was evidently the opinion of the Lord; He does not condemn him, but just points out that Elijah is not indispensable (*Kings*, xix. 15-17).

Now before turning to consider John, let us be clear as to what shape our evidence must take if it is to be of any use to us.

If reincarnation is a fact, then its object must be that we may endeavor to correct the mistakes we have made in the past; if, then, we find that John corrects the mistakes of Elijah, that will be circumstantial evidence that it is the same Ego reincarnating. Turning to the New Testament story one cannot but be struck by the similarity of the actors. On the one side a King and Queen, on the other a prophet. Again the quarrel is chiefly with the Queen, "for John had said unto Herod, it is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him" (*Mark* vi. 18-19).

Elijah was taken to Jezreel by the Lord, but fled from fear of Jezebel. John had a message for Herodias; he delivered it, and was cast into prison. On Herod's birthday the supper was set, and the fatal dance was danced; then Herod pledged his royal word, and the daughter of Herodias, instructed by her mother, demanded the head of John the Baptist.

Jezebel had sworn; did Herodias perform?

We have seen that Elijah was ruined by his egoism; does John fall into the same error, or does he go to the other extreme? When the messengers of the Pharisees, in despair, put their final question: "Who art thou? What sayest thou of thyself?" his only reply was to quote three verses of

the fortieth chapter of *Isaiah*. This man is nothing, nothing but a nameless messenger. Why does he suppress with such care that which had been the ruin of Elijah, unless there be some connexion between the two? If, on the other hand, there be a connexion between the two, if he is a reincarnation of the same Ego, then the action can be traced back to its source, both cause and effect are before us. Herein also lies the explanation of his apparent denial; he will lay claim to nothing; he will be nobody; he will never again repeat the past error.

The trios are a very interesting study in the effect of incarnation upon different Egos. The Ego which incarnates as Jezebel and Herodias "had developed part of the qualities necessary to his upward evolution"—tenacity of purpose and courage; but the moral qualities, the discriminating between right and wrong, are still dormant. In both incarnations she appears as a corrupting influence; as Jezebel, in the religious life; and as Herodias, in the moral and home life of the people over whom she ruled; there does not seem to have been much progression.

The Ahab-Herod Ego on the other hand had progressed, for he showed in the second incarnation that he had learned something. He is still self-centred, still grasps at all that he desires, without consideration for others. As Ahab he takes another's vineyard; as Herod he takes another's wife; nevertheless he had progressed. Ahab connived at the murder of Naboth, and there is no sign that he felt the slightest compunction. Herod on the other hand is loath to slay John, and it is strange that S. Mark, who can have had no friendly feeling towards Herod, takes pains to record the fact that it was only because of the oath which he had thoughtlessly sworn that Herod allowed the execution. An interesting thing comes out in connexion with this Ego, and that is the value of the damnatory side of religions. No appeal would have touched Ahab; but he repents. These terrors which are held over the head of

the worshipper act like galvanic shocks to the dormant moral senses; quickened into action by fear, they begin to form the habit of doing right. Ahab slays without compunction, and repents through fear; Herod is loath to repeat the action, because of the growth of the moral sense in regard to that particular act.

The Elijah-John Ego is at a very different stage of evolution; the moral senses are fully awake, the still small voice can now be heard speaking within the soul itself. Mistakes are still made, for the Ego is not yet perfect, but in the succeeding incarnation he bends all his energies to correct his errors; his eyes are fixed upon the goal; he knows that the pathway to liberation lies through reincarnation.

I know that the difficulty which I raised at the beginning still remains; these people may never have lived, they may be historic fictions; but if these lives, so strangely interwoven, are historic fictions, then we are entitled to ask: What object can the historians have had in thus dovetailing one incarnation into the other?

If they are not actual personages, then they are allegories, and if allegories, we escape the difficulties but not the deductions.

H. J. CANNAY

When the light of the Love of God shall descend on thy heart and soul, then thou wilt become more glorious than is the sun in the sky.—Hafiz.

Wash thyself clean from the dross of the body, that thou mayest find the alchemy of love and be transformed into gold.—Hafiz.

ON THE RELATION OF HERAKLEITOS THE DARK TO SOME CONTEMPORARIES AND PREDECESSORS

(Concluded from p. 1030)

HERAKLEITOS AND THE EAST

WHEREAS the connexion of Herakleitos with western sources and thinkers can be recognised with certainty in many a point, his relation to the East is enshrouded in an almost impenetrable darkness. Several attempts have been made to lift the veil, but the result is conjecture and nothing more. Of none of the fragments can it be said that it unmistakably points to the East. There only remains the naked fact that Herakleitos must have been acquainted with, at least, some eastern theories. This hypothesis is inevitable for many reasons. But further we cannot go for the present. The translator of *Thrice-Greatest Hermes* will probably be able to prove his assertion, viz., that Herakleitos was in contact with the Egyptian mystery-tradition,¹ but so far the proof has not appeared, and to conjecture, as has been done, that the sacred fire of the Persian Magoi inspired Herakleitos to his theory of the flux, appears to us completely useless.

Therefore, instead of discovering one or two precarious eastern influences in Herakleitos' doctrine, we prefer to conclude our study by returning, with a few words, to that fascinating comparison touched on at the beginning, between Herakleitos, Lao-tse and Buddha.

Glancing over the three personalities, one cannot fail to notice at once that the Buddha stands above both

Herakleitos and Lao-tse. The Buddha is a saint in the highest meaning of the word, which can, of course, not be said of Herakleitos, but cannot be said of Lao-tse either, nay, not even of Jesus, who has been compared with both of them. We can understand how the consciousness of his loneliness made the Chinese sage utter that touching lament of the twentieth chapter of his work:

The multitude are joyful and merry I alone am anchored without giving any sign—like an infant, undeveloped. My homeless heart wanders among the things of sense, as if it had nowhere to stay Ordinary men are full of excitement. I alone am heavy-hearted . . . without a place to rest. All men have some purpose. I alone am thick-headed as a boor.¹

We can understand how, in his terrible agony, the prophet of Nazareth gave utterance to the thrilling word: "My God, why hast thou forsaken me?" But a perfect saint never complains. He has attained to that harmony, peace, serenity, which cannot give way for a single moment to anger, hypochondria, despair.

Then, if we look at the doctrines of the three as at systems, i.e., connected wholes, there can again be no doubt that a comparison proper is, in the case of the Buddha, out of the question. For the Buddha has a real system consisting of mature ideas, each of which has its fixed place like the stones of a building. But with Lao-tse and Herakleitos we have rather a mass of thought-germs tending to join in a system, than a system proper.

Again, it would be a folly to assume² that we could take Lao-tse's doctrines, one after the other, and find for them Heraclitean equivalents. The sphere in which Lao-tse moves is nearly as different from that of Herakleitos as the Buddha's is from that of both.

¹ Translation by C. Spurgeon Medhurst (*The Tao Teh King*, Chicago, 1905), p. 36 ill.

² While writing the above I had not before me pages 609 ill. of the *Theosophist* for 1910. I am sure that the author of the otherwise excellent paper will pardon me. Whoever is keenly interested in a matter is liable to be carried too far by his enthusiasm.

¹ *The Theosophical Review* for 1907, page 420.

On the whole, then, a comparison of these three great men is clearly impossible. But in certain particulars we may draw parallels between them, and among the latter there are at least two which may help us to better appreciate one or the other of our three philosophers, if I may so designate them for want of a better name.

Only one fundamental idea I find represented in all the three cases, namely, the idea of the co-existence or complementary nature of the contraries.

That this idea plays an important part with Herakleitos, we have already seen when dealing with his attitude to the poets. Says Herakleitos:

Opposition unites; disease makes health sweet; evil the good; hunger, satiety; toil, rest . . . ; conjunctions are: things whole and things not whole, that which tends to unite and that which tends to separate, the harmonious and the discordant.¹

Contraries are coexistent with the same necessity and effect, as are the lyre and the bow.² And together with this knowledge there arises the theory of relativity: not only is the good *conditioned* by the bad, toil by rest, life by death, etc., but the former is the latter looked at from another point of view. Surgery is 'bad' with regard to the pain it causes, but 'good' with regard to the health it restores.³

Sea-water is purest and foulest: drinkable and healthy for fishes, undrinkable and deadly for men.⁴

To Herakleitos the law of contrast is supreme in nature no less than in human life.⁵

As fire is the material, so the law of contrast is the tool or instrument of the Logos, who is himself the *coincidentia oppositorum* and therefore beyond the opposites.⁶

¹ B. 46, 104, 59; D. 8, 111, 10.

² B. 45; D. 15.

³ B. 57, 58; D. 58.

⁴ B. 52; D. 61.

⁵ Gomperz, *loc. cit.* p. 71

⁶ B. 36, 6, 18; D. 67, 102, 108, etc.

Lao-tse has made quite the same discovery, only he applies it in a rather different way. The following might have been said by Herakleitos as well:

All the world knows what 'agreeable' means, and this necessarily connotes 'disagreeable'; it knows in the same way what 'good' is, which connotes 'not good'. Hence, 'existence' and 'non-existence' have a common birth; 'difficult' and 'easy' have a common creation; 'long' and 'short' have a common obviousness; 'high' and 'low' present a common contrast.¹

But Lao-tse draws a conclusion which was excluded with Herakleitos by the predominantly pantheistic character of his Logos. The contraries, Lao-tse declares, while making up the world, obliterate the Tao (Absolute). It follows that they are not desirable, but the contrary. The truly wise, therefore, attains to a 'Virtue' which is beyond both virtue and vice.

It is only when the great Tao fades that we hear of benevolence and justice . . .² Could we put an end to benevolence and get rid of justice, the people would revert to more primitive filial piety and tenderness; could we put an end to artfulness and get rid of gain, robbers and thieves would vanish.³

For:

Superior virtue does not appear as virtue, therefore it is virtue; inferior virtue never fails to appear as virtue, therefore it is no virtue.⁴

The Buddha, finally, as should be expected (*cf.* above the theory of *santāna*), has nothing to tell us as to the contraries of the physical (objective) world, but the more on the psychical contrasts which he looks at much like Lao-tse. One can say without exaggeration that the idea of the coexistence of the contraries is the foundation-stone of and the key to the Buddha's conception of Nirvāṇa. The highest goal of the old theology was the 'world of Brahman,' with eternal life and unbroken pleasure as the definitive end of suffering and death. But the Buddha preached with

¹ Chapter 38, Parker's translation; *cf.* Chapter 26, 36, *Ibid.*

² Chapter 18, *Ibid.* (beginning after Medhurst).

³ Chapter 19, *Ibid.*

⁴ Chapter 38, after Dvorák.

all the energy at his disposal that liberation is never possible, except as the end of both pain *and* pleasure, death *and* life; that the first cannot cease, unless the latter ceases too. And even the way to the planes (lokas) above the 'sphere of sensuality' (kāma-loka) in which we live, is to him conditioned by that Virtue which, according to Lao-tse, is 'un-virtue,' and which is described in the Buddhist texts as equally far from both hatred and love, namely, *metta* (maitrya), i.e., passionless benevolence.

The other parallel I would call attention to runs from the Tao to the Logos at the one side, and to the Nirvāṇa at the other.

Herakleitos:

Wisdom is one, unique: [and thus] it is both willing and unwilling to be called by the name Zeus¹. . . . Wisdom is apart from all other things.²

Lao-tse:

The Tao ('Path') which can be trodden, is not the eternal Tao; the name which can be named, is not the eternal name. . . The eternal Tao is without name. . . I do not know its name; to designate it, I say 'Tao.'³

Buddha:

There exists, O Bhikkhus, a sphere (condition) where there is neither earth nor water, neither infinity of space nor infinity of mind. . . . neither this world nor that world. . . . neither death nor birth. incomprehensible, unimaginable, for which there is no simile anywhere. . . . For him who has gone out, there is no measure; whatever they attribute to him, with him that does not exist. [For] where all things are abolished, there all possibilities of speech are [also] abolished.⁴

That means: Herakleitos hesitates to apply a name to the Absolute; Lao-tse calls it the nameless; and the Buddha

¹ 'Willing' in that Zeus is the name of the highest power, 'unwilling' in that Zeus is only a *primus inter pares*, a God among Gods, and not the incomparable Absolute.

² Cf. above.

³ Chapters 1, 32, 25; the translation mainly after Dvorák.

⁴ *Udāna* VIII. *Sutta-Nipāta*, 1149, 1076.

has actually no name for it, nay, as a rule carefully avoids hinting at it except indirectly.

The resemblance between Tao and Logos is very great, so great, indeed, that the word Tao has been translated by Logos by several scholars. According to Rémusat, Lao-tse's Tao really corresponds to the Greek Logos in its threefold sense, that is, as absolute being, reason, and word. And, indeed, one must distinguish at least two meanings in which the word Tao is used by Lao-tse:¹

(1) The 'nameless Tao,' the indefinable something which is the cause and basis of all existence, though different from it in every respect, the Parabrahman of the Vedānta. This is the absolute Logos hinted at by Herakleitos in a few passages (see above) but generally confounded with the next category;

(2) Tao as the divine reason, the divine word, the ideal tendency of things. This again is to Lao-tse not essentially different from the nameless Tao, but only by distinguishing it can we understand those passages which speak of some people having Tao and others not, of the empire being governed or not governed by Tao, etc.

Especially in the second sense the parallelism is unmistakable though not complete. It is incomplete in that war, strife, and disharmony, made so much of by Herakleitos, are to Lao-tse "most assuredly *not* Tao".² But the practical relation of man to Tao or Logos respectively is much the same in both the cases, as is shown, by the following instances.

¹ C. Spurgeon Medhurst is rather in favor of the first of these meanings in the Foreword (pages IX, X) to his translation of *The Tao Teh King* (Chicago 1905), but in "Chinese Esotericism" (*Theosophist* for 1909, p. 337 fl.) he will have the second only. For the first compare especially Dvorák, *loc. cit.*, pp. 33-46. Herakleitos' Fire is better left out of the question.

² 53, Parker.

HERAKLEITOS:

Listening, not to me, but to the Logos, people should wisely admit that all things are one (B. 1, D. 50).

Therefore it is necessary to follow the common. But though the Logos is common to all, most people live as though they had an understanding peculiar to themselves (D. 2, B. 92).

In order to speak with intelligence, it is necessary to hold fast to this common element of all, as a city holds fast to law, and much more strongly (D. 114, B. 91).

LAO-TSE.

To know the *harmonious* is called the eternal. To know the eternal is called enlightenment (54, Carus).

The great Tao is plain and straight, but people are fond of bye-paths (53, Parker *plus* Carus).

If princes and kings could keep Tao, all creation would by itself improve (37, Carus *plus* Parker).

As to the 'nameless Tao,' Dvorák's opinion deserves to be mentioned,¹ according to which the principal merit of Lao-tse consist in having superordinated his idea of the highest being to the idea 'heaven' (thien) used by the Chinese in this sense.²

Tao and Nirvāṇa may be compared, in that the description of the latter as the state of the enlightened has much in common with that of the 'holy man' (shing) of Lao-tse. The 'possessor of Tao' and the saint who has Nirvāṇa, both of them are completely unselfish, compassionate to all beings, passionless, calm, 'empty,' inaccessible to love and enmity, profit and loss, favor and disgrace, etc., etc.

And, finally, there is still one curious coincidence between Herakleitos and the Buddha. As Herakleitos was, owing to his doctrine of the flux, always believed to be the sworn enemy of the Eleatic idea of the 'being,' just so the Buddha was, because of his theory of the series (not-self), from a very early time declared the opponent of the Vedāntic idea of the 'Self'. Both erroneously. For Herakleitos, as we saw, did not dream of combating any 'being'; and the *ātman* combated by the Buddha was the naive idea of an individual soul-substance, but never that of the super-individual Absolute.

DR. F. OTTO SCHRÄDER

¹ *Loc. cit.*, p. 143

² A step analogous to that of Parmenides, see above.



RENDS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

VII

OUR story takes us now into another continent. Our hero was this time the son of Leo and Achilles, his twin-brother was Sirius, and his sisters Aletheia and Polaris. He was born in the year 18,209 B. C. in a kingdom in North Africa, which comprised most of what we know now as Algeria and Morocco. This was then an island, as what is now the Desert of Sahara was then a sea. The race occupying the country was the Atlantean Semite, and the people did not differ very greatly from the

higher-class Arabs of the present day. Their civilisation was of an advanced type, and learning was very highly esteemed. Public order was well maintained, architecture and sculpture were of a high order, and the roads and gardens were beautifully kept. Fountains were specially plentiful, the water being brought from the mountains by skilfully-constructed aqueducts, somewhat as in ancient Rome.

Alcyone lived in the suburbs of a large city on the southern side of the island—that is, on the northern coast of the Sahara Sea. His father (Leo) was the principal judge and administrator of the city—a man of great wealth and influence in the community, who had large estates and also owned many ships. The management of the estates was still much on the patriarchal plan, but naturally Leo had to spend most of his time in the city, so that the land was left largely in the hands of his steward Sagittarius, who managed it for him ably and loyally. In their childhood the twins Alcyone and Sirius lived much at the country-house in the midst of his huge estate, as they both greatly preferred this to the town life. There they played often with the steward's son Algol and his daughter Cygnus, and had childish flirtations with the latter.

As they grew older they had to stay more in town for the sake of attending the classes at the University, which had attained a great reputation. It had a large number of resident students, who came from the surrounding districts, and also many day-scholars who lived at their own homes, as Sirius and Alcyone did. The University, however, had entirely outgrown its buildings, and its accommodation was in every way defective.

It conferred degrees in divinity, mathematics, literature and rhetoric—or at least proficiency in debating and lecturing; but it also gave prizes for sword-play, for javelin-throwing and for the illumination of manuscripts. The student was supposed to be trained in fighting and to live a strictly celibate life—

to be a sort of soldier-monk; but owing to the rapid growth of the University and the utter lack of accommodation this aspect of education had to some extent been neglected.

Sirius and Alcyone went through the usual course, and the latter especially was fired with an extraordinary enthusiasm for his *alma mater*. He devised all sorts of schemes for her improvement and aggrandisement, and often declared (but only in private to Sirius) that he would devote his life to her, would double her roll of students and make her famous throughout the whole world. He infected his brother with his zeal, and Sirius promised in case of his father's death to take upon himself the whole management of the estates and the inheritance of various offices from their father, in order to leave Alcyone entirely free to make a life-work of the development of the University—but of course sharing everything with him precisely as though he took his recognised part in the business side of their life.

Alcyone, though full of far-reaching plans for the future, by no means neglected comparatively small present opportunities of doing any kind of service that offered itself; this attracted the notice of the authorities, so that when the time came when he would naturally have left, they offered him a post on its permanent staff. He accepted joyously, and by willingness to do any piece of work which others avoided, by unrelenting diligence and unflagging devotion to the interests of the corporate body, he advanced himself so rapidly that in his thirtieth year he was unanimously elected by the supreme council of the city of the office of Head of the University. He was by far the youngest man who had ever held that post; yet the only person on the council who voted against him was his own father, and when this became known his fellow-councillors united in asking him to withdraw his opposition in order that the vote might be unanimous. He at once complied, saying that he knew of his son's devotion to the welfare of the University, and fully agreed with his colleagues that they would find no more

earnest man, and that he had voted against him in the first place only because of his youth, and lest he himself should be unconsciously influenced by his love for his son.

When Alcyone at last had full power in his hands he lost no time in getting to work. First of all he appealed to his father to give him nearly half of his great estate as a site for the University and its gardens, for he declared that it should no longer be vilely and insufficiently housed in the heart of the city, but should have free and ample domicile in a healthy country place near the sea. His father and Sirius gladly agreed to give the required land, and Alcyone then went to work to collect the very large amount of money necessary for his extensive schemes. He succeeded in stirring the patriotism of his fellow-citizens, so that some gave him money, others lent him laborers, others supplied him with materials gratis, and in a wonderfully short time work was beginning on a very large scale indeed. Spacious buildings were being erected for all the various purposes of the University, and splendid gardens were being laid out on an extensive scale. As Alcyone was strongly impressed with the importance of an open-air life for the young, the different parts of his edifice were erected on a decidedly novel plan, which was rendered possible only by the very favorable climate of the country, and the large amount of ground which he had at his disposal. Except in the case of a tower for astronomical observation, no building had an upper floor, and every room was built separately.

The University was not one building or even a set of buildings in the ordinary sense, but a huge garden with a number of rooms dotted about it at intervals, with avenues leading from one to another, interspersed with fountains, ponds and miniature cascades. Such seats and desks or platforms as were considered necessary for the various class or lecture rooms were placed under the trees in the open air, a room being provided in each case as an alternative, only to be employed when the weather was

inclement. This of course scattered the buildings over a very large area, so that a student often had to take quite a long walk in going from one class to another or from his room to his meals. The private rooms for the students were arranged in rows back to back, each room opening straight out into the garden and having no interior communication with any other. A supply of fresh water was kept constantly flowing in each room, and spotless cleanliness was enforced. The students were encouraged to live entirely out-of-doors, and to use their rooms only for sleeping.

Objection had been taken on behalf of the day-scholars to Alcyone's scheme of moving the University out of town into the country, so in order to meet their difficulty he had promised to provide means of transport for them. To fulfil this promise he invented a novel and extraordinary kind of rock-tramway, operated by water-power. The possibility of this was suggested to him by the nature of the country. Along the coast between the city and this University ran a cliff perhaps three hundred feet high, and a river cut through this cliff about midway. He diverted some of the water of this river on each side, commencing far inland, and so arranged two streams running parallel to the top of the cliff. He then made a smooth road of highly-polished rock, and dragged light cars along it on runners, something on the principle of a modern sleigh. At frequent intervals were double movable water-tanks, which slid up and down the face of the cliff between columns like a lift. When he wished to start a car he allowed one tank to fill with water and then to slip down the cliff. Its weight dragged the car (to which it was attached by a rope) from its starting-place to the top of the lift; there that rope was at once cast off, and a rope from the next lift attached, which drew it on in the same way another hundred yards, and so by a succession of constant changes of rope the car was dragged all the way to the University at a pace rather faster than a horse could travel, and he carried upon each spidery-look-

ing car many more students than a horse could have drawn. On reaching the bottom of the cliff each tank was at once emptied, and the descending full tank drew up the empty one at the same time that it pulled along the car. He was able in this way to keep a large number of cars running simultaneously, for as only one could be pulled over each section at one time there was no danger of collision, and of course all the cars were running in a steady procession out of the city in the early morning and back to it in the evening. Students were conveyed on this primitive tramway free of charge, but it was presently discovered that this was also a convenient way of carrying stores and materials out there, and so other cars of different make were sometimes used in the middle of the day. Then it transpired that there were often people who desired to travel in that direction. At first such people formally applied for permission to ride on the cars, but presently Alcione ordered that any one might make use of them upon making a small payment, and so a real tramway system was instituted. Later still the rather clumsy lifts were replaced by water-wheels, and a succession of continuous ropes was used.

Alcione worked not only at the housing of his University, but also at its interior development. He spared neither trouble nor money to make it absolutely the best in every way he could think of, sending over even to Poseidonis to engage professors who had the highest reputation for some special subject. (Among those who responded to his invitation we note Pallas, Lyra, Orpheus and Cetus. The wife of Pallas was Alcestis.) He classified its heterogeneous collection of manuscripts, built a magnificent library for them, and employed agents in many countries to gather together others. In this manner he came into possession of many valuable books, but naturally it not unfrequently happened that he had several copies of the same work, so he instituted a plan for exchanging duplicates with other libraries in Egypt, Poseidonis and

India. It is interesting to note that he thus came into relation with the very library in the south of India he himself had founded six hundred years before when he was acting as deputy for Sūrya. He also insisted much on the physical side of his students' development, revived all the old rules as to the life of the soldier-priests, and drilled his young fellows into a regular army.

The capital city of the country, the residence of its ruler, was on the northern side of the island, but he had long ago made a journey thither, obtained audience of that ruler (Venus) and gained his approval and support for his schemes. He even contrived that Venus himself should perform the ceremony of opening and consecrating the University—for he was chief priest of the religion as well as temporal ruler—a function which was made to involve a fabulously splendid procession and much elaborate ritual. The University buildings were by no means really completed when this formal opening took place, but Alcione thought it well to take advantage of the ruler's visit, for the sake of the prestige that his opening would give.

Alcione would much have preferred a quiet and obscure life, for he had a great desire to write certain books on philosophy, but having taken up the management of his beloved University as his life-work, he thought it his duty to sacrifice his private inclinations. He had married Helios, and had several children. His eldest daughter was Mercury, and she took a great pride and interest in his work for the University; indeed, after a certain painful event which cast a shadow over her young life, she devoted herself entirely to its welfare. The second daughter, Ulysses, was a wayward and passionate girl, and her lack of self control brought great trouble upon the family; for she fell wildly in love with Vajra, who was a suitor for the hand of her sister Mercury. Vajra's affections were already fully engaged with Mercury, so he paid no attention to the blandishments of Ulysses, and this indifference drove the latter

to distraction. Her passion was so mad that she threw aside all ordinary decency, and made quite improper advances to him, thinking that if they succeeded she might force him to marry her. His devotion to Mercury made him impervious to these, and his rejection of them infuriated Ulysses so much that in a fit of passion and jealousy she stabbed him.

Her brother Herakles, becoming cognisant of this murder, took it upon himself, in order to shield his sister and to save the family from the disgrace which such immodest action on the part of one of its ladies would entail. He was consequently on his own confession arrested for the murder, and was brought before his uncle Sirius as judge, Leo having by this time retired. Sirius was much horrified at such an occurrence in the family, but tried to do his judicial duty precisely as though the accused had been unconnected with him. Having had much experience in various cases, he noted sundry discrepancies in the story of Herakles, asked inconvenient questions, and finally announced his entire disbelief in it, and remanded the case for further enquiry. He put it off in this way several times, feeling convinced that there was more in the background, though Herakles obstinately persisted in his story; but the law would not permit indefinite postponement, and naturally there were those who attributed his hesitation to the fact that the accused was his nephew.

Fortunately at the last moment the intuition of Mercury led her to suspect the truth (she declared that she saw it before her as in a dream), and she charged Ulysses with it so vehemently that at last the latter confessed and committed suicide to escape the ignominy of a public trial. Of course Herakles was at once released, but naturally the event threw a gloom over both the families, and there was widespread popular sympathy for them.

Mercury mourned long and sincerely for Vajra, and after his death gave up all thought of marriage and devoted

herself wholly to helping her father with his University. Her mother Helios, too, was full of good suggestions with regard to it, and Herakles also very ably seconded his father's efforts. Herakles was much troubled in mind about the falsehood which he had told with regard to the murder, even though it had been with the intention of shielding his sister; so he went to consult Brhaspati, a learned and holy man who lived as a hermit, though he came out into the world at intervals so far as to lecture at the University on philosophy and divinity. He was very much respected by the whole community, and regarded as a kind of confidential adviser. So Herakles went to him and told him the whole story, saying that he felt he had done a wrong thing, and wished to atone for it by adopting an ascetic life. Brhaspati consoled him, telling him that though he could not approve of the falsehood he fully appreciated the excellence of his motive. He dissuaded him from leaving the world, and advised him rather to make his atonement by remaining in it and devoting himself to its service. He at once chose to work for the University as his special line, to which Brhaspati cordially agreed.

Brhaspati had some reputation also as a healer, though it appears to have been not so much his own doing as that Sūrya sometimes sent power through him and effected cures in that way. This was done once with regard to Aleyone himself, after an unfortunate accident which occurred at the University. Aleyone's second son, Aldebaran, had taken up very keenly the study of the chemistry of the period, having travelled as far as Egypt in order to obtain additional information from the professors there. He had made several important and useful discoveries, and was always engaged in experiments, often of the most daring character, in which his sister Mercury also took much interest. One day when Aleyone had been invited to the laboratory to inspect the results of some new processes, a serious explosion took place, stunning both Mercury and Aldebaran, and setting on fire the garments of the former.

Aleyone displayed great personal bravery in this emergency, rushing forward and beating out the flames with his hands, and dragging the body of Mercury out of a pool of blazing liquid, thereby unquestionably saving her life. He was badly burned himself in doing this, and it was in consequence of this that he was taken to Brhaspati. The latter passed his hands lightly over the wounds and blisters, applied to them some sort of oil which he specially magnetised, and then deftly enveloped them in bandages, telling Aleyone not to touch them for a certain time, and promising that when at the end of that time he removed them he should find the wounds healed, which proved to be the case. It is noteworthy that Brhaspati always used the name of Sūrya in his magnetisations, and that he invoked him when operating upon Aleyone, saying: "I cure him in thy name and for thy work." Owing to Aleyone's prompt action Mercury was but slightly injured, but Aldebaran, who had been nearest to the retort, was much hurt by the force of the explosion, though hardly burnt at all.

Aleyone was so much interested by Brhaspati's procedure that he afterwards went to him to learn the art of mesmeric healing, and practised it among his own students with considerable success. Once Brhaspati himself fell ill, and was sedulously nursed by Helios.

On yet another occasion Brhaspati's semi-occult influence came usefully into the family life. During one of the vacations of the University an attack was made upon a village in the neighborhood by negro pirates from the southern shore of the Sahara Sea. Brhaspati by some means or other became cognisant of the impending attack—from his eyrie on the hill-top he may have seen the fleet of boats approaching—and he managed by means of thought transference to warn Aleyone of the danger. Leo, Aleyone, and Herakles, representing thus three generations, happened to be within reach, and they all at once hurried down to the village and organised the inhabitants to resist the raid.

The villagers were ill-armed and unaccustomed to fighting, and if caught unawares would undoubtedly have fallen an easy prey to the savage marauders. But having three gentlemen to lead and encourage them, and to make a definite plan of defence for them, they were able to do very much better. Our heroes thought it best not to attempt to oppose the landing of the enemy, but succeeded in decoying them into an ambush in which large numbers of them were slaughtered.

Mizar, the youngest son of Sirius, happened to be staying out there with Aleyone for his holidays, with two boy-friends. These boys had of course been left behind when the news arrived, and strictly enjoined to keep out of harm's way. But equally of course they desired to see something of the fighting, and stole down after their elders, and while they were watching from a distance Leo's arrangements for the defence, a brilliant idea suddenly dawned upon Mizar which he instantly communicated to his companions. The pirates ran their boats up on the shore, made them fast and left them while they rushed into the village to pillage and murder. The boys ran unobserved round the back of the village, rushed to these boats and set them on fire, helping the conflagration by pouring into them a quantity of pitch which they obtained from the yard of a neighboring boat-builder. The pirates had not dreamt of any serious opposition and had left their craft entirely undefended, so the boys had a clear field of action, and in a surprisingly short space of time, by working with feverish energy, they had the entire fleet of boats blazing merrily, and whenever they could not get the flames at once to seize upon some part of the vessels they stove in their sides with an axe and cut away such rigging as they could easily reach. In this they were assisted by another of our characters—Boreas, who was a boy-servant to Mizar. Fortunately for themselves they contrived to get away just before some of the pirates, disgusted with their unexpectedly warm reception, came trooping back to the beach and realised that they were cut off.

This discovery made them fight with redoubled savagery, but Leo's plans were so well laid, and he was so ably seconded by the younger men, that they were able to keep the pirates at bay until the arrival of Sirius with a large armed force from the city—for immediately on receipt of the first warning of danger Alcyone had sent a messenger to him for military assistance. The pirates were then ruthlessly exterminated.

The younger branches of the family intermarried to some extent, Vega taking Beatrix to wife, and Bellatrix joining with Aquarius. The childish association of Cygnus with Sirius and Alcyone led to her falling very seriously in love with the latter when they grew older. Though she had never previously shown her love openly, his marriage with Helios was a great blow to her, and she went and reproached him bitterly for forgetting her, as she put it. He was much concerned about the affair, and spoke very gently and kindly to her, though he was in no way shaken in his devotion to his wife. Cygnus could not forget him, and refused several eligible offers because of this; but after some years she at last yielded to the oft-repeated solicitations of Regulus, married him and lived a sober and happy life. Her brother Algol married Psyche, which was considered an exceedingly good match for him. Among their sons were Auriga and Tiphys, and the former married Iris.

Perfect understanding always subsisted between the twin-brothers Sirius and Alcyone, and when the former died at the age of sixty-nine Alcyone felt that he had lost himself as well as his brother. But he soon realised that nothing was really lost, for each night he dreamt vividly of Sirius, and during the two years which he survived it may truly be said that he lived through the days only for the sake of the nights. Up to the last, however, he retained the keenest interest in his University, and it was his greatest joy to see how thoroughly his son Herakles entered into his feelings, and how eagerly he carried on his work.

Finally Alcyone passed away peacefully during sleep at the age of seventy-one, leaving behind him as a monument a University the renown of which lasted some two thousand years, until the civilisation wore itself out, and was overrun by barbarian tribes. We note another of our characters, Phoece, acting as a clerk in the office of the University.

DRAMATIS PERSONÆ

VENUS: ... *Ruler of the Country. Queen:* Albireo.
 BRHASPATI: ... *Ascetic Teacher.*
 MERCURY: ... *Father:* Alcyone. *Suitor:* Vajra.

ALCYONE: ... *Father:* Leo. *Mother:* Achilles. *Twin-brother:* Sirius.
Sisters: Aletheia, Polaris. *Wife:* Helios. *Sons:*
 Herakles, Aldebaran. *Daughters:* Mercury, Ulysses,
 Beatrix, Aquarius.
 SIRIUS: ... *Wife:* Selene. *Sons:* Vega, Vesta, Bellatrix, Mizar.
Daughters: Mira, Canopus, Psyche.
 HELIOS: ... *Father:* Uranus. *Mother:* Proteus.
 HERAKLES: ... *Wife:* Aurora. *Sons:* Neptune, Capella.
 CETUS: }
 ORPHEUS: } *Professors at the University.*
 PALLAS: }
 LYRA: }
 PALLAS: ... *Wife:* Alceste. *Sons:* Osiris, Olympia. *Daughter:*
 Ausonia.
 PHOECE: ... *Clerk in the Office of the University.*
 SAGITTARIUS: ... *Steward. Son:* Algol. *Daughter:* Cygnus.
 ALGOL: ... *Wife:* Psyche *Sons:* Auriga, Tiphys.
 CYGNUS: ... *Husband:* Regulus.
 AURIGA: ... *Wife:* Iris.
 BOREAS: ... *Boy Servant of Mizar.*
 ALETHEIA: ... *Husband:* Pegasus. *Sons:* Lomia, Ophiuchus.
Daughter: Phoenix, Calypso, Virgo.
 POLARIS: ... *Husband:* Fides. *Sons:* Melete, Libra. *Daughter:*
 Minerva.

VIII

Alcyone's birth this time takes us to Central Asia once more, but now in the midst of the huge orthodox majority settled in that cradle-land of the fifth Root-Race. It took place in 17,464 B. C., shortly before one of the many emigrations which, following successively one after the other through thousands of years, gradually established the first Aryan sub-race in the possession of the Indian peninsula. One wing of the expedition previous to that now to be described had met with a serious disaster; part of the emigrant body had followed the western route travelled by Mars in the 19th century B. C. (18,875), avoiding the great mountain barrier of the Himalayas; but a smaller party, less weighted by women and children, had decided boldly to face the great Range, following a road they had heard of from traders, which led through a practicable but gloomy Pass, debouching into the plains near the city now known as Peshawar. In modern days we know it as the Khyber Pass. They had pressed on, engaging in skirmishes with the hill-tribes from time to time, until near the end of the Pass, when suddenly a host of foes came down upon them like an avalanche, in front, behind, on each side, and, hopelessly outnumbered, they perished almost to a man. A few stragglers from the main body escaped, and, after incredible hardships which left only two survivors, these two starving, miserable fugitives arrived on the frontier of the Aryans, and, after resting for a brief space, were sent on to the King of the central community. Clad in sheep-skins given to them by their first hosts, they appeared before him and told the story of the massacre, and from that time the Pass was known as the Pass of Death. Jupiter was then a boy of about ten, and the story made a great impression upon him, and when, as King of the tribe, he decided to send his eldest son Mars, at the head of another great host of emigrants, to penetrate into India, he advised him to avoid the Pass of Death and to seek some other egress.

The preparations for the expedition lasted for some years, and Mars decided to make careful selection of the families which were to take part in the emigration, choosing only such as appeared likely to be best able to withstand the inevitable hardships of the way, and specially the warriors best trained in the methods of guerrilla fighting for mountains and of set battles on the plains. Among others his choice fell on Psyche, the father of Alcyone (then a boy of nine) whose wife Arcturus was a woman of courage and resource; two additional boys, Albireo and Leto, and one daughter, Beatrix, formed the family at the time, one son, Ajax, and two daughters, Cygnus and Procyon, being born later, on the journey. Capella, a neighbor and a close friend of Psyche, whose comrade he had been in several marauding expeditions, was also chosen by Mars; he brought with him his wife, and his two sons Perseus and Fomalhaut, and a baby daughter Hector; another daughter, Demeter, was added on the way. A great captain, Vulcan, was the warrior on whom Mars placed most reliance, and, dividing his host into two, he sent him, a little ahead of himself, with instructions to penetrate through the mountains along a route running southwards and bending eastwards; while he would lead his party a little to the west, but not so far west as the Pass of Death. On emerging from the mountains the separated hosts were to rejoin each other, marching respectively eastwards and westwards till they met.

The starting of Mars was a little delayed by the pregnancy of his wife Neptune; soon after his eldest son Herakles was born, he set forward with his huge caravan. The women and children were divided into large parties, with herds of cattle and horses and flocks of sheep and goats; these were placed in the centre of a great number of fighting men, while on the outskirts all round hovered a cloud of well-mounted warriors, accompanied by swift and lightly-armed runners, whom they could despatch to the main body on any alarm, covering them from pursuit, the runners being less distinguishable than mounted messen-

gers would have been, and the roughness of the ground impeding runners less than mounted men.

In the early days Mars and Psyche were often seen riding side by side, discussing the prospects before them, while Alcyone, mounted on a rough, sure-footed pony of the hills, would sometimes ride beside them, listening thoughtfully to their discourses, then dash ahead to take part with the scouts in front, and then pass his elders at full gallop, as he rode to find his mother Arcturus in the centre of the troop, eagerly attending to her wants and cheering her with gay stories of the troops, or in the sunset hour, nestled by her side, whispering his dreams, his hopes. Albireo and Leto often accompanied him on his less adventurous rides, and later baby Ajax would sit in front of him and prattle gaily as he rode, held fast by his brother's arm. Capella's sons became members of this young party, and the daughters, riding astride, often accompanied them. Hector, Capella's eldest daughter, became Albireo's favourite companion, while Alcyone found his best-loved comrade in Rigel, the daughter of Betelgeuse. Ere the plains were reached the two pairs were wed, and the family of Mars had been increased by two sons, Siwa and Mizar, and three daughters, Osiris, Pindar, and Andromeda.

After some fifteen years of travelling, the caravan-army of Mars reached the plains, the earlier bodies camping and awaiting the later ones, until all were gathered in one huge camp. From time to time the younger men would make forays into the surrounding country, and on several occasions Mars had reproved Herakles for his somewhat reckless plunges into the unknown; the lad was wilful and impetuous, and inclined to think that his elders over-rated the danger of his excursions. However, he received a sharp lesson, for one day he and his troop fell into an ambush and were suddenly attacked by a hostile force which rose on all sides and pressed them sore. Herakles charged boldly with his men, trying to break through the encompassing ring, but

was beaten back every time; his case seemed hopeless, when a band of horsemen came charging up and a rain of arrows, loosed as they galloped, fell on the assailants. The horse of Herakles had fallen with him beneath it, wounded and stunned; a sharp *melée* followed, the enemies were driven off, and Alcyone, recognising his friend's horse, rolled it over with the aid of two of the soldiers, and found the senseless body of Herakles underneath. It seemed that Alcyone had gone eastwards, in search of the hoped-for approaching army under Vulcan, and had met a similar scouting troop from it, under Vajra, looking for the western force; they had met with much rejoicing, and were returning to the camp of Mars when a thick cloud of dust was noted by Vajra's keen eyes. Alcyone was impressed with the idea that Herakles was in danger, and urged his companions to speed. They arrived but just in time to save the party from massacre, and Alcyone, tenderly raising his friend's body, supported it against his breast until he laid it at his mother Neptune's feet. She nursed her stalwart son back into health ere long, but Mars improved the occasion by reminding Herakles of his warnings, and pointing out to him that Alcyone was no less brave because he was less headstrong.

The two armies having joined, the ablest leaders of both decided to march southwards to find a suitable place for permanent settlement. They left the women and children behind in a strongly entrenched camp, covering a large tract of land about mid-way between the modern Jammu and Gujranwallah, with a sufficient body of armed men to hold the camp against attack. The place soon assumed the aspect of a city, with great areas for grazing around it on all sides, and cultivated fields within the entrenchments.

The invading host moved on into a country already inhabited and flourishing. There were great cities, the dwellers in which had reached a very high state of civilisation, and had become over-luxurious and indolent.

One of the immigrations of Āryans seemed to have established itself in the large areas which were not cultivated, and after much fighting and parleying, its members had settled themselves beside the civilised town-dwellers, defending them against the attacks of others and more or less plundering them themselves, under guise of tribute and subsidies. The owners of the country despised the northern warriors as less civilised than themselves, but feared their prowess in arms and their arrogance in council, and allowed themselves slowly but surely to be pressed back into their cities, or turned into servants and laborers outside.

The Āryans, chanting the hymns of their War-Gods, and haughty in their strength and virility, despised equally the luxurious and decadent population of the land they coveted, and settled themselves down in the territory now known as the Panjāb, gradually becoming the real masters of the country. Another immigration turned eastwards, settling in what we now call Assam and northern Bengal. When the present immigration arrived, aiming at what is now called the Panjāb—by the direction of the Manu conveyed to Mars through Jupiter—it found the land partly occupied by previous settlers, who eyed the new-comers askance and, while refraining from active hostility, endeavored by passive resistance and withholdal of aid to turn them away from their own neighborhood.

After a year spent in obtaining information, and consultation over the reports brought in by bodies of scouts, Mars and his council decided to make their permanent central settlement in the land where Delhi is now situated, despite the fact that the only convenient route was barred by a great city inhabited by the Toltec owners of the soil. Alcyone, though still under thirty years of age, was charged with the duty of leading an embassy to the ruler of the city and surrounding district, praying for free passage past the city and for permission to purchase food and forage. The mission was skilfully discharg-

ed, and permission was obtained on condition that the main body of troops should not pass close to the city, but should make a considerable detour in order to avoid it. Mars was invited to visit the Chief, and accepted the offer of hospitality. Like a wise general, however, he took with him a strong escort, and left Vulcan in charge of the main body, taking Alcyone, Herakles and Vajra with himself.

The city lay within a huge wall, made of a high embankment, sloping towards the city, and faced with iron plates, bolted together on the earth-side and presenting a continuous surface without. This extraordinary wall made the city practically impregnable to attack by the arms of the time, such as were possessed by the uncivilised nations whose hordes swept now and again over the country; it could only be successfully assaulted from above, and the art of manufacturing airships had been lost by these degenerate Toltecs, and not yet entrusted to the younger race of Āryans. Castor, the Chief, hence felt himself secure from attack, but none the less designed in his own mind that when these formidable strangers entered within his gates, he would seize them, hoping that the army, thus deprived of its leaders, might be persuaded to become mercenaries in his own employ. He was disappointed to find that the second in command to Mars was not one of the party, but was none the less determined to carry out his nefarious design.

On the night preceding the proposed treachery, Neptune visited her husband in his sleep, and told him that she had seen a vision of his seizure at the morrow's feast. Under the flowing festal robes presented by his host, Mars consequently donned his fighting jerkin and concealed his arms, and bade all his escort follow his example; those at the feast were to be ready at his signal to form a compact body and fight their way out of the hall, while the bulk of his escort were to await them outside. He sent some of his men to lounge near the city gate by which he proposed to escape, with orders to seize the guard and hold

the gate on arrival of his messengers, and he stationed a few swift runners to carry to them the news, so soon as they should hear the sound of his war-conch.

In the midst of the feast, as Castor was making a stately speech to his chief guest, he signalled to those chosen to seize the visitors, and Mars was suddenly pinioned from behind. With a desperate wrench, the powerful warrior shook himself free as he sprang to his feet, and the roar of his conch crashed through the hall, so startling his assailants that they for a moment fell back, fear-stricken. The pause was sufficient. Alecyone, Herakles, Vajra and others rushed towards him and guarded his sides and back, while, striking down Castor with one mighty blow of his clenched fist—for he would not slay the man whose bread he was eating—he swiftly charged through the crowd to the door of the banqueting-hall. In a moment he was among his men, who had sprung to their horses at the sound of his conch and had galloped into the inner court-yard, bringing the horses of Mars and his comrades, and ere the guards of Castor had recovered from their stupor, Mars and his men were away, in headlong flight through the streets to the appointed gate, where the trusted Captain, Capella—who, warned by the runners, had meanwhile captured the guards and substituted for them his own men—coolly saluted his leader, closed the ponderous gates behind him, locked them with the heavy keys, and trotted away with these across his horse's neck, waiting for explanation of the proceedings until a more convenient moment.

Mars had too arduous work in hand to turn his army back to punish the aggressors; moreover he had no time to waste on reducing the city by starvation—a work of years—and no arms wherewith to take it by assault. So he pressed onward to his determined goal, laid the foundations of the future city, appointed Vulcan as governor, with Alecyone and Herakles under him, and himself, with Vajra and a picked troop, set out for his far-off camp, to bring down the women and children. Arriving there he found his wife

and his two sons, but only two daughters, the third, Andromeda, having died. Gathering all together, he started again for his new city, which he named Ravipur, and arrived there after a wearisome journey; encumbered as he was with women, children, herds and flocks and all the paraphernalia of a camp, he did not succeed in travelling more than seven or eight miles a day.

From this time onward events moved along ordinary courses—skirmishes with surrounding tribes, embassies to neighboring Chiefs, cultivation of land, and the business of a great settlement. Mars passed away about the age of sixty-five, leaving Herakles to succeed him, with Alecyone as his most trusted councillor and dearest friend.

Alecyone died at the age of sixty, in 17,404 B. C. his wife preceding him by a few years. His sons were Cassiopeia, Crux and Wenceslas; his daughters were Taurus, Irene and Theseus. There were also one son and one daughter who died in infancy.

Herakles died soon after Alecyone, never recovering quite from the loss. "The better half of myself is gone," he said sadly; "why should I remain behind?" He had married Cetus, and had as sons Gemini and Arcor, and as daughters Polaris, Capricorn, and Adrona. Not considering that either of his sons was sufficiently steady and reliable to succeed him, he named his brother Siwa as his successor, and sent Gemini and Arcor away, each with a strong troop and caravan, to found cities for themselves.

DRAMATIS PERSONÆ

JUPITER:	... <i>King.</i>	<i>Wife:</i> Saturn.	<i>Son:</i> Mars.
MARS:	... <i>Wife:</i> Neptune.	<i>Sons:</i> Herakles, Siwa, Mizar.	
		<i>Daughters:</i> Osiris, Pindar, Andromeda.	
VULCAN:	... <i>Second in Command.</i>	<i>Wife:</i> Corona.	
BRHASPATI	}	... <i>Father:</i> Vajra.	<i>Mother:</i> Orpheus.
URANUS			

- ALCYONE: ... *Father*: Psyche. *Mother*: Arcturus. *Brothers*: Albireo, Leto, Ajax. *Sisters*: Beatrix, Procyon, Cygnus. *Wife*: Rigel. *Father-in-law*: Betelgueuse. *Mother-in-law*: Canopus. *Sons*: Cassiopeia, Crux, Wenceslas. *Daughters*: Taurus, Irene, Theseus.
- VAJRA: ... *Captain of Scouts*. *Wife*: Orpheus. *Sons*: Draco, Altair. *Daughters*: Brhaspati, Uranus.
- HERAKLES: ... *Wife*: Cetus. *Sons*: Gemini, Arcor. *Daughters*: Polaris, Capricorn, Adrona.
- DRACO: ... *Wife*: Argus. *Son*: Concordia.
- ALTAIR: ... *Wife*: Centaurus. *Daughter*: Regulus.
- CAPELLA: ... *Captain*. *Sons*: Perseus, Fomalhaut. *Daughters*: Demeter, Hector, Elsa.
- CASTOR: ... *Toltec Chief*. *Wife*: Pollux. *Sons*: Aries, Alastor. *Daughters*: Minerva, Sirona, Pomona.

A CASE OF REINCARNATION

In a certain war a man was killed and went up to Ki'waa;¹ and by and by a woman of his clan gave birth to a child. One time, when some one was talking about that war, the child cried persistently and they said to it: "Keep quiet. What are you crying about? Why are you crying so much?" Then the infant spoke out saying: "If you had done what I told you and let the tide go out first, we could have destroyed all those people." The child was the same man who had been killed. From him people knew that there was such a place and that people who died by violence went there If a person with a cut or scar on his body died and was reborn the same mark could be seen on the infant.

From *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* by John R. Swanton.

¹ [Ki'waa = "way up" = the place where people go who die by violence. Sometimes called ta hit = "Sleep house"].

IN THE TWILIGHT

ON the gathering of the usual circle Ithuriel read the following:

"Quite recently, while dwelling in thought upon some of the problems of evil in our world—those specially arising from greed and selfishness—my mind turned, by a rather unusual succession of ideas, to the subject of Avichi, lost souls, and the eighth sphere. Suddenly there arose before me an astral picture of a rocky cliff, much resembling a precipitous pass in the mountains of Switzerland, except that there was no beautiful surrounding landscape, nothing but rocky waste and endless space. In an isolated niche of the rocks I saw a huge creature, with a sort of half-animal, half-human form. At first glance I thought it to be an elemental—sometimes one sees such in astral plane work, and supposed that there must be something to be done in connexion with it, perhaps to help some person who was frightened by it, or to assist in disintegrating it, as the case might be. But it was soon evident that the vision was being shown me by a higher plane teacher, one to whom I owe a profound debt of gratitude for the instruction he has so often given me. He pointed out that I was being shown one of the types of the disintegrating personalities, which are cut off from the Ego. He suggested that I should try to place myself slightly in touch with its consciousness, in order that I might understand what had led to such a condition of existence. The thought of uniting one's consciousness, even for only a moment, with that of such a creature, created within one a feeling of deep repulsion, but on continuing to regard it the feeling passed, and one began to sense a growing interest in it; one soon felt rivetted to the spot

by its wild yet penetrating glance—a glance that had in it an unholy sense of power, yet at the same time expressing helpless mute despair. Even though one's consciousness was unable in any recognised way to mix with that of such a being, one felt in some mysterious way a part of it (though quite separate), and able not only to analyse what it was feeling, but also to know what was passing in its mind. Presently there began to spread before me a long series of pictures disclosing the past lives of the creature, those lived at the time when it was still attached to the Ego. One incarnation after another was passed in purely selfish living, and they were also mixed with crimes of the lowest nature; as time went on the Ego was subjected to some severe tests as to its capacity to indulge in or resist evil. These were mostly lives in Atlantis, and the man entered into some of the degrading orgies of black magic; in fact he often led them as a priest of the black art, at the time when the use of human sacrifice was prevalent, as well as magic of the sensual order too horrible to realise. He did not respond to any opportunities offered to turn to the Path of Spiritual Progress, thus delaying his advancement, and so degrading the personality as to lead it directly on to the path of final extinction.

"It seemed very merciful that now and then the kârmic deities would allow a life to be passed where he would be brought into contact with ascetics or priests, who tried to teach him the error of his ways—all to no purpose. At one time it was permitted him to receive teaching from even a Great One, when He was preaching, who told him that if he still persisted in evil, there would come a time when, by natural law, the divine part of him must of necessity be severed from the lower, and as a result he would be forced to wander as a soulless creature, perhaps only able to reincarnate once or twice more, and even then in a most degraded body, as only such could express his depravity; then finally it would be necessary to transport him astrally from this planet into complete isolation, where amid vain

struggles to 'keep alive' and in great suffering he would at last 'go out'. But the man would not listen, nor would he even believe the teaching given, but became even still more desperate and depraved. Sometimes when the memory of this warning would come to him to haunt him, he would harden himself deliberately and rebelliously against it; an inconceivably demoniacal look of hatred would pass over his face, and he would entertain feelings of revenge towards the Great One who had so compassionately tried to assist him to a better life. It now seemed practically hopeless that the man would even turn to the Path of Progress, for the lives grew more bestially evil than ever, lower and lower, downwards and outwards, until one could see that at last he had lost even the sense of right or wrong. It is at this time that one suspects the separation from the higher must have taken place. Apparently he must have had a sort of sub-conscious realisation that he was now ceasing to live, for he began in a desperate way to search out victims to vampirise, drawing their vitality to help him go on; sometimes he was even attached to animals; perhaps in this way he was able to obsess the dreadful elemental form he now wore. Then there followed soon after this a time when he was transported from this planet of ever increasing life and was carried to the astral plane of the moon, a disintegrating planet, to a part of it that is cut off entirely from any connexion whatever with this earth, and the place where he was when shown in the vision. During the long ages of practising black magic and of evil doing he had made himself strongly vitalised lower bodies, and probably did not realise when he was cut off from the higher part of himself—the Ego. In that strongly built lower form with its permanent atoms, he was able to function sufficiently well during the time yet left to him to exist on this plane, and in it had stored up a large amount of will of the baser kind. One would naturally suppose that such a body would be surrounded with an aura in a violent state of agitation, but this was not the case; on the contrary, the astral and mental bodies were

scarcely recognisable as such, and looked heavy, sluggish, ill-defined and viscous. When he used his will, there oozed from him polluting murky matter of a most objectionable kind, and one felt as though one were looking into a dark cave, where some foul slimy monster breathed out a miasmatic effluvium.

"Now let us turn to the Ego that had previously for so long a time been attached to this creature. There has been confusion in the minds of some concerning the state known as Avichi, and the place called the eighth sphere. It is the Ego alone that can experience Avichi (except in *very* exceptional cases where it is possible for a personality to experience it for a brief space of time) and it is a state of consciousness that can be realised in any place. But the eighth sphere is a place to which a disintegrating personality is exiled, when it is cut off from the Ego entirely, and at present we know that it is, as before stated, a region in the astral plane of the moon. Generally only a very small part of the true Ego of the man is put down into the mental, astral and physical planes when he is in incarnation in the physical body; in proportion as the ear is to the whole physical body, so is the small part of the Ego generally put down into the personality, as compared to the Ego itself. The latter remains on his own plane, the causal, and his only touch with the planes below him is through the experiences of the personality in which are the permanent atoms. Since up to this time the personality mentioned had only been experiencing lives in which virtues had been absent, the permanent atoms could only express low and animal tendencies. But it is not so much that these tendencies, (natural to the early stages of evolution) are in these atoms, but that there is a complete absence of the opposite virtues in the causal body; consequently the animal below has nothing from above to counteract it.

"Now in the case cited, the Ego had been quite indifferent to the experiences of the personality during the earlier stages, and when the time came at which the personality

was indulging in magic and crimes of an intellectual nature, he began to take more interest in them and even to share in them; from this he developed the evil qualities possible to an Ego—such as love of power, intellectual pride and selfishness, etc. Then suddenly he realised that the personality had become so vile that it was in danger of being cut off, and he then began to put more and more of the better part of himself down to turn it to better things; but it was too late; for not only was the personality cut off, but the Ego lost all of himself that *had* been put down, and since his only touch with the outer world was through that part of himself, he was plunged into Avichi, maimed and weakened, with no further progress possible for a long time to come. We can conceive the condition of Avichi as being analogous to that of Devachan, in that both are, in a certain sense, a separated condition of consciousness; the difference between the two lying in the experiences of both—also in the events that have made either possible. Devachan is a state of unity and love, resulting from good; Avichi is a state of separateness and selfishness resulting from evil. Devachan is a state cut off from evil; Avichi, from good."

"Yes," said the Shepherd, "the two states are as poles on the lower mental plane. An Ego, who has allowed his mental body to be soiled in the ways you describe, loses the greater part of it, not quite all, and through the part retained suffers the terrible loneliness of Avichi, 'the waveless'. He has cut himself off from the current of evolution, from the mighty life-wave of the Logos, and he feels himself as outside that life. When he at last returns to incarnation, he has to take birth far down the ladder of evolution, among savages. It is even possible that he may not be able to find a body low enough to act as a vehicle, and may have to wait for another cycle."

"There is, is there not?" asked one of the circle, "an Avichi of a yet more awful kind, mentioned in a letter of the Master K. H.?"

"Yes," replied the Shepherd. "There is another type of black magician, in outward appearance more

respectable, yet really more dangerous because more powerful. His selfishness is more refined and not less unscrupulous. He aims at the acquisition of a higher and wider occult power, to be used always for his own gratification and advancement, to further his own ambition or gratify his own revenge. To gain this he adopts the most rigid asceticism, as regards mere fleshly desires, and starves out the grosser particles of his astral body. But the centre of his energy is none the less in his personality, and the Ego loses the strength thus woven into the lower mental vehicle. His Avichi is a long and terrible one, for he gains the isolation at which he aimed."

"We know" remarked Ithuriel, "that the crimes of the lower sort, indulged in by the savage or the ordinary undeveloped man, do little, if any harm, to the causal body, because they find their natural expression in the lower bodies, on the lower mental, astral and physical planes. But when the man has reached a stage such as that of the black magician of whom you speak, one having great mental power, pride, and selfishness of an intellectual sort, then there is a certain amount of harm to the causal body, because these lower qualities build into it matter that is not plastic, and of a deep orange color, which erects a sort of separating impenetrable wall; in so far as the individual consciousness of the man is concerned, it is isolated, constricted and selfish. When the personality is at last cut off, the Ego must dwell in his awful isolation — in Avichi—until that separating matter or body around him has disintegrated, worn away by ages of time."

"It is well to remember," concluded the Shepherd, "that only the most persistent and deliberate efforts can bring out these results. It is the determined choice to be selfish, and the inevitable consequence of that choice."

"Yes," said the Vagrant. "Nature gives us our desire, whatever it may be. And at last the sentence goes out: 'Ephraim is joined to his idols: let him alone.' And alone he is left."



DR. WELLER VAN HOOK.

PRESS, ADYAR.

THEOSOPHICAL WORTHIES

DR. WELLER VAN HOOK

[This sketch appears out of its turn owing to the picture difficulty. We are still waiting for the block of our former General Secretary of the Indian Section, Bābū Upendranāth Basu Sāhab; as before said, the rapid rise in our circulation has disorganised our picture supply, and has frustrated our attempt to follow chronological order in our Worthies.—*Ed.*]

WELLER van Hook, as his name shows, is a member of a family of Dutch extraction, but of one long resident in the United States of America, and he adds the steadfast tenacity characteristic of the Hollander to the alertness and rapidity of judgment and action belonging to his American descent. He was born near Louisville, Kentucky, U. S. A., on May 14th, 1862, so is now just forty-eight.

He has had the advantage of the sound and thorough education which America gives to those of her children who have time to take advantage of it; he graduated in Arts at the University of Michigan, and took his medical degree at the College of Physicians and Surgeons, Chicago, where he became Professor of Surgical Pathology; while holding this appointment, he spent some time in Europe, entering successively as a student the Universities of London, Berlin, Vienna, and Paris, in his eager thirst for knowledge, and thus becoming extraordinarily proficient in every branch of medicine and surgery. Under these conditions, he naturally rose rapidly in his profession until he held one of the largest and most lucrative practices in Chicago, being specially remarkable for his great surgical skill, a critical surgical operation being to him what his picture is to the painter, his statue to the sculptor. He introduced some new opera-

tions into surgery which have revolutionised surgical treatment in some important cases; as the reuniting of the ureter after it had been severed, by an operation, by a gunshot wound, etc., a skilful surgical feat theretofore deemed impossible; as the excision of the perforated portion of the intestine in the last stage of typhoid fever, and the uniting of the healthy ends thus obtained, averting otherwise inevitable death.

Little wonder that the North-Western University selected him to fill its chief professorial Chair of Surgery, and that he also held the post of Head Surgeon to the important Wesley Hospital. Such was the man, standing at the head of his profession, honored and respected by his fellow-citizens, who was destined to come to the front in the great Theosophical crisis in America, and to save the situation there.

His introduction to Theosophical teachings came from his wife—a woman of high education, rare intelligence, and strong and noble character—who had satisfied herself as to their value, and his meeting with Mr. C. Jinarājadāsa—a Sinhalese gentleman of wide knowledge and exceeding sweetness of nature, one of Mr. Leadbeater's pupils—completed what the wife had begun. He threw himself into Theosophical study with characteristic ardor, and rapidly recovered the knowledge which he had possessed in former lives. Thus was he ready when the call came.

The persecution of Mr. Leadbeater and Mr. Jinarājadāsa in America brought this doughty champion to the front. After a brave declaration of principles which left no doubt possible as to his position, and which brought on him a storm of abuse from the party hostile to my own election in England and America, he stood for the General Secretaryship of the American Section in 1907 against the champion of the opposite party, Mr. Fullerton, and was triumphantly elected, after a campaign against him of unexampled bitterness. After his election, he resigned his professorship and his other offices, keeping only sufficient of his private practice

for the support of his family. He threw himself into his work for the Society with single-hearted devotion, and has labored for nearly three years—having been twice re-elected—raising the Theosophical Society in America to a larger membership than it has ever had before.

A man of splendid intellect, of deep devotion, of strong will, of ungrudging self-sacrifice, ready to renounce all for duty, and holding nothing back in the Masters' service—such is Weller van Hook. Happy is the Society which can attract and hold such knightly souls, and happy the men and women who count such among their friends.

A. B.

TOLERANCE

I must do as you do? Your way I own is a very good way. And still
There are sometimes two straight roads to a town,
One over, one under the hill.
You are treading the safe and the well-worn way,
That the prudent choose each time;
And you think me reckless and rash to-day,
Because I prefer to climb.
Your Path is the right one, and so is mine,
We are not like peas in a pod,
Compelled to lie in a certain line,
Or else be scattered abroad.
'Twere a dull old world, methinks, my friend,
If we all went just one way;
Yet our paths will meet no doubt at the end,
Though they lead apart to-day.
You like the shade, and I like the sun:
You will an even pace,
I like to mix with the crowd and run,
And then rest after the race.
I like danger and storm and strife,
You like a peaceful time;
I like the passion and surge of life,
You like its gentle rhyme.
You like buttercups, dewy sweet,
And crocuses, framed in snow;
I like roses, born of the heat,
And the red carnation's glow.
I must live my life, not yours, my friend,
We must follow our given paths to the end.

ELEMENTARY THEOSOPHY

REINCARNATION IN THE PAST

The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.—ED.*

THERE is perhaps no philosophical doctrine in the world that has so magnificent an intellectual ancestry as that of Reincarnation—the unfolding of the human Spirit through recurring lives on earth, experience being gathered during the earth-life and worked up into intellectual faculty and conscience during the heaven-life, so that a child is born with his past experiences transmuted into mental and moral tendencies and powers. As Max Müller truly remarked, the greatest minds humanity has produced have accepted Reincarnation. Reincarnation is taught and illustrated in the great epics of the Hindūs as an undoubted fact on which morality is based, and the splendid Hindū literature which is the admiration of European scholars is permeated with it. The Buddha taught it and constantly spoke of His past births. Pythagoras did the same, and Plato included it in his philosophical writings. Josephus states that it was accepted among the Jews, and relates the story of a captain who encouraged his soldiers to fight to the death by reminding them of their return to earth. In the *Wisdom of Solomon* it is stated that coming into an undefiled body was the reward of “being good”. The Christ accepted it, telling His disciples that John Baptist was Elijah. Virgil and Ovid take it for granted. The ritual composed by the learning of Egypt inculcated it. The Neo-Platonic schools accepted it, and Origen, the

most learned of the Christian Fathers, declared that “every man received a body according to his deserts and his former actions”. Though condemned by a Roman Catholic Council, the heretical sects preserved the old tradition. And it comes to us in the Middle Ages from a learned son of Islām: “I died out of the stone and I became a plant; I died out of the plant and I became an animal; I died out of the animal and I became a man; why should I fear to die? When did I grow less by dying? I shall die out of the man and shall become an angel.” In later time we find it taught by Goethe, Fichte, Schelling, Lessing, to name but some among the German philosophers. Goethe in his old age looked joyfully forward to his return; Hume declared that it was the only doctrine of immortality a philosopher could look at, a view somewhat similar to that of our British Professor McTaggart, who, lately reviewing the various theories of immortality, came to the conclusion that Reincarnation was the most rational. I need not remind any one of literary culture that Wordsworth, Browning, Rossetti, and other poets believed it. The re-appearance of the belief in Reincarnation is not, therefore, an emergence of a belief of savages among civilised nations, but a sign of recovery from a temporary mental aberration in Christendom, from the de-rationalisation of religion which has wrought so much evil and has given rise to so much scepticism and materialism. To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence; that a soul with no past should have an everlasting future is as incredible as that a stick should exist with only one end. Only a soul which is unborn can hope to be undying. The loss of the teaching of Reincarnation—with its temporary purgatory for working out evil passions and its temporary heaven for the transmutation of experience into faculty—gave rise to the idea of a never-ending heaven

for which no one is good enough, and a never-ending hell for which no one is wicked enough, confined human evolution to an inappreciable fragment of existence, hung an everlasting future on the contents of a few years, and made life an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality, an intolerable problem to the thoughtful, tolerable only to blind and foundationless faith.

A. B.

THOUGHT

Through this brief passage of hurried Life
How little time for thought have we,
Absorbed in the work-a-day trouble and strife
Or pleasures of frivolity!
Yet thought is a power, for good and ill—
Not lightly to be used—at will!

A random word we may recall—
But who can stay the evil wrought,
The injury however small,
By the shaping of a selfish thought!
So should we school our thoughts, that they,
With kindness winged for other's good,
May help a stumbling traveller's way
Through Life's dim labyrinthian wood.

MARGARET S. EAGLES

WHITE LOTUS DAY—1910

ONCE again, for the nineteenth time, all Theosophical Lodges the world over have been celebrating the White Lotus Day of Remembrance. Here at Adyar, our central Headquarters, the day was fittingly observed, and the presence of our beloved President lent an added charm to the occasion. A meeting of all the local Lodges was held at 9-15 A.M. in the Convention Hall, in front of the statues of our two great Founders. The platform was beautifully decorated with lotuses, big jessamine garlands were put round the statues, and the sweet fragrance of the flowers permeated the hall.

The President opened the meeting by asking Bro. A. K. Sītārāma Shāstri to chant a portion of the *Bhagavad-Gītā*, which he did in his melodious voice, giving part of chapter ii. He was followed by Mrs. Russak, who read impressively from *The Light of Asia*, beginning:

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
and ending suitably:

The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!

Then came the speech of the morning. Our President began by referring to the passing away of our King-Emperor, which portion of the speech we give elsewhere. She further said:

Turning from that great grief which to-day weighs upon the world-wide Empire, let us glance over our Society, as is customary on this Anniversary Day, recalling the names of those who have passed over and who served so

well in their lives, sending them messages of love, and also thoughts of welcome to some who have returned. First, we think of the two Founders of the Society, the death-day of one marking our annual celebration, spoken of, you will remember, by the Masters as "the Brother whom you know as H. P. B. but We—otherwise". Known of old to the Great Lodge whose servant he had been in many lives, known in the world's history also, as playing many parts in ages gone, and sent in that Russian incarnation to do a work more far-reaching, wider in extent and longer in duration than any of the works which he before had wrought upon earth. First, then, we recall that great Brother's name with gratitude and love. He is again born into the world, and is again to work among us in the work that he began in that last incarnation, to which some of us are so deeply pledged; we think of him in his far northern home, in the Himālayan valley across the Indian plains, and we send him messages of love and greeting, with the promise that we will so strive to carry on the work that he may be allowed ere long openly to work among us.

And to Henry Steele Olcott, who bore with H. P. B. the burden of the Society for many years, and, after she passed away, bore it alone, unfaltering, who organised this vast movement, laid deep and strong its foundations, gathered its members from every nation, shaped its policy with wisdom and strength, to him also we send greetings. He is not yet born again, but he hopes to be—and we hope for it too—in the coming years, to take part in the wider work for which the Society is but a preparation. He also for very many lives has been serving the Great Lodge, playing great parts in the history of the world in bygone days, but no part really greater, I think, in the eyes of the Occult World, if not in those of the visible world, than when he was sent to take up the founding of this world-wide Society, and to build that nucleus of Brotherhood which is to be, as it were, the cradle of the coming Christ.

How many others, less than these but working well in their day, rise in our thoughts when we gather at these annual celebrations! Damodar, whom some of you have met, and who has not yet passed through the gateway of death; Subba Rao, who passed away and has again taken birth; these two also we look to as workers in the years to come. Many another name rises up. Last year we remembered the passing away of two good workers, General Secretaries of Sections, Dr. Pascal of France and Jose Massö of Cuba; and this year we have to send messages of love to two other General Secretaries who have also passed away beyond the veil; Sweden has lost our Brother Zettersten, who took up the Secretaryship of the Scandinavian Section when its first Secretary was obliged to lay it down, and the younger Section of Hungary, that too has lost from the physical plane work its General Secretary, our Brother Agoston, who was the centre of our International Congress last year at Budapest, welcoming all in brotherly fashion and shaping the whole of the deliberations there; to both of these we send loving messages, knowing that they will share with us in the White Lotus celebrations this year, and that they will welcome the message of love which will go out from all parts of the Society to those amongst its workers who, for the time, have passed away.

Our death-roll on the whole this year has been rather a large one; many have passed away among our active workers, and it may be that we shall, year after year, have to chronicle similar changes. Many will pass hence in order, that they may come back to work in the great movement that is now so near at hand. To us, who understand the times, there should be no feeling of melancholy at the thinning of the ranks on this side, and the increasing of the ranks on the other side, for they have many of them gone but for a brief rest, and will come back again to labor in the near future. As you know, the times differ from ordinary times, and more rapid rebirth is possible for some

who have earned the right to steadily work on in the movement to which they have pledged their lives; hence the death-rate, though somewhat big, is in a sense a matter for congratulation more than for sorrow. Always it is well for those who have passed on, and it is well for those who are left behind. Those who labor now look to those who have passed to come back and take their places. The increase of the death-roll, then, rather points to progress, and to the certainty that the movement will go on uninjured and unharmed in the years that lie in front. We can co-operate among ourselves, those who are here and those who have passed on, co-operate especially in two lines of work, both of great importance. As our Society spreads through every nation, we form a great International League of Peace, for war cannot break out between any nations in which we shall not have brothers on either side, and their influence may soften hatreds which arise and may act as a force of love, making perhaps for union and for peace, if peace be disturbed. Everywhere through all the nations we must speak Peace and Brotherhood, and should difficulties arise we must speak for conciliation and patience, so that wherever a Theosophical Lodge exists it shall be a centre from which peace shall radiate; and even if the Lords of Karma permit peace to be broken, still from our Lodges love may radiate, and we shall know no enemies even though the bodies may be at war. On this arises the wider and more important work, that work of preparation of which we now so often speak—the preparing for the coming of the Great Teacher, making His way as straight as it is within our power to make it; the effort to open the minds of men to new truths, so that when He speaks again, men's hearts may not be closed against the proclamation that He will make; and the preparation of our own hearts, so that we may be able to recognise Him when He comes as Teacher, by reproducing in ourselves,

in the West the Christ. Let us try to acquire in some faint measure some of His perfections, so that the likeness, however distant, may not fail to draw us near to Him in loving recognition when He comes; let us prepare ourselves also to welcome, and win the world to receive, the Great Ones who shall come with Him and bear His message to the waiting world, coming to nation after nation so that all may hear His word. Such is the general immediate work which we who are in the physical world must labor at. So every year White Lotus Day shall become a more glorious anniversary, from which shall shine out love and peace and joy. For to whom should life be more glad and peaceful and joyful, than to those who know the truth of His Coming, which is drawing every day more near?

The President then called on Mr. Leadbeater and he, rising, addressed to us words to the following effect:

There is little for me to add to what our President has so well and beautifully said. But it is customary for those who remain as witnesses of the early days—and it is becoming a small band now—to bear testimony to the greatness of those who were with us then in the physical body, who are with us still, though our physical eyes are no longer able to perceive them. Only those of us who have developed the power to bring through memories of the other worlds know how great is the interest that Madame Blavatsky and Colonel Olcott still take in this mighty Theosophical work. Of course you all realise that this must be so. Yet only we, who can see them constantly as in the old days, know that there is no change in them, except in the nature of expansion; know how they follow always everything that happens, and watch everyone who shows some power for good, and how they are saddened by our failures when we do not always act wisely and well—for they are not yet Masters, who cannot be saddened, because They see all. We know how they pass from country to country, knowing all that goes on in them,

suggesting new ideas. Madame Blavatsky is in the physical body again, perhaps to come amongst us soon; while Colonel Olcott has not yet taken another body. You might think that after all the hard work which he did he might be glad to rest for a little. But he is not; he wants to take up again the toil of the earthly life, and is only waiting till his Master can find him a physical body.

It is for us who knew them in the early days to bear witness to their unflinching zeal and devotion and to the way in which they were ever ready to cheer us and remind us constantly of the Light behind. The most prominent of the many great characteristics of H. P. B. was perhaps her devotion to, and faith in, her Master. Often when things went wrong she would seem outwardly much disturbed, but always she fell back on the thought: "Master knows; He can see everything, and what happens to me does not matter. He can see and put things right." In her later years she had scarcely an hour without pain, and she was always surrounded by difficulties and troubles; yet she never failed to give us a great example of work, and of faith and trust in the Master. From her we have the knowledge that though things on the physical plane may seem far from being what they ought to be, the work will go on notwithstanding. There may be failures, but understudies are always provided, both for nations and for men, to take up the work of any who prove themselves unworthy. To the world—and to the Masters perhaps—it matters little who does the work, for the plan will certainly be carried out. But it makes a great difference to *us* whether we do or do not do the task assigned to us. Since it is offered to us, let us not lose such a splendid opportunity—and one of the objects of this celebration is, that joining in love and gratitude to our Founders, we may take them as examples, so that the work may go forward with us till such time as they come back again.

The Vice-President of the Society, Sir S. Subrahmanya Iyer, rose last, and in a brief speech expressed the sorrow which he felt for the death of the Emperor, recalling the

royal visit to India, and telling us of the occasion when he himself had had the honor of meeting him at Madura. Next he revived memories of H. P. B. and of Subba Rao; and finally he addressed an exhortation to his co-religionists, adjuring them rather to study Hindūism in the light of Theosophy, than to test Theosophy by Hindūism; for though their religion was as great and good as it could well be, much knowledge that was necessary to rightly interpret it had been lost; and the veil of ignorance and narrowness could only be removed by Theosophy. The old generation was for the most part crystallised in its ideas, he added, and the difficulty of reaching it was too great; their work should lie with the young men and boys, with whom lay the future of the race, and he trusted that they would not let their opportunity slip by.

At the conclusion of this speech, the President rose and closed the meeting. Only the pleasant little duty was left to her, she added, of making a small gift to all the servants, in memory of Mme. Blavatsky and Colonel Olcott. The files of servants, who had been waiting outside the Hall, were then called in, and the President made gifts of money to each in turn. After this the meeting dispersed.

Among suitable handbills etc. distributed among those present, there were copies of a little booklet, specially compiled and printed for the Day. This booklet contains a collection of brief extracts—appreciations of H. P. B.—from various sources; and thus it makes a suitable keepsake of a memorable and uplifting occasion.

A little later came the feeding of the poor. Nearly 800 people had gathered together under the Palm trees to enjoy—what to them is a rare luxury—a 'sumptuous' dinner of simple rice, dāl, and pepper-water. Men, women and children, many of them mere skeletons, ate voraciously, proving how hunger had laid her cruel hands on them; some of them fell twice on their mountain of rice; all of them seemed happy and grateful. Our good Superintendent

Mr. G. Soobhiah Chetty had made admirable arrangements and all went well.

In the evening the President and a few of us went to one of the Olcott Pañchama Free Schools at Kodambakam, where she unveiled a portrait of H. P. B. The school is called H. P. B., Memorial School and her picture, we hope, will inspire alike the teachers and pupils of the institution.

Thus was White Lotus Day kept at Adyar. Year follows year, and the gulf of time ever widens between the 8th of May, 1891, when H. P. B. dropped her last body and our own time. But man dies only to rise again highly renovated; ignorant people fear death, wise men fear it not; and we rest in the assurance that in the near future we will be able to salute H. P. B. once again in a new body with all love and reverence. In the meantime let us be ready to receive the increased knowledge and wisdom and light which he will again bring to the modern world.

B. P. W.

H. P. B.

She taught us to see
 Man's own pedigree,
 And his noble vocation and call :
 " Abandon all strife,
 For love is your life,
 And the One Divine Self is in all.
 Relinquish all hate,
 And regard small and great
 As your brothers, in hut or in hall,
 Be the skin brown or white,
 If the heart is but right,
 For the one Divine Self is in all! "

—From *A White Lotus Day Offering* by UNITA

SCIENTIFIC NOTES

THERE was one more assumption made in the previous notes, which is an essential part of the theory, *viz.*, that the electrical charges on the atoms of two adjoining planes are of opposite kinds. The only evidence adduced in proof of this assumption was that electrons are found to possess negative charges, so that if these are identical with the atoms of the astral plane, this plane must be composed of negative electricity. Hence since bodies as we know them are electrically neutral, there must exist somewhere an equal and opposite positive charge, which it was natural to assume was the charge on the physical atoms. It would be well therefore if some evidence that this is so could be obtained from occult sources. Mr. Leadbeater states (*The Theosophist*, June, 1906, p. 654) that astral matter is very strongly attracted by its physical counterpart, and this could not well happen if physical and astral matter had the same electrical charge, since like charges repel one another. If therefore astral matter has a negative charge, the attraction between it and physical matter implies that physical matter is positively charged. Similarly the linking together of Kâma-Manas, or astral and mental matter, indicates that mental matter is also positively charged, so that we have an alternation of positive and negative planes. The well known correspondences between the astral and buddhic planes, as expressed in consciousness, further implies that this alternation continues on the higher levels of cosmos. We have seen that the seven atomic planes of the universe are called the seven Son-Brothers of Fohat, and in *The Secret Doctrine* (i. 169) we are told that Fohat unites and binds together the brothers of unlike nature, and separates those of similar temperament, and that this relates to the law of attraction between two objects of unlike, and repulsion be-

tween those of like, polarity. We thus see that the occult teachings fairly bears out the assumption we have made.

Since the above notes were written, *The Secret Doctrine* teaching that atoms are living souls has, I find, received remarkable confirmation from purely scientific sources; for in a journal just come to hand (*English Mechanic*, Vol. xc. Dec. 10, 1909, p. 432), it is distinctly put forward as the most likely conclusion that can be arrived at by the most recent scientific investigations. It is an article by Fournier D'Albe, one of the most intuitional of modern physicists, whose work has been previously referred to in these notes (June, 1908, p. 853), and is the concluding article of a series, summarising all the most recent achievements in chemistry and physics. This final article shows that the chemical elements are probably living species, which live and die like other living species, and that their evolution is governed by a law of atomic heredity. He ventures to predict that the science of chemistry will split up into the two sciences of physics and biology. Physics will annex that part of chemistry dealing with larger masses of matter, whilst that part which deals with the atom and the molecule will be taken over by biology, and studied according to the laws of life. He further states that the birth and death-rate of the atoms must be approximately equal, so as to conform to the law of the conservation of matter. He therefore gives scientific corroboration to two of the most important results at which we had arrived in previous notes. Evidently the time is fast approaching when the Occultist can unite with the man of science, when each will respect the other, and they can work at the solution of the problems of the Universe in mutual friendliness and cordial co-operation.

As the main results obtained in these and previous notes, may, perhaps, be used as a basis for further study of modern science and Occultism, it may be advantageous

to summarise them here for easy reference, and to obtain clear and definite ideas of the stages through which we have passed in the course of the investigation.

(1) At a certain stage in the manifestation of a Universe, Fohat springs from the fifth kosmic plane, Mahat, or the Kosmic Mind, and becomes the link between the Divine Thought and Kosmic Substance; it is the Kosmic Anāhkarāṇa. (See diagram, *S. D.* i. 556.) The function of Fohat is to collect the brilliant kosmic dust, the bubbles of koilon, produced by the Thought-Force of the Mind of Ishvara, and, with this as material, to form the atoms of the kosmic planes. Fohat has seven Son-Brothers, the Lipika, one for each plane, whose duty it is to adjust the balance of each plane, and who are the bases of the laws of the conservation of matter and energy of each plane. The seven planes of our solar system are the subplanes of the lowest, or terrestrial kosmic plane, and are manipulated presumably by a Fohat and a Lipika of a subordinate order. It is important to distinguish between the Hosts of Fohat and the Builders, or Planetary Spirits (*S. D.* i. 133). Fohat forms the atoms of the planes, whilst the Planetary Spirits, taking these atoms as bricks, combine them into the elements of the subplanes. The atoms are relatively permanent; the elements, like the planetary orbits, alter with every minor Kalpa (*S. D.* i. 578-736). Hence the Chemical Elements are called "Kalpic Masks". Each planet has a laboratory for the formation of its elements at the outskirts of its atmosphere (*S. D.* i. 166-638). Nevertheless there is an important link between the Planetary Spirits and the Lipika, which Astrologers and others should not lose sight of; they are said to stand parallel to each other (p. 130). Moreover through the mānasic principle of Kosmos (Mahat), the Fohatic Forces are especially connected with the planet Venus, the most occult, powerful, and mysterious of all the Planets (*S. D.* i. 33).

(2) The seven planes, kosmic or terrestrial, formed by the Son-Brothers of Fohat, alternately are electrically posi-

tive and negative, male and female, so that each plane attracts the one next to it, or as stated in *The Secret Doctrine* (i. 696): "The Seven creative Forces of Nature, radiating from the Root-Essence. follow, one the right, the other the left path, separate till the end of the Kalpa, and yet in close embrace."

(3) Every atom is a soul, a universe, and an angel (*S. D. i.* 132), and circulates across the planes of Kosmos within prescribed limits, according to its degree of evolution, just as human souls pass through cycles of successive incarnations. Hence the planes of Kosmos are a kind of Jacob's ladder (*Genesis* xxviii. 12), with angels ascending, and descending upon it (*S. D. i.* 157).

(4) The circulation of the atoms across the planes, is so adjusted by the Lipika, that on the average, the quantity on each plane is constant. This adjustment is made, not only for each plane, but also for each point of a plane, so that if by any means such as a galvanic cell, or a dynamo, the transfer of atoms is accelerated at any point of a plane, an electric potential is produced between this point and some other on the same plane, which tends to cause a current of electricity, and eventually restores the balance. This fact seems to be indicated in *The Secret Doctrine* (i. 169). where we are told that whenever any two of the Son-Brothers of Fohat indulge in too close contact, that is whenever a positive or negative charge is produced, "Fohat is forced to be born," and His function of adjustment brought into operation.

(5) The atoms of the physical plane have a positive electric charge, and those of the astral plane a negative charge, and the sum of the masses of the forty-nine astral atoms, into which a physical atom can be transformed, is half the mass of one physical atom.

(6) The downward sweep of Fohat from a higher to a lower plane is the cause of the occult force of inertia.

(7) The control of the upward and downward operations of Fohat constitutes the art and science of Magic, for Fohat is the magical agent par excellence.

G. E. SUTCLIFFE



REVIEWS

A NOVEL WITH A PURPOSE

The Prince of Destiny, by Sarath Kumar Ghosh. (Rebman Ltd., 129, Shaftesbury Avenue, London W. C.)

Romance and novel are often reliable mirrors reflecting the undercurrent of thought and aspiration of a particular nation at a particular period. It was some years ago that our President wrote on 'The Destiny of Nations' and pointed out how the balance was being adjusted between the East and the West, and how the Japanese War would help in restoring the Ideals of our Asiatic philosophy. India also has had her share of the travail that precedes regeneration, and we are not yet through the transition period. Mr. Ghosh in his excellent story leads his readers to the great truth that Light always comes from the East. As he makes his hero say:

Yes, the sun rises in the east that it may shine upon the west. The East must still be the beginning of human thought. Must conceive the mysteries of life. Act the true prophet to mankind, and suffer the fate of the true prophet. He may not reveal the mysteries entrusted to him, even to the elect of the earth.

The story has peculiar charms for the Indian, for the grace and the picturesqueness, peculiar and especial to this land, find expression in the pen of the Indian writer. No foreign novelist could do this. It depicts further a sympathy for the British ideals, and shows how we may use them here in the service of our country. Of course there are many passages which Mr. Ghosh would have written differently—and to his and his readers' advantage—had he been a student of Theosophy; he would have then influenced his western readers better. But the story has a purpose: India's Mission in the world under the British flag. Barath, the hero of the story, after depicting what Britain has done for India, is made to trace the future and his words reveal the ideal the author tries to put before us:

My people, I would plead with you to aid me in restoring India's true mission. It is not to begin the invasion of Europe—for the westward movement, if begun in India, might spread through Asia. Alone, of

all the countries of the earth, no invasion has ever gone forth, except the invasion of a religion—a religion of universal brotherhood, universal peace, universal love. Would you seek a New Kṛṣṇa, or instead a New Buddha? It is written in our books that the next era of the world will be the era of Altruism.

And we must quote one more sentiment which, as it were, gives the central idea which seems to have animated Mr. Ghosh in writing his book:

Do you realise what will happen in forty more years? Germany will then have a population of a hundred millions; the United States a hundred and fifty millions; Great Britain only fifty-five millions. *She will then be under sentence of death as a great Power unless she appeals to India.*

And though the scheme of the fiery Vashistha of the story of overthrowing the British failed, he lives in the hope of the “coming of the new Kṛṣṇa”. But we, who like Mr. Ghosh, wish and pray for the continuance of the British Rāj in India, and for the latter taking its legitimate place in the World-Empire, appreciate a Melnor and prefer him to a Vashistha, Melnor who would rather “see Britain just than Britain great; but much more see her great by being just”. “England’s peril in India” needs a Melnor, and we hope Britain’s Guardian Angel may send her one in this sore hour.

We recommend a perusal of this well-written story to every Indian and every Britisher.

B. P. W.

A NEW TRANSLATION OF THE YOGA-SŪTRAS

The Sacred Books of the Hindūs, Vol. IV, parts 1 to 3. *The Aphorisms of Yoga by Patañjali, with the Commentary of Vyāsa and the Gloss of Vāchaspati Miśra.* Translated by Rāma Prasāda, M. A. (Panini Office, Allahabad. Price, Rs. 4-8-0.)

To the English-reading public the *Yoga-Sūtras* had been known until lately, when Dr. Gangunāthan Jhā published his edition, only through Rājendralala Mitra’s translation of Bhojarāja’s commentary, published in the *Bibliotheca Indica* in 1886. In his preface the translator speaks with contempt of Vyāsa’s commentary, which he calls “a third class mediæval scholium” and to this sweeping condemnation it is probably due that until now nobody undertook to translate the said work. We cannot better explain the real relation of the two commentaries than by a quotation from Dr. Garbe’s work, *Sāṅkhya and Yoga* (Encyclopedia of Indo-Aryan Research, vol. III, part iv. p. 41):

“To the *Yoga-Sūtras* many commentaries have been composed, the oldest and best of which is that of Vyāsa, which not only presents the deepest discussions on the contents of the *Sūtras* but contains also a number of ancient quotations.

It is from the seventh century A.D., and has been furnished with supercommentaries by Vāchaspati Miśra and Vijñānabhikṣu, whom we have known to be the two best expounders of the Sāṅkhya system. That of Vijñānabhikṣu is called *Yogavārttika*. From the beginning of the eleventh century we have Bhojarāja’s commentary to the *Yoga-Sūtras* under the name *Rājamārtanda*, a clear but simple and dry exposition (a *vṛtti*, not a *bhāṣya*) which often follows the commentary of Vyāsa but is far below it in value.”

It is much to be welcomed that Mr. Rāma Prasāda has also translated the gloss of Vāchaspati Miśra. For the *Bhāṣya* is a work that *requires* interpretation, the more so if you cannot compare the original.

We have gone through several portions of the book and found the translation both accurate and clear. The printing too has been well done, apart from a few trifling mistakes (such as the numbering of the Sanskrit words of *Sūtra* 69).

There is also an interesting introduction to the Yoga system, by Mr. Srisa Chandra Vasu.

The book will doubtlessly become indispensable to many students of Indian philosophy.

F. O. S.

FROM THE FAR NORTH

Tlingit Myths and Texts, by John R. Swanton. (Smithsonian Institution, Bureau of American Ethnology. Bulletin 39. Washington, Government Printing Office, 1909.)

Mr. Swanton, who already has given us an important paper on the *Social Condition, Beliefs and Linguistic Relationships of the Tlingit Indians*, now publishes the remaining results of his researches amongst that people, in the year 1904, in the form of a voluminous collection of myths and texts. These were collected at Sitka and Wrangell, Alaska, and include 88 stories taken down in English only, and another 18 (No 89-106) taken down in the original. These latter are given in the original with verbal, interlinear translation, together with a free rendering. A few speeches are also recorded, as well as a hundred texts of songs (mostly only a few words or a few lines in length) taken down in connexion with graphophone records. Many of the myths are extremely curious and quite as interesting for special students of comparative folklore as for the ordinary reader. Most of the stories are of what we may call the special Red Indian type. Specially so the central and most important one of ‘Raven’ (story 1 and 31; 19 pages as told in Sitka and 74 pages as told at Wrangell). It seems to awaken dim and unsuspected echoes which we do not know how either to analyse or to classify. It is as with Alice in Wonderland: we do not

in the least understand what it means; yet it fills our head with all sorts of ideas. Then there are a few stories which are purely of the Grimm order. So for instance No. 80 'Orphan,' of which the summary is:

A poor girl was so smart and painstaking that she married a wealthy man. She became proud, however, and treated her poor adopted brothers ungenerously. By and bye her husband died and his relatives took all of his property, leaving her as poor as before.

Again there are stories which are interesting for the faint echoes we hear in them of some uncertain knowledge about other spheres, psychic stories. Story No. 87 'He returned from Spirit-land' is a good example. Its summary is as follows:

After the death of a certain woman her husband, who was very fond of her, started off aimlessly and came by the spirit road to a lake. He shouted to the people on the other side but they did not hear him until he spoke in a whisper. After he reached the other side he found his wife and started back with her. At first nothing could be seen of her but a shadow, but gradually she became more and more distinct. She was about to resume her proper shape, when a young man who had been in love with her lifted the curtain which was stretched around her and her husband, and both went back to ghost-land.

All the stories are admirably summarised at the end of the book, enabling one to run over the contents very rapidly, but there is no index.

J. v. M.

LIGHT ON MASONRY

The Ancient Mysteries and Modern Masonry, by the Rev. Charles H. Vail, 32°. (Macoy & Co., New York.)

This valuable little book is made up of a series of eleven addresses given at the author's church in Albion, New York, before the members of a Masonic Lodge. All whole-hearted Masons will certainly unite with him in his ideal of "encouraging all to labor for the realisation of the great principles and ideals embodied in the Ancient Mysteries and our Modern Masonry". Beginning far back in the most ancient rites, the author has traced step by step the continuity of the underlying esoteric tradition through the Egyptian, Hindū, Persian, Druidic, Gothic, Grecian, Jewish and Christian systems to the medieval sects and Troubadours, the Rosicrucians, and the modern Masons. He also enlarges upon the meaning of true initiation, the origin and history of Free-masonry, and the symbols and legends of the Craft. Mr. Vail is a high-grade Mason, and seems to justify his title by discerning that the real surviving secrets of Masonry are to be found not so much in its mysterious signs and pass-words as in its rich heritage of symbolism and tradition. The book will prove especially interesting to Theosophists and Co-Masons, who will be in sympathy with this line of thought, particularly as it quotes

much from our literature. Mr. Vail has done a splendid service in putting in so concise and comprehensive a form information which will prove useful in assisting Masons to a better realisation of the noble incentive to the higher life underlying true Masonry. It augurs well for the future of Free-masonry that such capable writers as General Pike, Mr. Yarker, and Mr. Vail are so rightly insisting upon a spiritual basis and pedigree for Masonry, in contradistinction to the anti-religious, political and worldly tendencies, so much in evidence in certain of its branches at the present day.

M. B. R.

HAWAIIAN POETRY

Unwritten Literature of Hawaii, the Sacred Songs of the Hula, by Nathaniel B. Emerson, A. M., M. D. (Smithsonian Institution, Bureau of American Ethnology. Bulletin 38. Washington, Government Printing Office.)

Mr. Emerson has contributed an exceedingly interesting and enthusiastic account of what we might call the Hawaiian 'nautch,' with ample illustrations, explanations and interpretations. The *hula* is akin to the solemn dance, usually degraded in its present state but invariably of a religious origin, which we find so universally present in all states of civilisation and in the most diverse countries, so that a contribution to the knowledge of its nature and details in any country is of important value for the interpretation of it anywhere else.

The author defines the *hula* thus:

The *hula* was a religious service, in which poetry, music, pantomime, and the dance lent themselves, under the form of dramatic art, to the refreshment of men's minds. Its view of life was idyllic and it gave itself to the celebration of those mythical times when gods and goddesses moved on the earth as men and women, and when men and women were as gods. As to the subject-matter, its warp was spun largely from the bowels of the old-time mythology into cords through which the race maintained vital connexion with its mysterious past.

The book not only describes the dance and its customs, laws, tabus and organisations, it also furnishes the texts and translation of a great number of the songs sung at the dance-festivals; and of fourteen of these songs it gives the musical notation as well.

It describes the dancers' guild or clan, or class, or priesthood, the rules of initiation into it, the ceremonies of gradation, the pass-word or song of admission, the musical instruments used by the *hula*-folk, their marionettes, attributes and mythology. Some thirty different kinds of *hula* are separately described, and the illustrations picture the various implements, decorations and attributes used in the dances, as well as various plants and fruits referred to in the songs. An index and glossary complete the volume.

The whole is a fine piece of work, exceedingly interesting and a valuable "contribution to our knowledge". The only criticism one might feel justified in making is that the author's love and enthusiasm for his subject have led him too far in some of his conclusions, and made him too idealistic in some of his renderings and interpretations. Can we seriously link up Hawaiian *īa* and Malay *ikan* with Greek *ichthus*? Or, again, Hawaiian *mele* with Greek *melos* (p. 260)? And has the author not read his own psychological values (see p. 12) into such renderings as 'deft' (p. 49), 'boon-companion' (p. 44), 'haunts' (p. 18), 'scion-thrust bud' (p. 18), 'beauteous in staining' (p. 54), 'symboled' (p. 101), 'Dame Rumor' (p. 253)? It seems really as if the original values ought to be somewhat more simple, more primitive.

J. v. M.

AN ESSAY ON "THOU SHALT NOT KILL"

One Life, One Law, by Mabel Collins. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1s.)

Cruelty in various guises is one of the curses of our materialistic civilisation. In our relation to the animal kingdom we are generally the reverse of compassionate, and the saving grace in it is that we are, both in East and West, unaware of our duty and the consequent responsibility. Often is the heart of the populace appealed to by the lovers of the dumb, but what is more wanted nowadays is a convincing reasonable appeal to the head. The booklet under review tries to convey to the mind of the reader thoughts couched in readable language, which we hope will make him think of the grave dangers of the unseen that even an ignorant dabbler in cruelty of sorts has to encounter. The superphysical element pervades the booklet, and this at any rate will arouse curiosity. The essay is said in the Foreword to have been "written by the same Initiate known in *The Blossom and the Fruit* as Father Ivan, in an interval between two incarnations, and left there until the time should come when some of the human race would be ready to read and consider it". How far this is true we will leave it to the reader of the book to judge; as in his work, and the booklet will be appreciated for the knowledge it may bring to the reader.

B. P. W.

KABIR IN GUJRĀTĪ

Kabir-Vāṇī, by B. P. Madon. (*Jām-e-Jamshed*, Bombay. Price Re. 1-12-0.)

This is an excellent collection of teachings of Kabir, a devotee, seer and saint, who flourished in the 14th Century, and

founded a sect of his own known as the Kabir Panth. The book is well printed and neatly got up, containing about five hundred pages, in which are treated such problems as the Existence of God, Man and the Universe, the origin and end of the manifest and unmanifest, the source of happiness, real and unreal, the necessity of sat-sang or good company, the working out of the Divine Law of Karma, the way to final liberation and how to gain it, etc.

A biographical sketch of the life of Kabir is given at the close of the book which is worth reading. Mr. Madon seems to have taken very great pains in explaining these couplets, originally written in the Brij language, in plain and simple Gujrāṭī, in the light of Theosophic knowledge, and we recommend to our Gujrāṭī-knowing readers a careful perusal of same.

J. R. A.

A FAIRY TALE

The Coming of Lugh. Retold by Ella Young, illustrated by Maud Gonne. (Maunsell & Co., 96 Middle Abbey Street, Dublin.)

One hardly knows which to admire the more in this wonder tale, the story or the illustrations. Is it because of Theosophic influence that one finds an occult basis even for this little fairy-tale?—and the original ideas underlying the drawings certainly must have issued from the mind of a mystic. No more delightful tale can be placed in the hands of children (and their parents for that matter) than this, and let us hope that it is only the first of a series from these collaborators, who seem to have the power of revealing the rich treasures of Keltic folk-lore with its undercurrent of mysticism.

M. B. R.

THE LORD'S SONG

Philosophy of the Bhagavad-Gītā by Chhaganlal G. Kaji, L. M. & S., F. T. S., Vol I, Ch. 1 to 6. (Rajkot.)

There are so many commentaries, annotations and dissertations on the *Bhagavad-Gītā* existing at present, that any new one that is published must needs have some strikingly special or original feature to commend it to the favorable notice of the public. Mr. Kaji's book shows originality of thought, and his lucid exposition will greatly facilitate the comprehension of this immortal Song in its deep spiritual aspect. Mr. Kaji seems to have meditated long on this diffi-

cult and wondrous poem, and to have acquired a thorough grasp of it. He has written an Introduction of twenty-eight pages, giving an admirable synopsis of its teachings. The stanzas are printed beautifully in Samskr̥t and commented upon. It may be objected by some readers that the author, in his efforts to make his meaning clear and intelligible, has gone into tedious and wearisome length, and although this must be admitted as a fault of the work, it is not serious enough to detract from the general excellence of the interpretation.

S. V. S.

THEOSOPHY IN RELATION TO HUMAN LIFE

Theosophia e vita Umana, by Annie Besant Translated into Italian by T. Ferraris. (Ars Regia, Milan, 1909.)

The four lectures by our President known under the title of *Theosophy in Relation to Human Life* have just appeared in the Italian version carefully translated by Madame Ferraris, who has done so much valuable work in rendering Theosophical literature accessible to Italian readers. The printing of this little volume for publication is due to private initiative, but it is issued by the 'Ars Regia' of Milan, which has undertaken the handling of it. It is hoped that other translations will soon follow, and that Theosophical literature in Italy will steadily grow in quantity and importance.

W. H. K.

PAMPHLETS

On the Prevention of Cruelty to Animals is an address delivered by our President at the annual meeting of the Madras S. P. C. A. It is issued as the T. S. Order of Service Pamphlet Series No. 2 (No 1 being on *The Education of the Depressed Classes*) and is priced at One Anna. It can be had for distribution per 100 at Rs. 4-12 or 6/-

Some Observations on Hindūism, by Sir S. Subrahmanya Iyer, Kt., is a paper read before the Theosophical Federation recently held at Mannargudi, in which our Vice-President exhorts his co-religionists to study and interpret their sacred Scriptures in the light of Theosophy.

The Mythological Background of Wagner's Ring of the Nibelung, by Isabelle M. Pagan, President of the Orpheus Lodge, Edinburgh, is an excellent and very interesting exposition of the great musician's masterpiece. Price Two Pence.

Advaitadeepika is the work of a Brāhmaṇa lady, Kāmākshi Amma, who, on the death of her husband when she was in

her teens, devoted her time to the study of Samskr̥t literature. "This work was originally prepared by her solely for her own use as a mnemonic." Some 32 pages are rendered into English, and we are told : "It is rather a dissertation than a translation." Price Eight Annas.

New Indian Tales, by C. Hayavadana Rao, is published by Messrs. G. A. Natesan & Co., Price Four Annas.

The Bhagavad-Gītā. A yet further translation with notes and argument is done by R. Narasinga Rao. Price Four Annas.

Your Acts are the Result of Your Thoughts, by Syed Abdur Ruzak, is a pamphlet in Hindī which we hope will prove useful.

Teosofi i Bogostroitelstvo (Theosophy and divine Edification), by Anna Kamensky, is a Russian lecture given by our Russian General Secretary, at the Religio-Philosophical Society of Petersburg in 1909. The text of the Russian lecture is followed by a short-hand report of the whole discussion which ensued.

TRANSLATIONS

La Nature du Christ, by Annie Besant, is the French rendering of our President's last year's lecture on 'The Nature of the Christ'.

Les Maîtres et l'Œuvre Théosophique (French) is the translation of Mrs. Besant's *London Lectures of 1907*.

Vegetarianism in the Light of Theosophy is translated into Gujrāṭi, by Mr. N. M. Desai.

The first three articles on 'Elementary Theosophy' from the *Theosophist* are translated into Italian and issued in pamphlet form. All three Italian pamphlets are printed at our Vasanta Press. The first article, *The Meaning of Theosophy*, is also translated into Gujrāṭi and is usefully followed with confirmatory passages from *Zend Avesta*. This is done by Mr. N. M. Desai.

Dharma, by Mrs. Annie Besant, is translated into Russian.

Theosophical Lectures delivered in the Aula of the University of Geneva in November and December 1900, by Dr. T. Pascal, are rendered into Spanish.

Theosophy within the Reach of All, by W. Hudson Hand is done in Spanish.

OUR CONTEMPORARIES

MODERN ASTROLOGY—(May 1910)¹

Mrs. Leo's short stay in India has enabled her to write a thoughtful article on 'East and West'. She had been observing men and things with an astrological eye and thus is able to give us an astrological interpretation of the difference in temperament existing between easterns and westerns. This is due to the fact that Mars rules the West while Saturn is the Lord of the East. The power of Saturn's sway over an eastern nation expresses itself in what some writers term the magic of the East, and the first thing that strikes one coming straight from the West is "that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday". Indeed the asceticism of Saturn is one of the conditions of life in the East, and thus simplicity strikes the keynote of the East. "To a western mind the eastern is slow and stupid. When did Mars ever understand or appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything, he will tell you, why rush as if it were the last hour of your existence? The duty, or dharma, of Saturn plays an important part in eastern life. Duty, not rights, is the Indian's ideal." The shape of the Indian head also indicates this. Devotion and reverence, so strongly manifest in the Indian, are also due to Saturn's influence. When the influences of these two—Saturn and Mars—combine in one there is great hope of progress, for then the malefic aspects of both would be neutralised, positive and negative become blended, and balance would be the result. Recently a wonderful conjunction of Mars and Saturn was observed; when these are welded into one, they would make a marvellous polity, and in the day that East and West amalgamate a wonderful era must dawn for the salvation of the world. "According to the position of Mars and its aspects, many changes and mighty upheavals are likely to be very much in evidence before this year ends, but, as destruction always goes before construction, this means only a breaking-up of forms too rigid to act as vehicles for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the hub of life is reached. Astrologers see in the exaltations of the planets great symbolical truths preserved—thus Mars exalted in Capricorn, Mars exalted in the house of Saturn, what does it mean but force used for service, the force of devotion applied to the needs and sorrows of the world? Mercury, the

planet of Wisdom, declares by the starry configuration that the time draws near when a new Teacher must inevitably be born, who alone can strike that note of harmony and peace which shall bend to a common purpose the warring wills of men."

Other Contents: 'The Editor's Observatory'; 'Quadrants and Cusps'; 'News from Nowhere'; 'The Sign Gemini'; 'The Foundations of Physical Astrology'; 'A Forecast for the Year'; Correspondence.

THE Co-MASON—(April 1910)¹

Miss Elisabeth Severs writes a short but readable and instructive article entitled 'The Three Truths,' basing it on the three great truths spoken of in the *Idyll of the White Lotus*, viz.:

"There are three truths which are absolute and which cannot be lost, but yet they remain silent for lack of speech. The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit. The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception. Each man is his absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. These truths, which are great as is life itself are as simple as the simplest mind of man. Feed the hungry with them."

Expounding this, Miss Severs as a Mason points out that Masonry was founded to carry on the work of the Lesser Mysteries in the classic days. Now the classic writers on the Mysteries assure us that what the Initiate gained from the Mysteries was the certainty of his immortality and the knowledge pertaining to it; and Masonry as the successor of the Mysteries ought to give that knowledge to its Initiates. "If the work of Co-Masonry is to spiritualise the present existing purely masculine system of Masonry that now overspreads the world, and so help in the building of a more perfect humanity, what better spiritual food than these three truths can we offer to our brethren?" The teachings are there, but we have to disclose the inner meaning of rite and word and symbol; "and the three truths are too often silent in the Lodge, though they are its foundation-stone, for want of fit speech, and unseen because the seeing is not there". In them lies the knowledge which will spiritualise the Masonic body. Only as the Mason lives these truths in life will he succeed in building "that eternal and kingly temple that each M.M. has to fashion, or will he find and be able to pronounce that all potent 'Word' in the knowledge of which lies perfect freedom".

¹ 13 Blomfield Road, Paddington, London, W.

¹ 42 and 43, Imperial Buildings, Ludgate Circus, London, E. C.

Other Contents: 'From the Master's Chair'; 'In Memoriam' with a picture of the Wor. Sis. Emily A. Drummond 18th; 'Guild Free Masonry and Critics Criticised'; 'Stray Thoughts arising out of a Mystery Play'; 'The Arms of the Worshipful Society of Free Masons'; 'The Star' (a poem); 'How I Became a Member of the Ancient Operative Guild of Free Masons'; 'Ethics of Drama'; 'The A. and A. Scottish Rite and Co-Masonry'; Reviews of Books, etc.

B. P. W.

ACADEMICAL MAGAZINES

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1910

The first article of this number, entitled 'Ancient Indian Genealogies and Chronology,' is by Mr. F. E. Pargiter, favorably known to readers of this *Journal* by his paper on 'The Nations of India at the Battle between the Pāṇḍavas and Kauravas' (*J. R. A. S.* 1908, p. 309). The present article is engaged with the time *before* the war, for nearly all the genealogical lists of ancient India terminate with the great battle, which thus appears to have been looked at as the beginning of a period of disorganisation and darkness. There were three great Kṣatriya lines, the Solar and Lunar and Yādava dynasties, with several sub-lines and more than fifty well-remembered generations. The genealogy of the solar line contains even ninety-three names, and this is therefore the given standard by which the deficiencies and gaps of the other lists must be measured. Mr. Pargiter, after having collected the vast material from the *Rgveda* down to the *Raghuramāṇa*, has made the only possible use of it by establishing synchronisms between the various lines. The discussion of these synchronisms naturally forms the principal contents of his paper. Led by them Mr. Pargiter has finally ventured to draw up a comparative table of the ten more important genealogical lists, which will doubtlessly be often referred to in future. At the end of his paper he makes also a very cautious attempt at calculating the length of the time covered by the table. At an estimate of fifteen years per reign he finds that the entire duration could not well be less than 1,400 years, so that, if Duncker's calculations be revised and his date of the battle corrected to about 1,000 B. C., "Āyus, Nahuṣa, and Yayāti, who are alluded to in the *Rgveda*, would be placed not later than some twenty-three centuries B. C.," the Āryan immigration being even still earlier. "The civilisation of Babylonia and Egypt," Mr. Pargiter concludes his article, "goes back to 5,000 B. C., or earlier. Is it likely that India, which was in no way inferior to those countries in geographical and climatic conditions, was a land of no account till several thousands of years later?" This is not very well put, in our opinion.

For the question at what time the Āryans (with whom alone we are concerned here) entered the history of India, does by no means coincide with that of the antiquity of Indian cultures. But it is certainly noteworthy that such a circumspect procedure as that of Mr. Pargiter brings the date of the Āryan immigration back to more than a millennium before the time in which it ought to have taken place according to Mr. Keith and other scholars.

The paper next in importance to the above, from an Indian point of view, is probably 'Vedānta and Buddhism' by Professor Louis de la Vallée Poussin. Some time ago, while discussing Vasudev Anant Sukthankar's 'Teachings of Vedānta according to Rāmānuja,' we ventured the prophecy that after but a few years the dependence of the Advaita-Vedānta on Mahāyana Buddhism would be an established fact. The prophecy was easy enough and it is half-fulfilled by the present paper, which was in the air long ago (we know several persons who intended to write it). The object of the paper is to show, that Gauḍapāda, the *guru* of the *guru* of Ṣaṅkarācārya, has in his *Māṇḍūkya-Kārikā* borrowed at large from the books of the Mādhyamaka school of Buddhism, especially those of Nāgārjuna who lived about four hundred years before Gauḍapāda. The professor gives only a selection of the parallels in question, but this is so convincing that one need not ask for further proof. Not only the ideas, but in many cases the very words and in some nearly the complete Ṣloka have been taken over by Gauḍapāda from his antagonists. And, as though it were in order to show that, although all the essential ideas of the Kārikā are also taught in Buddhism, yet there was one at least in which Vedānta was unequalled, the last but one verse of the Kārikā states that the doctrine that all things are essentially *jñāna* (*i.e., cit*), has *not* been taught by the Buddha (*naitad buddhena bhāṣitam*). This, at least, is the purport of the Ṣloka according to the commentary ascribed to Ṣaṅkarācārya. Professor Deussen, denying the genuineness of the commentary, takes *naitad buddhena bhāṣitam* in the meaning: "Which cannot be pronounced (=explained by words) even by the *jīvan-mukta*"; in other words: he thinks that the *neti neti* ('not so, not so' or 'no, no') of *Bṛhadāraṇyaka-Upaniṣad* as the only possible description of the Brahman is referred to here. To us it appears that the first interpretation is the correct one. Compare, *e.g.*, Professor Thibaut's summary of the last portion of *Khaṇḍanakhāṇḍakhādyā* I, 3: "The *thought* (*viñāna*) the reality of which the Vedāntin acknowledges differs essentially, however, from the *viñāna* of the Viñāna-vādin; for it is absolutely non-differenced and eternal;" also I, 5 end (translation, p. 40) of the same work where Ṣri-Harṣa says: "The difference between the Bauddha and the Vedāntin then comes to this: The Bauddha regards everything, without exception, as *anirvachaniya*, *i.e., undefinable*;—The Vedāntin on the other hand declares that this entire Universe, *with the exception of Cognition or Consciousness*, is neither absolutely real nor absolutely unreal." Ṣri-Harṣa is supposed

to have lived before the eighth century, *i.e.*, he may have been a contemporary or predecessor of Gauḍapāda.

Dr. Grierson continues his 'Gleanings from the Bhakta-Mālā'. This instalment deals with the 'Auspicious Marks on the Feet of the Incarnate Deity' (III); 'The Bhagavata Nisthās' (*i.e.*, the special characteristic of a particular saint (IV); 'The Twelve Mighty in the Faith' (*viz.*, the Mahābhaktas Brahmā, Nārada, Śiva, etc.) (V); and, finally, 'The Sixteen Archangels' (Viśvakṣena, Jaya, Vijaya, etc.) (VI). On the soles of Rāma's feet there are altogether forty-eight marks which become "helpers to the Holy" and "givers of blessedness" through the good results which follow meditation upon them. Their names are: the elephant-goad, the vestment, the thunderbolt, etc. If you meditate on the elephant-goad, you will bring the thoughts of your heart under subjection; if on the vestment, you will become "warm and so established in the faith"; if on the thunderbolt, you will split the mountain of sin; etc. Each *niṣṭhā* is sacred to one or other of the twenty-four incarnations, and is also associated with one of the marks on the Adorable's feet. The sixteen archangels belong altogether to the seventeenth *niṣṭhā* called *Bhagavat-sevā*.

Other Contents: 'The Ahimsa-Vairya from Yasna xxvii, 13, with its Pāhlavi and Sanskrit Translations,' by Prof. Lawrence Mills; 'Chinese Imperial Edict of 1808 A. D. on the Origin and Transmigrations of the Grand Lamas of Tibet' by L. A. Waddell; 'The Bābar-nāma Description of Farghāna,' by Annette S. Beveridge; Miscellaneous Communications, among them: 'The Translation of the term Bhagavat,' by Dr. Grierson (should be an adjective implying worship, best 'Adorable'), and 'Vāsudēva of Pāṇini iv, 3. 98,' by R. G. Bhandarkar (ends: "Patañjali, for these reasons, and on his evidence Pāṇini also, may be safely taken to speak of Vāsudēva as a divine being").

DR. F. OTTO SCHRADER

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, April and May, 1910. After the usual 'Headquarters' Notes the President contributes an 'Address at the Society for Prevention of Cruelty to Animals' delivered by her some time ago under the presidency of H. E. the Governor of Madras. Mr. Leadbeater follows with a strong little sermon against the insidious enemy Egotism. His contribution is called 'The Centre of my Circle'. A. Rāṅgasvāmi Aiyar commences in the April number a sensible little essay on 'The Via Media' and concludes it in the May number. Kate Browning contributes the eighth of her bright 'Adyar Sketches'. An article about 'The Order of the Sons of India' by

S. V. Subrahmaṣyam concludes the April number. The May number opens with Mrs. Besant's remarks at the occasion of the death of his late Majesty, King Edward. Then come the 'Headquarters' Notes and these are followed by an important article on 'The Return to Birth' by C. W. Leadbeater, describing the processes of body-building to take place on re-incarnation.

Theosophy in India, Benares, March and April, 1910. 'The Monthly Message' continues, in each case, to uphold its author's claim as an original exponent of Theosophical principles as applied in life. From Mrs. Besant we find the three-monthly 'Letter from the President'. Nasarvānji M. Desai continues his 'Notes of Study in the Zoroāstrian Yasna'. Sanjīva Rāo begins a study on 'Theosophy and Modern Science'. 'The Theosophy of Jāmī' is a series of extracts translated by Baij Nāth Singh. 'How to Remember God' is an interesting fragment quoted from Kabir. Pūrṇendu Nārāyan Sinha continues (concludes?) his article on 'He of the Venus Hierarchy'. The principal contents of the April number are: 'How Theosophy Grows' by Seeker; 'Kant's Idea of God' by Hedwig S. Albarus; 'The Gāyatrī Mantra,' by S..

Central Hindū College Magazine, Benares, March, April, May 1910. 'In the Crow's Nest,' 'How the Movement Goes,' 'Science Jottings,' 'Book Reviews' are the items common to all three numbers. In addition there are a number of interesting articles.

The Cherūg (Gujrāti, with English supplement), Bombay, March, April, May, 1910. The English supplement contains the usual variety of short extracts and paragraphs, mainly on Theosophy, Zoroāstrianism, Anti-vivisection, Humanitarianism, Food Reform and kindred topics. Besides these we find a biography of the late Mr. Jussawalla.

The Message of Theosophy, Rangoon, February, March, April, 1910. Nasarvanji M. Desai contributes three instalments of 'H. P. B. on Initiation' to be concluded in the next number. The March number begins with a contribution from Bhikkhu Silacara 'The third Precept' and, in the April number Nasarvanji M. Desai writes on 'The Theosophic Life' while Bhikkhu Silacara deals with 'The fourth Precept'.

Dīrya Jñāna Dīpika (Telegu), Chittoor, April, 1910. This new little journal contains, besides some introductory remarks, short articles on Meditation, God, Shri Shankara, Theosophy and Yugaḍharma.

Theosofisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, February and March, 1910. Mrs. Besant's *Shri Rāma Chandra* is continued in its Dutch adaptation and Miss Edger's 'Studies in The Pedigree of Man' as well as Mr. Leadbeater's 'The Formation of the Sixth Root-Race' are continued. From Mr. Sinnett a chapter of *Nature's Mysteries* on the 'Divining

Rod' is translated and a short article on 'Horoscopes' is taken from our Australasian Magazine.

Pewartia Théosophie (Malay and Javanese), Buitenzorg, September 1909—April 1910. The last seven numbers of this interesting little journal have mainly the same contents as five articles which practically fill up the numbers (except editorial notes and an occasional stray article) are continued month by month.

De Gulden Ketel (Dutch), Buitenzorg, February, March, April, 1910. These numbers are as usual filled with short and suitable stories, poems and anecdotes, useful for and agreeable to children most contributions are translated.

EUROPEAN

The Vahan, London, April, 1910. Diana Read contributes 'Inspiration—The Bread and the Wine'. From Clifford Bax we find 'Drama and the T. S.'. There are further a great number of small paragraphs on various topics and the remainder of the number is taken up by 'Reviews,' 'Questions and Answers,' 'Correspondence, News, Notes, Lecture Lists and similar matter.

The Lotus Journal, London, March, April, 1910. 'The Coming Generation and the Coming Christ' is a lecture by Mrs. Besant. 'The Palace of the Sun' by E. L. Foyster treats of Astrology. 'The Round Table' gives its monthly programme. The April number opens with 'From Far and Near,' including a long letter by Chitra, dated from Adyar.

Revue Théosophique Française (French), Paris, February, March and April, 1910. From Mrs. Besant we find three articles, and from Mr. Leadbeater 'The Beginnings of the Sixth Root-Race' are translated. There is a short story by Aimée Blech on 'True Fraternity'. Commandant Courmes is responsible for the notes and news of the movement, book-reviews and the reviews of Theosophical magazines. The supplement containing the French translation of *The Secret Doctrine* brings this work to about half way the second half of the third volume.

Bulletin Théosophique (French), Paris, March, April, 1910. The March number contains besides official matter and various notes: the 'Presidential Letter' of January, and an interesting 'Letter from India' by Mlle. L. Bayer, now at Adyar, who proves a keen observer and an amusing writer.

La Revue Théosophique Belge (French), Brussels, March, April, May, 1910. The numbers open with the translation of the 'Letters of a Sufi Teacher'. Mrs. Windust contributes an article on 'Guru and Chela'. Anna Firmin has a note on 'Hatha Yoga and Raja Yoga'. Annie Besant's lecture on 'The Return of the Christ' is also given. Then we find to our amazement an utterly ignorant and untrue paragraph about 'The Dalai Lama'

concocted by "Palingenius" and reprinted from *La Guose*. The Editor's vigilance has been asleep here in a weak moment.

Le Théosophe (French), Paris, February to April 1910. These numbers are again full of all sorts of interesting and lively articles and paragraphs.

Annales Théosophiques (French), Paris, Vol. 3, No 1, 1910. There are four very solid articles filling the present number, all of them reports of lectures previously delivered to Theosophical audiences.

Isis (German), Leipzig, May, 1910. Translations from Anna Kamensky, 'Enthusiasm and Fanaticism'; from C. W. Leadbeater, 'The Influence of Surroundings'; from Annie Besant, 'The Necessity for Religious Education,' and 'Communications between different worlds' form the main contents of the number. There are also a 'poem' by Dr. Rober Fröbe and a quotation from H. P. B. and an editorial announcing a change of publisher and name of the journal which is to appear as *Theosophie* from April of this year.

Sophia (Spanish), Madrid, February, March, April, 1910. From Mrs. Besant we find the three recent Paris lectures on 'The End of a Cycle and the Beginning of a New Era,' 'The Future that awaits us' and 'The Coming Christ'. Mr. Leadbeater's Sixth Race article is translated, as also A. H. Ward's series of short articles in the *Vahan* on 'The Seven Rays of Development'. T. D. writes on 'Pre-existence and Survival.' J. Plana y Dorca contributes a fairly long poem on the 'Jivâtma'. Francisco de B. Echeverría begins an article on 'Mexican Solar Myths'. An instalment of Dr. Marques' *Scientific Corroborations* is given. A supplement to the February number brings a few pages in Esperanto. In the March number we also find some 'Scientific Notes' by Mr. Sutcliffe. Gaymiot writes on 'Union'; the letters of Eliphas Lévi are continued and the January Presidential letter is given. Good selections of notes and news, reviews of books and magazines, and similar matter complete the numbers.

Bollettino della Società Teosofica Italiana (Italian), Genoa, February, March, 1910. In the February number we find first the President's January letter which is followed by the Presidential speech at the last Convention of the General Society at Benares. Then comes an Adyar letter by our friend W. H. Kirby, after which G. G. Porro contributes an interesting article on 'The Sacred Hymns of North America'. C. W. Leadbeater's Sixth Race article appears here also; Mr. Sutcliffe's 'Scientific Notes' are translated. 'Kundalini' is an extract from a letter from Mr. Leadbeater on the subject. In the March number we find first Mr. Kirby's 'Another Aspect of Adyar'. Then Mr. Leadbeater's article is continued. G. G. Porro writes some astrological notes. There is also a full batch of 'Questions and Answers'. Several pages in both numbers are further taken up by notes and small items of a diverse nature.

Ultra (Italian), Rome, February and April, 1910. The contents of these numbers include: 'Astrology and Freewill,' Prof. Giulio Buonanni; 'There is no Religion Higher than Truth,' Olga Calvari; on the 'Threshold,' the Dreamer; 'Against the Crimes of animal and human Vivisection,' A. Doctor; 'The Religious Conceptions of the Lucas,' G. M. Perrone; and further the copious reviews of things and events spiritual, of recent phenomena, of the Theosophical Movement and of current Theosophical and other literature.

Theosophia (Dutch), Amsterdam, March and April, 1910. Colonel Olcott's *Old Diary Leaves* are continued. From Mrs. Besant we find 'The Value and the Dangers of Devotional and Intellectual Tendencies' and from Mr. Leadbeater 'The Hidden Side of Lodge Meetings' and 'How previous Lives are seen'. Curiously enough the Editor in a note says that Mr. Leadbeater's Sixth Race article will not be published any further in its Dutch translation because "these communications and prophecies have a disagreeable and repellent effect". Hurray! Let us always ask what people *desire*! That is the way the Theosophical Society has grown up till now! J. A. Blok, one of *Theosophia's* best contributors writes well on the *Tao Te King*. P. T. Srinivasa Iyengar's 'Remarks on *The Science of the Emotions*' is translated. The *Hitopadesha* translation by Mr. Van der Waals is continued. 'Dr Jekyll and Mr. Hyde' is a short study by Dr. Boissevain. The minor contributions fill also some eight pages in the April number.

De Theosofische Beveging (Dutch), Amsterdam, March and April, 1910. The numbers are mainly filled with official matter and notices of various nature. In addition we find the President's three-monthly letter of January's date; a naughty Adyar Letter by H. S.-G. in which the writer of these notes is more or less 'had'; and lastly an excellent programme for the discussions on Theosophy and Art which will be the theme for the next three-monthly meeting of the Dutch Section.

Teosofisk Tidskrift (Danish and Swedish), Stockholm, January, February, March and April, 1910. Richard Eriksen finishes his 'Theosophy and the Apocalypse.' The March number contains the January 'Presidential Letter,' 'The Mystery of the Inner Christ' by Bruno Wille, 'The Sunset Land,' by Cecil Lyburn, 'Victory' by Rup Singh and 'The Use of Sensitiveness' by Maud MacCarthy. The last number contains the conclusion of the last named articles and besides 'The Test' by Aimée Blech.

Tietäjä (Finnish), Helsingfors, February, March, April, 1910. This carefully edited and well-printed journal furnishes the reader as usual with a mass of excellent reading. Of the contents we signal Mr. Leadbeater's 'Beginnings of the Sixth Root-Race,' Countess Wachtmeister's 'H. P. B. and *The Secret Doctrine*' and the Presidential Letter. Further we find 'Saint Germain and the French Revolution,' 'The Lord of Compassion,' 'Christ and the Buddha,' by C. J., 'Theosophy from a

Theologian's Standpoint,' by V. H. W. (a lengthy review of a book against Theosophy), 'A Buddhist Legend,' and the usual reviews, notices, questions and answers and other miscellaneous matter.

Sofia, (Bulgarian) Vol. II., No. 9. Our Bulgarian journal is, most unfortunately, beyond us, yet we can make out that the number begins with the usual instalment of the *Bhagavad-Gītā*, after which there is an old lecture by Mrs. Besant, delivered in 1900 in Paris. The next and last article we take to be Mr. Leadbeater's 'What is the Theosophical Society?' The number contains two supplements.

Viestnik Teosofi (Russian), St. Petersburg, numbers from January to April, 1910. This magnificent journal, the best in point of execution in our movement, and the biggest after *The Theosophist*—containing on the average one hundred big pages—contains translations from the best Theosophical writers as well as original articles. Amongst the names of the contributors to its pages we find: Alba, Annie Besant, Dr. Steiner, M. Collins, Unkovsky, Solovyef, A. Dana, N. Gernet, E. Livschak, Dr. Pascal, B. Forsch, G. Sutcliffe, B. A. Danilov, T. Mandschiarli, K. Kudriavtzeff and others.

AMERICAN

The Theosophic Messenger, Chicago, March, April, 1910. Weller van Hook opens the March number with 'The White Lotus, A Masque' then follows 'A Letter from the President'. Next comes C. Jinarajadasa with an exceedingly well illustrated and be-diagrammed paper on 'First Principles of Theosophy'. Mr. Leadbeater's 'The Beginnings of the Sixth Root-Race' is continued. The April number opens with a poem by W. v. H. on 'The Harp of the Initiates'. C. Jinarajadasa writes 'Lives of the Initiates, IV. Shri Rāmānuja'. Helios' article on 'The Importance of the Realisation of Knowledge' is reprinted. Mr. Leadbeater answers various questions. The various general departments appear also in this number together with a number of smaller articles.

Revista Teosofica (Spanish), Havana, February, March, 1910. B. P. Wadia's 'Present Work for the Future' opens the February number; 'Co-operation' is a fragment by Dr. Weller van Hook. A. F. Gerling continues his 'Theosophical Notes' and treats of 'Matter and Force'. Dr. Franz Hartmann contributes 'The Dangers of Occultism'. In the March number we find the President's letter and the programme of Commandant Courmes' Universal League for the Diminution of Suffering. Consuelo Alvarez writes on 'The Five most Visible Stages of Human Evolution'. As a supplement each number brings eight pages of the translation of the Sanātana Dharma text-book.

La Verdad (Spanish), Buenos Aires, February, March, April, 1910. The numbers open with biographical notes and portraits of Lady Caithness, Duchesse de Pomar, of Camille Flammarion and of Cagliostro. Mrs. I. Cooper-Oakley's study on 'The Mysterious Count de S. Germain' runs through all three numbers and

is not yet finished. The Editor contributes 'Miscellaneous Notes', 'Bibliographical Notes,' A picture of the Sacred Tooth Temple at Kandy and a report on Mr. Roso de Luna's propagandistic activities in the Argentine Republic. Arthur Arnould's 'Fundamental Belief of Buddhism' is concluded. Two other notes on Mr. Roso de Luna's labors are signed N. N. and F. Diar Falp. The learned lecturer himself contributes an article on 'Theosophy and Modern Science' and one on 'Theosophy, Occultism and Spiritualism'.

Virya (Spanish), San José, Costa Rica, January and March, 1910. The numbers contain the following articles: 'Filia, Bulia y Némesis,' Manuel Treviño y Villa; 'Sketches: Pythagorean Music,' M. Roso de Luna; 'Lecture given at the inauguration of the Theosophical Library of the Arjuna Lodge at Barcelona' (unsigned); 'The Soul of Symbolism,' Tomas Povedano; and reports of Lectures given by Mr. Roso de Luna. There is a *feuilleton* at the end of the paper entitled 'A Premature Flight,' written and ably illustrated by Tomás Povedano.

Luz Astral (Spanish), Casablanca, Chili, numbers from December 1909 to February 1910. This half-monthly little paper, much akin in its nature to its French (younger) sister *Le Theosophe*, is as usual brimful with up-to-date, wide-awake short articles and paragraphs on Theosophy and forms as delightful reading as it does useful work.

AUSTRALIA

Theosophy in Australasia, Sydney, March, April, 1910. There are the usual departments in both numbers. 'The Star Apart,' by Wynyard Battye; 'Penny-in-the-slot Karma,' by Ernest Hawthorne; 'The Child Seer,' 'The Devil,' by Ernest Wood (Talks with Mr. Leadbeater); 'The Land of the Sphinx'; 'Hold on'; 'Practical Brotherhood,' by G. T. Dawson; 'The World Invisible,' by W. R. Ray; 'Karma, the Weaver,' by Hiercus, and 'Random Shots' by H. P. C. Armitage.

Theosophy in New Zealand, Auckland, March, April, 1910. The usual departments, and then there is the President's Letter, and articles on 'Physical Purity' by J. Giles; 'A Beautiful Indian Ceremony' by Catherine W. Christie; 'Studies in Astrology,' by Gamma; 'A Report of the recent Benares Convention,' by Miss Christie; 'A Scripture of Yoga' by Maitra; 'Living the Theosophic Life,' by L. E. Rhodes; 'Not our Work,' by C. Jinarajadasa, and a number of smaller paragraphs. Chitra contributes many letters 'For the Children'.

AFRICAN

The Seeker, Pietermaritzburg, February, March, 1910. This smart little magazine has duly replaced the defunct *South African Bulletin*. Its two first numbers promise well and contain paragraphs on 'Vairāgya,' 'Brotherhood,' 'Astrology,' and other topics. Some articles from Mrs. Besant and Mr. Leadbeater are reprinted and notes and news are given. Mr. W. E. Marsh, the Editor, deserves our best congratulations.

J. v. M.

THEOSOPHY IN MANY LANDS

ITALY

There is little of interest to report this month, but attention may usefully be drawn to the National Edition of the complete works of Galileo Galilei, which has cost some thirty years of labor and which now is to be issued in a number of volumes, containing all the great astronomer and scientist's principal teachings and writings. The King of Italy has interested himself in the work, and by his command it is to be widely distributed among the most famous libraries of the world. It is systematic of the general progress and culture in Italy that she is beginning to resuscitate the works of her most eminent and gifted sons. Thus a collection of Leonardo da Vinci's works is similarly being prepared for reissue; and shortly we may also expect Giuseppe Mazzini's writings to appear in a new and complete collection which, with the co-operation of Masonic bodies, the Italian Government is said to be preparing.

As every one knows, capital punishment, except under martial law, does not exist in Italy. France tried to abolish it recently but in vain; for very soon an increasing number of homicides led to the reappearance of the guillotine as a punitive and as a deterrent instrument. Italy has taken a definite step in the right direction with regard to this horrible instrument: for the guillotine used by the Papal Government up to the day when the entrance into Rome through Porta Pia shattered the temporal power of the Vatican, has been handed over as a relic, together with the executioners' red shirts and the dagger for the 'coup de grace', by the Minister of the Interior to the Museum of the Italian renaissance. The relegation of this murderous implement and its accessories to the showrooms of a Museum places it definitely in the category of the old and by-gone past, of things definitely done with. That very guillotine was last used, by decree of the Pope, for the patriots Morti and Tognetti, martyrs to their ideals and to their country's welfare. When it is realised that only forty-two years have passed since such things were possible, those who love Italy can realise that things have indeed changed for the better, and that there is promise in the future.

W. H. K.

GREAT BRITAIN

The Order of Service has reports of activities carried through during the past month. The Medical League for the Abolition

of Vivisection, Inoculation and Vaccination held a very successful public meeting, at which the following Resolution was passed unanimously: "That the widespread and increasing practice of inoculation in hospitals and other public institutions is disastrous to the public health and a bar to the progress of true medical Science." The resolution was supported by Dr. J. Stenson Hooker, Dr. Louise Appel, Dr. Hadwen, Sir James Thornton, Dr. Franz Hartmann, Dr. Billfinger, Dr. Kleinschrod, Mr. Leigh Hunt Wallace, Mr. Eustace Miles and Dr. Haughton. The following cutting from the *Daily Chronicle* is an interesting commentary upon the value of Serum-therapy: Twenty-five shillings a day for a fortnight was, according to the evidence of Dr. Sturdy at a City inquest yesterday, spent by St. Bartholomew's Hospital on serum for a man suffering from lock-jaw. The lock-jaw, said the doctor, yielded to the serum treatment and was cured, but the man was weakened by the disease, and died on Monday from general blood-poisoning. We are left to imagine the suffering of the unhappy patient during this atrocious process. It appears, to put the matter in a nutshell, that the serum killed the disease *and* the patient! He was a country farmer who met with an accident, and there is nothing to show that he was not quite healthy when the treatment was begun—but even an iron constitution could not stand twenty-five shillings worth of serum per day for a fortnight. The lay branch of the same League joined in a demonstration which was arranged to protest against the stealthy removal by the authorities of the celebrated Battersea Brown Dog—a monument erected to the memory of a poor dog who was done to death by Vivisectors.

From another quarter comes a book which is full of suggestive thoughts on the religious movement of the day—to wit *Christianity and the New Idealism*, by Dr. Rudolf Eucken, a respected German writer. After describing religion as the very mainspring of society, and sounding a note of warning as to the fate of those nations in which it has decayed, Dr. Eucken goes on to deal with the problems and perplexities of the day. He speaks of the attempts to "construct a religion out of concepts cunningly strung together. What is it but to attempt to make a real material body out of phantoms?" He contrasts this with the "creative effort which urges its sure way forward, the synthesis which embraces all men's lives and exercises an elemental compulsion upon them". He looks for the coming back of Religion into its central place in civilisation, through circumstances "which at length render intolerable the inaptitude of the Philistine's life, or through violent catastrophes of the social order, or through the advent of forceful and magnetic personalities, or perhaps in all three ways at once.....Manifestly our age is pregnant with great problems, problems which can be successfully solved only when our life is once again stirred powerfully from within... When we speak of the age's aspiration after a revived religion, we do not mean by this a simple return to the ancient forms of the Christian Faith. What the age must own for itself is an essentially

new form of Christianity, answering to that phase of the spiritual life to which the world's historical development has led us." Surely this is the work of a Master-Builder of Religion.

The vigorous Propaganda Tour with which the new Scottish National Society led off the long series of activities which we all so heartily wish it was a great success. Four towns, Kirkcaldy, Dundee, Aberdeen and Dunfermline, were selected as the field of operations and four lectures were given in each. The total attendance at these meetings was 1,696 persons, the average attendance was 53, the total collections amounted to over £20, and the literature sold to £15. Five study groups were formed and it is confidently anticipated that a Lodge will be formed in each place. This is no mushroom growth, for Scotland has been ripening for Theosophy slowly but surely for years and it is a joy to see a prophecy made by the President-Founder so well on the way to fulfilment. I gather that the magazine of the new Section will appear very shortly.

The work in Ireland appears to progress most favorably. A beginning has been made in Belfast, when Mr. Sanderson preached in the Progressive League Church on Theosophy. The church was crowded and many remained to ask questions. New Lodges have been formed in County Louth and County Wexford. The Dublin Lodge made trial of a plan to fill an evening when the Lecturer fails or the fount of inspiration runs dry for some reason; which has seldom been known to fail. Questions are written on slips of paper, folded and mixed in a hat and then drawn out. Each person present, after five minutes breathing-space for reflexion, has to give a reasoned answer to whatever question has been drawn. The result is described as a fine exercise in rapid arrangement of thought and extemporaneous expression and a delightful discussion.

From the West of England come good reports from the Secretary of that Federation. The new centres at Wimborne and Nailsworth are most promising. At Bath the General Secretary had a good and most appreciative audience for her lecture in the Guildhall, the chair being taken by the Rev. W. W. Campbell of the Scotch Presbyterian Church who introduced her very sympathetically; he is a good man, well-known locally and takes a leading part in most activities. At Bristol Mrs. Sharpe had an audience of about 150, and the Clifton Centre has been formed. Miss Codd, our travelling lecturer, also lectured in Bristol and at Plymouth on each occasion in a Church; at Bristol in the Daird Thomas Memorial Church, whose minister, the Rev. Donald Fraser, is a well-known contributor to the *Christian Commonwealth*. Our veteran propagandist, Mr. Hodgson Smith, also toured in the south-west of England and reports favorably.

In London the new course of Sunday evenings was opened by Mr. Wolfe-Murray who is making himself very popular by his clear and lively expositions of Theosophy. His subject was one of perennial interest, 'The Life after Death' and the

audience was too large for the Lecture Room. The report of the Bureau of Theosophical Activities shows what a surprising amount of work can be done with £150, if expended by a group of enthusiastic volunteer workers. It is to be hoped that funds will be forthcoming for another year's work in equal, if not greater, amount. It is cheering to see recognition of good work done by the T. S. in quarters where things Theosophical have been hitherto hopelessly taboo. In the *Spectator* of April 2nd, appeared an article on 'Problems of Indian Government'. The present educational system was broadly criticised and on the whole condemned: even in Government Schools the methods were apt to breed discontent and its attendant evil demon, sedition: "whereas," the writer proceeded, "in the few cases where educational activities have been established by voluntary agencies, loyalty instead of disloyalty is taught. Notably is this the case at the Muhammedan College at Aligarh, and at the Hindū College which Mrs. Besant has founded at Benares." This tribute to our President's work, coming from the *Spectator*, is good.

H. W.

IRELAND

When the President called at Dublin on her way home from America in October 1909, there was not a single Lodge in Ireland. However, for some years, a band of students of spiritual things had been gathered by Mr. and Mrs. Cousins, and after the President's visit two Lodges were duly constituted, one (the Irish Lodge) for scattered students through the country, the other (the Dublin Lodge) for the study circle whose members were all abstainers from animal food. A third Lodge (the Belfast Lodge) has now been formed, and two more are in course of formation. Five Lodges in a few months is a good record, and it is hoped that the necessary seven to form a National Society will be in order within a year from the President's visit, or at any rate before her next visit. Mr. J. H. Cousins will be pleased to hear from any one interested in Ireland, and Theosophists passing through Dublin will be cordially welcomed. His address is 35, Strand Road, Sandymount, Dublin.

X.

SOUTH AFRICA

We have now two Book Depôts, and a third is in course of formation: Capetown Theosophical Book Depôt, which Mr. Schmidt—a Hollander like myself—started, when I came here, and the sale here is increasing very rapidly; the Durban Book Depôt; Durban, being 2,000 miles from Capetown, Miss Knudsen of Johannesburg will start a Theosophical Book Depôt there. In these three depôts I hope we shall sell from about £150 to £200 worth of books yearly, with a tendency to growth. Three weeks ago I received a letter from Mrs. Taylor, a member

of the Australian Society, to come over to help her in Port Elizabeth. I changed my route and went over. Port Elizabeth is the third largest centre in South Africa. I was there for nine days; in that time I gave three public lectures and seven social meetings. I was staying at the home of the owner of the largest newspaper, and thus could give my lecture to the reporter, who made extracts at his ease, instead of a report in a hurry. The lectures were well attended, all expenses made were covered by voluntary contributions, and I had a long conversation with the Magistrate on Theosophy; I made him a present of *The Power of Thought* thanking him for taking the chair. I had one drawing-room meeting on Theosophy at the home of Mr. McIntosh, M. P. for Port Elizabeth. A few new members, and the starting of two study classes was the result. In Port Elizabeth everything went very well, indeed better than anywhere else, taking into consideration the short time I was there. Mrs. Taylor is coming to India for the next Convention, to represent the South African Section. She is a journalist and can make good use of her pen. On my return from Port Elizabeth, one study class of members interested in Theosophy which I had held at Mr. Chamberlain's home, presented me with a very nice little souvenir, thanking me for the six months' study class I had guided for them. This evening the Capetown Lodge, grown from 9 to 25 members, will have a friendly gathering to take leave of me, and to present me with a small souvenir in remembrance of my work here.

To-morrow I leave at 4 p.m. by the Intermediate *S. S. Dunluce*, and hope to arrive in Southampton on the 28th. Looking back, I have many things to be thankful for, and although the Theosophical movement is not large nor powerful, all the Lodges are working and are adding members to their rolls; about twelve new centres of study have been started, and there is a good understanding between the Lodges and the members. Next Easter the second Convention will be held at Johannesburg. Whilst in Port Elizabeth I had a thousand reprints of the article *The Meaning of Theosophy* distributed. *The South African Bulletin*, given up by Mr. Dijkman, has been restarted under the name of *The Seeker*, by Mr. Marsh, President of the Pietermaritzburg Lodge in Natal. I came here pretty well a stranger to the members, and am happy to say leave many personal friends behind me, and a general feeling of willingness to work and thankfulness to be able to help this glorious movement. I hope that Theosophy may be able to bring about a better feeling towards the Indians, for several are working for this, but the people that govern here have not the power of seeing the blessing of spiritual teaching which our Indian brothers may bring to the country, and they are not aware of the great distance between the native Kaffres and descendants of Hottentots, and the educated Hindūs; further there is a large contingent of coolies, of the race conquered by the Aryans, and the great error they make, in not giving them free education, will bring about the result that they will sink lower, and will become a trouble to the

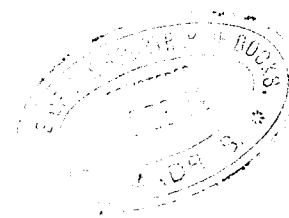
country which imported them simply for commercial profit. Now that on the 30th of May the Union will take effect, it is to be hoped that better influences may prevail in the Union Parliament. I do not know of a country where there is such a mixture of races and nationalities as here, chiefly brought together through the existence of extensive gold-fields and the hope of speedy wealth. May South Africa avert the danger of which you spoke in your opening address at the last Convention of the T. S. in Benares.

W. B. FRICKE

NETHERLANDS' INDIES' SUB-SECTION

I am happy to say that from our Sub-Section there is much good to be reported. It held its Congress—the third of its kind in this country—at Easter at Bandoeng, a modern town in the centre of the Isle of Java. The railway-company granted a reduction of 25 p.c. on the fares, thus recognising the Congress as a scientific gathering; the Freemasons gave their beautiful building, and over sixty members from all parts of Java were assembled. Our President, Captain Meuleman, stayed but for an hour in the town, being unfortunately suddenly recalled to his professional duties. Notwithstanding this, the Congress, which lasted for two and a half days, proved a great success. Many public and private lectures were given—for the first time by Indian members also—and Mrs. Godefroy (from Adyar) spoke about the great events which lie in the near future. There were public lectures for the Indian public in Javanese, Sundanese and Malay, of which the last, about "Tolerance and the Deeper Side of Islām," was specially appreciated. After the Congress was over, the members were received in the Chinese temple by the priest, an F. T. S. Afterwards this Chinese brother, who is a man of much mystic knowledge, visited some of our Lodges, asking the European members to go with him to the temples to preach Theosophy. The Sub-Section numbered at Easter 339 members, of whom 92 are Indians and 6 Chinese, but at the time of writing we have over 350. The Convention resolved to start a sub-sectional official paper, *Theosophy in Netherlands' India*, in Dutch and Malay, all Indian members receiving free also the *Perwartha Theosophy*, the Javanese monthly. The manager of the Theosophical Book-concern, though not a member of the Society, has started on his own account a very good Malay monthly, *Kabar Evolutie*, which is fast reaching a wide circulation. Just now Mrs. Godefroy is making a tour visiting all the Lodges of the Sub-Section.

A. G. V.



Vol. XXXI

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THE THEOSOPHIST

ON THE WATCH-TOWER

A World-Federation League has been formed in New York, with Mr. F. Milton Willis as Secretary, with the object of bringing about such a mutual understanding among the nations as may "lessen the occasions of war and diminish the constantly increasing burdens on all States of maintaining armies and navies beyond those required for the necessary internal policing of the several nations". It is proposed that the Congress of the U. S. A. shall take the lead by proposing a commission of five members, to be appointed by the President, and that this body shall approach the various Governments with the proposal that they shall establish an International Federation, "limited to the maintenance of peace through the establishment of a Court having power to determine by decree all controversies between nations". This Court will have an armed force at its disposal "to execute its decrees". All such efforts are working in the right direction, towards the day when a war for the settlement of an international dispute will be seen to be as brutal and as barbarous as the decision of a dispute between individuals by duel or fisticuffs. If a national Parliament would take the lead—and none could do it better than that of the United States—a great step forward would be taken.

Two significant statements appear in the papers. At Galveston, Texas, America, the people became so disgusted with their municipality, that they abolished it, and elected a Dictatorship of four or five men, with practically unlimited authority. This has worked so well that other towns have imitated Galveston, and municipalities are being swept away and replaced by "the best men" (aristoi)! The *Calcutta Statesman* remarks:

The advantage of the new method lies in the fact that by limiting the number of civic rulers to four or five, it is possible to select men of known integrity and public spirit, who stand out above their fellows, and can be trusted by the general body of citizens.

Good; democracy is feeling its way towards a better type of municipal government, electing a few of the best men and giving them power, instead of electing a crowd of ignorant nobodies. Along this line there is hope. It is interesting to remember that when the democracy of Republican Rome wanted anything *to be done*, it promptly elected a Dictator. The second significant fact is that a story is circulating that the German Emperor discussed with M. Pichon in London the advisability of forming a European Confederation. The story is, naturally, "officially denied," but that it should be set afloat is a sign of the times. It is worthy of note in this connexion that Mr. Roosevelt, speaking at Christiania—having been escorted to the National Theatre with the King and Queen of Norway by a guard of honor furnished by fifty-two municipal bodies—argued that a World-Federation for International Peace and Justice might be secured through the Hague Courts, and that the Great Powers should "form a League of Peace, not only to keep the peace among themselves, but to prevent, by force, if necessary, its being broken by others". "The ruler or statesman who should bring about such a combination, would have earned his place in history for all time, and his title to the gratitude of all mankind." Why should not Mr. Roosevelt be that Ruler? There is talk of his re-election to the Presidency of the American Republic, and it was lately remarked in

an American paper that if he were re-elected, it would be in order to invest him with the powers of a Dictator. Another paper records that when he visited the tombs of the Hapsburgs there was a thunderstorm, and "there is a tradition that it storms whenever 'a Caesar' visits these historic resting places". Another paper notes a pamphlet which, prophesies that Theodore Roosevelt will be nominated as President of the federated nations of the world at the Hague ten years hence. According to *The Madras Mail* "a London paper" states that "Mr. Roosevelt has been approached with a view to his accepting the Presidency of Europe in the event of the accomplishment of the Federation of that Continent, but, with his well-known common-sense, he has not yet given a definite consent". Are these straws, showing the trend of the current? They represent a feeling which may rapidly bring about the realisation of Mr. Leadbeater's picture in the March *Theosophist*.

* * *

The T. S. Order of Service has instituted an Anti-Vivisection League in New York, and it must be terribly needed, if the account reprinted in *The Anti-Vivisection Review* from the *Archives of Internal Medicine*, published by the American Medical Association, be true. The *New York Herald* of April 18th drew attention to the statement that Koch's tuberculin had been injected into 160 orphans in the S. Vincent's Home for Orphan Children in Philadelphia. The poison was sometimes inserted through the eyes, and this is said by the doctors who performed these fiendish experiments to have produced "a decidedly uncomfortable lesion, and it is not infrequently followed by severe inflammation of the eye, which not only produce great physical discomfort and require weeks of active treatment, but which may permanently affect the vision and even lead to its complete destruction" (*italics mine*). Dr. Hamill, one of the doctors concerned, says: "I do not care what the public thinks. I think the experiments were entirely justified." But is there no law in America to protect these helpless orphans?

"The little children lay in their beds moaning all night from the pain in their eyes." The doctors will say that they sacrifice these little ones to save others, and one is bound to admit that the arguments used to justify the torture of animals are equally valid for the torture of children. Yet it may be that fathers and mothers will rise in defence of these fatherless and motherless little ones, and will begin to recognise that the dens of torture of vivisectors are even worse than the similar dens of torture of the Inquisition familiars, the vivisectors of the Middle Ages. How long shall the cries of animals and children go up unheard? Surely a civilisation which permits such crimes is doomed and must vanish to make way for another.

Long ago it was declared that such cries, the cries of the weak, bringing no redress and awakening no earthly protector, caused the Rod of Divine Justice to fall on the oppressor. Appeal is now being made to the Great Protector, and a Circle, ringing the globe, has been started, every member of which, at 3. 30 p.m. (at his own place) on every Sunday, shall either utter one of the following prayers, or send out a current of concentrated thought or will-power for the Abolition of Vivisection. Thus will one strong thought roll round the world, as each place reaches the appointed hour. The projectors of this Circle particularly request "that no harsh thoughts against the vivisectors themselves" should intrude, and thus soil the stream of love and pity, "as to do so would be to work against the object of the Circle, and assist the powers of evil rather than of good". This is a timely warning, as a strong thought-force of anger might work much harm. For members who use prayer, the following forms are offered:

O Thou who hearest the cry of the little ones Thou hast made; grant us to realise that pain given to any living thing is pain to Thy Heart of Love. Amen.

O Thou, all-merciful and compassionate, whose life maintains the universe and all that is, who suffers in the suffering of both man and beast, be with us, strengthen and guide us in our efforts to reduce the pain that man too often

inflicts on the animals who share Thy life, Thy world, Thy love, with us. Give us, O Lord, love, wisdom, and power, that we may work well and wisely, "with strength to resist, patience to endure, and constancy to persevere".

Grant that we may hasten the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the Divine inheritance of both animals and men—shall rule on earth below as bliss reigns in Heaven above. Amen.

Father of all love, in whom we have our being; save we beseech Thee, Thy creatures, our little brothers, from their great suffering. Send the light of Thy wisdom into minds that are darkened, that they may see and understand the unity of all the life in Thy universe. And grant that our prayers and supplications, which we raise at one time to Thee, may hasten the day when all the living creatures that Thou hast made shall be delivered from the bondage of pain into the glorious liberty of Thy children. Hear us, O Lord, we beseech Thee, and save—in Thine own time and Thine own way. Amen.

The extension of the 'Golden Chain' among children would do much to train them in right feelings towards animals, and the promise of kindness repeated every morning works itself into the childish life. The habit of kindness, acquired in childhood, will be unconsciously carried on into maturity.

* * *

A correspondent writes:

At Negapatam there is a yogi in his samādhi in the eastern outer court of the big Mahādeva Temple of the place. He has been lying there in samādhi for the last ten or eleven months. I saw him the day before yesterday; no breathing or pulse could be detected. He has had no food all these months. I was greatly surprised to find that though the fact was well known in the town, no doctor or scientist has been curious enough as yet to investigate or publish the fact.

The case certainly deserves investigation, especially as so much fuss is made in the West over a fast of forty days.

* * *

Señor Roso de Luna, one of our Spanish members, has been visiting South America, and has won golden opinions by his knowledge and eloquence. He visited the Argentine Republic, Chili, Uruguay and Brazil, and has now returned to

Madrid. Such apostles are sorely needed in South America, and Spain can best supply them, thus paying part of the debt incurred by her past conquests.

* * *

Mr. F. T. Brooks has been working very hard, *more suo*, in Bengal, and is very much liked by the brilliant sons of that province. He has visited no less than fifteen places—among them Tamluk, Midnapur, Comilla, and Dacca, as well as towns of less importance—and has everywhere met with a warm welcome. He has been lecturing on his favorite subject, *The Bhagavad-Gītā*, and his expositions find great favor wherever he goes. He intends shortly to go to Poona—will have gone there, ere this appears—and Mr. Gokhale has invited him to make the ‘Servants of India’ his Headquarters. After the rains, he intends returning to Bengal.

* * *

Friends of Mr. M. U. Moore—and they are many—will be glad to read the following from the *Ceylon Independent*:

Mr. Moore, who arrived last week to assume the duties of Principal of the Ānanda College, will be accorded a public reception this afternoon at 5 o'clock at the Ānanda College Hall. Mr. Moore is a well-known educationalist and has been connected with more than one Examining Board of the Indian Universities, besides being Principal of a large College at Peshawar. He was specially sent out to Ceylon by Mrs. Annie Besant for the Ānanda College and already he has won golden opinions from his co-workers. The Buddhist public should be congratulated on the selection made by Mrs. Besant to fill up the important office of Principal of the Ānanda College, and to help the educational work in which the Buddhist Theosophical Society is engaged.

Mr. Moore's brilliant abilities and most lovable personality should ensure him the love of those among whom he has gone to work.

* * *

We quoted last month the words of Prof. Sylvain Lévi on the Adyar Library. Now we have M. Guerinot, the author of two standard works on Jainism, writing in the *Journal Asiatique* of the French Asiatic Society a very

appreciative note on the Adyar Library *Descriptive Catalogue*,* vol. i. M. Guerinot remarks that our Library is the richest in MSS. relative to the Upaniṣads, and notes its possession of the oldest known Upaniṣad, of which the original Samskr̥t text was supposed to have been lost. After praising the conception and execution of the *Catalogue*, Mr. Guerinot concludes: “It does honor to its author, and proves the priceless advantages secured to the Theosophical Society by the collaboration of Dr. Schröder.” For these the Society has to thank the President-Founder and Mr. Bertram Keightley.

* * *

Our readers may remember that in *The Theosophist* for March I noted the action of the Chorley Town Council in refusing to accept a copy of *The Ancient Wisdom* as a gift to their Town Library. The President, Secretary and Librarian of the Leeds Lodge have, in consequence, arranged with the leading bookseller in Chorley to show Theosophical books in his window, and also to show a card drawing attention to them. The above gentlemen have generously supplied him with £10 worth of literature, “on sale or return”. The Llanelly Library Committee, in South Wales, have also declined, by 3 votes to 2, to admit Theosophy into their Library. We may hope that their action also will arouse interest in Theosophy in their somewhat benighted town, which had probably not before heard of Theosophy, but will now be curious to know what has alarmed three members of their Library Committee.

* * *

I am interested to see, in Lieut. Gen. Sir R. S. S. Baden-Powell's book, entitled *Scouting for Boys*, that the ‘Scout Law,’ which every Scout promises to obey, has a clause, italicised, that “he must try his best to do a good turn to somebody every day”. And the ‘good turn’ is explained as being a service to some one, for which no remuneration is given. We have a similar clause in our

Sons of India pledge, to do 'an act of service' every day, and that has always been defined exactly as the 'good turn' is defined above. The moral effect on a boy's mind of such a promise is incalculable; it makes him alert in the helping of others, ready to take any opportunity of doing a kindness. A lad who is thus trained to quick seeing and acting will be likely, from time to time, to have the opportunity of doing some great act of service. The Hereditary Grand Duke Nicholas of Oldenburg, who is only a boy of twelve, was standing lately on the pier, as his aunt, the Grand Duchess Marie of Mecklenburg, stepping into a boat, capsized it, and fell into deep water. She sank; but the brave little lad plunged immediately in, caught hold of her, and, though not strong enough to land her, held her till rescue came. The Grand Duke of Mecklenburg-Schwerin has bestowed the Duchy medal for saving life on the gallant boy, who showed the courage and promptitude of a man on this occasion. Such opportunities come to boys who try to perform kind acts day by day, and they are ready to grasp them.

* * *

The *Amrita Bazar Patrika* publishes an interesting letter that appeared in *Light*, from Miss E. K. Bates, one of Mr. Stead's co-adjutors. Miss Bates was much upset by the news of the late King's death, but was cheered by a communication from a friend on the other side, who said:

He will have tenfold the influence, freed from the disadvantages of his position. In spite of his brilliant international work, when it came to his own country's crisis his hands were tied by the very fact of his being the Sovereign. . . . The removal of England's best statesman frees his hands as they could never have been freed during his earthly life. . . . A blessing in disguise—and you will all see this shortly.

It is well that the nation should be reminded of the fact that the dead are truly living, and that their interest in earth's affairs often remains when they have passed into the astral world. When a great King leaves his realm at a critical moment, in the midst of business in which he was profoundly interested, he remains at hand, and seeks still to

influence and to guide; and the Peacemaker will surely not leave the Empire unaided during the perilous times which lie ahead. Something of the Father will work in and through the Son, and King Edward will be able, outside this, to influence some of those who hold the reins of power more strongly than he could do while fettered by all the restrictions which, unfortunately, hedge in the Royal Power in England. He has at least forced on the attention of the English people—mayhap, to the benefit of his Son—the absurdity of the modern travesty of the Constitution, which gives power into the hands of an Asquith and withholds it from an Edward VII. It is by no law of England that her King is shut out from presiding over the Council of his Ministers, but only by the ignorance of the English language which distinguished George I. Loyal subjects would rejoice if George V. undid the results of his ancestor's incompetence, and made the Throne of England worthy of the acceptance of a Great Soul.

* * *

Dr. Spensley, the writer of the delightful Egyptian articles of which the second appears in our present issue, sends a confirmation of the theory he expressed in *The Theosophist* (p. 876) of the possible relation of Amoun to Aum, at least among certain Egyptian esotericists. He says: "In the Demotic Magical Papyrus of London and Leiden, ed. F. Ll. Griffith, vol. ii. (Hand-copy of text), Irevell & Co., London, 1905, a Coptic commentator has added the word Om as a gloss to the following passage: (Griffith's transl:) 'Great is thy name, Heir is thy name, Excellent is thy name, Hidden (Imn) is thy name. Mighty One of the Gods is thy name, 'He whose name is hidden (Imn=amn) from all the Gods' is thy name Om," etc. Dr. Spensley sends a copy of the original hieroglyphics, which I am, unfortunately, unable to reproduce.

* * *

Dr. Appel—who is known to many of our readers by her interesting scientific articles, and by her good

work against modern medical superstitions—has opened a Theosophical Lending Library and Reading-Room in Woerishofen, Bavaria; the address is Neubau Sanitas, 180, Eichwaldstrasse. Woerishofen is a health-resort, amid fields and forests, and many who go there for physical health may now find also health mental and spiritual. Dr. Kleinschrod—as ardent advocate of the prevention of disease, and of the treatment of it, when it occurs, along lines which seek to restore the equilibrium which is health rather than to attack separately the disease which has temporarily disturbed it—is a friend of Dr. Appel, who is herself practising on these lines, and has translated into English one of Dr. Kleinschrod's works. Dr. Appel will probably meet with much opposition from the Jesuits, who dominate the place, so all our readers should send her a thought of good-will.

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The June number of the *C. H. C. Magazine* is quite a royal number, and contains four most well-written and interesting articles on the Emperor Edward VII., The Empress Alexandra, the Emperor George V., and the Empress Mary. They are full of the personal details which warm the heart and inspire the imagination, and as they carry their message of love and loyalty over India, they will awaken a strong response in many an Indian heart. The number is quite worth the modest annual subscription of one rupee.

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Mr. Leadbeater's forthcoming volume, entitled *Adyar Talks*, should have a very large circulation. Its publication is immediately due to the urgent request of our Vice-President, Sir S. Subrahmanya Iyer, who had taken so much delight in the evening meetings occupied by the talks, that he wished to share it with a large circle. A mass of information is given on many little-known matters, and the book is likely to prove one of the most valuable of Mr. Leadbeater's contributions to Theosophical literature.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 1120.)

How to explain this belief?

To what circumstances ascribe the curious fact that the semi-savage tribes of the Nilgiri who have never heard anything about Russian witches possess exactly the same magical legends and code. They make use of the same herbs in the same concoctions, and so on. Again, we find the same 'superstitions' (alike in the spirit and in the letter) amongst the English, French, German, Italian, Spanish and Russian nations. The Latin races join hands with the Slavonian, the Aryan races with the Turanian and Semitic, in their common belief throughout all ages in magic and clairvoyance, in good and in evil spirits.² When designating these forms of belief as 'identical' I use the word in its literal not in its relative meaning. We have not to deal here simply with a belief or a 'superstition' but rather with a different offshoot from one universal tree of knowledge, all of them obeying the same laws and formulæ and showing the same effects in their practical application.

¹ Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. Ed.

² With the publication of Layard's standard work on *Nineveh and Babylon* new light has been thrown on the book of Enoch and on the universality of the science called 'magic,' which formed part of the religion of all the peoples of antiquity. On vases, jugs and other vessels, made of terracotta, found in the ruins of Babylon and Nineveh, inscriptions have been deciphered which contain conjurations, descriptions of talismans against

CHAPTER VI

Useful jungle-fever.—A case of modern sorcery under the name of 'Huka-Mella'.—The sorcery of official science.—What difference is there between a hypnotiser and a sorcerer?—A case in Paris and one in Ootacamund.

*Nam tua res agitur paries dum
proximus ardet. VIRGIL.*

As a matter of fact British-Indian officials as well as the sceptics amongst Europeans scorn to consider seriously the strange faculties of the Todas and the Mala-Kurumbas which Dr. Carpenter would label as 'Psychic'. These faculties do not exist for them. They cautiously pass over suspicious cases in silence, and whenever this is impossible they attribute the mysterious death of the victim to jungle-fever¹ if he is a European, and to an accidental rupture of the spleen if he is an Indian.

We have already had the opportunity of mentioning this organ, which behaves in such an extraordinary way from Darjeeling to Cape Comorin. In Europe science has not yet succeeded in establishing its functions satisfactorily, but in India the British official has done so. In all suspicious cases of sudden deaths—specially those happening in brawls in which a Briton remains victor—he makes the spleen play

sorcery, evil spirits, boils, the evil eye and sudden death. Even the names of the spirits are given. In the original text these inscriptions are composed in the Chaldean language with a fair mixture of old Hebraic words. They are written in an alphabet common to the Syriac, Palmyrian and old Phœnician dialects. Amongst other words we find one used not only in ancient magic but now-a-days even in the Christian church: the word 'Hallelujah'. All conjurations begin and end with this word. Archbishop Richard Lawrence, who translated the book of Enoch from the Ethiopian manuscript in the Bodleian Library, says in this connexion:

"Owing to the vicissitudes of language the word used by ancient pagan conjurers has found its way into our holy Christian Church." We might add to this remark that it is not so very strange that this word, which the Jews probably picked up from the Babylonians during their captivity, has been handed on by them to the Christians. What is strange is the fact that the same conjurations used by the Chaldean are also used by Russian witches, Red-Indian sorcerers, Peruvian magicians and last, not least, by the Todas and Kurumbas of the Nilgiri. I have often heard the Mala-Kurumba use the word "Hallelu, Hallelu!" in their incantations.

¹A patient suffering from this kind of fever is on his legs to the very last moment. He dies standing, so to speak. The patient is consumed by an unquenchable thirst.

the same universal rôle as does in France *le grand boyau hystérique* in the phenomena of clairvoyance. In this way these two organs render eminent services to mankind by solving easily and promptly the most difficult problems of the French savants and the Anglo-Indian judges. No wonder that the physicians of the Nilgiri excited Mrs. Morgan's wrath by their eternal diagnosis of jungle-fever in all such mysterious cases.

The following incident which happened a short time ago in Golaghat (Assam) will show to what extent the judges disregard truth, and how easily a man may come into jail if only he is an Indian. Of course we have also to do in this instance with a case of sorcery.¹

A Brâhmana was robbed. Despite all efforts he could neither detect the thief nor recover his stolen property. He therefore resolved to have recourse to some magic contrivance known in Assam as 'Huka-Mella,' or the running stick.² He sent for a famous conjurer of the name of Mahidar. The man came. The first thing he did was to cut a bamboo rod in the Brâhmana's garden; he then placed himself on the threshold of the house waiting for someone to pass. After a while a clerk in the Commissioner's office chanced to pass that way. The sorcerer called the young man, whose name was Rochpar, and having explained matters, asked him if he would be willing to help the Brâhmana to regain his stolen property. Rochpar consented and took the stick which the sorcerer gave him after having muttered some conjurations over it. But scarcely had he touched it than he was compelled to run by a strange force. He screamed that the stick seemed to have grown into the flesh of his hand and was dragging him along. Naturally the Brâhmana and a great crowd of people followed the clerk, eager to see what would happen. Arrived at a small tank, Rochpar pushed the stick into the middle of the shallow water and said: "Dig here!"

¹See *Assam News* of May 29th, 1884.

²In Southern Germany we meet with the belief that a master sorcerer can send after a thief a stick which will thrash him until he restores the stolen property. Compare the story "Stick out of the Sack" in Grimm's *Fairy Tales*—(note of German translator).

The water was let off and part of the stolen property dug out of the mud. Pleased with this success, the Brāhmaṇa now wanted the rest of his belongings found in the same way. The sorcerer therefore muttered fresh incantations over the stick, which he then again handed to Rochpar. The same result followed. The clerk felt himself compelled to run, dragged onwards by the stick in his hand. This time he took another direction and stopped after a while under a tree near the Brāhmaṇa's house. "Dig here!" he said. It was done accordingly and the remainder of the stolen property was found. Displeased with this easy manner of recovering lost goods, whereby nothing remained for them to do, the police arrested Rochpar, accusing him of the theft. The mere suspicion sufficed to send him to prison. A few days later he was summoned before the stern judge Tryborn. Naturally he denied the charge. He publicly stated the real facts of the case: how he chanced to pass before the house of a Brāhmaṇa, not known to him personally; how he consented to try the experiment, although he did not believe in its success. He then added very sensibly that if he were the thief he would certainly have avoided that street, and not have been ready to search for the stolen property. He further mentioned that he lost consciousness both times he took the stick in his hand, and that it was not he who had carried the stick, but rather the stick which had carried and dragged him along. Although there was no prosecutor except the public attorney: although all persons who witnessed the Huka-Mella bore testimony in his favor; although his superior himself vouched for his honesty; Rochpar was sentenced to a year and three months' imprisonment. He appealed to the High-Court. But his new judge confirmed the sentence, for the wise reason that if Rochpar had found the stolen things without a moment's hesitation, it proved that he knew where they were, and consequently he must be either the thief or the receiver.

The career of the unfortunate youth was ruined for ever, but materialism triumphed.

Needless to say that we believe neither in bewitched sticks nor in sorcery, as it manifests itself in India in

general and in the Blue Mountains in particular. But we do believe in magnetic force, in clairvoyance and somnambulism, and accordingly we object to a judge steadily denying the possibility of cases called by magnetisers "*états lucides*" (states of lucidity)¹ during which the will of the subject is entirely in abeyance. Certainly India is the only country in which an offence not proved is punished with a year and more of imprisonment. I do not think I am mistaken, if I maintain that these semi-savage Kurumbas possess a whole arsenal full of this 'psychic force,' while our learned hypnotisers in the Salpêtrière own at best a grain or two of it and our magnetisers perhaps some four or five. The same applies to the Tōḍas, who have remained to this day in possession of this knowledge, acquired in hoary antiquity by their forefathers.

But we have not to deal here with the problem if these two tribes possess such a force or not. So many impartial people bear witness to the fact that they are indeed endowed with this "bewildering psychic faculty," as General Morgan puts it, that it is difficult if not impossible to deny it. For us who live in India, this question has been decided long ago. It now only remains to investigate the difference which exists—apart from the obvious one—between the two opposed forces of the Tōḍas and the Mala-Kurumbas. When this question has been answered, to some extent at least, we shall have to make our choice between the two horns of the dilemma and explain the force accordingly. Either we must then believe in sorcery, or in that which modern science itself now begins gradually to admit.

Amongst the information which we have gathered about the Tōḍas and the Kurumbas there are many individual cases in which that which we call mesmerism, and of late hypnotism, shows itself unmistakably. The Tōḍas cured their

¹ I am the more fully convinced of the innocence of Rochpar as I have come to know this kind of sorcery myself. My brooch and gold watch having been stolen, they were found on the very same day by a girl of five years old to whose hand a fakir had tied such a stick. The child was used for this purpose all over the country. The fakir or Bawā (father) did not accept a remuneration for his service.

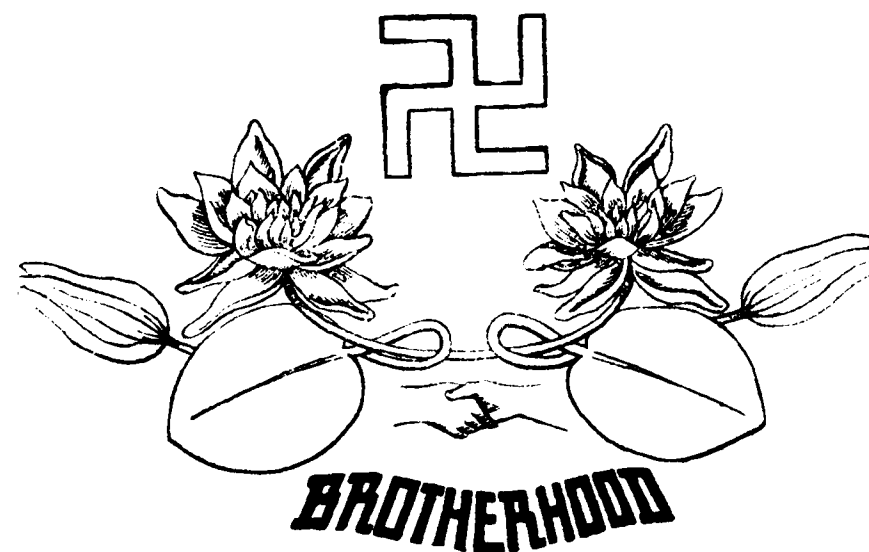
patients as did Hippocrates and the ancient Egyptian hierophants. They allowed the influence of the sun to act upon them and they further increased the electrical effects of his rays by making magnetic passes over the invalid's body, *i.e.*, by applying animal magnetism. The Kurumbas on the contrary adopt for their conjurations the methods of the witches of Thessaly, as far as we read about them in the Classics. They make use of the moon and her rays, which are distinctly inimical at certain times of the year. They brew concoctions of herbs and blood, and they possess the power to bewitch a selected victim by their mere looks. But perhaps this latter faculty is innate in them as it is in snakes. The hypnotiser does the same. The difference between a hypnotiser and a Mala-Kurumba is not very great. The one gives mental orders to his subject, and forces a decent girl to commit indecencies in word and deed at his public demonstrations,¹ the other takes hold of the will-power of a guileless Badaga and constrains him to steal and do other offences "as in a state of unconsciousness and numbness".² It is a difference in degree only, not in kind.

The Frenchman will want two more centuries at least before he reaches the level of the Kurumba in the art of influencing by thought a human organism weaker than himself. It required many centuries for mankind to develop the canon of architecture. But the mole did not study at universities, nor did the beaver understand the constructions of his dams which have served as models to humanity. Many stones of mediæval monuments were used in later times to pave Italian streets, but the Cyclopean walls stand unshaken unto this very day.

(To be continued)

¹ I have myself seen this done in Paris and a relative of mine who visited the Salpêtrière was indignant when she witnessed the scandalous proceedings of two of Dr. Charcot's pupils in connexion with a helpless girl-patient.

² "As though under the influence of trance or of full intoxication," say the minutes of a trial which took place in Kotagiri when a Badaga was charged with theft. He brought forward the above-mentioned facts for his



EDUCATION IN THE LIGHT OF THEOSOPHY

THE fundamental teachings of Theosophy so alter our views of the Child, that a very revolution is wrought by them in the relations of the child and his elders. Formerly we regarded him either as a soul fresh from the hands of God, clad in a body furnished by his parents; or as an intelligence dependent on the brain and nervous organisation built up by the laws of heredity working through countless generations in the past. Some thought that the child's mind was a blank page on which his environment wrote his character, so that everything depended on the influences brought to bear on him from outside; others, that he brought his mental and emotional qualities with him through heredity, and could only be slightly modified from outside, since "nature was stronger than nurture". From every point of view, he was practically a new being, a new consciousness, to be trained, disciplined, guided, ordered, by his elders, a creature without experience,

living in a world new to him, which he entered for the first time.

Theosophy has placed before us a conception of the Child as an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past, with a receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied, to be understood, before he can be effectively helped. His body, truly, is young and not yet well under his control, a scarce-broken animal; but he himself may be older than his parents and his teachers, may be wiser than his elders. To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body gives a right to order and to dominate, he tries to discover through the young body the features of the indwelling owner, and to understand what the Ruler Immortal is seeking to achieve in his new kingdom of the flesh. He endeavors to aid the indwelling Ruler, not to usurp his throne, to be an advisor, a councillor, not a master. He ever remembers that each Ego has his own path, his own method, and he treats him with a tender reverence—tender, because of the youth and weakness of the body; reverence, because of the sacredness of the Individual, on whose empire none should encroach.

Further the Theosophist knows that the new bodies which clothe the ancient and eternal Spirit, while representing the results of his embodied past, may be immensely modified by the influences which play upon them in the present. The astral body contains germs of good and evil emotions, the seeds sown by the experiences of previous lives; these are germs, not fully developed qualities, and they may be nourished or atrophied by the influences

which play upon them; an Ego who possesses an astral body with germs of violent temper or of deceit, may be helped by the peacefulness and honesty of his parents, and these germs, played upon by their opposites, may be nearly starved out of existence; one who has an astral body in which are germs of generosity and benevolence, may have these fostered into strength by the play upon them of similar virtues in his elders. So also the mental body possesses the germs of mental faculties, and these may be similarly nurtured or stunted. In the Ego are the qualities or the deficiencies, and in his permanent atoms the material potentialities for the bodies; the building up, the modifying, of the astral and mental bodies during childhood and youth is—save in most exceptional cases—largely dependent on the influences which surround him; here comes in the powerful karma of environment generated in his past, and the heavy responsibilities of his elders; his whole future in this birth being largely determined by the influences which play upon him during his early years.

Knowing all this, the Theosophical parents will welcome the incoming Ego, clothed in his new material garments, as a sacred and responsible charge entrusted to their hands; they will realise that his young and plastic bodies are largely dependent upon them for their future utility; just as they sedulously feed and tend the physical body, and train it with scrupulous care, developing its muscles with thoughtfully adapted and graduated exercises, its senses with encouragement to observe, its nerves with generally healthy conditions and watchful protection against all jar, strain and shock; so will they see to it that only high and pure emotions, only noble and lofty thoughts, are allowed to play on the germs in the astral and mental bodies, during this formative period of far-reaching importance. They will remember that any undesirable vibration in their own astral and mental bodies will at once be reproduced in that of the child, and hence will realise that it is not enough to guard their words, expressions and gestures; they must also neither feel nor think unworthily. Further, they must sedulously watch over and protect the

child from all coarsening and vulgarising influences as well as from those which are directly evil, and must keep away from him all undesirable company, both old and young.

These are the obvious first conditions with which the Theosophical parents must surround their child. In a sense they are protective and negative. Let us see next what should be the educative and positive surroundings in the home. There are many things that are not always thought of, but which are very desirable and within the reach of most.

The home, and especially the room of the child, should be made as beautiful as possible. Beauty is far more a question of refined taste than of wealth, and simplicity and appropriateness play a greater part in it than complexity and monetary value. The living-rooms should have little furniture, but what there is should be useful and good of its kind; walls of a single color, with, if practicable, a well-drawn and colored frieze and dado; a single really beautiful object—whether well-shaped vase or print of a noble picture—on which the eye may rest and feel its inspiration; in a cold country, a little well-chosen drapery and some carpet-mats; a few sprays of flowers—not a closely packed bouquet; the necessary chairs, tables and couches, well-shaped and graceful, enough for use and comfort without crowding the available space; such a room will bring out the sense of beauty in the child, and train and refine its taste. All utensils used in the household should be beautiful and adapted to their end; metal, earthenware, should be chosen for burnish and color, and the vessels should be well-shaped and exquisitely kept. What the Greek and Egyptian peasant did in the past, what the Indian peasant does to-day, cannot be beyond the power of the western middle and manual labor classes. It must be realised that Beauty is an essential condition of a human life, and that what Nature does for the animal and the savage, civilised man must do for himself. And let parents remember that the best they have should be given to the child, for his surroundings are shaping the instruments he must use through

his whole life in this and the two worlds connected with it. If there is a nursery, it must not be hung with cheap and gaudy daubs, the refuse of the family art-possession, "good enough for the children"; a few good prints or well-colored pictures, portraits or statuettes of the truly great, whose stories may be told in the gloaming to the little ones; pictures of noble deeds, to be also glowingly depicted in inspiring words; these will imprint on the young brain memories that will never pass away, will vivify the germs of noble emotions, of high thoughts and aspirations.

It ought to be, but unhappily is not, needless to say that the whole atmosphere surrounding the child should be full of warm love and tenderness. All good things grow, all evil things wither, in an atmosphere of love. If the babe is born into love, is cradled in love, if the child is nurtured in love, the youth will be gentle, obedient, trustful. If punishment were unknown in the home, it would never be 'needed' in the school. Sharp words, rebukes, hasty blame—these errors of parents evoke and evolve faults in the child. Win a child's trust and love—and these the parents will have by nature if they have done nothing to repel them—and you can do anything with him. Only love is fit to educate, fit to be trusted with the frail bodies in which the Ego is to spend this life. How yearningly the Ego seeks the help of the elders for these bodies of his, that help which they so sorely require, and which he can, in the early years, do so little to supply. How bitter his disappointment when they are injured and stunted, physically, emotionally and mentally.

Love only will give the comprehension which is as the bread of life for the child. His dawning fancies, his gropings out into the new world, his confusion between physical and astral impressions, his puzzles over the reports of his untrained senses, his sense of the pressure of a huge unknown on his frail and little body, the incomprehensible comings and goings of the apparently irresponsible giants around him—all these life-enigmas environ him, a

stranger in a strange land. Surely these little ones have a right to the tenderest compassion, while they feel their way through the first stages of the new earth-life, and try to shape themselves to expression in their new surroundings.

The child should be *studied*: his elders should seek to know his strong points and his weaknesses, to find out the aim and purpose of the Ego in this new stage of his pilgrimage. He therefore should not be coerced, save where restraint is necessary to prevent him from ignorantly injuring his bodies, but should be encouraged to express himself freely in order that he may be studied and understood. A child who is constantly repressed ever wears a mask, and hides himself away from his elders, who are left to blunder on, unconscious of his real nature. Half the remarks addressed to many children by well-meaning parents form a string of "Don't's", unreasoning and unnecessary. Obedience is enforced to the will of the parents, instead of to principles vital for the child's well-being, of which the parent is the temporary mouth-piece; the duty and necessity of obedience to *law*, speaking through the person entrusted with its enunciation, this is of immeasurable importance; it lays the foundation of religious, moral, and civic righteousness. But arbitrary authority enforced by superior size and strength, subjection to the irresponsible whims and fancies of the parent, with no reason vouchsafed but: "Because I tell you so"—these destroy in the young mind the invaluable respect for lawful authority, which is nurtured and strengthened by the former method.

The study of the child should help the parents to a general idea of future vocation and therefore of the education which should prepare him for it. They should study his faculties, his tastes, his temperaments, with painstaking assiduity. They should utilise the knowledge which can be placed at their disposal by a well-equipped astrologer, who can indicate for them the broad outlines of character and the general trend of

the life. This study should enable them to reach a decision, on which the child himself can be consulted ere specialisation be carried far.

The education given in the home should include the basic truths of religion in their simplest form: the One Life, Reincarnation, Karma, the Three Worlds and their Inhabitants; on these moral lessons should be based, and given in the form of stories of great men and women, of those who showed the virtues that the child should emulate, with short pithy sentences from the World-Scriptures, thus storing the memory with valuable material. These basic truths should be taken for granted, implied constantly rather than taught didactically. Good manners should be carefully taught—politeness to inferiors and equals, respect and deference to superiors; the lesson should be enforced by good manners in the elders, for a child treated with politeness will himself instinctively become polite. Good physical habits of extreme cleanliness and order should be impressed on the child, and proper breathing should be taught; sanitary duties should be attended to on rising, and after the morning bath a few minutes should be given to breathing practice. Then should come the daily worship, including a versicle on the One Life, thanks to ancestors, to the workers who supply daily needs, to the animals who serve us, with the repetition of such a promise as that of 'The Golden Chain'. Then some simple physical exercises, without apparatus preferably, for the strengthening of the muscles. The morning meal of milk, bread and fruit should follow, though a delicate child might have a cup of milk after the bath and breathing exercises.

The home education for the first seven years of life should, after the day begun as above described, put no strain on the child's intelligence; he should be as much as possible in the open air, should learn to observe the habits of plants, insects, birds and beasts, should be encouraged to garden, to play with animals, his lessons should be very short and conversational, mostly on objects and pictures, and should include

learning by heart terse sentences and brief poems. Carefully graduated physical exercises and games to strengthen and supple the body, and to render it graceful, should alternate with easy-going lessons. These years are those in which must be laid the foundation of strong, beautiful and healthy maturity. The food should be simple and nourishing—milk, cereals, fruits, sweets, all that builds up and does not stimulate; no meat, onions, or other coarse foodstuffs, should be allowed to come near the child.

This period of the child's life is one in which fancy and imagination are in full play, and should be encouraged, not checked. The 'making-believe' of the child is fruitful for himself and instructive for his elders who are seeking to understand him. As Dr. Steiner wisely remarked, the mechanical and perfected toys of the present day are not as educative for the child as the rougher toy which is a mere symbol, which he clothes with his imagination. The toy helps him to 'make-believe,' and that is its real value; he day-dreams it into life and reality. Fairy-tales should be told to him, till he can read them for himself; all things should live to him—as indeed they do, if his elders will leave him alone and not batter his airy castles into rubbish; the light of the other worlds is not yet darkened to him; leave him to joy in them while he can.

From the seventh anniversary of birth, more serious study should begin, but, if rightly arranged and given, it will be a joy, not a burden, to the child. Even if he is later to go to school, it would be well to keep him, if possible, for at least another two or three years in the home; he will have picked up reading during the previous years; writing, after learning the form of the letters, is best practised by copying slowly and neatly passages chosen for beauty and simplicity, learning together in this way writing, spelling and style. As writing becomes more easy to him, he can write without book on one day as much as he can remember of what he copied the day before. This may

alternate with letters, written by himself, in which he should describe a walk, with all he saw in it, a game, a household event, anything which has aroused his interest. History, taught in stories; geography, taught in travels and puzzle-maps; arithmetic, taught in every-day household affairs; these will all be a delight, if rightly taught. But the teacher must love the pupil, must be patient, tender, mindful of childish ways, never harsh, never provoked into hasty words, ruling by love and gentle persuasion, *never by force*. It is a poor, mean and unchivalrous thing for a large and strong body to take advantage of its physical superiority to terrorise over and inflict suffering on the small weak body of a child. Moreover, for one human being to inflict pain on another, with the object of causing pain is criminal; it is wrong in principle, as being a breach of the law of harmlessness (ahimsa); and good people, who do this, are hypnotised by long and evil custom into moral blindness in this respect. The child who is punished by violence is morally injured, as well as physically hurt and frightened. He is taught that the infliction of pain on another is the proper way of showing displeasure with one weaker than himself, and he becomes a bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing, and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth, in a child, grows out of lack of understanding or out of fear, and punishment bewilders in the first place, and increases fear in the second. A child's faults for the most part can be cured by the opposite virtues in his elders, and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestioningly, should treat him honorably, and as being himself an honorable person. If he does wrong, the wrong should be explained to him carefully the first time without blaming him: "I am sure you will not do it again, now you understand." If it be repeated, it should be met with an expression of

surprise, of sorrow, of renewed hope. A child's self-respect must never be outraged; even if he lies, he must be trusted over and over again till he becomes truthful: "You must be making a mistake; you would not tell me a lie when you know I take your word."

Cooking and household and garden work should form part of the education of the child from seven to fourteen; he should learn household carpentry, to drive in a nail (without spoiling the wall), to tie various knots, to make neat and well-secured parcels, to use his fingers deftly and skilfully. He should learn to help, to serve, to find joy in helping—as a child naturally does.

If his parents can afford to have him taught at home, or if a group of families could combine for home-lessons, up to the age of fourteen, this would be better than sending the child away to school. Boys and girls could all learn and play together in such a circle of homes, and would be all the better for the home-influences constantly round them. During these seven years the child should learn to swim, to row, to cycle, to ride, to run, to leap, to play cricket, hockey, tennis. To his reading, writing, arithmetic, history, geography—taught as above said—he may, from about eleven onwards, add some simple scientific study, in a practical form, in which he can perform some simple experiments, learning from these, as he can learn from nothing else, the inviolability of natural law. During the later part of this second period of seven years, the future vocation of the child should be definitely settled, due weight being given to his own ideas, which he should be encouraged to express freely, so that from fourteen onwards he may specialise along definite lines and prepare himself for his work in the world.

ANNIE BESANT

(To be concluded.)

THE HARVEST

IT is difficult for us who are just beginning to try to think of ourselves as Egos reincarnating in bodies, and not as dying personalities, to live truly in the Eternal, and to take those views of the progress of man's evolution through the æonian march of the sun about the zodiac which are of the essence of our philosophy.

At the beginning of our world-period, time passed with infinite lagging, as suited the evolution of the elemental essence gaining the experiences of mineral life. Then came the vegetable and animal periods, characterised by only less slowness.

Even the progress of life in the Atlantean period, during which flourished the third and fourth Root-Races, was extremely tedious from one view-point, occupying many hundreds of thousands of years.

But now we are told the beginnings of the sixth sub-race are already made in America; indeed that much has already been done for it. And it will be but half a dozen centuries until the sixth Root-Race shall have taken origin in the western part of this country, and Mr. Leadbeater is now telling the story of its beginnings.

From a comparison of these developmental periods we may easily see that the world-period is quickening its pace. The progress of evolution under the favorable conditions now presented will be extremely rapid. Indeed if all nations are in eight centuries to be so far civilised, that there are to be but a few remote countries like Greenland and Kamschatka whose inhabitants need the aid of the thought-action of the California community, we may well understand how the world will soon be so far improved as a home for man that there will be no appro-

priate places for savages, nomadic tribes, or even half civilised nations. These younger souls will be provided with suitable conditions upon the planet next in the Round, Mercury.

The wonder and glory of the opportunity which is ours we may scarcely realise, nor may we for a moment appreciate through what difficulties our Masters have passed in preparing for us, and those still younger, a way for our easier treading. Think what it must have meant ceaselessly to labor during those dark millennia that have just passed, in part of which only a certain knowledge of the meaning of the plan of the Logos made possible a calm existence for the Watchers. In this period we were, for the most part, not in incarnation or were not concerned with Occultism. They, our great Teachers, were waiting, watching, taking advantage of all opportunities to lead men into those ways nearest the line of God's upward-trending forces. And we were given comparatively easy lessons, or were cared for in the heaven worlds. Even the coming of the great Messiah did not suffice so to reduce the evil karma of mankind that the Dark Ages could be avoided—ages in which not only spiritual enlightenment, but even education and civil culture, almost failed mankind. Imagine with what patient tenderness They have planned for each of us. "This one will surely bear this small burden. That one cannot fail to do that piece of work if we encourage him always, speaking to him in his heart. We will send the strongest ones first to break the way, and make all easier for them. And ways of retreat will be provided for them if they fail, so that they may try again in other lives."

We, Their children, may feel that we have the easiest of opportunities, that the difficulties in which we are placed are no greater than we can bear, if we patiently try with all our force to overcome them. When we come to a full knowledge of all that has been done, we shall see with joy and gratitude how generously and sweetly They have arranged all for us, that we may at last in no distant day stand free, as developed men, by Their side, sharing, with full knowledge of Their plans, in Their labors.

Now that zodiacal conditions are favorable for great things—the rapid establishment of the new sub-race and the sixth Root-Race—we, the children of the great Ones, are allowed to know of Their plans and to participate in the realisation of them, brought as we are into simultaneous incarnation in the work.

The harvest of Their sowing and tending will occur in the next centuries. We of the Theosophical Society are privileged to participate in it. Ours the easier way—merely to assist in the garnering, and to rejoice with Them in the happy realisation of Their plans.

WELLER VAN HOOK

A THOUGHT

What joy to seize and make one's own
One of those thoughts,
That, hovering o'er the World,
Await for man,
That he may build therefrom a dwelling all his own,
Wherein he may be helped, consoled and cheered
By the certainty of God-given knowledge,
That there is truly a guiding force for good,
Which will survive, and beautify whate'er is dark,
And bare of hope and joy.
That which in our best moments
We have willed to do,
In thoughts of sacrificing self and help for others,
Must come to pass,
Guided thereto by that Creative Self,
That higher Self within us,
Which, having once willed,
Carves out that path before us
Which we must follow, till the goal is gained,
And, against which, no depths of weakness,
Sin or sorrow may prevail.

A. M.

THE MYSTERY OF LOVE IS GREATER THAN THE MYSTERY OF DEATH.

Scene: A platform backed with blue curtains, stretched. In the centre, the Angel of Death, seated high, her dark wings falling from her shoulders to the ground forming the opening to a cave. The Angel is robed in steel grey, a veil of shimmering grey covers her hair: a star shines above her forehead. She sleeps, leaning upon the hilt of a gigantic sword, whose blade divides the entrance to the cave. For a while silence broods over the dimly lighted platform; then raising herself, her eyes as it were fixed beyond the margins of the world, her hands still grasping the sword, she speaks.

THE ANGEL OF DEATH:

"Lo, as I slept I heard the voice of Nature calling through my dreams. Upon the bosom of my dark waters fire played; my peace was ruffled by a myriad things that leaped towards the light. Yea, it was the voice of Life that called; my sister's voice calling to me to wake and let her clamoring children pass out through my door-way to the world.

"So be it: let them pass. None live that have not suffered death; yea, though they know it not, all, all have passed my way.

"I see the pageant of the nations go, glorious in youth, to join the circle of their time at the dark gate they started from.

"From bud to flowering I watch them grow, and then to fruit; when ripe, I raise my sword and smite them to the earth.

"Race upon race of men have lived and died, nor have they known that I, their dreaded foe, but open up a way that angels tread. In fear they cling about my knees; nor

will they see that from corruption fire springs; a stream of light whose being is God's praise! Few are those star-eyed ones who see the truth. One of their poets cried: 'The mystery of love is greater than the mystery of death!' and his fellows slew before my sword could fall. I, the Destroyer, liberate the soul; but men are blind to all save five small things. Five Kings they serve, nor know that Princely Soul to whom their lords are serfs.

"Yet in my dream I thought Hope came as music on the wind, calling me to awake. I heard a sound, sky-wrought and sweetly shrill. O Man! Come from the womb of death once more: the mystery of Love is greater than the mystery of Death!"

(A silence—then on hands and knees, a Man, dressed all in skins, creeps from between the wings of Death. He rises slowly, grasping the blade of the Sword; then stepping forth, stretches his arms towards the sky; his head flung back as though he drew a deep breath of the dawn, that now begins to peer. Slowly, as though coming to recognition of himself by touching, he speaks, searching to find expression for his thought.)

THE MAN:

"How strangely things look in the dawning light! I scarcely seem to know my hand, and yet—yes, I remember well, not long ago it tore this skin from off a beast that came prowling in search of prey close where I crouched among the trees. I leaped on it, breaking its neck! With a sharp stone I ripped its hide and went, wrapped in the bloody pelt, howling with joy, till all the forest rang with my delight, and now, in this light, I seem almost a beast myself.

"A beast? I am not that; I named them! They are my slaves and I their King!

"A King with a slave's skin to cover him! I will not wear their badge: I will be King of myself alone."

(He tears angrily at the skins, then pausing;)

"Wait! If I discard these skins and stand myself; ah, why am I ashamed, afraid? There must be something else for a King to wear—ah!"

(He pounces on a little heap of blue stuff lying at the edge of the platform; laughing delightedly, he touches it; takes it in his hands as though a little afraid, speaking to it almost childishly.)

"See! See! The sky itself has fallen to cover me! How light and soft and wonderfully blue! Does not the sky feel lonely without you?—Lonely? How do I know what that means? How do I know?"

(The feeling of his solitude crushes him; he sinks down burying his face in the blue cloth.)

"Ah, I am alone, and there is none to comfort me!"

(Immediately on these words a voice is heard singing a great way off; like an animal, alert, the Man listens. At the end of the first verse a beautiful Woman appears from the far end of the room, and comes through the audience towards the Man, singing. She is dressed in a filmy garment of blue such as the Man holds in his hand; she carries a bunch of starry white flowers.)

THE VOICE OF THE WOMAN:

"O hoi-e-o, hoi-e-o, hoi-oo!
Down from the sky I come,
O hoi-e-o, hoi-e-o, hoo.
Drawn by a voice that calls,
O hoi-e-o, hoi-e-o, hoo!
Drawn by a voice that weeps,
O hoi-e-o, hoi-e-o, hoo.
Drawn by a lonely heart,
O hoi-e-o, hoi-ego, hoo.
O hoi-e-o, hoi-e-o, hoo!
On earth the fields are green,
O-oo-o-oo-o-oo-oo-oo-O-OO!
With crimson flowers set between,
O hoi-O hoi-hoi-e-o-OO!
But the fields of heaven are blue, and bright
With myriad flowers that shine by night,
O hoi-e-o, hoi-e-o, hoi-oo!"

THE WOMAN (stopping in amazement, close to the Man):

"Oh! What are you?"

THE MAN:

"I am not sure. I have called myself Man. And you, where do you come from? I have never seen you in the forest. You are beautiful! Where do you come from?"

THE WOMAN:

"I am beginning to forget, but I know it was all light, and there were wonderful sounds. Oh, not like the sounds that I am making now; how strange they are, and yet I think I must have heard them before, music sounds, that our thoughts made as they flew from flower to flower. I had to wade through fields of crimson flowers before I saw you; they frightened me; ours are quite different: all shining clear, like little—little—"

THE MAN (proudly):

"Stars! I have named them all."

THE WOMAN:

"Yes—stars. One must have names for things down here, or none would quite forget. Ah, look, my star-flowers have gone dim: they are changing color, they are beginning to forget. Among the air-hills I was gathering them, when a sad music swept past upon the wind, borne from a long, long way. It seemed to call me and I followed as one might follow a silver thread, with my eyes shut, down, down, down, until—Oh! I think it must have been your voice! Are there not still tears in your eyes? Were you not calling me?"

THE MAN:

"I do not know. When I found this—so soft, so wonderfully blue—I felt that you were in the world, that you had left the sky; you, beautiful, not like the barred and spotted beasts that prowl about the forest: lovely beasts, with great white tusks and gleaming eyes! Like me, and yet, quite different.

"I thought the sky must be lonely without you—without this—and I wept. Then you came, and you are just like this, part of the sky! if I wear it, part of me!"

THE WOMAN (gravely touching the blue cloth):

"Yes, this is part of me: one of my thoughts. I lost it when I heard your voice calling me. Now it belongs to both of us!"

(She wraps the Man in the cloth so that the skins are partly covered; as her hands touch his body he seizes them.)

THE MAN:

"Mine! Mine! Part of me! I will never let you go; if you struggle I will hold you fast; you shall not escape; you are mine!"

THE WOMAN (with tears in her voice):

"Oh! why do you speak like that? Do you not see that you are driving me away? You are as beautiful as I am: you are so strong: I love you. I would stay with you always, but you must never hold me against my will. Will you not let me go? I shall not run away."

THE MAN (releasing her):

"You make me afraid. I never knew before what fear meant."

THE WOMAN (retreating a few steps):

"I too; I am frightened of you. We shall learn not to be afraid of each other: we shall learn so many things. Will you not tell me about the world, and I will tell you about the sky? (She lays her two hands on his breast with renewed, childlike confidence, looking beyond him as it were across great distances.) The world is so very beautiful. I am beginning to forget the sky."

THE MAN (putting his arms round her tenderly):

"I am beginning to forget the world."

(From the Cave of Death the voice of a Child is heard calling.)

THE VOICE OF THE CHILD:

"Mother! Mother! Mother!"

THE WOMAN:

"Listen! Listen! There is music that I never heard before: not even in the sky! Can you not hear it too? It is coming from myself! It is sounding through every

part of me! You too—the wind is shaking lovely music through you! We are the music of the world, the music of the sky! Listen, listen, now there is a sorrowful tune in it, and pain—pain clashing with joy—but joy above all! Joy above all!"

(The Child creeps out of the Cave, and rushes to the Man and Woman. He is dressed in skins, and has a star bound on his forehead.)

THE CHILD:

"Mother! Mother! Mother!"

The Man and Woman (embracing the Child):

"Where have you come from?"

THE CHILD:

"I can't remember; but your little soft voices have been calling me for a long time, and I know that I have to show you the way."

THE MAN:

"The way? How can you know the way?"

THE CHILD (pulling them by the hands and speaking as they go):

"I don't know; but we shall go on and on, over the hills and down again: across the sweet water lakes and the salty seas, and hold hands tight in the stumbly places where there are no more trees."

(The Man, Woman and Child walk slowly round the platform, the Child leading.)

THE WOMAN:

"How beautiful the world is!"

THE MAN:

"I can hear the stars laughing!"

THE CHILD:

"Come on! Come on! It will be dark before we get back."

THE MAN:

"Back? How are we to get back?"

THE CHILD :

"The way we came. We must go home in the evening."

THE WOMAN (pausing) :

"I come from very far away."

(Slowly the Angel of Death raises the Sword.)

THE MAN :

"We will let the Child lead us: she seems to know the way."

(The Child dances gaily on before the two.)

THE WOMAN (clutching hold of the Child) :

"Be careful! Be careful! A great Danger is asleep in that pool! I can see its face below the water, and evil dreams twine in its floating hair. Do not go near it!"

THE CHILD (breaking from her) :

"I am not afraid!"

THE MAN :

"We will follow the Child: she has a star on her forehead."

THE CHILD :

"Come! Come! It is growing late!"

THE WOMAN (shuddering, and drawing her cloak about her) :

"Ah, where has this bitter wind sprung from? It pierces my heart! it will tear you from me."

THE MAN (embracing her) :

"If we keep close together we can defy the cold."

THE CHILD (running to the mouth of the Cave and calling them impatiently) :

"Come! Come!"

(The Man and Woman draw near to the Cave; the Woman peeps in and timorously draws back.)

THE WOMAN :

"Alas! There is darkness here, and I came out of the light. The air is full of the sound of falling leaves; it is cold. I am afraid."

THE MAN :

"Do not be afraid. I will protect you. The Child is not frightened; she has gone into the Cave. I think I should be afraid myself if it were not for you. Let us follow the Child."

THE WOMAN :

"If you will give me your hand, I will follow you, even into the dark."

(They bow their heads and pass into the Cave. The Sword of the Angel slowly descends to its original position. A hidden light springs up, showing the Cave to be all golden within. The Child's voice is heard, screaming with delight.)

THE VOICE OF THE CHILD :

"Oh, it is all gold! All shiny gold!"

(There is darkness; then the Voice of the Angel is heard, vibrating with the deepest note of gladness.)

THE VOICE OF THE ANGEL OF DEATH :

"Truth from the mouth of babes! My wings are lined with gold that children see. They, they alone conceive the luminous splendors, like a pall of light, that overarch the Abyss of Nothingness; they, they alone can hear the voiceless songs that thrill the Eternal Void; they have no fear. O Man! My Sword is a spell to cleave the night, and ye have rusted it with dreadful tears. I say ye shall not cease to weep until, like clear-eyed children, ye shall know that the Mystery of Love is Greater than the Mystery of Death!"

[This Platform Play by Gwendolen Daphne Bishop was first acted in the Theosophical Society's Rooms in London on January 14th, 1910.]

FIRE

*God is a living fire, old wisdom taught.
I take this taper, light with it another—
No change whatever in the first is wrought :
I spend my spirit on a needy brother,
Yet is my spirit whole, its diminution naught.*

*God said : "Let there be Light" ; and Gods awoke
And lit a world to life with their pure flame,
And shone there 'mid in peace, till something broke
The silent spell ; whereon disturbed became
They all—uneasy for a change ; yet 'twas God spoke.*

*And in the change that thereupon began—
The lighting of world after world to life—
They last a dark, gross, spherul world did plan,
And passed down into ways of stress and strife,
That through all being they might rise free-souled to Man.*

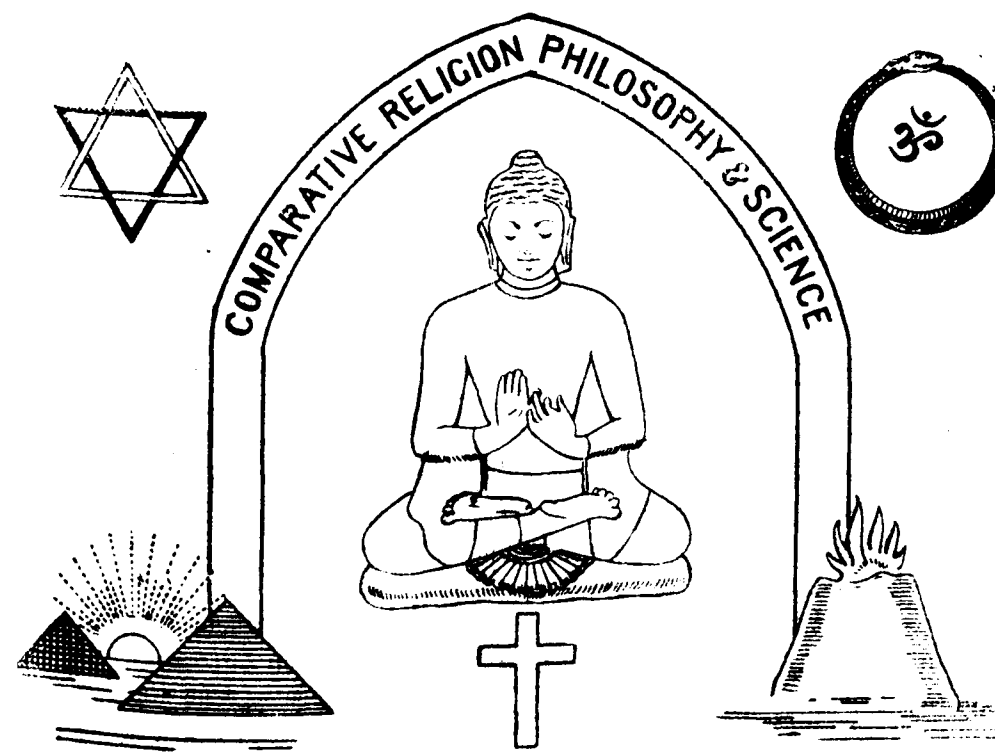
*This darkling globe in which the Gods immured
Themselves in search of being, fuller, higher,
And which through myriad ages hath endured,
I find is even yet sustained by Fire—
Ethereal Principle to ken of sense obscured.*

*Throughout its seeming dead and formless crust
The Light-born atom-constellations swing ;
And shone into by more of Light, and thrust
Forth into form, the crystal-thought and thing
Now one—bears humble witness to the Fire august.*

*And so the plant, the animal and man—
Successive reaches of the embodied Light—
Bear witness to the richly-ordered plan,
Love-kindled, which doth seek to so unite
All things that each in other its own self may scan.*

*And that before which these do witness bear,
The Light itself, doth see itself in all,
All in itself, and grow with joy aware
That its own generation from the Fall
Is rising free, full-wise, immaculately fair.*

F. MILTON WILLIS



THE MYTHOLOGY OF ANCIENT IRELAND ¹

FELLOW-members of the Theosophical Society, and Friends: I consider it not only a matter of personal gratification and honor, but also of extreme significance, whose value may be estimated by those who have eyes to see the signs of the times, that the opening public lectures under the auspices of the Irish Lodge should be concerned with the Ancient Wisdom as it is revealed in the reliques of the Ireland of the distant past.

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A résumé of the first of the three opening public lectures of the Irish Lodge of the Theosophical Society, delivered in Dublin on February 19th, 1910.

My first task is to present to you some details of the antique mythology of Ireland, details intended only to be suggestive, since the materials now at hand have assumed immense volume, and future discoveries among the piles of untranslated manuscripts in home and foreign libraries will modify and illuminate present hypotheses as regards the source and significance of the mythology.

For several centuries the ancient literature of Ireland had passed out of mind. Vague suggestions of something beyond had been preserved in grotesque tales which hinted deep things to the very few who possessed the interpretative sense; but the wise men of the universities asked the question: "What literature has Ireland?" and meant the question to carry its own answer. Industrious students of Comparative Mythology, ransacking the universe for cognate personifications and parallel events, have, with hardly an exception, failed to contact so supremely important a Deity as the Keltic Lugh, who was worshipped from time immemorial in Ireland, and in the other Keltic lands of Britain and Gaul; whose temple was the forerunner of St. Paul's Cathedral on the Hill of the Gate of Lugh—Ludgate—at the fortress of Lugh—Lugudunum, London; and whose name is concealed and preserved in Lyons in France, and in other continental topographical names.

For an explanation of phenomena such as these, we have to hark back to a period somewhat more than half way through the twelfth century, when the Knights of Normandy who had settled in England came to Ireland at the invitation of the dethroned King of Leinster, and continued the process of pushing the old Keltic population of western Europe into the Atlantic. When, five centuries later, the zealous Cromwell, in the name of religion and liberty, ordered the remnant of the "mere Irish" to betake themselves "to Hell or Connaught" (the western and poorest province of Ireland), he swept away a national tradition of great antiquity, and gave to the winds the vestiges of the records which had survived the ravages of the usurping Normans and the predatory Danes, and on which scholars of

supreme attainment for their time had expended infinitudes of affectionate industry. The conquest of Ireland was regarded as an accomplished fact: at all events, the Ireland that had broken the Danish power in the island, and had blocked the way of Strongbow and the first Plantagenet Kings, had been crippled and perverted and rendered impotent. The final stage of the process was the wiping out of even the memory of that ancient civilisation, by forcing upon the country the educational methods and ideals of an alien and temperamentally different race, and by stamping out with the death penalty its native language.

Then a strange thing happened. Towards the end of the nineteenth century, when the scientific spirit in Europe had fed full on the flesh and bones of physical evolution, the human mind, in its incessant and intensifying activity, began to apply the methods of science to the study of its own operations, and to the manifestations of those operations in the elder literatures of various lands and epochs. Under the examination of free and acute intellects in continental universities came a few fragments of the literary debris of a country that for generations had been lost in the mists beyond the western border of Britain: and lo! the language which it had been death for one to speak in Ireland found a place for purity and value beside the Greek; and the joy and enthusiasm of the discoverers of the classics at the break-up of the mediæval darkness in Europe in the fifteenth century was repeated in the joy and enthusiasm of a few scholars, as they unearthed a new-old literature full of romance, full of the poetry of nature and humanity, full of glimpses of a heroic race and polity, and full of suggestions of a unique mythology setting forth in quaint personifications and symbols a Theogony as rich as any known, and a view of the universe and man's relationship thereto, which in its essentials and implications has not been surpassed by the most advanced thought of modern times.

From the materials now at our disposal it is possible to construct with convincing fulness and understanding the

ancient Keltic Pantheon, and therefrom to arrive at a considerable knowledge of the religious ideas that swayed and moulded the minds of the people of the western islands of Europe for long ages before Caesar and his legions set foot upon them, B. C. 55.

According to the oldest known manuscripts in the Irish language, it was held as a tradition from earliest times that the first race to inhabit Ireland was that of Partholon, who came from the hidden world—euhemerised as Spain—fought and vanquished the forces of chaos and darkness called the Fomorians, and vanished—save one survivor.

After them from the same source came the Nemedians, who were tyrannised over and finally exterminated by the Fomorians.

Then came 'from heaven' 'the men of the God-son of the Goddess Dana,' the Tuatha De Danann, who overcame the Fomorians, but were themselves overcome by a subsequent race, which enslaved them in the lakes and mountains of Ireland.

Now I would ask you to observe that, while the genealogy of the Greek Deities is divided into three stages under three male personifications—Uranus, Cronus, Zeus—each stage marking a great movement from chaos to humanity; a progression similar in significance, though differing in detail, is seen in the Irish traditions of the colonisation of the island. Let it be observed also that while the progression in the Greek mythology is by way of a genealogy preserved by marriages very much within the proscribed limits of consanguinity (Gæa with her son Uranus, and Cronus and Zeus with their sisters Rhea and Hera), the underlying idea of unity in origin and descent is expressed in the Irish tradition by the three great races coming from the unseen world.

Further, while the cosmic significance of the Greek genealogy is expressly stated by its transmitters; the relation of the mythic Irish invasions to cosmic evolution is implied in the curious gradual development of the country

under the eyes of the invaders. When the Partholonians came, they found Ireland a single plain with three lakes and nine rivers; but things had so far evolved when the Milesians dispossessed the Tuatha De Davann that the latter found no difficulty in securing a sufficiency of lakes and mountains as places of retreat, and many a place in Ireland is called after one or other of the Irish Divinities whose place and office we shall now seek out.

One turns naturally first to her whose name was given to the Divine race, Dana, the mother of the Keltic Gods of Light. In one aspect she is daughter of the King of the Tuatha De Davann, Dagda—'good God'—and wife to Bress, King of the Fomorians. In another aspect she was called Brigit, the patroness of poets, healers, and smiths. During the Roman occupation of Britain the worship of Brigit was widespread, and several votive inscriptions bearing her name have been discovered. As wife to Bress, she became the mother of a trinity of Deities, Brian, Juchair and Jucharba, the first of whom came to be regarded at one period as the greatest of the De Davann Divinities. The worship of Brian, 'the God-son of Dana,' was not confined to Ireland or Britain, but was practised among the Kelts of Gaul—that portion of Europe now called France. To Brian was attributed success in arms; and when the Kelts, in the fifth and fourth centuries B. C., overran the Italian and Balkan peninsulas and ravaged Rome and Delphi, it was given out amongst the vanquished Romans and Greeks that the triumphant leader was Brennos, who was none other than Brian, son of Brigit, a fact which establishes the worship of Brian five centuries before the Christian era, and pushes the worship of his mother back into hoary antiquity.

With whom, then, in the Greek Pantheon shall we equate this ancient Goddess of our Keltic ancestors? As 'Mother of the Gods' she is reputed to have "nourished them well," a saying which bears the implication of maternal care, and wealth of things that make for well-being. A continental counterpart figures her on an ancient

sculpture as bearing a cornucopia, or horn of plenty; but nowhere does she appear to be associated with human marriage and birth as was Hera, the wife of Zeus. She appears to belong to the realm of natural, rather than of human, fruitfulness; and we are thus brought to regard her as the Keltic equivalent of Rhea, who was worshipped by the Greeks primarily as 'the Great Mother'.

If Dana be the Keltic Rhea, in what divinity shall we find a parallel for Rhea's consort Cronus? It happens that we have in the mythological tradition of Ireland an almost identical story to the classic usurpation of the sovereignty of Cronus by his son Zeus. In the Irish story the usurper is Argus the Young, and the fallen Divinity is Dagda, who is called also Eochaid Olathair, or Great Father. Assuming that the underlying idea in both stories is identical, we are led to enquire as to whether the intimate association of Cronus and Rhea as both husband and wife and brother and sister, is repeated in a similarly intimate association between Dagda and Dana.

We have seen that Dana was said to be *daughter* to Dagda. As Brigit she was also called his daughter. We have also seen that Dana was the wife of Bress. These relationships need not, however, deter us from further enquiry. We are not on the verge of a scandal in high life, but in the presence of elemental representation of vast ideas, whose phases are embodied in multiple personifications, held together by the fundamental human relationships of parent, consort, or offspring.

Now the wife by whom Dagda became the father of his usurping son Argus was Boann, a name which, like Brigit, is said to stand for another aspect of Dana. We have now set Dagda 'the Great Father', and Dana 'the Mother of the Gods,' side by side in the mythological relationship of husband and wife as Keltic embodiments of the same idea as embodied in Cronus and Rhea. Against the circumstance that Cronus and Rhea were children of the same parents, we have to place the circumstance that Cian, another aspect of Dagda, and his wife Ethniu, another

aspect of Dana, were, on a close scrutiny of their ancestry, brother and sister. Cian was son to Ailill Aulom, whom an authority declares to be etymologically equivalent to the Roman Dis Pater, or King of the Dead. Ethniu was daughter to Balar, who was also called Tigernmas, which means the Chief of the Dead; so that mythologically the father of Dagda and the father of Dana are one, and the double relationship between Dagda and Dana is as complete as that between Cronus and Rhea.

Let us see now if we can push our Pantheon a step further back and find an equivalent to the oldest of the Grecian Gods, Uranus. We have seen that the father of Dagda (Cian) was Ailill Aulom, and that the father of Dana (Ethniu) was Balar. Both fathers belonged to the hidden world—the Kingdom of the Dead—and to the mythic Fomorian race which was at perpetual feud with the De Dananns. Balar was the chief of a trinity which, a great scholar declares, involved a mythical conception originally identical with the Indian Varuna. Now the names Uranus and Varuna are both traceable to the Sanskrit root, *var*, to cover: hence, the identity of Balar with Varuna and of Varuna with Uranus leads us to the conclusion that in the Keltic Balar we have an equivalent of the Greek Uranus.

The circumstances in which we have found Argus the Young, as usurper of his father's dominion, appear to provide us with a *prima facie* reason for regarding him as a Keltic Zeus: the power of prophecy was a faculty possessed by both Zeus and Argus; both also were said to have changed themselves into swans.

But Argus was not the only usurper amongst the Keltic Olympians; neither, for that matter was Zeus. In the faculty of prophesying he had formidable rivals, and his power of metamorphosis is equalled by other deities; moreover he was the possessor of other powers, such as that of music, which are more definitely associated with other deities than with Zeus. In short, our search for Keltic equivalents to the Hellenic Pantheon—which we have undertaken for the purposes of suggesting its

equal worthiness for study—must take into account not only similarities but dissimilarities; and a short study of the two mythologies soon brings us face to face with the fact that while in many details the mythology of ancient Ireland is peopled with personifications of as vast significance as that of Greece—or indeed of any ancient race—there exists a wide difference in the sum total, a difference in sharpness of outline and characterisation, which makes the Keltic stand to the Grecian in much the same relationship as one of the early plays of Maeterlinck would stand to a play of Euripides; the one sensitive and suggestive, its characters overlapping and appearing as variations of a central concept; the other definite, unambiguous, solid.

Time will not permit an extended study of the numerous Keltic Gods and Goddesses. An indication of what remains to be done will be manifest even if we name only the deities which Caesar found worshipped among the Kelts of Gaul, the names of which he translated into the mythological nomenclature of his own people. These, in order of superiority, were: Mercury, Apollo, Mars, Jupiter, Minerva—or, in their Greek forms, Hermes, Apollo, Ares, Zeus, Athene.

As the Keltic counterpart of Hermes we have Lugh, 'the prince of many sciences'. With Apollo an eminent authority equates a little known mythical personage called Siorna, chiefly on etymological grounds. For Ares we have Ogma, champion of the De Dananns. For Zeus we have Argus. For Athene, with her mythic origin as a fly, we have Etain, who was blown about Ireland in the form of a butterfly for seven years.

But these are only the beginnings of the fascinating study of Irish mythology. Beside them stand the shadowy figures of Iar, the illimitable deep; Manannan his son, and many another one after them, the noble array of mythical heroes, in which the divine and the human commingle, the chief of them being the invincible Cuchullin.

The personifications, however, which I have placed before you will provide the necessary ground-work for consideration in our next lecture of the theological and religious teachings which accompany and elucidate the mythology.

JAMES H. COUSINS

SONG OF IKHNATON TO ÁTON

INTRODUCTION

THE following hymn illustrates an entirely different side of the religious life of ancient Egypt from that which found its expression in hymns of the type to which belongs the Hymn to Amoun Ra, published in the April number of the *Theosophist*.

If an Egyptian priest, initiated into the higher Mysteries of the temple cult, could be induced to give a summary of the religion of his land, his reply would be somewhat as follows. I give the thought rather than the form of expression.

"Our cult must be regarded from a twofold aspect, from the points of view of human and of superhuman activities.

"Man's work is to create by will and imagination definite forms of matter, of matter belonging to the various realms of nature, through which higher Beings can manifest.

"In the physical world we call to our aid the sculptor and painter, who form images capable of being overshadowed by a divine Ka,¹ and, in the inner planes of nature, the magician forms and reinforces forms by desire and imagination, and excites even the populace to aid in this work, so that the divine Intelligences may be able more easily to draw nigh to man. With a view to the

¹ Cp. e.g. Budge E. W., *Guide to Egyptian Col. B. M.* (1909) p.117: "Statues of Rā, inhabited by his doubles (Ka) were endowed with the fluid of life," (SA-EN-ĀNKH) and this they transmitted to their human counterpart, the King, by resting their hands upon his head, or by drawing them over the back of his head and down his back.

popular mind, we have striven to select simple and impressive forms, forms easy to build, and willingly have sacrificed æsthetic beauty to utility and simplicity, and have even pressed man's love of the grotesque into our service.

"From the spiritual side we know that vast multitudes of spiritual intelligences exist, which rise in infinite gradations from man to that Thrice-unknown-Darkness, before whom thought falls dead.

"Such Beings have transcended humanity as man has transcended the brute creation, but there are gradations in superhuman perfection, and some stand mutually in the relation of beast to man.

"These Beings have outpassed the need for physical bodies and indeed for some of the bodies of finer matter. Thus, that these may manifest on lower planes they require vehicles of matter of corresponding density; such we provide, and our labor in building such aids our ascent to them, even as it aids in their descent to us."

Some such scheme as this, differing only in terminology, probably formed part of the basis of the Mysteries of Egypt, in the higher grades of which, that for example of the 'Divine Seer,' practices were taught which would permit the priest to actually see the God in his artificial body. I do not think that it would be incorrect to state that many of these 'thought-forms,' particularly that of golden-bodied Thoht, still exist, visible to those with eye to see.

A whole series of such forms belonging to any particular Deity were formed; the highest of such were probably informed by beings of the Elohim or Exousia class, and others by members of one or other of the three lower Hierarchies, corresponding to the Asuras, Solar and Lunar Pitris of the Theosophic literature.

So much for what one might term the 'orthodox school'.

There was however another class of thought in Egypt, a school which reached its climax of popularity under Amenhotep IV. author of our hymn.¹

This school eliminated intermediaries between man and the Solar Deity, and regarded Him as acting directly upon humanity, and through His bio-chemical emanations upon the natural world. In short this school may be described as a union of Materialism with Puritanism, a conjunction by no means rare.

Traces of this school are by no means infrequent in the ages immediately preceding that of Amenhotep IV. and the fact of the complete, though temporary, triumph of this philosophy may be taken as an evidence, that it was a very decided spirit of the time. No new truth has ever immediately imposed itself upon humanity. Each new prophet is first laughed at, then stoned, and then men erect a monumental tomb. A new truth is first scoffed at, then persecuted, then emasculated, and finally its crumbling bones capped by its grinning skull are raised to become an orthodox cult. From such an end long may we be preserved!

A SONG OF KHU-EN-ÂTON (IKHNATON) TO ÂTON, C. 1370 B. C.

A

Fair is Thy rising in heaven's
horizon,
O Âton, Thon living One, origin of life.
Thou shinest in the Eastern
horizon of heaven,
Spreading Thy beauties over
the whole earth.

¹ I venture to suggest that one of the reasons which determined its triumph even amongst members of the priestly class, was the ease with which their magical practices had triumphed over the spiritual form of the God Set (a being probably belonging to the 'Lucifer' or Venus class), which had attained great power and clarity of outline under the Hyksos. This form was so entirely blotted out that not a trace remained and the God remained as a mere philosophic abstraction of the generative as opposed to the regenerative principle, the philosophic abstraction attached by abstract thinkers to the God Horus.

1284

THE THEOSOPHIST

JULY

Beauteous art Thou, Thou art
great, glittering art Thou.
Thou art exalted high above
all the world.

Thy radiant rays embrace all
lands,

Thou bindest them about in
Thy love.

Thou art far off, Thy radiance
is upon the earth.

B

Thou settest in the Western
horizon:

The land is in darkness as in
state of death.

They lie down in their cham-
bers, their heads covered,

Their noses stopped, eye seeth
not his brother.

Their things may all be
stolen, yea from under their
heads,

Yet they perceive it not.

Lions all come forth from
their dens, all reptiles
sting....

The earth is in silence,
For He that made it rest-
eth within His horizon.

C

The earth becometh light.
Thou shinest in the horizon,

Giving forth, as Aton, rays
by day.

Thou drivest hence the dark-
ness, emitting thy radiant
rays,

The Two Lands are in fes-
tival

(Men) awaken, they stand
upon their feet,

Raised up of Thee.

They bathe their limbs, they
take unto them their gar-
ments.

'Glittering' or 'like to crys-
tal' or 'fagence'.

'Radiant rays' (STCT or STWT)
represented on the monuments
as lines proceeding from the
disk terminating in hands,
some of which hold the cross
symbol of life. The poet re-
cognises that the Sun God is
in himself distant, but oper-
ative through his bio-chemical
emanations.

'Noses stopped,' a primitive
physiological hypothesis of
snoring. Can the royal con-
sort have been the subject on
which observations were made?
If so much of the royal 'neu-
rasthenia' can be satisfactorily
accounted for.

'Two Lands,' Egypt, North
and South.

'Feet'. It is curious to note
the frequent repetition of this
phrase. This taken with the
curious malformation of the
King's lower extremities in his
portraits, might suggest his

Their hand they raise greeting
Thy' dawning.

Throughout the land men
perform their labors.

All herds rest upon their
pastures,

Trees and herbs thereon wax
green.

Geese fly unto their sedges,
They raise their wings in praise
of Thy Kā.

Flocks all stand up upon their
feet.

Winged ones flutter. All live,
Thou shinest upon them.

Barges float northwards and
sail southwards.

Every path is opened by Thy
shining.

Fish into Thee leap in the
streams.

Thy beams of light are within
the Great Green

D

Thou causest husband to come
unto his wife, for man's be-
getting.

Thou makest to live the man
child within the womb of
his mother.

Thou pacifest him, so that he
weep not.

A nurse within the womb.
He giveth breath

Causing all his creatures to
live falling from the
womb....

On the day of his birth Thou
decreest the word unto his
mouth.

Thou hast created all that
he hath.

lameness: a blind poet sings
the joys of light (if color-
blind he becomes an art-critic),
the deaf poet the wonders of
sound, and a lame poet....?
(Cp. *c. q.*, Lanzoni D. M. Eg.
pl. xlii.)

Sedges (SS) or 'nests'.

'Ka,' the use of this term,
taken with the funeral customs
of this reign, combine to suggest
that though the pantheon was
abolished, the 'psychological
anatomy' of the country was still
untouched. The human Ka was
a sort of replica of the man,
composed of matter finer than
physical; it required nourishment
after separation from the body
at death and in the 'other world'
it needed purification—Cp. Budge
Pap. of Ani (B. M. 1895, pp.
lxii-iii). The Ka of a God usually
connected itself with some statue,
through which the God
manifested.

Okeanos.

'Word'. Can this refer to
the 'name' (or 'words of power,'
or 'mantram') peculiar to each
individual. The name which
changes on Initiation.

To the young one within the egg, the word within the stone.

Thou givest breath within the inner chamber causing it to live.

When he is of Thee made perfect, he breaketh forth from the egg,

He cometh forth that he may utter his perfection.

He goeth forth upon his feet. . . .

After Thine own heart madest Thou the earth,
Thou the One!

Men, herds great and small, all beings upon earth that go upon their feet.

All that are raised on high soaring upon pinions.

Of Thee are the foreign peoples of Syria and Ethiopia,

(Of Thee) the land of Egypt.

Unto each hast Thou given his seat,

Thou hast created their possessions, to each severally,

provisions for his store-house.

Thou hast counted his times.

Their tongues hast Thou divided in speech,

Their natures like unto their skin.

O Thou who distinguishest the distinctions of foreign peoples.

Hapi hast Thou created in Tuat.

Thou bringest him forth that he may make intelligent beings to live.

(But) inasmuch as Thou hast created them for Thyself, Thou art their Lord unto the uttermost. . . .

"Word within the stone" (Mꜣꜣ M ANK), or "crieth within the shell". This seems less probable, for the incomplete embryo is here spoken of, and a chicklet only sounds within the shell immediately before pecking out. A simile is probably intended. As is the embryo to the bird, so is a 'word of power' to the act, the act in potentiality.

"Utter his perfection" or giveth voice with all his might.

The Nile in the under-world. A curious theory of the source of the Nile.

Possibly the thought is "although Hapi, which you have long regarded as a God, provides you with means of sustenance, yet your only Lord is He who has made you for Himself."

Unto foreign lands far distant, that Thou mayest make them live,

Thou hast given Hapi in heaven, he cometh down to them,

He maketh waves upon the mountains like unto the Great Green,

He watereth the fields among their villages.

(Thus) after a twofold manner hast Thou brought to perfection Thy designs, O Lord of Eternity.

Unto the foreign peoples and unto flocks roaming on foot among the mountains,

Hast Thou decreed the Heavenly Nile,

Hapi cometh from Tuat unto the land of thy Love. . . .

If AB the heart, be supplied after AU, (where the hiatus commences) the reading would be: "Thou art their Lord, that they may rejoice."

Hapi, the Nile.

Reading U1 (WJ) as sign of dual, if it be taken as of accentuated value the line would read: "How richly hast Thou perfected thy designs."

Egypt.

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J. R. SPENSLEY

FRAGMENTS OF ANCIENT HAWAIIAN LORE

THE Hawaiians of to-day retain but slight traces of their former knowledge and understand little of the meanings hidden in their legends and folk-lore. The de-throned Queen, Liliuokalani, in her translation of MSS. preserved exclusively in Her Majesty's family, entitled, *An Account of the Creation of the World according to Hawaiian Tradition*, gives much information of the strange 'Beginnings' of evolution, that is remarkably suggestive in the light of Theosophical teachings as given in *The Secret Doctrine*, and elsewhere.

Judge Fornander's *Polynesian Races* and *The Legends of Hawaii*, by King Kalakaua, edited by R. M. Daggett, have supplied material for most of the following.

"Mai ka Po mai"—from the time of night, darkness, chaos, from the beginning, from eternity, from and before chaos—existed One God, comprising three Beings, called Kane, the Originator, the One Established; Ku, the Architect and Builder; Lono or Noho i ka wai, Dweller on the Water, also the Executor and Director of the Elements. (There is said to be a name for the One God, which is never spoken, but I have not been able to obtain any information about that.)

An old chant says:

Kani-Po-lani, O Heavenly Father, with Ku, the Builder in the blazing heaven, with great Lono of the flashing eyes, a God, the God of lightning, the fixed light of heaven, standing on the earth of Kane-kumu-honua, he is good, he is the true God.

By the united will of Hikapoloa, or the Trinity, light was brought into chaos. They next created the heavens, three in number, as their dwelling-places, then the earth, the sun, the moon and the stars. From their spittle, they

next formed a host of angels, or spirits, to carry out their plans.

Finally man was made; the body of red earth and the spittle of the Gods, his head of white clay, which was brought from the four corners of the earth by Lono. Another legend states that after Kane had destroyed the world by fire, on account of the wickedness of the people then living, he organised it as it now is, and then created man as above related.

Connected with their stories of the creation is the idea of previous creations, which either ran their course or were destroyed by an offended God. Specific mention of a creation next preceding that of Kumu-honua is made, and the names of the created couple are given as Wela-ahi-lani and Owe. (One translation of Wela-ahi-lani is heavenly fiery love.)

Kane is sometimes called Light; Ku, Stability; and Lono, Sound. From Darkness, Light evolves himself and then produces Sound.

There is a fourth personage, who seems to represent the dual or evil (matter) side of the Second Person of the Trinity; this one is called Kanaloa. The West (which the Egyptians consecrated to the setting sun and to physical death) is called "the much travelled highway of Kanaloa".

Another account given is that Kanaloa was one of the angels created by the Trinity, who incited a rebellion in Heaven—a Hawaiian Lucifer—and was defeated and expelled. When man was made, Kanaloa demanded his submission and worship. This was refused by Kane, as angels and men were equally the creations of Deity; whereupon Kanaloa resolved to create a man of his own who would adore him as his creator. Kane allowed him to proceed. He made a man in the exact image of the divinely-made one, but, like Prometheus, could not give it life; he breathed into its nostrils, it would not rise; he called it, but it would not speak.

This exasperated him, and he determined to destroy the man made by the Gods; so he crept into Paliuli—paradise—in the form of a lizard (moo), and through some deception, not definitely stated, caused Kumu-honua and his mate to commit some offence, for which they were driven from Paliuli by the “great, white bird of Kane”.

One of the many legends as to the discovery or creation of the Hawaiian Islands is that an immense bird laid an egg on the waters of the ocean; it was hatched by the warm winds of the tropics, and the group of islands came into being. Then a man and a woman, with dogs, hogs and fowls, came in a canoe from Kahuki—Tahiti, considered a sacred island—landed on the coast of Hawaii and became the progenitors of the Hawaiians.

The belief was general that the spirits of the dead continue to hover around their earthly homes and that sorcerers might see and hear them; also the souls of the living were sometimes invoked from their slumbering bodies by priests of exceptional sanctity. The poe-poi-ukane were ‘spirit-catchers,’ who crushed the spirit (astral?) of the sleeping person between their palms and the life left the physical body.

There was a God of the winds, of the husbandman, the warrior, the canoe-maker, the hula-dancer—originally a sacred dance—the orator, the doctor and the sorcerer; many Gods of the sailor and of the fisherman; indeed everything had its protecting deity.

The high-priest claimed to hold direct intercourse with the Gods, and confined his attention to the higher Gods and to the War-God of the King, or supreme chief; he was consulted on all matters of any State importance, and his auguries were always accepted with respect and confidence.

Several classes of priests, or kahunas, as they were called, were not connected with the temples; they were seers, doctors and dealers in magic. All physical ills were attributed either to the anger of the Gods, to witchcraft, or to the prayers of a bad kahuna. The cause of the illness

was first ascertained through incantation; then an effort was made to counteract the spells and prayers that were wearing away the life of the patient; sometimes with such success was the cure effected that the affliction was transferred to the party whose malice had invoked it. The belief that one person could offer his life for another who was dying, and save his chief or friend from death, had its counterpart in the universal belief that a person could be ‘prayed to death’ by one who knew how, and in case the kahuna was not strong enough of will to succeed, the evil thought would return to him, and he must himself die. It was essential that the praying doctor should possess some article closely connected with his victim, as a lock of hair, a tooth, a nail-paring, or a small quantity of his spittle; hence the office of spittoon-bearer to the ancient Kings was entrusted only to chiefs of rank, who might be expected to guard with care the royal expectorations.

The public temples, heiaus, were usually walled enclosures of from one to five acres in size, generally irregular in form. The walls were often ten feet thick and twenty feet high, built of unhewn stones, without mortar or cement. Within, was an inner temple of wood or stone and of small dimensions, called the luakina, or house of sacrifice, in front of which stood the lele, or altar, a raised platform of stone.

The inner temple was sacred to the priests. Within it stood the anu, a small wicker enclosure, from which issued the oracles of the kaulas, or prophets, and around the walls were ranged Gods and charms of special sanctity. Beside the entrance to this sacred apartment were images of the principal Gods, and the outer and the inner walls were surmounted by lines of stone and of wooden figures. On each side of the entrance to the outer enclosure was the tabu staff, an elevated cross, and near it was a small walled structure, in which the victims for the altar were slain.

When the answers from the *anu* were vague or unsatisfactory, other methods of divination were resorted to, such as the flight of birds, the shape of the clouds, the opening of pigs and fowls, etc.; the animals were killed and auguries were gathered from the manner in which they expired, the appearance of the intestines—which were supposed to be the seat of thought—and other signs; the spleen of swine was removed and held above the priest's head while prayers were offered.

Before war or any dangerous undertaking, human beings were sacrificed. The King provided the required number of victims, either prisoners of war or malefactors; if these proved insufficient, a promiscuous draft from the highways was made. Women were not permitted to enter the temples, but they were exempt when human sacrifices were sought. When a temple was being built, victims were offered, and at the completion the altars were piled high with human bodies. Oil and holy water were sprinkled upon the altars and all the sacred vessels. Ordinary services consisted of offerings of fruits and meats, of chants, prayers and responses, in which the people sometimes joined.

Temples of refuge, called *puhonnas*, were maintained on Hawaii and perhaps on Lanai and Oahu, in the remote past. Their gates were always open and priests guarded their entrances. Any one entering these enclosures for protection, whether chief or slave, escaping criminal or warrior in retreat, was safe from molestation, even though the King himself were the pursuer.

Kalaipahoa, was the name of the poison War-Goddess of Molokai. She came with three sisters from an unknown land a few centuries back, and entering a grove of trees on Molokai she left in the trees a poison so powerful that birds fell dead in flying over the branches. The King of the island was advised by his high-priest to have a War-God hewn from one of the poisoned trees. Hundreds of his subjects perished in the undertaking, but

finally, by covering the body and face with folds of native cloth—*tapa*, which is prepared from the bark of the *fau* tree—the workmen succeeded in finishing the image and it was presented to the King. Kamehameha the First seized it, and at his death it was divided among his principal chiefs. It is said that at times, in the heat of battle, it uttered cries which were heard above the clash of arms.

In royal families, father and daughter, brother and sister, uncle and niece, frequently married; the only forbidden union was that of mother and son, which was reserved for the Gods. The children of these unions were physically and mentally strong.

The mourning customs were peculiar; for days they wailed and feasted over the dead body, frequently knocking out teeth, as do the Australian aborigines, shaving portions of the hair or beard, tearing the flesh and clothing. The bodies were usually buried or deposited in caves; they embalmed by covering the body with a glutinous wash made from the *ti* root, which closed the pores of the skin and excluded the air. The body was then deposited in a sitting position in a cave, or on a mountain side, or on some natural shelf or niche on the side of the precipitous volcanic rocks. Similar was the position and location of the so-called Cliff Dwellers' remains in western North America.

The royal remains were otherwise disposed of. The fear that the kingly bones might be used for making fish-hooks, arrow-points for shooting mice, and other debasing uses by their enemies, caused the royal bones to be destroyed or to be carefully hidden. Some were weighted and thrown into the ocean; others, after the flesh was scraped off, were hidden in mountain caves; the hearts of chiefs were frequently thrown into the crater of the volcano. The bones of Kamehameha the Great have not yet been discovered.

The ancient Hawaiians had astrologers, knew the planets and the prominent constellations, were acquainted with the

limits of the ecliptic and the situation of the equator, and knew that the earth was a globe hanging in space.

They divided the year into twelve months of thirty days each; these days were named, not numbered. As this gave but 360 days to the year, they added and gave to their God Lono, in feasting and gaiety, the days required to complete the sidereal year, which was regulated by the rising of the Pleiades. The new year began with the winter solstice, and the licence indulged in by the people at least equalled that of the Roman Saturnalia.

They named the five planets and called them 'wandering stars'. Jupiter was called Iao, for one name.

In counting they used fours and their multiples; four hundred thousand was their highest number, more than that was 'indefinite'.

Tahiti seems to have been considered a sacred land, and the King was called the Keeper of the Sun. Beings of supernatural birth are spoken of; some are thought to belong to the moon, others are demi-Gods living in the Sun. There was one celestial God, Kaonohiokala—the eyeball of the Sun—with an abode somewhere in the heavens, to whose presence the departed spirits of chiefs were conducted.

Laauli was the name of the God who made inviolable laws. La or Ra, is the Sun or Logos.

Manu, the name of the two Gods at the outer gates of the temples of Lono. (Two Manus for every Root-Race.)

Mana means superhuman power, as one gives his mana to another to perform some magical deed, *i.e.*, walk barefooted over red-hot stones, etc.; it is equivalent to Amen at the end of a prayer to the Gods.

Kama-puaa, the water God, said to have eight eyes and eight feet. Eight-eyed is a frequent epithet for Gods and chiefs. Puaa means wild boar or hog.

Yellow was the color of royalty, red of the priesthood.

Belief that people belong to one of the elements, as fire, water, etc., and that those elements help them and can be controlled by the use of certain chants, and that a certain color is associated with the elements, is still held by the people. The Queen claims fire, red as a color, and in *The Theosophist* for December 1901, p. 177, will be found an account of the stopping of the lava-flow in 1881 by the use of mantrams recited by Liliuokalani.

Houses were built with the front opening to the east, but with another entrance to the west. The soothsayer turned to the north when divining. White was the color of the north; deep blue of the south; light red of the east; and yellow of the west.

Fishermen still throw the first fish caught back into the ocean, as an offering to the Fish-God.

Menhunes are nature-spirits, like ordinary human beings, but very much smaller; they work at night and build of stones many heiaus and also walls about fish-ponds. They would not work unless food was set out for them, shrimps, etc. There is no reliable history of the Menhunes, but traditions say that they were the original inhabitants of the Islands when the first people came. They are thought to have been supernatural beings, governed by some one higher in rank than themselves, whom they recognised as having power and authority over them, who assigned them to the hills and mountains, where they live permanently. They are invisible except to their own descendants, or those connected with them in some way. Many persons can hear the noise and hum of their voices still, but cannot see them. They willingly do the bidding of their descendants, and their powers enable them to perform some wonderful works. Any work begun must be completed during the night of its commencement, else they never finish it. They were always united in doing any service required of them. These Brownies were industrious, not mischievous.

In studying for the priesthood many degrees had to be passed through; the chronological songs (*meles*), the esu-

teric lore, and the secret symbols of the temples had to be mastered. In divination, the priest sat on the ground, covered his head with his mantle and pressed a talisman to his forehead.

The recognition of the totems appears, and those of high rank claim the lizard as their Akua, or God, and respect, almost fear, the tiny creatures. I have seen a high chieftainess leave a room when a lizard ran in. There are no snakes in the Islands, and the lizard takes its place in traditions where a Wisdom Deity is mentioned.

Arranged by SIERRA

ONE FLAME

My lamp is alight!
 Shall a mantle of feathers
 Yellow-gleaming surround it?
 Then will thoughts winged or piercing fly forth to the world.

My lamp is alight!
 Shall I sheathe it in rose-leaves,
 That the depth of such fragrance
 Be the message it sendeth afar to my brothers?

Or shall my lit lamp
 Flare forth whitely, unhindered?
 Then destroying, uniting,
 It will grow to the River it was of aforetime.

M. CHARLES



RENTS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

IX

IN the year 16,876 B. C. there flourished a great Akkadian maritime oligarchy, which was situated somewhat to the south of the central part of Poseidonis. The people belonged to the sixth Atlantean sub-race, resembling the Etruscans or the Phœnicians—essentially a race of merchants and sailors, opulent, business-like and inclined to be ostentatious. Mars was the Toltec Emperor at this time, as he had often been before, and this people owned him as suzerain, though practically independent of him.

They were governed by a nominally elected council, but the members of this all invariably belonged to half-a-dozen great families, and though Mars nominated the chairman of the council he interfered but little in their affairs. The person who had by far the greatest influence in the country at this time was the High Priest Sūrya, a man of saintly life and great wisdom, who was known and revered throughout the whole Atlantean empire. As a matter of policy and in order to consolidate the empire, Mars had offered his son Herakles to marry Saturn, the daughter of Sūrya, and this offer had been accepted. In this way Herakles became, not exactly a subordinate King, but the permanent head of the Akkad council, and so virtually the ruler of the country. The sons of Herakles were Mercury and Venus, and these sons married respectively Br̥haspati and Osiris, which brings us to the generation with which we have to deal, for Alcyone was the eldest son of Mercury, and Sirius and Mizar were the daughters of Venus.

Alcyone was thus the grandson of Herakles, and the great-grandson of Mars and Sūrya. His brothers were Achilles and Selene, and his sisters Calypso and Orpheus. The Emperor Mars was already some sixty years of age in 16,876, when Alcyone was born, and he saw him only three or four times on the occasion of the periodical State progresses of the Emperor through his country, and once when he himself visited the capital. With his other great-grandfather, Sūrya, he was in constant touch, and a very close affection existed between the old man and the boy. Sūrya considered him a child of great promise, and devoted much of his time to superintending his education, so that he acquired a great deal more than the usual commercial training of the time. The priests were in a certain way highly educated men, for they were all expected to learn their scriptures by heart, and to have to use a book in any part of the service, even the most unusual, would have been considered a weakness. They were also the doctors and scientific men of the time, so that they had to spend

many years in study. As a rule only the children of the priestly class became priests, and not by any means all even of them, for it was quite usual for the younger sons of priests to adopt the mercantile or maritime profession.

Herakles being the son of the Emperor and therefore not of the priestly caste, was not considered eligible to succeed Sūrya, so that it was understood that when by death or resignation his office became vacant it should be inherited by his grandson Mercury, who had been trained in the Temple from childhood with that view. As his mother Br̥haspati was also a deeply religious woman, it was natural that Alcyone should find himself familiar with the Temple courts at an early age, and should learn to think the profession of a priest the most desirable in the world. As he grew, however, he made many friends among the boys of the town, and soon found that most of them did not at all agree with him in this, but that all their desires were centred round quite another life—the excitement of making good bargains and gaining much money, or the interest of sailing to distant lands where all sorts of strange adventures might be encountered. Thrilling stories of dangers surmounted and of fortunes quickly made were dinned into his ears, and there was a side of his nature which responded very readily to all this. But when he excitedly repeated these stories to his father and mother, or to his great-grandfather Sūrya, they gently told him that, fascinating as the life of a sailor or a merchant might be, it was still on the whole one of self-interest, while that of a priest was altruistic—that the one worked for this physical life only, but the other for a higher life and for all eternity. They told him also that while both the sailor and the merchant sometimes met with strange and exciting adventures, these were after all rare, while the daily life of each involved a great deal of dull, plodding hard work.

So he grew up with two antagonistic ideals in his mind, and for years he was not quite sure whether he most

desired to be a High Priest or a successful pirate. His boy-friends painted in vivid colors the delights of the swash-buckling life, while Sūrya spoke to him of the higher joys of self-sacrifice; and each in turn seemed desirable to him. Mercury and the gentle Brhaspati doubted much whether such companionship was good for the boy, and debated whether it was not a duty to withdraw him from its fascination; but the aged Sūrya advised them to let him go his own way and decide for himself, pointing out that in him were mingled the blood of the Emperor and that of the High Priest, and that they must each have full play. For he said:

"I have seen in my long life many boys, and I believe in this lad and love him; and when the time of decision comes I think he will choose aright."

The old man's confidence was justified. When Alecyone came to the age at which he might be accepted as a postulant in the Temple, his great-grandfather sent for him and asked him whether he wished to enter it. He replied that he did; but instead of immediately accepting him, Sūrya told him to go once more among his boy and girl friends and hear all the stories they could tell him, to go with them on board the vessels then in port and talk with the sailors, and then to come back to him a week later and tell him whether he adhered to his resolution. The boy did as he was told, and the struggle in his mind was a sore one. The tales of adventures had never seemed so attractive; the smell of pitch and of strange spices and far-away seas that hung round the great ships intoxicated him. Worst of all was the attraction of a certain young lady—Phoebe, the daughter of Alcestis, one of the rich merchants—a little girl of about his own age; many boys were striving to be noticed by her, and she favored those who boasted loudly of the adventures which they would seek, and the deeds of prowess they would do; and she had once spoken of him half-contemptuously as "only a young priest".

He went to see her on this occasion, and found her as usual holding a little court of admiring friends near the

harbor and listening to and applauding the gasconade of the would-be sea-captains or pirate kings. One boy especially seemed for the moment to be high in the favor of their fickle young goddess, and he gave himself airs accordingly, and sneered at Alecyone for his supposed want of dash and courage. Presently, however, his tone changed, for as the children all went on board one of the empty ships moored to the wharf he, being intent upon showing off before his lady-love some boyish prank, slipped from a plank into the foul water of the dock. He screamed and struggled helplessly, and was in evident danger of drowning, for he did not know how to swim; but Alecyone, who was a strong and practised swimmer, at once plunged in and dragged him to some steps, though only with great difficulty, as the drowning boy clutched him round the neck and he could not free himself. They were both much exhausted, the rescuer being in rather worse condition than the rescued; but some men who had come running up carried them up the steps and into a neighboring house, where they soon recovered. The little girl, who had fainted, remarked when she came to herself: "The young priest is the best of them after all." But Alecyone blamed her in his mind for the accident, and never after that felt any attraction towards her.

He went back at once to his great-grandfather and said:

"Take me into the Temple, for to help others at home is a better thing than to seek adventures abroad."

And Sūrya blessed him and said:

"You have chosen wisely, as I knew you would. I have prayed much for you, and last night, as I was praying, the past and the future opened before my eyes, and I know what has been and what shall be. Just as to-day you saved another life at the risk of your own, so long ago did you save my life, even mine, at the cost of your own; and once more in the future you may give up your life for me if you will, and through that sacrifice all the kingdoms of the world shall be blessed."

The boy looked up at Sūrya in wonder and awe, for the old man's face was transfigured as he spoke, and it seemed

as though mighty flames were playing round him; and though Alcyone could not then fully understand what he meant, he never forgot the impression which it made upon him. He was duly admitted into the Temple, and was very happy in his life there, for though the studies were arduous they were well arranged, and were made interesting to the postulants. Sūrya, wishing perhaps to show the boy that in the priestly life also one might have travel and adventure, offered him the opportunity of accompanying his father Mercury and some other priests upon a mission to a great library and university in Northern Africa. Naturally Alcyone accepted with the greatest joy, and the voyage was a never-failing wonder and delight to him. It was long and slow, but not too long for him; indeed, his excitement and interest when land came in sight were somewhat tempered by the regret which he felt at leaving the vessel, every sailor in which was a personal friend to him.

As they sailed along the coast a curious feeling came over him that he had seen it all before, and it grew so strong that he amused himself by telling the sailors what would come in sight beyond each headland as they came to it; and the remarkable thing was that he was always right. He described in detail the city which was their port of disembarkation long before they reached it; and the sailors who knew it said that his description of the hills and valleys and the position of buildings was marvellously accurate, but that what he said as to the shape and size of the buildings themselves and the extension of the town was almost all of it wrong. When at last they came in sight of it his feelings were of the most mixed description; he recognised instantly all the physical features of the place, but the town was enormously larger than in his opinion it ought to be, and the buildings seemed all different. He was strangely excited at this astounding half-recognition of everything, and constantly questioned his father about it, but at first Mercury could only say that he must have travelled on in advance of the ship in his eagerness, and seen these things in a vision.

Presently, when it became evident that the city which he knew was much smaller, it occurred to his father that they might be in presence of the phenomenon of a memory from a past incarnation; and when they landed he became almost sure of this, because when Alcyone described how, according to his idea, the various streets ought to run or the buildings to stand, in several cases the inhabitants said: "Yes, there is a tradition that it used to be like that." When they were carried out to the University on a curious hydraulic rock tramway he became still more excited, and described exactly how it used to work, and the form of the old cars, which had for centuries been superseded by another type; and when they reached the University itself he was quite unable to contain himself, for he declared that he knew every walk in the garden, and dragged his father about to show it all to him. Presently his fulness of memory reawakened that of his father, and Mercury also began to see things as they used to be and to recollect events as well as scenes of a far-away past. Then father and son were able to compare notes, and to realise that in those old days they had been, not father and son, but father and daughter, and that the relative positions had been reversed. Then Alcyone said to his father:

"You are an advanced priest of the Temple, and I am only a beginner; how could I remember all this before you did?"

Mercury replied: "It is just because your body is younger than mine that it is easier for you to remember; I have changed sex too, and so have an entirely different outlook on life, while you have not. Besides, this University was your life-work, and so it was impressed more strongly upon your mind than upon mine." They talked over all that old time together, and marvelled greatly as they recalled incident after incident of the earlier life, and went from building to building, noting the changes. Most of all, perhaps, they were interested in the library, where they found some of the very books in which they

used to read—some even that they had copied with their own hands.

Among other recollections the language of that country came back to them, but of course as it used to be spoken fifteen hundred years before, so that to those who heard them it sounded archaic and almost unintelligible; indeed, the professor of ancient languages was the only man with whom they could converse quite freely. The University staff were greatly interested in this wondrous phenomenon, and they had a very amusing argument with a professor of history, who insisted that their memory of various events must be wrong because it did not agree with his books. Alecyone found with great glee a statue of himself in that earlier incarnation, and after much persuasion he induced the authorities to inscribe on its pedestal his present name, and a record of the fact that he was a reincarnation of the founder, and the date on which he had visited the University. From this it will be seen that after a searching enquiry the claims of our two travellers were admitted, and this unusual occurrence aroused a vast amount of interest, and was noised abroad in many neighboring countries, for the University was widely known and had a great reputation.

After their work in connexion with the library was completed, they started on their homeward voyage. The ruler of the country sent for them, and desired to persuade them to stay in his realm, but Mercury respectfully declined the invitation, alleging as excuse that he had undertaken in Poseidon's duties belonging to his present incarnation, and that he must return to fulfil them.

Their voyage home was accomplished without serious mishap, though a heavy storm carried them far out of their course and gave them some new experiences. The vessel this time called in passing at the great City of the Golden Gate, and Alecyone was much impressed with its architectural splendour, though Mercury felt its moral atmosphere to be foul and degraded. Of course they took this opportunity to pay a visit to Mars, who

received them with great kindness, and kept them with him for two months. By force of example and by stern repression of evil tendencies, Mars had kept his court at least outwardly decent; but he was well aware that the Toltec civilisation was even then decadent, and that a very strong party among his subjects scarcely veiled their impatience of the restrictions which he imposed upon them. He felt that the outlook for the Empire was a gloomy one, and congratulated his descendants that their lot was cast in a part of the continent in which, though the inhabitants were often materialistic and avaricious, they were at least much freer from the darker magic and from what they called 'refined' forms of sensuality. Even Alecyone, young though he was, felt that there was something wrong with the place, despite its magnificence, and was glad when the time came for them to pursue their journey.

Mars was very deeply interested in the account of the remarkable recovery of memory on the part of both father and son at the North African University. He had no recollections of that nature himself, but said that in dreams he frequently found himself leading vast hosts through stupendous mountain ranges, and that he had speculated as to whether those might not be memories of actual achievements in some previous birth. As Alecyone sat and listened to all this, it seemed to him that he too could see those towering peaks and those slow-moving multitudes, with his great-grandfather riding at their head, and his vision added many details which Mars would certainly have recognised if Alecyone had not been far too shy to venture upon describing them in the presence of the Emperor. He *did* describe them afterwards to his father, but, as we know, Mercury had not been in the emigration to which they referred, and so they awakened no memory for him.

When at last they reached their native city, the aged Sūrya welcomed Alecyone warmly, and rejoiced to hear of his visions of the past. The report of these, which had pre-

ceded him, caused him to be regarded in the Temple as the most promising of its neophytes, and it was universally felt that he had a great future before him. One person at least reckoned upon that, and determined if possible to share it, and that was Phoebe, the girl who had so nearly drawn him away from entering the Temple several years before. She had tried to attract him then; she tried with maturer arts to attract him now.

But by this time he was trebly armed against her wiles, for immediately on returning from his voyage he had met his cousin Sirius, and at once felt so strong an attraction for her that he determined off-hand to marry her at the earliest possible moment. She thoroughly reciprocated his feelings, and was just as eager for instant marriage as he was, but the parents on both sides did not quite understand such a violent case of 'love at first sight,' and insisted kindly but firmly on a delay of at least a year. The young people unwillingly consented to this, because they could not help it, but this intervening period was one of severe trial to both of them, and this became so evident to the discerning eyes of Bṛhaspati that she contrived to get it shortened by almost half, to the great relief of the lovers. Sūrya himself performed the marriage ceremony, though it was but rarely that he took any personal part in the services, usually giving only his benediction to vast crowds from a lofty opening in the façade of the Temple, much as the Pope sometimes does at Rome. This marriage was indeed his last appearance at any public function, and only a few months later Alcyone and his wife were summoned to his bedside to receive his farewell message. He said to Alcyone:

"Now I stand on the threshold of another world, and my eyes can pierce the veil which hangs between this and that. I tell you that there lies before you much of tribulation, for all that has been evil in your past must descend upon you now speedily, in order that its effects may be expiated, and you may be free. In your next birth you will pay something of your debt by ~~the~~ death of

violence, and after that you will return amidst surroundings of darkness and evil; yet if, through that, you can see the light and tear away the veil which blinds you, your reward shall be great. You shall follow in my footsteps, and shall fall at the feet of Him whom I also worship. Yes, and she also" (turning to Sirius), "she also shall follow me, and your father shall lead you, for you be all of one great Race—the Race of those who help the world. And now I go down into what men call death; but though I seem to leave you, yet in truth I leave you not, for neither death nor birth can separate the members of that Race—those who take upon them the vow that can never be broken. So take courage to meet the storm, for after the storm the Sun shall shine—the Sun that never sets."

A few days later Sūrya breathed his last, but Alcyone never forgot him through all his long life, and he often saw him in dreams and received blessing and help from him. So Mercury took charge of the great Temple in his stead, and strove to carry on everything as Sūrya's wisdom had ordered it, his father Herakles co-operating in every way as the head of the temporal government.

The daughters of Venus had been a very closely united family; indeed their feelings were so nearly identical that Sirius and Mizar were both in love with Alcyone, as well as with one another. When he married the former, the latter, incapable of any feeling of jealousy, loved both husband and wife just as dearly as before, and they so strongly reciprocated the affection that they invited Mizar to live with them. She joyously accepted, and no one could have been a more loyal and loving co-adjutor than she was to Sirius during all the years that followed. A more piteous case was that of Helios, a niece of Osiris, who had been left an orphan at an early age, and consequently adopted by her uncle Venus. She had grown up with the family, and was so much one with it that she followed the example of the two elder girls in falling in love with Alcyone, and was quite heart-broken when he carried them

both off, since she could not well offer to join his new household. She did, however, later come on long visits to the family, and in course of time accepted Alcyone's younger brother Achilles, thus remaining in close touch with all those whom she loved so well.

The authorities of the North African University had never forgotten their reincarnated founder, the little boy who had told them so marvellous a story and exhibited such vivid enthusiasm. The tale had caught the popular imagination and been repeated in every home in the land, and when, some twelve years after his visit, the headship of the University fell vacant with no obvious successor, and somebody set on foot the idea that the post should be offered to the original founder, there was a tremendous outburst of enthusiasm over the whole country, and the ruler in consequence sent so pressing an invitation and made so generous an offer that Alcyone felt it would be churlish to refuse. Though he had now a wife and three children he consented to expatriate himself, and set up a home for them in a foreign land.

He was received in Africa with a perfect ovation; he landed at the capital city, by the special request of the ruler, and after being fêted there for some time made a triumphal progress through the country to his ancient home. He was able to arrange to inhabit the very same suite of rooms or halls in which he had lived fourteen hundred years before, and he even had furniture constructed on archaic models, and endeavored to reproduce as far as he could the exact appearance of the place in that previous life. The recollection of his earnest efforts then was a never failing wonder and joy to him now, and he had such an opportunity as is given to few to see the permanent results of his own work after many generations. He threw himself into the University work with a vigor and enthusiasm which fourteen hundred years had not diminished, and his wife Sirius and his sister-in-law Mizar (who of course had accompanied them) co-operated with equal zeal.

Infected by his eagerness, both Sirius and Mizar began to remember something of that remote past, but they never attained to anything approaching his perfect familiarity with the older time. Vesta, who at that time was the youngest child, seemed as thoroughly at home in it all as his father, but Bellatrix, though he also had been equally intimately associated with it all in that other life, had no memory of it whatever. Alcyone soon found that to establish a University and arrange it all just as one wished was one thing, but that to administer it when all its customs had the weight of a thousand years of tradition behind them was quite another. Still, he was very happy in his work, and he managed everything with such tact that no outcry was made against various reforms which he contrived by degrees to institute. He kept up a constant correspondence with his father Mercury, this being indeed one of the stipulations which the latter had made before giving his consent to his acceptance of the headship of the University. He had also made it a condition that his son should return whenever he had urgent need of him, or whenever he felt his own strength beginning to fail.

Some comparatively uneventful years of hard work followed; his children Bellatrix, Vesta and Vega grew up around him, and two more, Neptune and Aurora, were added to his family. Though they had married so young, he and his wife were exceedingly happy together, and as closely united as when they were twin brothers in the same country in that other life. While Alcyone was working in Africa, his great-grandfather Mars passed away in the City of the Golden Gate, and his grandfather Herakles was called to assume the imperial purple. Venus then took the place of Herakles as temporal chieftain of the Akkads, since his elder brother Mercury was already in charge of the Temple work. Herakles found that the position of Emperor was no sinecure, for he did his best to carry on government on his father's lines, though the opposition of the party who demanded greater licence in morals

grew ever stronger and more restive. Various conspiracies were unmasked and suppressed, yet new ones were ever coming to light, and it seemed that the hostility between the few who wished to retain the semblance of decent living and the majority who cared little for such things must soon break out into open war. Under these circumstances Herakles found the government of such an Empire a weary and thankless task, and often wished himself back again in the steady-going mercantile oligarchy.

Although the North African University was at that time probably the most famous in the world, the education of the poorer classes in that country was entirely neglected. This matter did not seem to occur at all to the upper classes, but it was brought prominently before Alcyone and Sirius by the fact that an especially faithful servant of theirs, who was really almost a friend, had an exceptionally bright-looking little boy (Boreas) to whom Alcyone's children took a great fancy. It was in enquiring about the education of this boy (in consequence of some remarks made by his own sons) that Alcyone first realised that there was absolutely no provision of this sort for the poorer classes. He arranged easily enough for the teaching of that particular child by a private tutor, and in due course admitted him as a free pupil of the University; but the incident suggested to him that there might well be many more equally bright children among the poor, for whom no such possibilities presented themselves. He and Sirius discussed the matter for a long time together, and finally worked out a tentative scheme, to the carrying-out of which they resolved to devote some of the large income of the University.

It was a sort of combination of a boarding-school and an agricultural community, and its plan was that the University should acquire tracts of land in central positions all over the country, and on these tracts should build and operate free schools. Each tract was to be under the joint management of a school-master and a farmer, and the boys were to live at the

school and spend half of each day in learning and the other half in cultivating the land. The University was to support these colonies for the first year, after which it was expected that the sale of the surplus produce would be sufficient to maintain them. The feeding and clothing of the boys themselves was to be a first charge upon the school funds in either case. Girls were to be admitted to the extent to which suitable work could be found for them. If after a school-colony had worked successfully for some years it was found that it had a sufficient surplus, it was to be allowed the honor of founding branches or offshoots, but all to be under the direct control of the University. Boys who showed exceptional talent were to have facilities for entering other and higher schools somewhat on the plan of the modern scholarship system, and if they could work their way up to the level required for the University itself certain allowances were made to them, and remunerative work of some sort was to be found for them when they had passed through its curriculum.

This scheme was first submitted to the ruler of the country, who was graciously pleased to approve of it and to recommend his subjects to take advantage of it. Then Alcyone set vigorously to work, bought land in various places and got other tracts given to him, and began to have schools built very much on the general plan of the University itself—that is, not one large building, but a number of isolated rooms in a garden. The poor were at first a little shy in taking advantage of the establishments, mainly because the boys who went there were unable to earn any money for their parents; but very soon the vast benefits of the scheme began to be generally understood, and they were all filled to overflowing. Alcyone's plan for their management was an economical one, and as he was able to provide them with the right kind of seeds and cuttings from the vast estates of the University, they had rapidly become financially independent, and a brisk competition arose among them for

the honor of founding branches. Alcyone had coupled with it his old idea of physical training, about which he was just as enthusiastic now as in the previous birth, so that the boys whom he turned out were not only far better educated but far healthier than the rest. To conclude this part of the subject here, Alcyone stayed altogether twenty-seven years in North Africa and, before he left, a network of his schools had spread over the whole island, and the ruler had issued a decree making attendance at them compulsory upon all boys under a certain age until they had reached a certain level, with, however, discretion to local officials to make exceptions where they saw good cause to do so.

The plan on the whole worked exceedingly well, but it had one unexpected result. The care bestowed upon physical training and the direct affiliation with the University gave the pupils of these schools for the poor a considerable advantage over the sons of richer parents who attended private schools. A few merchants consequently began to send their sons to the school colonies, and presently several of them joined together, bought some land, erected a school of the Alcyone type exclusively for children of their own class, and then offered it to the University. Alcyone accepted it, it proved a success, and soon there were many others like it. The natural result was that one after another of the old private schools closed for lack of pupils, and in a few years the whole education of the country was entirely under the management of the University, and Alcyone was practically Minister of Public Education.

All this kept him very busy, and in such congenial toil the years slipped rapidly by. He and Sirius had agreed that their children should not be allowed to forget their native country, so they had sent each of them back once or twice on visits to their grandfather Mercury. During these visits the three boys had found themselves wives to accompany them back to the country of their adoption. Selene, a younger brother of Alcyone, had married Uranus, but died young, leaving one son (Leo) and one daughter (Mira). On his visit to Poseidonis, Vesta fell in love with and married

Mira, and when Selene's death occurred, her brother Leo decided to return to Africa with his sister and brother-in-law. Alcyone at once found work for him in connexion with the University, and he very soon fell in love with and married Alcyone's eldest daughter Vega. Not very long afterwards he met with a sad accident, being thrown from his horse, and receiving injuries which proved fatal; so Vega with her baby son Vajra returned once more to her father's house. After some years she married Pindar, a kind and capable man, and to them was born a daughter, Cygnus, who became a charming little girl, and was always a prime favorite with her grandfather Alcyone. They had also a son, Iris.

Alcyone worked on steadily for a number of years, and might have spent the whole of his life in guiding the University to which he was so closely linked, but that his father Mercury and his mother Brhaspati, finding themselves growing old and less active than of yore, wrote begging him to return and solace their last days with his presence. He felt it his duty to obey this call, though it was a great struggle for him to leave his African work. He discussed the matter with his wife, and she also agreed with him that they ought to sacrifice their own wishes, however strong they were, to the desire of the parents whom they so revered. So Alcyone made a journey to the capital and had an audience of the ruler, in which he told him exactly the facts of the case, and what he felt he ought to do.

At first the ruler flatly refused to give him permission to abandon the University; but after a night's sleep he sent for him again, and announced that if his son Bellatrix (whom the ruler had seen and liked) would act as deputy manager of the University, Alcyone might go and obey his father's call. But he insisted that Alcyone should still remain the nominal Head of the University, and that all important questions connected with it should be submitted for his decision. Alcyone thankfully accepted this arrangement, subject of course to its endorsement by Bellatrix,

of which however he had little doubt. On his return home he summoned his sons to a family council, and told them the ruler's decision. Bellatrix was a business-like and capable man, and his wife Ulysses had also considerable administrative ability, so it seemed that the interests of the University would be safe in their hands; furthermore Vesta, who was psychic and impressionable, seemed in many ways better fitted for succession to the priestly office in Poseidonis than was his eldest son. After the first surprise of the proposal was over, they all agreed that it was under the circumstances the best that could be done, and Bellatrix in his turn journeyed to the capital to place his formal acceptance of the office in the hands of the ruler, and to receive from him a solemn charge with regard to the conduct of the University. On his return Alcyone set sail for Poseidonis, in the year 16,823, taking with him Mizar, Vesta and Neptune.

On the voyage a great blow fell upon him in the death of his dearly-loved wife Sirius by an accident. *She was enceinte at the time, and in very bad weather she was thrown off a couch and fatally injured. Her husband was overpowered by grief, and declared that he could not live without her, and should not know in the least what to do. But she tried to cheer him, and begged him to grant her one last request. Of course he promised to do so, and she asked him to marry her sister Mizar at once, so that the home might go on just as before, and she might feel satisfied that everything was being made comfortable for him. She said that if she knew that this would be done she could die in peace, and she would also keep near them if it was permitted, and would even try to speak to them. Alcyone and Mizar finally yielded to her request, and promised to marry as soon as they reached home; and when this was settled Sirius peacefully passed away, telling them with her last words not to grieve for her. She was buried at sea, and, true to his promise, Alcyone married Mizar as soon as possible after they reached Poseidonis.

Mercury, who mourned much over the death of Sirius, performed the ceremony for them, and they all felt the presence of the dead wife while the service was in progress. Indeed Brhaspati declared that she saw her standing smilingly beside them, and joining in some of the recitations. Brhaspati had had a dream or vision of the death of Sirius at the time when it occurred, and neither she nor Mercury was unprepared to hear the news of it on the arrival of the travellers. Mizar proved a true helpmeet for Alcyone; she knew his ways so thoroughly that everything went on just as though Sirius had been still on the physical plane. She was also thoroughly in sympathy with all his interests and knew the whole of the University business, so that though he never forgot Sirius he soon settled down into the new condition of affairs, and his life ran smoothly along its grooves. His old pleasure in the priestly work was soon revived, and he found that the manifold interests of the Temple left him little time for sorrowing over his loss. As soon as he was a little used to the management of affairs Mercury withdrew entirely into the background and lived the life of a recluse, coming forth only rarely and on very special occasions.

Alcyone retained under these different conditions his strong interest in educational matters, and made an attempt to introduce into his native land a system similar to that which had been so successful in Africa. He founded a University on the lines of the old one, and opened a couple of his farm-colony schools for the poor. Both attempts may be said to have succeeded, but they were never taken up in the oligarchy with quite the same enthusiasm as in North Africa. Still, he worked hard at the arrangements, and his system slowly spread, and he was thanked by the council for introducing it; but as years passed on he was obliged more and more to delegate to others the business connected with it, for his priestly work became more and more engrossing.

He kept constantly in touch by correspondence with Bellatrix and the University work in Africa, and frequent

and earnest invitations reached him asking him to pay another visit to the scene of his earlier labors. He always promised that he would do this some time or other, but for years no opportunity presented itself. He was training his son Vesta to succeed him in the Temple work, but Vesta, though eager, zealous, and psychic, was still somewhat too impulsive, and did not always distinguish impulses from intuitions, and so was sometimes hurried into unwise actions. His cousin and brother-in-law Auriga proved of the greatest assistance to him, and took up the educational work so enthusiastically that Alcyone soon turned over that department entirely to him. Auriga was a person of hard-headed common-sense, and a good organiser, so under his management the schools soon began to flourish exceedingly.

Venus, the father of Auriga, had long before been called to the City of the Golden Gate to succeed Herakles, and he in his turn had summoned his eldest son Crux to support him in his old age, and to learn the way in which so cumbrous an Empire was managed, in preparation for the time when he himself should be called upon to hold the reins of power. In 16,811 Venus passed away and Crux came to the throne, and very shortly after that Mercury and Brhaspati died within a few months of one another. Though this was not unexpected at so great an age, it came as a shock to Alcyone, all the more so as he had been overworking himself for a long time and was therefore not at his strongest. He felt the need of rest and change, and with considerable difficulty he was persuaded to pay the long promised visit to North Africa, the hope being that the sea-voyage and the absence of responsibility might set him up again in health.

This anticipation was to a great extent fulfilled, for his passage was a pleasant one, and he received a most enthusiastic welcome at the University, and was delighted to find that Bellatrix had been managing everything with praiseworthy firmness and tact, so that both the University itself and the schools were in a most satisfactory state of efficiency. He declined to interfere in any way, or to

take any share in the management, though he was of course fêted everywhere, and expected to appear as a figure-head and make speeches on numerous occasions. He spent twelve months in Africa, and even then returned only because of an urgent request from Vesta. When he reached his native land he was already sixty-seven years old, and he yearned much for a life of meditation and repose, so he encouraged Vesta to continue as far as possible the work to which he had grown accustomed during his father's absence, and he himself remained rather in the background, coming forth only on great festivals or when special advice was needed. He was regarded by all the people as a great saint and a person of marvellous wisdom, and those who could obtain his advice in their difficulty thought themselves highly favored. On several occasions he mesmerically cured people suffering from various diseases, though he refused to make a regular practice of this, saying that he could help only those cases which he was specially inspired to help.

So he lived on seventeen years, passing the evening of his life peacefully and contentedly, hale and vigorous and keeping all his faculties to the last. Mizar remained inseparable from him (she had of course accompanied him to Africa) and their devotion to one another was touching. When Mizar died in the year 16,793 he seemed scarcely to mourn her, saying that it was not worth while to sorrow over so short a separation, as he knew he should follow her almost immediately. His prediction was justified, for he passed quietly away the following year, leaving behind him a great reputation on two continents. Two exactly similar statues of him were made, and were set up in the central halls of his two Universities—in that in Africa beside that other statue of his earlier personality on the pedestal of which in his boyhood he had had his present name engraved. The same sculptor produced the two statues, and each University presented one to the other with a suitable inscription. The story of the founder who had so strangely returned and recognised his work was

repeated in Africa for centuries, though later, when the statues had disappeared, it became confused, and ran that he was a great magician who had preserved the same body for fourteen hundred years, and so had revisited the scene of his former labors.

DRAMATIS PERSONÆ

- SURYA : ... *High Priest. Daughter : Saturn.*
 MARS : ... *Toltec Emperor. Son : Herakles.*
 MERCURY : ... *Wife : Brhaspati. Sons : Aleyone, Achilles, Selene. Daughters : Calypso, Orpheus.*
 URANUS : ... *Husband : Selene. Son : Leo. Daughter : Mira.*
 VENUS : ... *Wife : Osiris. Sons : Crux, Auriga. Daughters : Sirius, Mizar, Capella. Adopted Daughter : Helios.*
 NEPTUNE : ... *Wife : Aldebaran. Sons : Pegasus, Berenice, Lomin.*
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- HERAKLES : ... *Wife : Saturn. Sons : Mercury, Venus.*
 ALEYONE : ... *Father : Mercury. Mother : Brhaspati. Brothers : Achilles, Selene. Sisters : Calypso, Orpheus. First Wife : Sirius. Sons : Bellatrix, Vesta, Neptune. Daughters : Vega, Aurora. Second Wife : Mizar. Son : Libra. Daughters : Proteus, Virgo.*
 ACHILLES : ... *Wife : Helios. Daughters : Aldebaran, Ulysses.*
 SELENE : ... *Wife : Uranus. Son : Leo. Daughter : Mira.*
 BELLATRIX : ... *Wife : Ulysses. Daughters : Aquarius, Sagittarius.*
 VESTA : ... *Wife : Mira. Sons : Melete, Regulus. Daughters : Tolosa, Polaris.*
 VEGA : ... *First Husband : Leo. Son : Vajra. Second Husband : Pindar. Son : Iris. Daughter : Cygnus.*
 ORPHEUS : ... *Husband : Ophiuchus. Sons : Aletheia, Fides, Phoenix. Daughters : Ausonia, Viola.*
 ALETHEIA : ... *Wife : Aurora. Sons : Syra, Olymnia.*

X

There was much movement and excitement in the central city of the Fifth Race settlement in Central Asia. Sveta-dvīpa, the White Island in the inland sea, whereon stood and stands Shamballa, the Sacred City, was, indeed, pervaded as ever by the solemn Peace which is the benediction of the high Presences that dwell there; but the adjoining city on the shore of the sea, taking its name from the Manu—Manu's City—was full of eager turmoil, for preparations were on foot for a great emigration, the greatest which we have so far observed. Once more the Manu had spoken and had demanded from Sūrya, the Deputy of the Mahāguru, the gift of His two sons, Mars and Mercury, to lead the vast host of emigrants. He had directed that the emigrants should be divided into three army-caravans, and should set forth on their march in three columns. One, forming the right wing, led by Corona—a warrior of iron will and extraordinary ability, but also of indomitable pride—was to cross the Himālayas through what is now Kashmīr, and to find its way through the Panjab and the United Provinces¹ to Bengal; the central and principal host, commanded by Mars—who was the head of the three armies—was to penetrate to Nepāl through Tibet, and march from Nepāl to Bengal; the third, the left wing, under Vulcan, was to make its way across Tibet to Bhutan, and thence to Bengal. Thus the three armies were to converge on Northern Bengal, and subjugate that country, making it their home.

This migration seems to have been one of special importance, and a very large number of now familiar figures were concerned in it. No less than ten who are now Masters are found playing important parts, to say nothing of Their many disciples who have followed Them through the ages. A great ceremony preceded the setting out of the vast hosts. In the Temple of the Sacred City on the White Island, in the great Hall of Audience—with its massive chair hewn out of living rock, covered with golden mouldings

¹ We use modern names throughout, as the old ones would convey no meaning to the reader.

that scarce allowed the rock to peep through—were gathered the most august of Figures. In the centre, in front of the chair but at the foot of its seven steps, towered the mighty form of Vaivasvata, the Manu, the typical man of the Fifth Root-Race. Clustering hair of dark brown shot with gold fell upon His shoulders, and the massive beard of like hue rolled, thick-curling, over His breast; eagle-eyed, with brows slightly arched and shadowing the eyes into darkness, save when the lids, normally somewhat drooped, were lifted suddenly and the eyes flashed out dazzlingly, compelling all who looked on Him to veil their gaze; the nose high and arched, the lips curved and set firmly. A King of men, truly; one whose word meant Law, whose lifted hand impelled or restrained at will.

Beside Him, on His right, stood the Mahāguru, His priestly Brother, the Head of the Religion of the Community. Stately and mighty also was He, but while the Manu breathed resistless Will and every gesture spoke of Rule, this Blessed One breathed Love most compassionate, and a Wisdom as pure and deep as the Manu's Will was mighty; His hair dusky as ebony, His eyes of darkest violet, almost black, His mouth tender, easily curving into a gracious smile. Seeking His name, we find many in the people's minds—as though reverence and love sought varied expression; often Pītā, Deospitā, Vyās, Sarvajñārshi, Sūgata, Raviḍās, Ushādās, Mahāmuni, Jñānarāj—such are some of the names by which the people love Him. On the left side of the Manu stands Sūrya, with radiant hair and shining eyes—eyes that dwell with deep affection on His noble sons, the chief figures in the crowd facing the altar, which stands between the Heads of the Community and Their people.

They are clad with great magnificence; a long cloak of cloth of gold with heavy jewelled clasps falls around each, its folds sweeping the ground and lying in tumbled golden waves around Their feet; the Mahāguru and Sūrya have, beneath this, long white robes of finest material; the Manu wears a doublet-like garment of rich crimson, reach-

ing below His knees, the legs and feet bare. They are waiting, expectant, for the overshadowing presence of the Mighty Lords of the Flame, who are to appear to bless the departing hosts.

The Leaders of the army stand close to the ancient Altar, whereon each has placed his favorite weapon, mace, or axe, or sword, facing their Chiefs. Mars is in the centre, with his wife Brhaspati on his left, and Mercury upon his right. Mercury's wife, Saturn, is beside him, and by her, again, stands Vulcan. On Brhaspati's left is Corona, who had once in a previous birth ruled as an Emperor of the City of the Golden Gate in far Atlantis. A noble quartet of warriors they looked, with their stately wives, full worthy of them.

A group of children sat beyond the Altar, a little awed by the great Figures on whom their eyes were fixed; they were the children of Mars and Mercury; Jupiter, a noble boy of ten years of age, the eldest son of Mars, with his sisters Osiris, Uranus and Ulysses, his brother Siwa, a chubby boy of two, and in the arms of Osiris, the eight-years-old maiden, a baby boy, Virāj, who gazed with solemn eyes upon the Three. Mercury's eldest son was Selene, a thoughtful-looking boy, about the age of Jupiter, his arm thrown round the youngest girl, Mizar, a restless babe scarce twelve months old; his brothers Leo and Vajra sat, with arms round each other's shoulders; the sisters Herakles and Alcyone sat nestled together, little maids of five and three, for Alcyone had been born in 15,995, and Herakles was two years her elder and a little inclined to be protective of her junior. Another brother, Castor, was to complete the family, but he was born in Tibet on the way.

There is a great hush, for a single note rings through the great Hall, clear as a silver clarion, and a brilliant Light blazes out above the rock-hewn chair. The assembly bows down, for in the chair is seated a marvellous Figure, dazzling, an embodied Power, and behind Him are three

Others, only less great than He. They are the four Kumāras of Indian Scripture, the Lords of the Flame. "Go forth, my children, and do my work; my strength is upon you. Having wrought, return." The accents fall upon the hushed stillness; a hand is raised in blessing, and when the heads bent low in reverence are raised, the chair is empty and the Light is gone.

Sūrya stepped out and blessed his sons, who bent the knee before him, and then, stooping, raised the little Alcyone, his favorite grand-daughter, and drew close to him the sturdier form of Herakles:

"My little ones," he said, and his tender face grew gently solemn, "on a far rough way you go. Mothers of brave men you shall be, and fair women also shall call each of you 'mother'. Your race shall dwell long in the land and thither also you shall come again many times, to learn and teach. But this is the first of the lives of expiation, that old karma may be outworn, old wrongs made right. Death shall come to both of you together, in strange and violent way. In that hour, call on me and I will come to you, and the Light you have just now seen shall shine in the darkness then."

Little Alcyone hid her face in his neck and laughed softly; she did not understand, but she loved her grandfather; and Herakles looked up boldly, unwitting the gravity of the prophecy: "I shall call loud, so that you will hear," and Jupiter, who always called Herakles his little wife, said proudly: "I will take care of you."

Long and arduous was the journey, and many years had passed ere the three commanders met again. Corona found his way south fairly easily, as the road through Kashmir was known, and the people of the settled portions were not unfriendly. But on reaching the Panjab he fell out with the inhabitants almost from the beginning, and presently he had to fight his way through a hostile country. He besieged the great Toltec city, now under Aryan rule, where Mars had been betrayed some fifteen hundred

years before, and at length reduced it by starvation, and made its ruler swear fealty to himself; he next subdued Ravipur—near the site of the modern Delhi—and established there one of his own officers as a tributary King; he pressed southwards, ever fighting and reducing his enemies to submission, till he had carved himself out an empire, with half a hundred tributary chiefs. Forty years had rolled away ere he reached Bengal, an aged warrior of over seventy years of age, to find Mars settled in Central Bengal, having founded and established his kingdom.

Vulcan had found his way through Tibet and Bhutan a good sixteen years earlier, had joined his forces with those of Mars, and in 15,953 had invaded Assam, and had there established himself in fairly peaceful possession by the time Corona arrived, in 15,952 B. C. Much, however, had happened ere that, and our hero, or rather heroine, is with Mars, and to her fortunes we must turn.

The route of Mars, on leaving Central Asia, took him in four years across the Great Range into Tibet, and he remained there for a full year, to rest the feebler members of his army-caravan, ere they began the toilsome road across the mountains to Nepāl. During this time Castor was born, and much time was given daily to training the boys of the party in athletics of every sort. Jupiter was the leader in all manly exercises, and among the boys whom he formed into a troupe, which he trained in scouting and mimic warfare, we note his cousins Leo, Vajra and Selene, Vajra making up for his juvenility by his reckless daring and extreme activity—and their friends Albireo and Arcor. Alcyone, a girl between seven and eight, was a somewhat dreamy maiden, quiet and thoughtful, more apt to sit at home than to roam abroad. She would sing softly to herself the chants to the Devas of her people, and lose herself in visions as she sang.

At the end of the fifth year since leaving Manoa, the army started again on its way, and climbed slowly over the mountains which lay between Tibet and Nepāl. It tried to follow the course of a mountain torrent, pouring eastwards

and southwards, but was constantly forced to turn aside when the river plunged into impassable gorges and foamed through ravines where the cliffs almost closed above it. There were many skirmishes with hill-tribes, but no serious fighting until two years later they approached Nepāl, where Mars found himself obliged to divide his army, leaving half under Mercury to guard the huge entrenched camp, and going out himself with the remainder of his troops to subdue the country sufficiently to make a safe road for his people. He took with him his eldest son, Jupiter, and his young troop, Mercury specially bidding his son Vajra learn the soldierly duty of obedience. One attempt was made to rush the camp during his absence, but Mercury repelled it without great difficulty and with little loss of life. It is a pretty scene to see Mercury seated with his wife and sister-in-law, with Alcyone nestling on his breast, and a girl-friend Capricorn, Herakles' special chum, leaning against his knee, as he told them stories of Sūrya and the Mahāguru, and sometimes, speaking softly and low, of the great Kumāras whom they had seen ere leaving Manoa. Herakles was a more restless child, and her eyes would rove eagerly over the camp outside while her father was speaking, bringing on herself sometimes a solemn reproof from the more demure Capricorn. Osiris and Uranus also, with little Virāj, were interested auditors, while Ulysses was apt to sympathise with Herakles' wandering gaze.

Two years passed before the waiting camp again welcomed Mars, and joyous were the greetings which met the returning wanderers. He had secured a passage through Nepāl, partly by fighting, partly by diplomacy, and the whole caravan set out, a couple of months later, in early summer. That winter they camped near the borders of Nepāl, resuming their journey the following summer, and thus slowly they went forwards, marching during the summer, camping in the winter, and spending four weary years on the way ere they reached India itself.

Meanwhile the sisters had grown into stately and handsome maidens, inheriting something of the beauty and grace

of their father and mother. Herakles was now eighteen, and Alcyone sixteen, and Mars sought his favorite niece as wife for his eldest son, while the sweet ways and gentle eyes of Alcyone had won the heart of Albireo, Jupiter's brother-in-arms. Demure Capricorn had become the ideal of Arcor, whose own somewhat stormy nature found rest and refreshment in her gentle household ways, and the three pairs were married ere the army left its winter camp in 15,979 B. C.

Mars led his great host peacefully through the extreme north of Bengal that summer, and camped along a huge river when marching time was over. Here he determined to wait the arrival of Vulcan and Corona, in order that their united forces might take possession of the land, and that he might there build up his kingdom. Another two years, however, elapsed before the approach of Vulcan was reported to him. Nothing whatever was to be heard of Corona, and after waiting for a third year, Mars, Mercury and Vulcan decided to press on without him. They left the women and children in an entrenched camp in northern Bengal (15,975 B. C.) while they marched southwards, taking with them Jupiter, Albireo, Selene and Leo, through a fertile but only thinly settled land, and at intervals the army stopped and threw up strong embankments, protected by deep trenches which seem to have become easily filled up with water, the water being thus drained away from a considerable surrounding area, which was readily cultivable, and afforded splendid grazing grounds for cattle. Mars detached at each of these settlements a considerable body of troops, leaving them orders to make broad and firm roads between the camps; after five years of this marching and building, he placed Vulcan in authority over the whole of the conquered land, directing him to return to the northern camp, taking with them all those who wished to settle down there with their wives and children, as well as a large force, sufficient to guard the great numbers that were to settle in the various camps established in Bengal. He himself determined to continue his march southwards, and arranged to return to the place where they parted after another five years.

Vulcan accordingly started visiting all the settlements on his way north; he found them prosperous and busy, the scattered inhabitants of the country having entered into friendly relations with them, often taking service as cowherds, laborers and so on. He pressed on northwards till he reached the original camp (15,967 B. C.) and was joyfully welcomed by its inhabitants. He found a few newcomers there; before they had parted Herakles had given birth to a son, Beatrix, and a daughter, Canopus; Alcyone to two sons, Neptune and Psyche, while Capricorn had borne Arcor a daughter, a pretty little girl, Pindar, and a son, Altair. To these had been added Aletheia, son of Herakles, Rigel, daughter of Alcyone, and Adrona, son of Arcor. The three older children, Beatrix, Neptune and Pindar were of an age—eleven years old, having been born in the winter of 15,978—and were as inseparable as their mothers, while the remaining trio, Canopus, Psyche and Altair were equally fond of each other. Each little maiden had her two knights, Pindar being everywhere accompanied by Beatrix and Neptune, Canopus by Psyche and Altair. A happy childhood was theirs, playing on foot and on pony-back, rough unkempt ponies, and gathering at eventide with their mothers, to tell of the day's delight, and to listen to stories of the land the mothers had left in childhood, above all to the story of the great Temple from the lips of Alcyone, and the august Figures their childish eyes had seen. Aletheia, Rigel and Adrona were but seven years of age, pretty healthy children, much petted by the uncles of the two first-named, Vajra and Castor, the younger sons of Mercury.

Vulcan gathered together all the families whose heads or older members had followed Mars, and took them southwards, leaving each group with their long separated men relatives in the settlement where these were dwelling. Joyous were the meetings, saddened here and there by gaps in the family circles, when death had swept away by disease or violence those who were not to meet again their loved ones upon earth.

Meanwhile Mars had gone southwards, and soon found himself engaged in a long series of skirmishes and battles, for the country he invaded was thickly populated with people of Atlantean blood, and as he approached the seaboard these became more warlike, and offered more resistance to his advance. At last, he had to fight a serious pitched battle, to which the King of the Orissa country had summoned all his hosts: his priests, followers of the Atlantean dark magic, had incited the troops to fury by fiery harangues, and had rendered them, as they believed, invincible by human sacrifices offered to their gloomy elemental deities in the huge temple near the sea which was the most sacred centre of their worship, a temple of unknown antiquity and cyclopean architecture of the Lemurian type, standing in what is now the town of Puri. In the dim recesses of that temple, on the night before the battle joined, the priests had gathered in unholy conclave, and with ghastly rites and furious invocations had summoned their dark deities to give battle to the radiant Devas of the Āryan invaders.

At daybreak the decisive battle began, and for five days it raged; Mars and Mercury led their hosts with dauntless valor, well seconded by their sons and their faithful friends, among whom Arcor was conspicuous for his reckless courage. Great was the slaughter, but, as the fifth day darkened into evening, the hosts of Orissa were in headlong flight and the victorious Āryans chased them southwards, and encamped for the night in the camp that their enemies had left. Mars appeared to have carried a charmed life, but all the other leaders were wounded more or less, and very weary were the hosts that slept.

Rising ere daybreak, as was their wont, strange and new was the sight before the eyes of those who, all unknowing, had camped near the sea-shore. Never had they seen before the broad expanse of ocean, and loud cries of wonder and of awe burst from these children of the desert and the mountain as the huge plain of heaving waters burst upon their gaze in the dim twilight ere the dawn,

and the waves rippled to their feet, making them start back in fear. Their leaders came out at the shouts of the soldiers, wondering if the enemy had returned in force. Transfixed they also stood, and, as they gazed, the eastern sky began to redden towards the dawn; they watched, breathless, and suddenly the crimson globe of the Sun flung itself upwards from the waters, as though it leaped from the bosom of the deep, and Mars and Mercury threw themselves upon their faces and the red rays blazed across the ocean, and the cry: "Sāmuḍra! Sāmuḍra!" rang from a hundred throats. The Sun had been Pushan, the Nourisher, Panṭha, the Path, as he guided them over the deserts; now he was born of the sea, in the magical wonder of the dawning.

The neck of the resistance was broken, and Mars established the centre of his kingdom to the north of Orissa, in Central Bengal, leaving Jupiter, his eldest son, in charge of Orissa, with Albireo, Leo and Arcor as his lieutenants. He departed to keep his tryst with Vūlcan, promising that Mercury should return, bringing with him the families of all left to settle in that part of his realm. Immediately after this Vulcan parted from Mars and invaded and conquered Assam, setting up there his kingdom with little difficulty.

In due course Mercury returned, bringing with him his noble wife, Saturn, and his sons Vajra and Castor, and his three daughters, Herakles, Alcyone and Mizar. He brought with him also Uranus, to be the bride of Leo, and Aurora to wed Selene. Arcor joyfully welcomed his fondly loved Capricorn and his sons Altair and Adrona.

And now came many years of hard work, the building up of a kingdom, interspersed with occasional wars of defence—wars of aggression were forbidden by the Ruler, Mars—skirmishes with predatory bands, endeavors to conciliate the former owners of the country, and efforts to put down human sacrifices. The families increased in number: a son, Botelgueuse, and two daughters, Pollux and Hector,

were born to Jupiter and Herakles; Perseus and Ajax, two boys, and two daughters, Demeter and Algol, gladdened the tender heart of Alcyone. Among the children of Leo and Uranus we see Leto and Draco as sons, Centaurus as daughter. Selene and Aurora rejoiced in three sons, Wenceslas, Theseus and Polaris, and three daughters, Taurus, Arcturus and Argus. Arcor and Capricorn had one additional son, Spica, and three daughters, Capella, Crux and Gemini. Once during these years, Mars paid a visit to his children, bringing with him his sons Siwa and Virāj, and his daughter Ulysses. Osiris had married and could not leave her home. On this occasion Vajra and Ulysses were wed, and after much discussion, the parents decided to leave these two as rulers of Orissa, and to return themselves to the northern capital, taking with them Jupiter and his family; for Mars was very old, and wished to instal his eldest son upon the throne and retire from the world with Mercury and their wives. This was done, and Vajra and Ulysses were left in charge.

For a time all went apparently well, but a storm was gathering below the surface. Vajra did not show the skill in conciliation characteristic of Jupiter, and his measures, aimed to bring about good results, were sometimes harsh. In 15,937 B. C. a great religious festival of the old religion was to be held, and Vajra had, the year before, forbidden its celebration, knowing the danger of such a concourse, excited by sacrifices and incantations. Herakles had come to spend some months with Alcyone, for the twain were not happy when apart, and she—having become learned in the deeper knowledge of the Atlantean White Magic and having wedded it to the worship of the bright Gods worshipped in her ancient home—began teaching this mingled philosophy and religion to the younger men and women of her brother's kingdom, and she included in her classes some of the younger priests of the dark Atlantean faith. This was to strike a deadly blow at the still powerful priesthood, and ere long the mutterings of hatred grew deep and angry. As the months passed

ed, the growlings grew louder, and a conspiracy was formed to attack the house of Albireo, where Herakles and Alcyone were living, while he was away on a projected journey with Vajra to a distant part of the country. The priesthood resolved that the forbidden celebration should take place, and with victims nobler than the common herd; and they diligently circulated rumors that a rising was to take place in the district whither Vajra and Albireo were going. The result of this skilfully planned deception was that Vajra took with him the main part of his army, leaving a comparatively small force under Arcor to preserve order and defend his household. It was B. C. 15,937 and the high day, or rather night, of the forbidden festival was near. The early morning dawned clear and cool, but scattered groups might be seen slowly converging to a centre, and that centre the house of Albireo. The groups coalesced into a crowd; the crowd grew in number and denseness. Presently a deep clanging note clashed into the quiet: it was the note of the great bell of the temple, unheard for long, the bell that no longer might be sounded. The roar of the crowd answered the brazen voice of the bell, and in a moment a riot had broken out. The house of Albireo was broken into, the guards slaughtered, and in front of the crowd, as it surged inwards, towered the tall gaunt form of the Atlantean High Priest, Scorpio, on whose head a price had long been set, and who had lain hidden in the underground vaults of the temple, known to none but the initiated priesthood. "Yā-uli! Yā-uli," shrieked the mob, half-deeming him risen from the dead, and frenzied by religious excitement. A slow stern smile curved his iron lips as he heard his name re-echo, and turning, he waved back the yelling mob, and they stopped, silent. "Wait, children of the Lords of the Dark Face; your day has come. I go to bring forth the accursed, the women of the barbarians of the North, who have crushed your worship and closed the temples of your Gods. Aiyo! Aiyo! the Lords have arisen; they cry for blood, and blood shall they have.

Slay! slay all but the two women who are theirs. They are mine, as the Priest of the Gods who drink human blood and devour human flesh. To-night shall their thirst be slaked and their hunger appeased. Aiyo! Aiyo! I have said!"

Into the house he stalked, grim as death and stern as an incarnate Hate. At the first alarm Arcor had sounded his conch to summon his men, and, as they flung themselves into the passages and held the stairways, a fierce but hopeless combat had ended in their extermination. Arcor himself had rushed to the private entrance into the ladies' apartments, had struck down the priests who led the crowd—Yā-uli cautiously withdrawing till the way was clear—and had battled desperately, though alone, to bar the road. He fell, pierced by a score of wounds, and the Chief Priest stepped over his body to his prey.

Alcyone and Herakles were at their morning worship when the crash of breaking doors told them of danger, and as they rose, two tall and stately women—Herakles, now at the age of sixty, crowned with silver hair, and Alcyone with dark tresses, silver-streaked, falling below her waist—the door of their worship-chamber burst open, and the tall Priest stood on the threshold. The two women faced him, a proud interrogation as to such intrusion spoken by the uplift of the noble heads, the gaze of the steady eyes. "Come, ye accursed! the day of your oppression is over; the night of your doom is near. Come, for the Dark Lords call. I am their messenger of vengeance." Herakles threw her arm round her sister's slighter form: "Priest! you threaten those who know not fear. Begone! invite not death." A harsh laugh grated on the air: "Death, woman. I give it, I do not accept it. Come forth: you are mine."

He made a gesture to some priests behind him; they came in and seized the women by the arms, drawing out cords to bind. "Bind not!" said Herakles. "We shall not flee. Come, dearest, come. Our father's

daughters know how to die." Alcyone glanced up at her sister, an angelic smile upon her face: "I am ready, sister beloved." And they moved slowly forward, surrounded by the priests, through the passages strewn with the bodies of the dead. Unblenching they went through the seething crowd, which yelled at them, shook clenched fists as they passed, and would have torn them in pieces had it not been for the priests they feared. Slowly they went onwards through the city to the place where yawned widely the mighty open gates of the temple, with long aisles of dark pillars glooming away into darkness. White-robed, fair-skinned, the two sisters looked like angels of light amid the tossing crowd of dark faces and dark bare arms flung high in air. At the gate the priests turned and Yā-uli spake: "To-night, four hours after sunset, the gates will be opened; let all the children of the Lords of the Dark Face come to their festival." The gates clanged together, and Herakles and Alcyone were past all earthly help.

At first, no harm was wrought on them; they were offered rich food and wine, but would not eat. Only fruit would they take, and a drink of milk. Then commenced a long persuasive talk; Yā-uli strove to win their promise to take part in the worship of the Dark Gods that night, pledging himself that they should return home in safety if they would thus purchase life with dishonor. In his false heart he meant to slay after they had worshipped, but he longed to proclaim them renegades to their own faith and so win credit for his own. Uselessly he strove against their steady will, and in wrath at last he bade the priests take them to the gloomy centre of the temple, and leave them there awhile.

A dread and awful place it was in which they were left. Dim shapes, some red, some black, some sickly grey, were half visible through the gloom. Low moans, as of something in pain, came, dully muffled, to their ears. "Herakles," whispered Alcyone, "are these things alive or dead? They make me shudder." "Darling, I know not, but

living or dead, they cannot hurt the soul." They whispered to each other in the gloomy cavern, spoke of home, of husbands, of children, and then of the days of happy childhood, and the glorious vision of the past. "I think the time has come," said Alcyone, "and we shall see our grandfather again." "And the Light!" breathed Herakles.

It was ten o'clock, and a dense crowd filled the huge dark building, silent, expectant, awe-struck. At a sign the two women were seized, and lifted up on a high altar, in view of all, and a lurid light, blood-red, shone out, none could say whence, and threw the awful figures around into grim semblance of life. There was a sound of rending cloth, and the robes of the two women were torn from them, and the fair white bodies shone out nude and shrinking. A low cry of horror burst from them, and then Herakles threw up her proud head and flung her arms around her sister, striving to shield her from the gaze of the rough crowd: "You shame your mothers, men, in shaming us," she cried, and then stood silent. "Look at them," called the Priest, "before the Dark Lord feasts upon them. When next ye see them, he shall have had his fill." And then the light faded, and the crowd filed out, to wait for the rites that none save priests might see and live.

How tell the horrors that ensued: flames rose from surrounding altars, and shrieking captives were led in, and the fire fed with fat skinned from their living bodies till the flames roared high; then their blood was set flowing and caught in iron vessels, and set to boil in huge iron pots, and poured upon the images set in the circle round; foul creatures of the slime, huge spiders, monstrous scorpions, fed on the remnants of the mutilated bodies; and presently one after another of the images woke into awful life, began to stir, to slip downwards from their pedestals, obscene shapes of unimaginable horror, and crawled and writhed towards the central altar where Alcyone and Herakles still stood, clasped in each other's arms. "Fly! Fly!" yelled the priests, "the Dark Lord is coming, and his hosts are

here!" and they tumbled over each other in a mad rush to escape from the Terror they had invoked.

Out of the darkness loomed a gigantic face—a face of power majestic, of pain and wrath too deep for words, of intolerable weariness and despair. A mighty hand was waved, just visible by its own dull glow, as of hot iron half-quenched and the fearful figures rolled up around the altar and reared up red gaping mouths and hairy tearing claws. Then rang out the voice of Herakles, loud and clear: "Sūryadeva, Sūryadeva, Mahāpiṭa, come, oh! come!"

And there, in the midst of all the horrors, there shone out the Light on which the children's eyes had rested, and beneath it the radiant form of the Sūrya they knew, with tender eyes and outstretched arms; and with a sob of joy Alcyone sprang forward, and her body dropped lifeless on the altar. And all the horrid shapes shrivelled into nothingness, and lay about like the cast-off skins of snakes, and the pillars broke, and the cavern walls fell in, and the bodies of the sisters had for tomb the mighty temple of the Lord of the Dark Face.

And that night in Puri, there was fear and trembling; for earthquakes rent the ground, and a huge tidal wave came rushing from the sea. But they who cowered in terror, and they who, remembering the two sisters, wept for their awful fate, they knew nothing of the outstretched arms that had carried them home, cradled on the Bosom that is to become the Refuge of the world; they knew nothing of the Light that had turned into heaven the darkness of that hell.

Of the vengeance Vajra wrought when he returned, and of the grief of Jupiter and Albireo, there is here no room to tell. And it was all over very long ago.

DRAMATIS PERSONÆ

THE LORDS OF THE FLAME:	} <i>The four Kumāras.</i>
THE MANU:	... <i>Vaivasvata.</i>
THE MAHĀGURU:	<i>Vyāsa. Head of the Religion of the Community.</i>
SŪRYA:	... <i>Deputy of the Mahāguru. Sons: Mars, Mercury.</i>
MARS:	} <i>Leaders of the army.</i>
MERCURY:	
VULCAN:	
CORONA:	
MARS:	... <i>Wife: Brhaspati. Sons: Jupiter, Siwa, Virāj. Daughters: Osiris, Uranus, Ulysses.</i>
MERCURY:	... <i>Wife: Saturn. Sons: Selene, Leo, Vajra, Castor. Daughters: Herakles, Alcyone, Mizar.</i>
JUPITER:	... <i>Wife: Herakles. Sons: Beatrix, Aletheia, Betelgueuse. Daughters: Canopus, Pollux, Hector.</i>
VULCAN:	... <i>Wife: Cetus. Son: Procyon. Daughters: Olympia, Minerva, Pomona.</i>
ALCYONE:	... <i>Father: Mercury. Mother: Saturn. Brothers: Selene, Leo, Vajra, Castor. Sisters: Herakles, Mizar. Husband: Albireo. Sons: Neptune, Psyche, Perseus, Ajax. Daughters: Rigel, Demeter, Algol.</i>
SELENE:	... <i>Wife: Aurora. Sons: Wenceslas, Theseus, Polaris. Daughters: Taurus, Arcturus, Argus.</i>
LEO:	... <i>Wife: Uranus. Sons: Leto, Draco, Fomalhaut. Daughters: Centaurus, Proserpina, Concordia.</i>
VAJRA:	... <i>Wife: Ulysses. Sons: Clio, Melpomene, Alastor. Daughters: Irene, Sirona.</i>
CORONA:	... <i>Wife: Orpheus. Sons: Cassiopeia, Aries. Daughters: Andromeda, Elsa, Pallas.</i>
ARCOR:	... <i>Friend. Wife: Capricorn. Sons: Altair, Adrona, Spica. Daughters: Pindar, Capella, Crux, Gemini.</i>
SCORPIO:	... <i>Atlantean High Priest (Yā-uli.)</i>

ADDITIONAL DRAMATIS PERSONÆ

Widening our circle of investigation, so as to include in some cases more remote relations, in others earlier and later generations, we have found additional characters belonging to some of the lives already printed. We therefore issue the following addendum, for the benefit of those readers who are compiling lists of these characters.

Table on page 918.

VAJRA :	... Wife : Ulysses. Sons : Alastor, Tolosa. Calypso. Daughters : Dorado, Clio, Gemini.
SIRIUS :	... Father : Brhaspati. Mother : Uranus. Brothers : Orpheus, Lyra, Vulcan. Sisters : Viola, Taurus.
DRACO :	... Wife : Phoenix. Son : Proserpina.
HECTOR :	... Wife : Pegasus. Son : Berenice.
ALETHEIA :	... Wife : Dorado. Son : Ophiuchus.
SPICA :	... Husband : Minerva. Daughter : Sirona.
AURIGA :	... Husband : Iris. Sons : Tiphys, Pomona.
POLLUX :	... Husband : Cetus. Sons : Adrona, Phoea.

Table on page 922

ALCYONE :	... Brothers : Uranus, Vulcan.
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Table on page 929.

URANUS :	... Wife : Vega. Sons : Ajax, Brhaspati, Venus. Daughters : Neptune, Rigel.
VAJRA :	... Wife : Dorado.
ALETHEIA :	... Wife : Phoenix. Daughters : Virgo, Pomona.
MIZAR :	... Husband : Achilles. Sons : Orpheus, Polaris, Olympia. Daughters : Sagittarius, Aquarius.
HECTOR :	... Wife : Selene. Sons : Aurora, Bellatrix, Algol. Daughters : Pegasus, Viola.
FIDES :	... Husband : Ophiuchus. Sons : Tolosa, Berenice.
CENTAURUS :	... Husband : Tiphys. Sons : Iris, Proserpina. Daughter : Clio.
VESTA :	... Wife : Lomia. Sons : Libra, Minerva.

Table on page 1047.

ALCESTIS :	... Priest of Girnar. Wife : Sirona. Sons : Tolosa, Aries.
PHOECA :	... Priest of Temple in the Vindhya Hills. Wife : Procyon. Sons : Alastor, Cancer.

Table on page 1055.

MARS :	... Emperor. Father : Herakles. Mother : Brhaspati. Brother : Venus. Sister : Neptune.
MERCURY :	... Husband : Osiris. Sons : Saturn, Virāj, Vulcan. Daughters : Beatrix, Pindar.
AJAX :	... Wife : Aletheia. Sons : Ophiuchus, Uranus, Calypso. Daughters : Dorado, Sagittarius, Aquarius.
VEGA :	... Husband : Tiphys. Sons : Algol, Proserpina, Libra. Daughters : Iris, Phoenix, Viola.
MIZAR :	... Husband : Polaris. Sons : Minerva, Siwa, Olympia, Tolosa. Daughters : Fides, Virgo.
LEO :	... Wife : Iris. Sons : Aurora, Lyra, Berenice. Daughters : Pegasus, Clio.

Table on page 1074.

NEPTUNE :	... Husband : Hector. Sons : Siwa, Orpheus. Daughter : Mizar.
CASSIOPEIA :	... Wife : Capricorn. Sons : Cetus, Spica, Adrona. Daughter : Sirona.
ALTAIR :	... Wife : Polaris. Son : Tolosa.
MIZAR :	... Husband : Arcor. Daughters : Regulus, Irene.

Table on page 1175.

HERAKLES :	... Wife : Aurora. Sons : Neptune, Capella. Daughters : Clio, Dorado.
VEGA :	... Wife : Beatrix. Sons : Virāj, Saturn. Daughter : Proserpina.
AURIGA :	... Wife : Iris. Daughters : Viola, Tolosa.

Table on page 1183.

JUPITER :	... King. Sister : Mercury. Wife : Saturn. Son : Mars.
RIGEL :	... Brothers : Spica, Olympia.
VAJRA :	... Daughters : Brhaspati, Uranus, Proserpina.

SOME NOTES ON THE HIGHER PLANES

NIRVĀṆA

IT has often been said that in the final consummation all individual souls merge into the Great Soul, and our students sometimes find it difficult to reconcile this with other statements which seem to imply that the individuality is maintained, in some form or other, even up to the very greatest heights. The fact is that no experience which we can see, and no ideas which we can formulate down here in our physical brain, will at all express the glorious realities of Nirvāṇa and the planes beyond it. We know so little of that transcendent glory, and what little we do know can never be put into adequate words. Perhaps, however, it is in a certain sense somewhat misleading to speak of individual souls as merging into the Great Soul. Every *Monad* is fundamentally a spark of the divine Flame; he cannot merge into that of which he is already a part. Surely a better explanation of what happens would be to say that as he evolves the spark develops into flame; he becomes more and more conscious of his unity with the divine, and so the Logos is able more and more to manifest Himself through him.

This much at least I can say, that up to the highest level of the consciousness which any of our students have yet attained—up even to what is commonly called Nirvāṇa itself, there is no loss of individuality, of the power to think, to plan and to act. Long before that there is an entire loss of the sense of *separateness*, but that is a very different thing. Sir Edwin Arnold wrote of that beatific condition that “the dewdrop slips into the shining sea”. Those who have passed through that most marvellous of experiences know that, paradoxical as it may seem, the

sensation is exactly the reverse, and that a far closer description would be that the ocean had somehow been poured into the drop! That consciousness, wide as the sea, with “its centre everywhere and its circumference nowhere” is a great and glorious *fact*; but when a man attains it, it seems to him that *his* consciousness has widened to take in all that, not that he is merged into something else. And he is right, for that which he had ignorantly supposed to be *his* consciousness was never his at all, but only the shining of the divine power and wisdom and love through him, and he is now at last beginning to realise that stupendous fact. The truth is that what is commonly understood by individuality is a delusion and has never existed, but all that is best and noblest in that conception is maintained up to Adeptship and far beyond, even into the realm of the great Planetary Spirits, for They are very assuredly individuals, though mighty beyond our feeble powers of conception.

Even though the attempt be foredoomed to failure, let me endeavor to give some slight idea of an experience which some of us once had in connexion with this lofty plane. Before we ourselves by our own efforts were able to touch it, a Master, for certain purposes of His own, enfolded us in His higher aura, and enabled us through Him to experience the glories of Nirvāṇa. Try to imagine the whole universe filled with and consisting of an immense torrent of living light, and in it a vividness of life and an intensity of bliss altogether beyond all descriptions, a hundred thousand times beyond the greatest bliss of heaven. At first we feel nothing but the bliss; we see nothing but the intensity of the light; but gradually we begin to realise that even in this dazzling brightness there are brighter spots—nuclei, as it were—which are built of the light because there is nothing but the light, and yet through them somehow the light gleams out more brightly, and obtains a new quality which enables it to be perceptible upon other and lower planes, which without this would be altogether beyond the possibility of sensing its effulgence. And by

degrees we begin to realise that these subsidiary suns are the Great Ones, that these are Planetary Spirits, Great Angels, Kármic Deities, Buddhas, Christs and Masters, and that through Them the light and the life are flowing down to the lower planes, and gradually, little by little, as we become more accustomed to the stupendous reality, we begin to see that in a far lower sense, even we ourselves are a focus in that cosmic scheme, and that through us also, at our much lower level, the light and the life are flowing to those who are still further away—not from it, for we are all part of it and there is nothing else anywhere, but further from the realisation of it, the comprehension of it, the experience of it. If we can see and grasp even a little of the glory, we can to some extent reflect it to others who are less fortunate. That light shines for every one, and it is the only reality; yet men by their ignorance and by their foolish actions may so shut themselves away that they cannot see it, just as the sun floods the whole world with light and life, and yet men may hide themselves in caves and cellars where that light cannot be seen. Just as a mirror properly placed at the mouth of such a cave or cellar may enable those within to participate, at least to some extent, in the benefits of the light, so may we when we see the light, reflect it to others who have so placed themselves that they cannot perceive it directly.

No words that we can use can really give even the least idea of such an experience as that, for all with which our minds are acquainted has long ago disappeared before that level is attained. There is of course at that level a sheath of some sort for the Spirit, but it is impossible to describe it in any words. In one sense it seems as though it were an atom, and yet in another it seems to be the whole plane. Each man has a centre of consciousness and therefore must have some position; that focus in the stream of the life of the Logos must, one would say, be in one place or another. Yet he feels as if he were the whole plane and could focus anywhere, and wherever for the moment the outpouring of this force stops, that is for him

a sheath. The man still feels absolutely himself, even though he is so much more; and he is able to distinguish others. The Great Ones whom he knows, he is able to recognise with perfect certainty, yet it is rather by instinctive feeling than by any resemblance to anything that he has seen before; but if he focusses his consciousness upon one of These he gets the effect of the form of the man as he knows it in the Augoeides, two planes below.

THE TRIPLE SPIRIT

The Monads are clearly all centres of force in the Logos, and yet each possesses a very distinct individuality of his own. In the average man the Monad is but little in touch with the Ego and the lower personality, which are yet somehow expressions of him. He knows from the first what is his object in evolution and he seems to grasp the general trend of it, but until that portion of him which expresses itself in the Ego has reached a fairly high stage, he seems scarcely conscious of the details of life down here, or at any rate takes little interest in them. He seems at that stage not to know other Monads, but rests in indescribable bliss without any active consciousness of surroundings. As evolution progresses, however, he grasps matters on the lower plane much more fully, and finally takes them entirely into his own hands, and at that stage he knows both himself and others, and his voice within us becomes for us the Voice of the Silence. That voice differs for us at different stages. For us now in this lower consciousness it is the voice of the Ego; when we identify ourselves with the Ego it is the voice of the Spirit; when we reach the Spirit it is the voice of the Monad, and when in the far away future we identify ourselves wholly with the Monad it will be the voice of the Logos; but in every case we have to subject the lower, and rise above it before the voice of the higher can be heard.

This Monad resides permanently upon the second of our planes, and when it descends upon the third, the plane of Nirvāṇa, it manifests itself as the triple Spirit, and this

triple Spirit is a reflexion or (even more truly) an expression of the Logos as He manifests Himself in our set of planes. His first manifestation on our highest plane is also triple. In the first of these three aspects He does not manifest Himself on any plane below the highest, but in the second He descends to the second plane and draws round Himself a garment of its matter, thus making a quite separate expression of Him. In the third aspect He descends to the upper portion of the third plane, and draws round Himself matter of that level, thus making a third manifestation. These three are the "three persons in one God," of which Christianity teaches, telling us in its Athanasian creed that we should worship "One God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance"—that is to say never confusing in our minds the work and functions of the three separate manifestations, each on its own plane, yet never for a moment forgetting the eternal unity of the "substance," that which lives behind all alike on the highest plane, at the level where these three are one.

Now an exact repetition of this process takes place in the case of man, who is in very truth made in the image of God. The Spirit is triple upon the third plane, and the first of its three manifestations does not descend below that level. The second manifestation descends one stage, on to the fourth plane, and clothes itself with its matter, and then we call it buddhi. Just as before the third aspect descends two planes, and shrines itself in matter of the highest level of the mental plane, and we call that manas, and this trinity of ātmā-buddhi-manas, manifesting in the causal body, is what we call the Ego. Never forget that the Ego is not the manas only, but the spiritual triad; at our present stage of evolution he rests in his causal body on the higher levels of the mental plane, but as he passes onwards his consciousness will be centred on the buddhic plane, and afterwards, when he attains Adeptship, on the nirvāṇic. But it must not be supposed that when this further development takes place the manas is in any way lost. When

the Ego draws himself up into the buddhic plane, he draws up manas with him into that expression of it which has all the time existed on the buddhic plane, but has not been fully vivified until now. In the same way when he draws himself up into the nirvāṇic plane, manas and buddhi exist within him just as fully as ever, so that now the triple spirit is in full manifestation on its own plane in all its three aspects. Therefore the Spirit is truly seven-fold, for it is triple on its own plane, dual on the buddhic, and single on the mental, and the unity which is its synthesis makes seven. Though he draws back into the higher he retains the definiteness of the lower.

This is probably what Madame Blavatsky meant when she spoke of the auric egg, but she surrounded this idea with very great mystery, and it seems probable that she was under some pledge not to write freely about it. She never clearly explained the triple Spirit, but evidently endeavored to suggest the idea without clearly expressing it, for she laid great stress upon the fact that just as the astral plane may be said to be a reflexion of the buddhic, so may the physical be said to be a reflexion of the nirvāṇic, and then she furthermore emphasised the fact that there are three bodies or vehicles of man on the physical plane—apparently going out of her way to make this agree, and for that purpose dividing the physical body of man into two parts, the dense and the etheric, and adding as a third principle the vitality which flows through them. Now as this vitality exists on all the planes, and might just as well be made into additional principles on the astral and mental planes as on the physical, it would seem that some reason is required for her rather peculiar arrangement, and perhaps this reason may be found in her desire to indicate the triple Spirit without actually mentioning it. I think the President has said that when Madame Blavatsky spoke about the sacred auric egg she meant the four permanent atoms within an envelope of matter of the nirvāṇic plane.

BUDDHIC CONSCIOUSNESS

A selfish man could not function on the buddhic plane, for the very essence of that plane is sympathy and perfect comprehension, which excludes selfishness. A man cannot make a buddhic body until he has conquered the lower planes. There is a close connexion between the astral and the buddhic, the former being in some ways a reflexion of the latter; but it must not therefore be supposed that a man can leap from the astral consciousness to the buddhic without developing the intervening vehicles. Certainly on the highest levels of the buddhic plane a man becomes one with all others, but we must not therefore assume that he feels alike towards all. There is no reason to suppose that we shall ever feel absolutely alike towards everybody; why should we? Even the Lord Buddha had His favorite disciple Ananda; even the Christ regarded St. John the Beloved in a different way from the rest. What is true is that presently we shall come to love every one as much as we now love our nearest and dearest, but by that time we shall have developed for those nearest and dearest a type of love of which we have no conception now. The buddhic consciousness includes that of many others, so that you may put yourself down into another man and feel exactly as he does, looking upon him from within instead of from without. In that relation you will feel no shrinking even from an evil man, because you will recognise him as part of yourself—a weak part. You will desire to help him by pouring strength into that weak part of yourself. What is required is really to be in this attitude and to do it, not merely to talk about or think vaguely of it; and it is not easy to acquire this power.

C. W. LEADBEATER

THEOSOPHICAL WORTHIES

UPENDRANĀTH BĀSU

AMONG the names well-known and well-beloved in the story of Theosophy in India, that of the subject of the present sketch stands high. For he has been one of the chief builders of the Society here, and his was the hand that lifted the Indian Section to the lofty position which it holds to-day.

Upendranāth Bāsu was born in 1864 at Kolnagar, in Bengal, where was the paternal estate; his mother came of the well-known family of Miṭṭra, of which five generations had been settled in Benares ere one of its daughters, returning to Bengal, gave birth to Upendranāth Basu as her eldest son. He was educated in Calcutta, and graduated both in Arts and Law at Calcutta University; after taking his degree, he went to Benares, to the maternal home, and settled down there, beginning to practise law, his strong brain and acute mind soon bringing him to the front in his profession. But despite the brilliant prospects opening out before him, he turned away from them, unallured, for his eyes had seen and had fixed themselves on a purer light. He had entered the Theosophical Society in 1884, and we find his name in the first report of the Kāshī Taṭṭva Sabhā, the Benares Lodge of the T. S.; he was one of the founders of the Lodge, which was constituted on March 7th, 1885, with himself as Secretary, Bhagavān Dās as Librarian, and his lifelong friend Govinda Dāsa as one of the founding members. As the years went on, his heart became more and more consecrated to Theosophy, until he threw up all his professional prospects with his already lucrative practice, and gave himself wholly to the Theosophical Society “mind, body and estate”.



UPENDRANATH BASU.

In January, 1894, I had the happiness of meeting him for the first time in the present life, and from that time onwards he accompanied me in many of my Indian lecture-tours. After a short time it was decided that Mr. Bertram Keightley, the Countess Wachtmeister and myself should settle in Benares, and with his help establish in India's most sacred city the Headquarters of the Indian Section of the T. S. In 1895 this plan was carried out, and Bābū Upen-dranāth Basu was elected Joint General Secretary with Mr. Keightley. The entire work of the Section soon fell into his hands, owing to Mr. Keightley's enforced absence in England, and he became General Secretary, and filled the office with splendid success until his health broke down in 1907; he was persuaded to allow himself to be again elected in that year, but found himself unable to grapple with the work, and resigned in the late autumn of 1908.

During this long period of unselfish and unwearied service, immense strides were made by the Section under his care. In 1898, it was established on land of its own, and, with the assistance of Rāi Ishvara Prasād and other friends, the General Secretary planned out and raised the fine structure which is the Headquarters of the Section. He saw his work crowned by the holding there of the T. S. Anniversary Meeting of 1899, and the Convention of the Indian Section. After this, he planned and carried out a number of valuable and important buildings on the Section's land: the Press Building, in 1900; the East Bangalow in 1902; the Hindū Quarters in 1903-04; the European Quarters in 1905-06. The Book Depot and Quarters, built by myself, were purchased by him for the Section in 1903, and various Bangalows were erected, the total value of the property thus admirably constructed and managed amounting to about Rs. 100,000.

I must not omit to chronicle here that he was one of the seven Founders of the Central Hindū College, and held from its inception the important offices of Vice-President of the Board of Trustees and Vice-Chairman of the Managing Committee. He was one of the hardest working

members of the Committee until his health broke down, giving his attention specially to the buildings, which owe their beauty and good construction more to him than to any other member. The College owes him as much as does the Theosophical Society, and in both his name will ever be cherished with love, gratitude and admiration.

This is not the place to speak of him as he is to those who love him, nor to intrude into the sanctities of a singularly noble and happy family life. A man of high spirituality, of spotless character, ever seeking to serve, to uplift, to bless, Upen-dranāth Basu will long remain in the hearts of his friends and compatriots as an exceptionally high example of pure and lofty manhood.

A. B.

There are fixed moral laws, just as there are uniform physical laws. These moral laws may be violated by man, endowed as he is with individuality and the freedom which that involves. Each such violation becomes a moral force in the direction opposite to that toward which evolution is drifting, and inheres in the moral plane. And by the law of reaction each has a tendency to evoke the operation of the right law. Now, when these opposing forces accumulate and acquire a gigantic form, the reactionary force necessarily becomes violent and results in moral and spiritual revolutions, pious wars, religious crusades, and the like. Expand this theory and you understand the necessity for the appearance of Avatāras on earth. How easy things become when one's eyes are opened; but how incomprehensible they look when the spiritual vision is blind, or even dim and dull. Nature in her infinite bounty has provided man on the outer planes with exact facsimiles of her inner workings, and verily those who have eyes to see may see, and, those who have ears to hear may hear.—*The Doctrine of the Heart.*

“**I** had a prophetic dream,” said the Brāhmaṇa, “of which I do not understand the rationale. A friend of mine in Government service was transferred to B.—a place he very much disliked. One night, after he had been speaking to me of this appointment, I dreamed that he had been appointed to a place I will call C. I told my dream to my friend, who answered that he would most certainly very much like to be transferred to C., but that he had no chance of being appointed to it. The dream, however, came true, for when my friend had been at B. for only two or three months, incidents occurred which led to his transfer to C. Now, what I cannot understand is why I should dream of a matter of this sort, in which I took no special interest, and in which I was not concerned.”

“The Ego,” said the Vagrant, “constantly foresees coming events, and may be said normally to foresee the near future. But, at the present stage of evolution, his knowledge is not readily impressed on the physical brain. When the brain happens to be in a receptive condition, some of this knowledge, normally possessed by the Ego, is impressed on it. These astral happenings need not be of any importance, nor related to the clairvoyant; they only happen to be taking place at the time when the physical condition enables them to be recorded. If a part of a dirty window is cleaned, a person behind the window would see, through the cleaned spot, anything which happened to pass by outside. The things would not ‘mean’ anything to him; he would see them because they were there. The brain passes through a number of physiological conditions, some of which are favorable and some unfavorable to the transmission of impressions from the higher planes. A little extra fatigue, a little fever, may provide

the conditions, by slightly increasing the sensitiveness of the brain.”

“Looking at the matter from outside the physical plane,” remarked the Shepherd, “the wonder is not that people bring so little through into their physical consciousness, but that they bring through anything at all. So many conditions have to be present to make it possible. A fairly common experience of psychic people is to see the events which some one is relating to them; they often see more than the narrator relates, because they see the thought-forms he is generating. Sometimes, even, they see more than the narrator himself knows.”

“I had once a curious dream,” said Serena. “I dreamed that I was in a house, and I was a man lecturing in the upper storey; but at the same time I was a woman, talking about Theosophy to a small circle of people downstairs. I was both these people at the same time.”

“You were probably neither of them,” said the Shepherd with a smile, “but were helping both of them, and so thoroughly identifying yourself with them that you felt yourself to be each of them. Sometimes, when working astrally, one may get a glimpse of some previous incarnation of one’s own, but if that had been the case here, the difference of dress would have shown that the picture belonged to a period other than the present. Some people do very thoroughly identify themselves with a person they are helping on the astral plane. I remember a case where a helper, sent to an explosion, felt himself blown up into the air like the real victim. A great many years ago, I found myself in three places at once: I was standing in my bed-room, leaning against the foot of my bed, when I became aware that I was in a temple; while I was both in the room and in the temple, I found myself walking round the temple outside.”

“Once at Avenue Road,” said the Vagrant, “I was lying in bed in my own room; still conscious of this, I found myself in the Ashrama of the Master, and the double

consciousness gave me such a sense of unreality, -that I asked the Master whether I was really with Him or was only making an imaginary picture. He said no, that I was really there, and that later on I should find it very convenient to be able to keep my consciousness simultaneously in several places."

"You can hold a meeting here," remarked the Shepherd, "and at the same time put a question to the Master at Shigatse, and hear His answer."

"One is centred in the causal body on these occasions," said the Vagrant, "and may have various bodies working at different places, animated by one's own consciousness. The consciousness is one, and the separation only exists in the spheres of the lower bodies."

"Or," proceeded the Shepherd, "while sitting in this chair, you may, by an internal operation, produce yourself on another planet, and your consciousness will then be in two places, separated by millions of miles."

"Mr. Leadbeater," said the Scholar, "when looking at the future community, 'got out the way,' as he called it, and allowed an Ego there to speak through his body and answer my questions. That seems to me even queerer, for that Ego was speaking, so to say, at a point several hundred years hence. Is time as unreal as distance? And he also described the appearance of a man sitting in a particular seat in the second row on a certain occasion in one of the temples."

"If you see a thing at all, you see it in its details," replied the Vagrant. "You may fancy a thing vaguely, but if you see it, you see it with its characteristics. It is metaphysically true that what we call the past, present and future all co-exist now, and there is a consciousness which sees things simultaneously instead of in succession. To us things appear as successive which must be ever present to the Logos, and far far below Him future and past may be seen as mutually re-active. Alike by the Vedāntin and in the scholastic writings of Muslimān metaphysicians, it is seen that in eternity all things exist simultaneously which, in manifestation, appear successively."

ELEMENTARY THEOSOPHY

OUR SOLAR SYSTEM

[The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended. and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras. S.—ED.*]

A Solar System is a group of worlds circling round a central Sun, from which they draw light, life and energy. On this, all Theosophists and non-Theosophists, are agreed. But the Theosophist sees much more than this in a Solar System. It is to him a vast Field of Evolution, presided over by a divine LORD, who has created its matter out of the æther of Space, permeating this matter with His Life, organising it into His Body, and from His Heart, the Sun, pouring out the energy which circulates through the System as its life-blood—life-blood which returns to the Heart when its nutrient properties are exhausted, to be recharged and sent forth again on its life-sustaining work.

Hence a Solar System is, to the Theosophist, not merely a splendid mechanism of physical matter, but the expression of a Life, and the nursery of Lives derived therefrom, instinct in every part with latent or active intelligence, desire, and activity. It "exists for the sake of the Self," in order that the germs of Divinity, the embryonic Selves emanated from the supreme Self, may unfold into the likeness of the Parent-God, whose nature they share, being truly "partakers of the divine Nature". Its globes are 'man-bearing,' and not men alone, with sub-human beings, are its inhabitants. In worlds subtler than the physical dwell beings more highly evolved than men, as also beings less evolved; beings clothed in bodies

to maintain men "in a high state of physical health and intellectual vigor". From this, Mr. Powell turns the tables on flesh-eaters, and points to the disadvantages of their diet as giving rise to disease, and explains Dr. Haig's uric acid theory. Thorough mastication is urgently recommended, and then the author passes on to the amount of food and drink needed, cooking, and various subsidiary matters, dealing finally with the bearing of mind on health, and the ethics of diet. Some valuable appendices conclude a book which we can heartily and conscientiously recommend.

A. B.

THE PERENNIAL STRUGGLE

The Priestess of Isis, by Edouard Schuré. (Translated from the French by F. Rothwell. William Rider & Sons, Ltd., 164, Aldersgate Street, London, E. C. Price 3/6.)

The name of Edouard Schuré as an artist in language is well-known. The story under review has a simple but charming plot, and its characters show the depth of knowledge of human nature possessed by the writer. The story opens in Pompeii, "the city of art and pleasure" which "had a strange attraction for poets, orators, and philosophers," and ends with its doom in 79 A. D. brought on by the corruption of its inhabitants and rulers. A great fight between the powers of Light and Darkness, the followers of Isis and the worshippers of Hecate, is the chief theme of the plot; Memnones, the Priest of Isis, and Alcyone, the Prophetess, champion the cause of righteousness against Hedonia Metella, who with her party arrays herself against them overshadowed by Hecate; the stake is a human soul, that of Ombricius Rufus, who in a way is the hero of the story. In spite of sure signs of power possessed by Memnones, of which Ombricius gets proofs, he allows himself to be dragged astray and in the death he meets with in the end he does not seem to be setting himself free. That appears to us to be the most pathetic point of the story and has a grave lesson to impart. Ombricius falling in love with Alcyone, the Prophetess, is accepted by Memnones as a disciple, who gives him a promise that if Ombricius passes certain tests Alcyone shall be his. Ambition and impatience make short work of Ombricius, who fights his fight. He, in the beginning, spurns with courage the wild temptings of Hedonia, who has resolved to make him her instrument and slave, working upon his love of power and pride; she invites him to her strange temple of Hecate where Ombricius falls because of his uncompassionate nature. The chapter entitled "The Oath of Hecate" is perhaps the finest; we will extract:

"Swear by Hecate," Hedonia said, in a deep, almost masculine tone of voice—"swear that thou wilt be mine, for life or death, swear by this consecrated weapon that thou wilt be in action as is this cold blade in my burning hand—so will I make thee strongest of the strong and greatest of the great. Swear to obey me—even as I obey Hecate! Above all, swear that thou wilt never again see the priest and priestess of Isis." "Alcyone?" sighed Ombricius "Yes," continued Hedonia "She is my

enemy. Thou must choose between Alcyone and me!" "Never." "Farewell, then! Thou art a coward like the rest," she said. . . . "Woe to thee, Ombricius Rufus, thou votary of Isis and enemy of the Empire. Woe to thy master and thy priestess!"

And then Ombricius committed the blunder, arising out of lack of compassion and forgiveness. Instead of letting the cursing opponent alone, he cursed her in turn and forgot the ancient maxim: "Hatred ceaseth not by hatred." The two fought; he wounded her and inadvertently allowed his lips to touch the drop of blood on her neck. This gave Hedonia power over him and thus she was able to bring his tragic doom, with which the story ends. It is strange that he did not learn the lesson and committed the same blunder again, when at the end she was trying to leave him alone to suffer and thus expiate. "Thou shalt die with me," he said to her and forced her to perish with him, thereby setting up a fresh bond of karma which will tie him to her when he next appears on earth. Indeed human beings are slow in learning the lessons of life.

There is another interpretation that suggests itself in reading this admirable book. There is a strange law which students of occult psychology have come across, viz., that the events in the world at large are reflexions of what takes place within the limits of a human organism. The reverse is also true, that the psychological workings of a human being are seen reflected in the events of history. Thus the story could be interpreted by taking Hedonia to be the human kâma, domineering over the mind, Ombricius as the mind which is pulled on the one hand by kâma, on the other by buddhi, Alcyone in our story; Memnones is the Ego who influences the mind helped by buddhi, but is helpless without it; Anteros is the overbrooding âtmâ that guides and enlightens Alcyone. And the end comes out as it should do when the story is thus understood. Alcyone sacrifices herself to save Ombricius and when that is done Memnones realises his own divinity, and then only Ombricius prefers to suffer and compensate for his wrong, and forces kâma to perish in the fire that will purify him.

It is an excellent story, well written, interesting and instructive; we wish to see more novels of the same type, for such raise the mind of the reader to high altitudes. Moreover it is a psychological study, and gives a glimpse of human nature we very rarely get in light literature.

B. P. W.

FOR THEM THAT HUNGER

The Christ of the Holy Grail, by James Macbeth (James Leith Macbeth Bain). (Theosophical Publishing Society, London, Price 2/6.)

When I read Mr. Macbeth's *The Brotherhood of Healers* a little more than a year ago I wrote: "It is one of the sweetest books I have read for many a day . . . no summary can do justice to its beauty and its power." The words may stand

of matter finer than the physical, and therefore invisible to physical eyes, but none the less active and intelligent : beings among whose hosts myriads of men are found, men who have, for the time, discarded their fleshly raiment, but who, none the less, are thinking, loving, active men. And even during life on our physical earth, encased in the garment of the flesh, men are in touch with these other worlds and other-world beings, and may be in conscious relation with them, as the Founders, Prophets, Mystics and Seers of all the faiths have witnessed.

The divine Lord manifests Himself in His System in three Aspects, or 'Persons,' the Creator, the Preserver, the Regenerator; these are the Holy Spirit, Son and Father of the Christian; the Brahmā, Vishnu, and Shiva of the Hindū; the Elohimah, Binah and Kether of the Hebrew Kabbalist; the Third, Second and First Logos of the Theosophist, who uses the old Greek term, "the Word," for the manifested God.

The matter of the System is built up by the Third Logos, seven types of atoms being formed by Him; aggregations composed of these yield the seven fundamental kinds of matter found in the System, each denser than its predecessor, each kind being correlated with a distinct stage of Consciousness. We call the matter composed of a particular type of atom a plane, or world, and hence recognise seven such planes in the Solar System: the two highest are the divine, or super-spiritual planes, the planes of the Logoi, and the lower of these two is the birth-place and habitat of the human Self, the Monad, the God in man; the two succeeding are the spiritual planes, reaching which man realises himself as divine; the fifth, still densifying, is the intellectual plane; the sixth, the emotional and passionate, the seat of sensations and desires, is generally called the astral plane; the seventh, the physical plane. The matter of the spiritual planes is correlated with the spiritual stage of Consciousness, and is so subtle and so plastic that it yields to every impulse of the Spirit, and the sense of separateness is lost in that of unity. The matter

of the intellectual plane is correlated with the intellectual stage of Consciousness, with Thought—Cognition—and every change in Thought is accompanied with a vibration of its matter; the late W. K. Clifford seems to have recognised 'mind-stuff' as a constituent of the cosmos, for, as every force needed its medium, thought, regarded as a force, needed a special kind of matter for its working. The matter of the astral plane is correlated with the desire stage of Consciousness, every change of emotion, passion, desire, sensation being accompanied with a vibration of its matter. The matter of the physical plane is the coarsest or densest, and is the first to be organised for the active expression of human Consciousness.

These seven kinds of matter, interpenetrating each other—as physical solids, liquids, gases, and ethers interpenetrate each other in the objects round us—are not all spread evenly over the whole area occupied by a Solar System, but are partly aggregated into planets, worlds, or globes; the three finest kinds of matter do spread over the whole and are thus common to the system, but the four denser kinds compose and surround the globes, and the fields occupied by these are not in mutual touch.

We read in various Scriptures of 'Seven Spirits': Christianity and Muhammadanism have seven Archangels; Zoroastrianism, seven Amshaspendis; Hebraism has seven Sephiroth; Theosophy calls them the seven Planetary Logoi; and they are the Rulers of the Planets Vulcan, Venus, Earth, Jupiter, Saturn, Uranus and Neptune.

Each of these seven Planets is the turning-point in a chain of interlinked worlds, presided over by the Planetary Logos, and each chain is a separate Field of Evolution from its earliest beginnings up to man. There are thus seven such subsidiary Fields of Evolution in a Solar System, and they are, naturally, at different stages of progress. The chain consists of seven globes, of which generally one is physical and six of finer matter; in our own chain, however, our earth has two sister globes visible to physical

as a description of this book also. The number of those who are starving on the dry diet of dead literalism provided by the Churches is annually growing, but Mr. Bain's books offer a satisfactory substitute, and will be accepted by many who are not yet ready for books more technically Theosophic. Although Christian in form, *The Christ of the Holy Grail* is universal in spirit. A Hindû, a Sûfi or a Christian might use "A Prayer to the Christ of the Ages," or join in the "Hymn to the Christ of the Holy Grail." I should like to quote a sample or two of Mr. Macbeth's style, but space forbids.

C. S. M.

THE FINDING OF THE LOST WORD

The Quest, by Dorothea Hallins. (Williams and Norgate, Henrietta Street, Covent Gardens, London, W. C. Price 4/6.)

This is a drama in seven scenes and a vision, cleverly conceived and well written. Its theme is the deliverance of mankind. The seven scenes are the seven typical stages through which humanity must pass to redeem itself from the thralldom of ignorance, pain and death. These seven stages are represented in the persons of King Arthur and his Galahad, S. Augustine and his young Acolyte, Dante and his Beatrice, Sir Thomas More and Raphael Hythloday, S. Teresa and a novice, Giordano Bruno and his friend Sir Philip Sidney, and Mary and Martha, two women—one rich, the other poor—of our twentieth century. All fail to remove the three Guardians of the Gates: Death, Pain, Ignorance; only the child whom we take to stand for the Twice-Born, the Initiate (the result of perfect wedded love, the Father representing the Spirit, the Mother, the Matter)—succeeds in transforming Ignorance into Light, Pain into Love, and Death into Life; then only the long sleeping Princess—Divine Wisdom—wakes up. A votary has been in demand to worship at Her shrine, "to unseal her lips long dumb," and seven pairs, above mentioned, try their respective keys to open the lock in vain. These are termed the Knights of the Quest. The drama has some beautiful lines of the nature of true poetry; scene VI, wherein appear Bruno and Sir Philip Sidney, appeals to us the most and has for us fascinating sentiments. For instance, Bruno's challenge to Ignorance is forcefully written:

I'll dare you, sullen, green-clad shape,
Pain may be mock'd, and Death may be defied,
But Ignorance may never be dislodged.
Save by the mass of men becoming Gods
And wedding Knowledge like a Deathless bride.
Base Ignorance! I bid thee step aside!
This key and thou are foes as sea and flame.

IGNORANCE: Nobler than thou, O perjured monk, have sought
To oust me from my post. What is thy key?
'Tis but a flesh delusion. We are true,
I and my comrades.

BRUNO: Sidney, lend thy sword.

SIDNEY: Nay, not—in Heaven's name! they are not of earth!
Thou wilt be spell-bound, friend!

BRUNO: And if I be?
One thrust at Ignorance is worth a life
Of faineance that suffers him to live.
Have at thee, slave!

DEATH: [Steps in]: Stand back! thy lord am I.

BRUNO: I will not yield! The body may be thine,
But not the soul!

DEATH: The body then! 'Tis all
I claim, but 'tis enough to slay the soul
With vast o'er-mastering importance. The flames
Shall test thine immortality.

BRUNO: 'Tis well,
Said not the great Plotinus at his death
He strove to knit what was divine in him
To what's divine i' the cosmos? Even so
Will I.

Then enters the Spirit of Deliverance and speaks an admirable address. We regret we cannot extract more for want of space, but hope our readers will peruse the book, for it has a message to give.

B. P. W.

THREE ITALIAN DRAMAS

**Commedie Medianiche*, by Mario Mariani. (Ars Regia, Milan. Lire 3, 50.)

In his preface Sig. Mariani tells us that they form part of a large number of mediumistic communications, given through a member of his family. Spiritualism had been resorted to by them when in despair about the fate of a beloved one after death; and he publishes some of the results of their sittings with the desire of sharing their hopes and beliefs with other sufferers. The *Commedies* are somewhat childish productions, naïf in form, and in substance certainly not rising above the ordinary level of spiritualistic communications. The ideas of reincarnation and karma are however clearly presented in them. And while wishing for all the readers to whom this kind of book may appeal, a more certain light to walk by than it can afford, we are glad that they should at least be made acquainted with these great doctrines. The volume is well printed and tasteful in appearance, as is the rule with the publications of the Ars Regia.

M. R.

A BIOGRAPHY OF M. K. GANDHI

An Indian Patriot in South Africa, by Joseph J. Doke. (The London and Indian Chronicle, 154, High Road, Ilford, London. Price 2/6.)

From time to time we come across a biography which creates in us a genuine admiration for the hero of the book.

When it is a living hero in the thick of his battle, manifesting a strength of character met with but rarely, our sympathy and love go out to him and we look for ways and means of giving him a helping hand. Such a man we have found in the hero of the book. We have heard and read much about this clever, hard-working, self-sacrificing and much-tried man, but this excellent biography from a sympathetic pen enhances the value of Mr. Gandhi in our eyes. The biographer, Mr. Doke, is a Christian, a Baptist Minister at Johannesburg and a friend of his hero, who has been watching him and his work for some years. The whole story from beginning to end is thrilling with life, and to enjoy it one must read it. Its graver mission is the arousing of genuine sympathy for Mr. Gandhi's noble cause, and it is a matter, as Lord Ampthill points out in his Introduction, "which touches the honor of our race and affects the unity of the Empire as a whole". Mr. Gandhi is so much at one with his cause that it is difficult to speak of him apart from his work; and yet in reading the book it is the personality with all its romance and pathos that attracts us more than the cause. Mr. Gandhi seems to us to be a true Theosophist in principles and spirit, though he is reported to have said: "No, I am not a Theosophist. There is much in Theosophy that attracts me, but I have never been able to subscribe to the creed of Theosophists." But Theosophists have no creed. It is not of grave consequence, however, that Mr. Gandhi is not a member of our Society; he lives the life of a Theosophist, preaches our ideas and ideals in his own language and acts as we should wish to act. What more do we need?

B. P. W.

KARMA IN ITALIAN

Karma: La Legge di Causalità Morale, by Olga Calvari. (Biblioteca 'Ultra', Società Teosofica Internazionale, Roma. Lire 0, 50.)

This little volume is one of a series that is being gradually brought out by the Group 'Roma,' in which lectures, studies in various subjects, etc., either directly Theosophical or having a close connexion with Theosophy, will see the light. The exposition of Karma contained in the present booklet, is, we believe, the substance of some of Mme. Calvari's largely-attended lectures at the seat of the Rome Lodge, and is a clear and well-written attempt to popularise the conception of the Great Law. The brochure is well printed, and is pleasing in shape and general appearance.

M. R.

ACADEMICAL MAGAZINES

Journal of the German Oriental Society, Vol. LXIII, No. 4

Dr. Schmidt's edition of Rāma's Manmathamathana is concluded.

Dr. Bloch speaks of the Centaur-like clay-figures representing the Duldul (the famous horse of 'Alī'), which play such an eminent part in the Muharram-processions. He compares the Duldul with the Garuḍa who is the mediatory link, as it were, between the sun-bird and the human-like representation of Viṣṇu, though he has now become the vehicle of this God and he draws the conclusion that "the intellectual forces that led in ancient India to the humanisation of symbolical figure of deities, have kept alive up to the present day". Further Dr. Bloch calls attention to the problem presented by the celebration of the Muharram. Among the sixty millions of Muhammadans in India the number of Shiites amounts to hardly more than two millions, and yet the Muharram is celebrated by the whole Muhammadan community, nay even by certain classes of non-Muhammadan Indians. Just imagine a Roman Catholic celebrating the day of Reformation, and at the same time a sort of Carnival! "Merely as a hypothesis" the author states that the said popularity may be connected with the coinciding of the Muharram with the beginning of the Muhammadan year. This could, indeed, account for the merry side of the festival but the rest remains unexplained. The Hindu parallel to the Muhammadan Carnival, namely the Holi festival, is originally also a new year's day, viz., the one celebrated in the Vedic time the civil calendar having meanwhile proceeded from Phālgun to Caitra.

An exceedingly interesting contribution is M. Horten's article on 'The Doctrine of the Kumūn with Nazzām'. It shows to what extent the first phase of Islāmic philosophy may be considered as a parallel-phenomenon to the pre-Socratic philosophy. "The spirits in Islām appear to have not been ripe enough to assimilate the deeper and more abstract conceptions of an Aristotle and Plato, though these were known to them. They naturally felt attracted by the pre-Socratic systems congenial to them, these being more easily conceivable and capable of figurative representation." The philosopher Nazzām died in 845. He proclaimed the doctrine that God created all things at once and in the very form and composition in which they now exist, but in a state of concealment (Kumūn) out of which they come forth by and by (Zuhūr). This doctrine he borrowed, according to a famous source (Schahrastāni), from Greek philosophy, it being evident, for various

reasons, that only Anaxagoras can be meant. Like the latter, Nazzām taught an infinite number of elements. His doctrine was attacked as atheism, because it confined the activity of God to the creation of the world. Against it there arose the theory of *Dirār*, according to which the fire is created by God in the moment we light it, our activity being not the cause of the lighting but an occasion of God's creating. Nazzām denies the reality of origin and decay: when a thing becomes and develops, there is in reality only the fact of some qualities coming forth from and others returning into the *Kumūn*. Impenetrability is therefore expressly declined: things constantly interpenetrate each other without losing their peculiarities. Soon after Nazzām's death his followers got hold of the Indian doctrine of reincarnation and applied to it the theory of the *Kumūn* by teaching that the development of man is a slow coming forth of the soul out of the state of hiddenness. The so-called qualities and accidentia are, according to Nazzām, primary elements which cannot be further analysed. The elements (iron, bone, skin, etc.; color, sound, smell, etc.) are essentially different from each other, but are all of them contained in every body (interpenetration). Therefore bodies can be changed into each other by making appear one or the other element out of the mixture. The whole mass is constantly moving in the eternal change of emerging and diving. This process deluded men call origination and passing away. But are there not things that do not move? To this Nazzām answers that rest too is a sort of motion, namely, 'tension,' which is hindered motion or latent force. Here Nazzām approaches Herakleitos, but the doctrine of the flux is, with him not a postulation but a natural and necessary conclusion, and his theory of tension is quite original.

Other Contents: 'A Brief Grammar of the Kanauri Language,' by T. Grahame Bailey; 'Special Forms of the Babylonian System of Weight,' by K. Regling and C. F. Lehmann-Haupt; 'Notes on the *Arjeyakalpa* and *Puṣpasūtra*,' by R. Simon (the *Pps.* is not dependent on the *Āk.*, but *Uttaragāna* was known to the former, and *Ugāna* to the latter); 'The Modern Form of the Turkish Magic Lantern,' by Karl Süssheim; 'Hispano-Arabica III,' by C. F. Seybold; 'On the *cakrākti* (A Contribution to the History of Indian Poetics),' by Carl Bernheimer.

Mind January, 1910

The number opens with 'Observations on the Case of Sally Beauchamp,' being a discussion, by W. Leslie Mackenzie, of Dr. Morton Prince's sensational book *The Dissociation of a Personality*. Miss Beauchamp, student, came to Dr. Prince and, having been hypnotised, spoke of her waking state as 'She'. Acting on the hint Dr. Prince had a number of sittings with the young lady, and ultimately found that there were no less than four Miss Beauchamps speaking to him through one and the same mouth, these four personalities being partly acquainted with, partly totally ignorant of, each other's thoughts and faculties.

Mr. Mackenzie's explanation of the essential part of the phenomenon is contained in the sentence: "If there be anything in the theory that mental complexes formed under stress of emotion persist longest consciously or sub-consciously, it is reasonable to infer that, when under stress of great emotion, dissociation takes place in early adolescence, the split-off complex will retain the characters of the adolescent life." The following remarks will be interesting to the student of Theosophy: "There are large masses of the brain that are probably lying fallow or resting. It may be, as Dr. McDougall points out, that this is somewhat difficult to account for from the standpoint of evolution; but it seems to be the fact none the less, and is a variation of the first importance for the survival of man. We are not to gauge the mental capacity or the nervous capacity of man or animal by the small range of experiences open to our observation." "Whenever an experience passes out of the field of attention, it tends to sink below the level of the current consciousness, to become a 'disposition' or, as Dr. Prince would say, a 'dormant complex,' and there it is apt to get beyond recall, except by special artifices, like hypnotism, . . . or by dreams, . . . or, for no apparent reason, the experience will appear 'long after'." This explanation comes curiously near to the Eastern notion of the *vāsanās*.

Mr. F. C. S. Schiller evidently does not share the opinion of some of his colleagues that Mr. Bradley is the greatest of living philosophers. For in a paper entitled 'The Present Phase of "Idealist" Philosophy,' he endeavors to show that his former diagnosis of Mr. Bradley's philosophy as a "chimerical combination of absolutism, scepticism and pragmatism" still holds true. Mr. Bradley's critics have no reason for withdrawing their charges of (a) verbalism and (b) abstractness.

'On Evolutionary Empiricism,' by H. S. Shelton, is an essay in honor of Spencer, "a philosopher whose achievements are far too little recognised at the present time". Dr. Schiller's postulate theory is examined and found insufficient. "No amount of individual and empirical experience of its working qualities can raise a postulate to the rank of an axiom." But Kant's apriorism and Mill's empiricism are no less unsatisfactory. A sound standpoint is attainable only by the application of the idea of evolution to the problems of the human mind. We must regard human faculties from a biological standpoint: there are *a priori* truths, but they are the product of the experience of the race.

In the 'Critical Notices' we have the interesting spectacle of A. E. Taylor (the great authority on ancient Greek philosophy) and J. A. Stewart reviewing each other's books on Plato, *viz.*, *Plato's Doctrine of Ideas* by J. A. Stewart, and *Plato* by Prof. A. E. Taylor. As might be expected, Prof. Taylor's objections are rather numerous.

DR. F. OTTO SCHRÄDER

THEOSOPHICAL MAGAZINES

ASIAN

The Adyar Bulletin, Adyar, June, 1910. The 'Headquarters' Notes' radiate their customary optimistic influence. Mrs. Besant contributes a three-monthly 'Letter from the President' as well as a lecture on 'The Immediate Future' dealing with many present day problems in practical life and politics. Mr. Leadbeater is represented by an article on 'The Spheres' full of practical information about the various planes and life on them. 'Theosophy the World Over' completes the number.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, April, 1910. This number is practically entirely one of translations. Mrs. Besant, Mr. Leadbeater, Mr. Sinnett and N. W. J. Heydon being the original authors. An enthusiastic and full report of the recent third Convention of the Javanese Theosophists completes the number.

EUROPEAN

The Vahan, London, May, 1910. The number is brimful of news and reports of activity. One solitary literary contribution appears in its columns. It is 'From the Diary of a Russian Theosophist' translated from the Russian and written by Alba, describing a visit to (Theosophical) England during the summer of last year.

Theosophy in Scotland, Edinburgh, May, 1910. Our youngest sister is this friendly little Magazine, the organ of the newly created Scottish Section. The Magazine is well executed and well edited, concerning itself mainly with the news-side of Theosophical Journalism. It is full of reports, notes, plans, programmes and other evidences of hustling Theosophy. Some book reviews; a 'Paper(s) in Brief' on 'Our Complex Nature,' 'Some Questions and Answers,' and a Letter by Mrs. Windust on the early history of our Society in Holland represent in a few pages the more literary side. It is a cheerful little paper, pleasant to see and to read; we wish it Godspeed on its journey.

The Lotus Journal, London, May, 1910. Alas, alas! The number opens with a 'To our Readers' stating that the year's deficit is £11-17-11. And that, after seven years' hard work; the Editors deserve better. Mrs. Besant's lecture on 'The Coming Generation and the Coming Christ' is concluded. 'The Hoggy' is a pleasant little story. 'The Palace of the Sun' by E. L. Foyster explains the Arcana of Astrology. 'How Past

Lives are seen' by C. W. Leadbeater is reprinted from the *Adyar Bulletin*.

Bulletin Théosophique (French), Paris, May, 1910. The number is mainly filled by a lengthy report of the proceedings of the French Section's Annual Convention. A few pages are devoted to notes, news and similar matter.

Le Théosophe (French), Paris, May, 1910. The usual variety of interesting paragraphs and short articles on all and sundry topics.

Isis (German), Leipzig, June, 1910. This number contains five articles, all translated, of which two are from Mr. Leadbeater and three from Mrs. Besant. A. Dunkhase is responsible for no less than four of these renderings.

Neue Lotusblüthen (German), Leipzig, May and June, 1910. This little Review, the articles of which are unsigned, so that they are likely to be from the pen of its Editor, Dr. Franz Hartmann, contains the following contributions. First comes 'Theosophy and Philosophy,' followed by 'Confidential Communications from the Circles of the Tibetan Masters'. These communications are in the form of reprints of letters received in 'The Early Days'. 'Theosophy in the Bible' is continued. A review of foreign Theosophical literature and a correspondence column complete the number.

Sophia (Spanish), Madrid, May, 1910. A fine portrait of H. P. B., fronts the first page of the number. Our friend José Xifré writes some loving, loyal, accompanying words. Then there are translations from C. W. Leadbeater, Dr. A. Marques, Dr. A. H. Ward and Eliphas Lévi. Francisco de B. Echeverría contributes a study on 'Mexican Solar Myths'. Notes and news take up some space and there is a four page supplement in Esperanto.

Bolletino della Società Teosofica Italiana (Italian), Genoa, April, 1910. A full report of the Sectional Convention opens the number. Then follows Mr. Leadbeater's 'How Past Lives are seen' and Mr. Kirby's article on 'The Outcastes.' Johan van Manen contributes a short note on 'Transliteration of Samskr̥t terms'. Notes, news and other minor matter complete the number, including a tiny instalment of Mr. Leadbeater's 'Sixth Root-Race' article.

Theosophia (Dutch), Amsterdam, May, 1910. The translations include articles from H. S. Olcott, A. Besant, Bhagavān Dās and D. G. Pole. The original contributions are: 'White Lotus Day,' by M. J. Vermeulen; 'Leaders,' by E. Windust; 'Classical Hindū Ruins and the Shilpa Shāstra,' by K. E. Schalkwijk (treating of the old Buddhist ruins in Java); and 'Multatuli,' by the Editor, Dr. J. W. Boissevain. 'Multatuli' is the pseudonym of a famous Dutch author, Eduard Douwes Dekker, who died some decennia ago.

First—To urge upon the attention of other Governments the fact that relief from the heavy burden of military expenditures and from the disasters of war can best be obtained by the establishment of an International Federation.

Second To report to Congress, as soon as practicable, a draft of articles of a Federation limited to the maintenance of peace, through the establishment of an international court having power to determine by decree controversies between nations, and to enforce execution of its decrees by the arms of the Federation, such arms to be provided to the Federation and controlled solely by it.

Third To consider and report upon any other means to diminish the expenditures of Government for military purposes and to lessen the probabilities of war.

Thus has the first great step been taken.

I note in *Theosophy in Australasia* the statement that the Cremation Society in Sydney, founded by a League of the T. S. Order of Service, has now become a large public body, and is passing out of the control of the League. That is as it should be; the Order should start needed activities in the outer world, and when they are strong enough to run alone, should let them go.

Our Esperantist members will be glad to know that a short exposition of Theosophy was given by Mme. Dion Trovillon in Esperanto to a meeting of Paris Esperantists, including General Sébert and other leading Esperantists of the French capital. The lecture was arranged by the T. S. Order of Service Esperanto League, which seeks to spread Theosophy through this common language. It is very interesting to see how Theosophists are working for the spread of the Wisdom in many different ways, and are seeking for opportunities to bring its light to all. We have some offering its ideas to the blind by the medium of Braille; others utilising Masonic symbolism to illuminate the Lodges with the true Light; others succeeding in getting a monthly Supplement in a widely circulated weekly like the *Christian Commonwealth*; others starting a daily newspaper which deals with current events in a

Theosophical spirit. In these and in many other ways, Theosophy is permeating the modern atmosphere.

The Theosophical Society in Scandinavia has elected as General Secretary—to fill the vacancy caused by the death of Bro. Zettersten, and temporarily supplied by Captain Lingquist—a very old member, who stood firmly at the time of the Judge Secession, Lieut. Colonel Gustaf Kinell. It could not have found a better leader, and we welcome him heartily to the General Council.

The *Spectator* notices a remarkably liberal book by Canon Robinson, entitled *The Interpretation of the Character of Christ to non-Christian Races*. The Canon thinks that "Christ should be presented as a Teacher who comes not to destroy but to fulfil their own highest law". The first thing that a missionary should do is to practise the Christian virtues that are distinctively oriental, and then he may hope to win Indians to practise those which are distinctively occidental. He gives a characteristic story about a good man, who did not understand English methods of account, and like a well-meaning and bewildered child, filled up his accounts to "please". How far he was from dishonesty was shown by the sequel.

The English superintending missionary demanded monthly accounts and refused to continue the supply of funds until these were forthcoming. Accordingly the poor catechist, who had not kept any proper accounts, filled up the balance-sheet in the way which he thought would please the European missionary, and when he was questioned about some of the items, and they were found to be incorrect, he was dismissed as being unfit for missionary work. Several years later a lady was visiting a distant village in the jungle. She tried to make the simple folk understand what manner of person Jesus of Nazareth was. She told them how He was the poor man's friend, how He used to eat with them and visit their homes, how He used to go about healing wherever there was sickness, how the children used to run after Him in the street and clamber about His knees. Her description seemed to meet with an unusually intelligent response; and as she finished, some one exclaimed: "Miss Sahib, we know him well; he has been living here for

De Theosophische Begeging (Dutch), Amsterdam, May, 1910, contains only official matter, reports, correspondence and notes.

AMERICA

The Theosophic Messenger, Chicago, May, 1910. As usual this eminently readable Magazine is filled with the greatest variety of contributions, many of small length, a few only of greater size. W. V. H. (whose initials are always welcome) contributes five small articles: a poem called 'Seeking'; 'The Disaster at Cherry'; 'Life and Death in Hospitals'; 'The Symphony of Evolution'; and 'The Choice of Work'. Mr. Leadbeater has four articles: his 'Sixth Root-Race' article is concluded. Various questions are answered. 'How Past Lives are seen' and some of the 'Twilight' Stories are reprinted. Ernest Wood contributes another 'Hour with Mr. Leadbeater,' this time about 'Auras and Devas'. Amongst the remaining articles we may mention the following: 'St. Francis of Assisi,' by Elisabeth Severs; 'The Outcasts,' by W. H. Kirby (reprint); 'Spiritual Refinement,' by Albert P. Warrington; 'Sympathy,' by E. Holbrook; 'Clearing up the Aura' and 'Reincarnation and Evolution,' by L. W. Rogers. Lastly there are 'Notes,' a 'London Letter,' a 'Benares Letter,' an 'Adyar Letter,' 'Correspondence,' 'The Field,' 'Book Reviews' and the 'Children's Page'.

AUSTRALIA

Theosophy in Australasia, Sydney, May, 1910. The general contents are 'The Outlook,' 'Questions and Answers,' 'Questions Answered' by Mrs. Besant, 'The Magazines' and 'At Home and Abroad'. Then there is a full report of the Sixteenth Annual Convention, held at Brisbane, a reprint of Mr. Leadbeater's 'How Past Lives are Seen,' 'The Seventeenth of February at Adyar,' and Mrs. Besant's last year's London lecture on 'Vivisection.'

Theosophy in New Zealand, Auckland, May, 1910. 'From Far and Near,' 'The Round Table,' 'For the Children' (Chitra), 'Activities' and 'Lecture Record' are the more general contents. Separate articles are 'A Scripture of Yoga,' by Maitra; 'Studies in Astrology,' continued, by Gamma; and 'Theosophy the Joy of Life' by Marion Judson.

The Seeker, Pietermaritzburg, April, 1910. There are some topical remarks 'From the Minaret'; an article on 'Theosophy and Christianity,' by A. Tranmer; a note on 'Retreats for Churchwomen,' by E. B. R.; a small essay on 'Renunciation and Realisation,' by W. Wybergh; a note on 'Brotherhood and Unity' by K. E. T.; a 'Book Review,' some 'Correspondence,' and a record of 'Activities'. The number is concluded with a poem on 'Opportunity'.

J. V. M.



Vol. XXXI

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR first paragraph last month spoke of the proposed request to Congress that it should appoint a Commission of five members to approach the various Government on behalf of peace. Now we read that a resolution has passed the Representative House, desiring President Taft to appoint "a Commission of five distinguished Americans, to confer with Foreign Governments, with a view to the promotion of world-wide peace". Things move rapidly in these days. It is suggested that Mr. Roosevelt should head the Commission, and he is obviously the man for the work. His speech at Christiania—to which I also referred—has been much praised in America, and is said to have strengthened "a conviction firmly held by some American that the former President will head a movement which shall aim to make war impossible". It is also pointed out that "the peace of the world reposes in the hands of eight men... at least six of these eight men are peace advocates". The resolutions submitted to the House were drafted as follows:

That a Commission of five members be appointed by the President of the United States, the duties of such Commission to be as follows:

years?" Amazed, the lady discovered that this old catechist had settled there on his own account. It was he who fetched the old men and women their water and their fuel. Where any one was sick, it was he who used to sit outside the door till evening, and then come in; for no one ever got a chance of sitting up at night but he. When plague and cholera visited the village he was the intrepid nurse. In the old man unfit for missionary employ the people of that village had seen and recognised Jesus Christ.

* * *

It will be remembered that in 'Rents in the Veil of Time,' in the June issue of the *Theosophist*—Life VIII—it was said that the city of the Chief Castor was fenced with iron plates. A correspondent sends references from the *Rig-Veda*, vii. 3-7, 14, 15, 95, etc., which speak of "iron towns". This has been supposed to refer figuratively to strong forts, but it is evident that it is a literal description. These unexpected small corroborations of details in our observations are very interesting, and I shall always be grateful to students who will take the trouble to send them.

* * *

In the troublous days of 1906, one of our best members was expelled from the Theosophical Society for saying, among other things, that the Society had "no moral code". I brought the matter before the General Council by an appeal to the President-Founder, and, with his full consent, the expulsion was cancelled and the member reinstated. While this was pending, I was nominated for the Presidency—in January 1907—and wrote an article on 'The Basis of the Theosophical Society,' deliberately using the same phrase that had formed a charge against the expelled member, in order to see if I should be expelled for it, and also in order that all members of the T. S. might know, before they cast their votes, what would be my policy if elected. The phrase has been wrenched from its context and widely used against me, as showing that I considered morality to be a matter of indifference in the T. S. Nothing could be further from the truth. It is as though it were said that the *Bible* declares:

"There is no God"—a statement literally true, but made to convey a lie. For the sake of the many good people who have been distressed by the false interpretation put upon my words, I have reprinted the article, and it may now be had as a pamphlet. It is my profound conviction that a spiritual Society may not, without committing suicide, drive away the sinner instead of seeking to redeem him; that it cannot have a moral code, enforced by penalty on its members. And this, not merely on the common-sense view enunciated by the householder in the parable of Christ (*S. Matt.* xiii. 28, 29), that in the effort to root out the bad, the good may also be torn up; but on the far deeper principle that evil is not destroyed by evil, but by good; that the Law of Moses may be necessary for the maintenance of a State, but the Spirit of the Buddha and the Christ is the very life of a spiritual Society; that the helping of the weak is the duty of the strong; that the sinner may be rescued by the company of the good, but never by being driven away from them. As the Messenger of the White Lodge, I must proclaim and strive to act on its eternal principle that "Love is the fulfilling of the Law".

* * *

It is a sign of the progress being made by Theosophy in India that I found a flourishing Lodge, with a Girls' School attached and in its own building, with the local Zemindar as President, at Periyakulam, a little town nestling at the foot of the hills, 27 miles away from a railway station. The Zemindar, the Hon. Rao Bahadur Rāmabhadra Naidu Gāru, had invited me to his township to open the Victoria Memorial High School, built by his exertions and largely maintained by him. We trundled along over the 27 miles in a motor-bus, and though we certainly gained in time we lost in comfort, comparing the modern 'devil-carriage' with the old-fashioned bullock-cart. On the first evening I was taken in procession to and from the Zemindar's palace, at which an address was presented, and as I passed slowly along through the thronging crowds, I could not but wonder what was the

effect of the proceedings on those simple-minded country people. What did it mean to them, this taking of the white stranger through their streets, surrounded by all whom they looked up to in their daily life, and with every sign of honor and respect? Townsfolk are accustomed to the comings and goings of well-known people, and they cause no ripple on the surface of the busy life beyond the passing interest of a pageant, if pageant there be. But in these childlike slow-moving minds, set in narrow grooves and bound with ancient customs, what is the effect wrought by what to them must be a portent so strange? Among the educated people of the district the work of the T. S. was well-known; they were acquainted with the Central Hindū College, with the Order of Service, with the Sons of India—these last indeed were prominent in their orange scarves, keeping the road open through the crowds. As the Zemindar said in his eloquent address: "Theosophy makes religion practical and serious, and covers all the details of actual life," and his hearers were evidently in accord with him. He is an admirable example of the landed aristocracy of India, and a living proof of the useful service which a man in his position may render when he devotes himself to the good of his tenantry, instead of squandering his substance in city life.

* * *

A most disgraceful and slanderous attack is made on Indian men and women in a paper called *The Common Cause*, said to be devoted to the interests of women. "The Hindūs classify their women with cattle; the Mahomedans imprison them for life.... The life of the average woman is one of horrible injustice and long drawn-out cruelty.... Where the master of the house is not so well off, the women are penned in ugly, dark rooms, opening out into filthy court-yards containing cattle-sheds. They live their poor warped lives under conditions too terrible to contemplate." Nearly two columns of this rubbish are printed. Nothing but harm can come from publishing falsehoods of this kind, for uninstructed people may believe them. If

the writer were less grossly ignorant than she is, she would know that if Hindūs classified women with cattle—which I have never known them do—it would be a high compliment, for it is the Brāhmaṇa, the highest and haughtiest caste in India, who is linked with the cow! Such quaint blunders may people make when they write about things of which they know nothing. Or again: "It is a widespread practice to sell the wife to the highest bidder;" yet one of the evils against which Social Reformers fulminate here is not the sale of brides, but the sale of bridegrooms! An eligible young man is as hotly competed for as is the most desirable *parti* in a London drawing-room.

* * *

H. P. Blavatsky's words that the Masters of Wisdom were preparing to give proofs of the Secret Doctrine; that her teachings would be derided and rejected only in the nineteenth century; that in the twentieth century scholars would begin to recognise that the Secret Doctrine was not invented by her but outlined; that in the heart of Turkestan were buried vast cities, and that tradition speaks of "immense subterranean abodes, of large corridors filled with tiles and cylinders"—all this is being corroborated day by day. I mentioned in the July *Bulletin* the unearthing of a big library in Turkestan. Now *The Leeds Mercury* gives a long report of a lecture delivered to the Lodge of that city by Mr. Priestley Smith, M. A., on the discovery of a huge library containing some 32,000 volumes, at Tello, in Southern Chaldea. This library contains:

History, chronology, geography, law, private and public correspondence, dispatches from generals, proclamations of the King, philology, mathematics, natural science, lists of birds, animals, fishes, insects, stones, astronomy, astrology, theology, the science of divination by omens, as well as poems and purely literary works, copies of deeds, contracts, legal documents, and even inventories of the goods of public and private citizens were stored in the libraries of Babylonia-Assyria.

There are even some school exercise books of children, with their sums, and translations from modern Babylonian into ancient Sumerian; one likes to think of the

wee Chaldeans toiling over exercises which were to be read thousands of years later. (Our Asst. Librarian will, I am sure, take the hint.) Then there is a letter of Khamurabi, the Amraphel of *Genesis* xiv. 1, *et seq.*, (only *Genesis* gives the date 1918 B. C.) written after Chedorlaomer's defeat. The original of a letter written in the days of Abraham is indeed, as Mr. Priestley Smith says, "one of the romances of history".

Our readers will be glad to hear that our member, Dr. Schultz, who, in making her report on Hindû Philosophy to the Minister of Education and Fine Arts in Paris, so boldly advised the French Government to officially recognise the Theosophical Society as "of public utility," has received the grade of officier de l'Instruction Publique, in recognition of her report, thus proving that a brave declaration of Theosophical principles is no bar to public honor in France.

It is delightful to see a placard issued for posting on hoardings in Paris by the League against Vivisection—a part of the International Union—in which Dr. Boucher, F. T. S., is one of the Vice-Presidents. It comprises quotations from five doctors against this barbarous practice, warns the people to protect their dogs, and has two effective illustrations: one of a dog guarding a wounded soldier, and the other of a dog stretched on an operating table, "martyred by the false scientist". Future generations will look back on the torture-chambers of the scientific vivisection with a disgust and horror similar to that felt by ourselves when we look back on the torture-chamber of the religious Inquisitor. Pincers, knives, nails, red-hot irons—all are there in both, in the one case to save bodies, in the other to save souls. The latter survival of savagery has vanished; the former will follow it.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 1250.)

IN order to show to what extent the procedure of a European hypnotiser is similar to that of a Kurumba sorcerer, and to show further that the force working behind these phenomena is identical, I will now relate two stories as examples. One of them is taken from the scientific experiments of a French doctor, the other from my own experience in the Nilgiri. "But that is in India, in the home of ignorance and superstition!" some will exclaim. Very well! Let us begin then with the case which happened last spring in France, almost under our very eyes, and in the presence of many witnesses.

A French daily, if I am not mistaken *Le Temps*, brought out a series of very interesting articles which were shortly afterwards reprinted in a Swedish journal. The author of these papers was a physician of Lille, a town in Northern France, who had studied for several years in Paris under Dr. Charcot and other beacons of science. He had carried his experiments so far that he was able to guide his subjects by mere thought when once they were asleep; *i.e.*, it was no longer necessary for him to speak his commands aloud, he only needed to think them, or write them down on a slip of paper which he then gave into the keeping of a third person. He maintained he had brought about in this way a phenomenon which

¹ Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig Ed.

had never been witnessed before. Dr. Charcot has called this kind of phenomenon *acte par suggestion*. It differs from the ordinary ones in so far as the subject is not ordered to do a certain thing at once on awakening, but to do it a month or even several months later at a specially given time.

Our doctor used to proceed in the following way. Standing before the sleeping subject he whispered his command almost inaudibly into his ears; or else he only gave it by thought or wrote it down on paper, to comply with the scepticism of his friends. His orders were thus worded: "At the end of this month or of so many weeks on such and such a day, at such and such an hour, I order you to do so and so." Then followed the command in minute detail. On awakening the subject remembered nothing; but at the end of the fixed time, at the precise day and hour, he suddenly stopped whatever he was then doing in order to carry out the command. He did it mechanically and without knowing why; nor did he ever dream a minute before that he would do such a thing at all. After having acted on the suggestion, he remembered it in some vague and dim manner but was unable to explain why he had done it.

These interesting but dangerous experiments resulted in a tragedy, after which they were stopped for a considerable time.

In the town of S. there lived a policeman, and he probably still lives there, as all this happened in the spring of 1884. He was a hale and strong man, a little corpulent, thirty-five years of age, very devout, and when off duty of a gentle and pliant disposition. The doctor saw in him an excellent subject to experiment on. Having assured himself of his mastery over the poor policeman, he made him do all kinds of silly little things and, together with his friends, he finally planned the following trick.

The constable was put to sleep. He could not be awakened by burning corks, nor by being pricked with

needles under his nails, nor by a pistol fired close to his ear. He was in a cataleptic state. Now the doctor and his three friends went into an adjoining room, where one of the latter wrote an order on a slip of paper which he then handed to the magnetiser. This done, they returned to the sleeping policeman, and standing in front of him the doctor read the order inaudibly, after which he gave the constable the mental command that three weeks after that date at two o'clock in the afternoon he should commit the following crime:

"Here is a sharp Malayan knife," he said mentally, showing him a small wooden ruler. "I put it into this cupboard. On such and such a day at two o'clock in the afternoon, you will take it, regardless of all lock and key. Armed with this knife you will go into the Public Garden, into such and such an avenue (giving the precise description), where you will see under the seventh tree a gardener watering a flower-bed. Unnoticed you will creep to him and kill the man by stabbing him three times in the back. This done, you will take a shovel and dig a pit under the tree wherein you will bury the body. Then you will go to the police-station and report the murder without betraying yourself. You will throw the guilt on a German butcher, who stood laughing at your side while you were burying the body."

The order having been conveyed, the doctor awoke the constable, who naturally remembered nothing of what had happened during his sleep. How terribly shocked and how indignant the poor man would have been had he known the injunctions he had received! Quite prepared to enjoy their little drama, the hypnotiser and his friends assembled on the appointed day in the room where the ruler was deposited in the locked cupboard. It happened that on that day the policeman was on duty at two o'clock. He left his post, or, as his stern superior put it, he deserted it. He, the most conscientious of constables, who always served as a model to his colleagues, he committed on that day offence No. 1 by

deserting his post. Five minutes to two a row began in the street. When the clock of the town-hall rang out the full hour our policeman was just engaged in putting down the names of the rioters, when all of a sudden he dropped his note-book, opened his eyes wide and ran away, disappearing at the corner of the street. The crowd and the brawlers stood thunder-struck, but the latter were not displeased with this turn of things, as they had already been prepared to spend the night in jail. It all happened so quickly that when the crowd recovered from its amazement and followed the run-away constable, they could find no trace of him. He had vanished and the people concluded that he had gone mad.

The constable entered the house of the doctor. He did not come by the main entrance which had been purposely locked, but by the garden-door, which he forced without the slightest hesitation. This was offence No. 2. He entered the room, but did not notice in his hypnotic condition that the doctor and his friends were there. He made straight for the cupboard in which the ruler was, took in his fancy the Malayan knife. Finding the cupboard locked, he took a pair of pincers out of his pocket and opened it by force. He did everything quite mechanically, swiftly but without haste. Having found the ruler, he hid it under his coat and bolted, looking anxiously round as if he feared detection. This was offence No. 3. The doctor and his friends followed on his heels, as it was evident that he saw no one.

He now went to the Public Garden. Crowds of nurses were promenading their children and perambulators in it, but the avenue for which the policeman made was deserted, as the doctor and his friends noticed with pleasure.

The planned drama became more and more exciting.

At the entrance of the avenue the constable stopped and began to count the trees. He obviously grew confused.

The doctor was of opinion that the idea which he had indistinctly transmitted to the subject was indistinctly reflected in his brain: he did not know on which side of the avenue he had to look for his victim. But he did not hesitate very long. Not finding what he searched for on the right side, he began to count the trees on the left, and then, suddenly, he stooped down almost to the ground. Probably he had seen the gardener and set to work to kill him.

The witnesses said that at that moment he had the look of a wild beast. The expression of his face, which was generally kind and honest and somewhat simple, now changed almost beyond recognition. His teeth were firmly set, his mouth half open, the eyes glazed with a fierce and cruel look in them—in short he terrified the experimenters by his awful naturalness. Their horror still increased as the policeman now began to enact with faithful accuracy the imaginary abominable murder. Slowly and cautiously he approached the gardener, visible but to him alone: now he stooped to the ground creeping noiselessly along, now he raised himself and made a leap forward. When he reached the tree designated, he drew the ruler from within his coat, jumped at his imaginary victim and stabbed three times in the empty air. Then he bent down over the imaginary corpse and looked at it for some time, wiping the ruler all the while as if to cleanse it from blood. This blood was as real to him as he himself was to his observers.

In short he executed in its minutest detail the drama suggested to him by the doctor. With an invisible shovel he dug an invisible pit and buried the invisible corpse in it. This done he left the Public Garden and took the road leading to the Police-station. But here the drama as planned came to a stop and the epilogue could not be enacted, for the man met his superior, the Police-Inspector. He did not recognise him and passed him by. The Inspector called him, he ignored the summons. Thereupon the Inspector whistled for some constables and had the poor man arrested. At

this juncture the power of mesmerism, hypnotism or sorcery—whatever we may call it—manifested itself to the full. Each of the constables who arrested the unfortunate man was much stronger than he was normally, but now, in his trance condition, he pushed them both aside with one single motion of his hand and proceeded quietly on his way as if nothing had happened. The doctor sprang forward just in time to catch hold of the Police-Inspector who was preparing to shoot the rebellious constable. He entreated him to have patience for a moment. Then he hastily ran behind the hypnotised man and by a few counterpasses brought him back apparently to his normal state. But another and more difficult task still remained to be done. He had to convince the Police-Inspector that for the last two hours his subordinate had been in an abnormal and unconscious condition, and could not be held responsible for his actions.

This was the crux, but also the hoped-for triumph of mesmerism. The experiment of the trained hypnotiser was crowned with success. While rousing and making counterpasses over the policeman, he ordered him to remember his instructions in waking consciousness. "Bear in mind," he told him mentally, "that you must throw the guilt on the butcher. Show to your superior the instrument of the murder, the Malayan knife. All the friends of the butcher know as well as you do that the knife belongs to him."

Now a tragi-comedy began. The constable, who seemed to be quite himself again, went up to his superior and reported officially that he had left his post in order to prevent a crime, but that unfortunately he had come too late. When he arrived in the Public Garden he found the butcher near the body of the murdered man and wrested the knife from him, which he now had the honor to hand to the Inspector.

Upon which he drew the ruler from under his coat and solemnly presented it to his superior. The Inspector

and the crowd which had gathered round stood dumb-founded, but, as everyone knew the constable never touched any alcohol, the general opinion was that he had gone mad.

At this moment the doctor and his friends stepped forward and accused the policeman of lying. Turning to him the doctor exclaimed: "Will you add another crime to this dreadful deed by accusing an innocent person? You, yourself, have killed the gardener. We witnessed it. We saw you stabbing the man with that Malayan knife. Be honest and own up to it. It is your only chance of mitigating your sentence."

The Inspector and the ever-increasing crowd were at their wits' end; for a moment they considered all the five men as mad; but now the constable threw himself at the feet of his superior and confessed his guilt. The Inspector became as pale as death. He at once ordered the 'criminal' to lead him to the place where the crime had been committed. The poor constable did so unhesitatingly, repeating all the while that he had buried the body under the tree, that the butcher had seen him doing it, and that for this reason he had tried to throw the guilt on him.

"Malheureux! Malheureux!!" the Inspector ejaculated, until the doctor explained matters to him. Then the good man got into a terrible rage; at first he refused to believe it. But when he saw the constable pointing to an invisible corpse lying in an invisible pit, and becoming excited and confused because no one but himself could perceive these imaginary objects, then it dawned on him that this was no bad joke of the doctor, but that it was something very serious, very mysterious, very horrible. Finally they decided to enter into the policeman's idea, and so they asked how it was possible for a man like him to have committed such a terrible and obviously aimless crime. He bent his head and said in reply: *That he did not know why he had done it. Some irresistible force had compelled him to think and feel as if he ought to act thus, as if it was the right thing for him to do.* Being

reminded of his old mother whose only son he was, he began to cry bitterly. But for all that he continued to see the dead gardener on the ground and imagined he could touch the body with his feet.

Hoping to bring him back to reason, the alleged murdered gardener was called. When the latter came and asked the constable why he calumniated himself by pretending to have killed a man who was alive and uninjured, the poor policeman fell senseless to the ground.

"It does not matter," said the doctor. "I shall again induce hypnotic sleep and order him to forget all that happened to-day. Be assured, there will be no ill-effects."

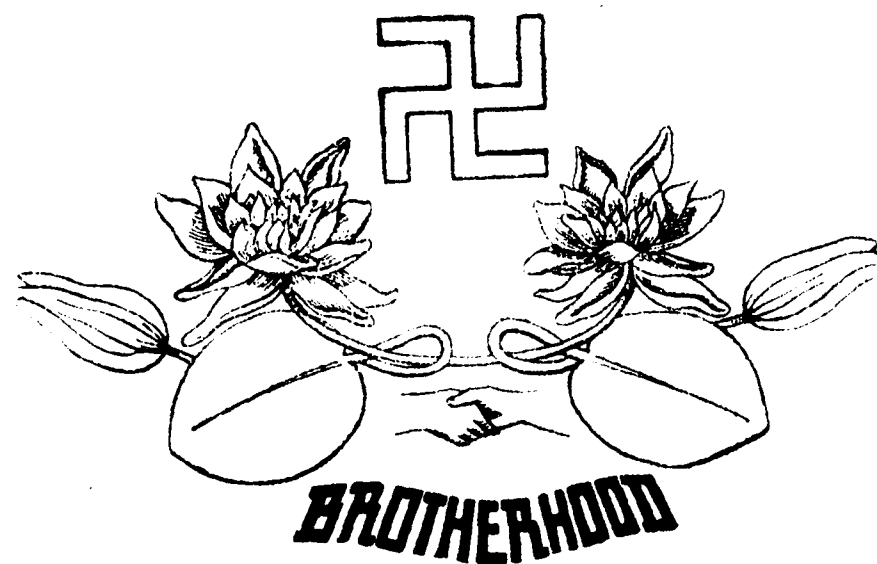
But the doctor was mistaken. When the constable awoke, he showed all the symptoms of brain-fever. For three long months he had to lie in the hospital; in fact he has only left it quite recently.

He has become a skeleton and he who used to be so strong in health and cheerful in disposition is now nervous and distrustful. The teller of this sad tale, Baron G., one of the witnesses, says of him: "L'impression fut telle que la mort seule pourrait l'effacer du cerveau du pauvre diable."

The doctor had bad times. The whole Police department rose against him; besides he had to face the wrath of the clericals and the archbishop, who considered that such power of one man over another was unholy and from the devil. Lille became too hot for him; he finally left it and settled in Paris. It is further said that owing to the combined efforts of the clericals and the police, the public notice of the case was inhibited—pour l'honneur du corps. Despite all this it was not possible to suppress the strange story altogether. Slightly changed it found its way into several scientific journals.¹

(To be continued.)

¹ *Journal of Medicine* (August 1884, London) *New York Home Journal* (August 1884); and other London papers.



EDUCATION IN THE LIGHT OF THEOSOPHY

(Concluded from p. 1260.)

THUS the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a foundation for subsequent study. After fourteen, the youth should specialise, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have

noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. As the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parents' advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialised to prepare for it, and the weary waste of time and temper prevented which arise from the lack of a recognised aim to which the education should be directed.

Few parents, comparatively, can afford to give specialised instruction at home, and at this stage it will generally be necessary for the student to go to a boarding or day-school. Those who propose to go on into one of the older Universities, choosing 'the humanities' as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School, and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who had passed the first fourteen years of his life under the influences and training already described should be able to pass unscathed through the worse side of the Public School life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists along any line, pure or applied, merchants, organisers of industry—these should enter schools with departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University—Birmingham, Manchester, etc.—for the completion of their education. Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure beautiful surroundings. Yet is this change imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build, man, and endow a model School and University, adapted for the training of students preparing for the walks in life above-named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful, and securing in perpetuity some hundreds of acres of park and farm-land to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country. Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which to-day surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding-schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not

alone be given: household economy—including cookery both for the healthy and the sick—the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty—these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on to the University, whether she is adopting Teaching, Lecturing, Literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three years' course, she might go on to the study of Medicine or Nursing, of Science or Commerce, if she selects either of these as a profession, or Art—painting, music, sculpture, drama—if she has real talent in any one of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

To be away from towns and amid country surroundings, this is the need for the young life. Only thus can it grow up healthy, strong and pure. Moreover the country offers opportunities for cultivating the love of nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds, and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work—amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skilful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible to-day for Theosophists to avoid utilising such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt may presently be made to found such a model School and University as is above suggested for those who

do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spent, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdyism of cities, and dominate completely the atmosphere of their several localities.

If it is necessary or otherwise desirable—as it sometimes is—to send a child away to a boarding-school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home (pp. 1254, 1255) should be carried out, and especial care should be exercised in the choosing of pictures, so that they may arouse enquiry, leading to inspiring stories. Pictures of the Founders of great religion should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the young, the principles previously laid down for the

training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialised courses already described, and thus prepare for their work in the outer world.

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, character balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

ANNIE BESANT

THE TEMPLE ON THE HILL.

Would'st thou in th' temple on the hill abide
 With men made Gods, like Them climb up the hill;
 Like Them be pure of thought and strong of will,
 And fearless tread the path with Truth as Guide;
 Like them beware betimes of subtle pride,
 That springs from thought of progress made, and kill
 With Love the love of self, which lingers till
 From th' top the gate is seen to open wide.
 The path is hard, and many, weary, faint,
 Have by the roadside fall'n or back to ways
 Of sin and ease have turn'd. But if thy soul
 Desire to have the joy-peace of the saint,
 And fellow-men to thine own level raise,
 The way is there. Press on, and reach the goal.

K. M. BHATTI

THE RUSSIAN PEASANT AND HIS INDUSTRIES¹

ALL the other classes of the Russian Empire are represented in England, all—but the Peasantry. *The State*—by the Embassy and political bureaucratic visitors. *The Merchants*—by a few firms dealing with Great Britain and having their offices in the City. *The Nobility*—as birds of passage, flying to or from Paris, delighting for a time some few London drawing-rooms by their refined manners and ease of speech in foreign tongues. Perhaps the most numerous representatives in this country are the revolutionists of every degree, mostly of Semitic race, who are thrown out of their country day by day through the increasing struggle for freedom. Everybody has heard of the finest types of Russian freethinkers, musicians, scientists, women of many professions. Yes, all these can speak for themselves, and the few Russian writers translated into English add to the knowledge of Russian town life and customs. Yet all those form only 1/90% of our population.

The great bulk, the producers of wealth, the hope of Russia, lies in the peasantry. One hundred and twenty millions of people, of whom very little is known, and this little not clearly understood; as the door between us is locked fast.

Some seventeen years ago a great impulse came to me, to try to unlock this door, bit by bit, day by day; to attract stronger forces to work at it in Great Britain, till both mighty nationalities should rush into each other's arms, and wonder how it ever happened that they have been divided instead of being united, that they have been afraid of each other instead of loving each other. The simple, immortal truth,

¹ We are sorry that we have not the illustrations used in this Lecture, as they would add much to its interest.

Union, not division, is covered by so many veils, and is yet so beautiful and so full of unsuspected possibilities. It is only a Theosophist who can listen to such a simple truth and not call it Utopia; the real soul lies in Union; the rest is only a more or less perishable envelope.

There are six main classes in Russia: Peasants, Burghers, Cossacks, Nobles, Priests and Merchants. We need not take soldiers as a separate class, for they are taken from every class by general conscription, and return after they have finished their service to their own class. Only the Cossacks may be singled out from the rest, because they form a separate class of people. They own a large territory of land in the valleys of the Oural and Don. This class originated in a frontier service sought after and protected by our rulers and greatly developed during the reign of Katherine the Great. Properly speaking, they were frontier free-lancers, or robbers and marauders, but kept in terror the Turks, Poles and other invaders. Later this frontier service evolved into vassalship, which continues even now, and the Cossack regiments are quite distinct from the others. The frontier quarrels having been more or less settled, these regiments take part in wars under the general leadership. Very often they fall back to the old frontier marauding.

The smallest class in Russia is that of Merchants, and includes all the people you would call tradespeople in England—all who make their living by buying and selling.

The next class in numbers is the Priesthood, all the servants of the Church, paid by the State. The Churches have a large income from collections, and much more from the selling of wax-tapers. But the priest and his assistants, besides wages from the State, get fees for every wedding, christening, funeral, confession, communion, etc. Several times during the year the clergy go round from house to house and collect money in towns, and among the peasants the fee is taken in baked bread, wheat, oats, eggs, etc. On those occasions the clergy and the banner-bearers are

entertained in every house. This last hospitality, after fifty houses are gone through, brings the priest and his company into a state not conducive to esteem and veneration. I will abstain from details.

The third class, still a small one, is the Nobility. It is not formidable in numbers. I believe it will throw a little light on the dilapidated condition of this class—whose estates are all mortgaged, with very few exceptions, who again and again are subsidised by the Crown in order to save the very idea of the class—if I state here that, in Russia, all sons and daughters share the title and the property of their father. This explains why we have so many Counts and Princes, and so little money. The estates are divided and sub-divided over and over again, and one may find everywhere in Russia scions of Nobility poor and destitute, in spite of many striking and unjust privileges kept up artificially.

• Next come the Cossacks. I have already spoken of their origin. Their present occupation seems to be restricted to fighting the revolutionists.

The literal translation of the name of the next class is 'Burgher'. These people live mostly in towns, are artisans, small manufacturers and small shop-keepers. Their children branch out into bureaucracy or the merchant class—the first through education, the latter by means of money.

The class largest beyond all comparison is that of the peasantry. One easily sees that therein lies Russia's strength and hope, and I hardly need explain why the peasantry appeals to me and holds me under sway. If the way could be made free from the artificial impediments put there by the few, this colossus would go onward, and take along the little dwarfs to their true destination. The peasantry is the hope of Russia, its salt and its power. I will try then to show what the peasantry is to-day.

There is no need of my speaking about our so-called educated classes, because they can speak for themselves. Their houses and customs, food and amusements, have

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THE PEASANT

been for years and years imitating Paris and London fashions, so that there seems to be very little difference between an inhabitant of St. Petersburg and a citizen of any large town of Europe, and there is nothing to prevent mutual understanding.

The handful of educated people have the privilege of knowledge, just because the peasants are deprived of it. This handful lives in beautiful, expensive houses, in luxurious surroundings, just because the peasants live in little log-houses, with a tiny bit of a window, two or three generations often crowded into one room. The educated people eat well and are able to discuss all the finest productions of French chefs. But because the peasants have to send from their rivers, woods, and fields all their produce, reserving for themselves nothing beyond black rye and sour cabbage. The proud lady of the town can afford to drop a silver coin into the palm of the peasant, just because she never lifted her finger to earn it, and the peasant never ceased to toil for his betters. Indeed a great calamity would spread throughout Russia if the peasants should be able to do so.

A theological idea of religion, of the true significance of services or 'mysteries'—communion, baptisms, etc., even prayers, psalms, both Testaments, they have not there is nobody in the village whose duty it is to make these clear to this childlike people. The school, true, has directions for lessons in religion; it is usually entrusted to the village priest, and constitutes part of his income, but his teaching consists mostly of rote learning of the shorter catechism, a few prayers, learned by rote, parrot-like, just to be able to rattle them off at examination time, and forget them soon after. There are exceptions, of course, when a young priest is an enthusiast and puts his heart into his work, but these characters, bearers of truth and light, unable to lie, when they come in contact with political, dominant evils and are obliged to give up their calling or suffer imprisonment and exile. A modern village priest is as much of a bureaucrat

official as a real chinovnik, and as often an informer, a spy, and perhaps worse, because he commits a crime in betraying confession.

However, inadequate as the priests may be, religion reigns supreme in the hearts of the peasants—their ignorant, humble, confident hearts. There seems to be no need of understanding the elaborate Church teaching in order to be able to feel confidence in a higher power, a God, who alone looks upon them as His children, as equal to their oppressors, and who will raise them to Himself hereafter. It is hardly formulated in words, but—what else makes a woman cry in church, hot relieving tears, welling over her face, while the priest mutters, parrot-like, unintelligible Slavonic words? What else makes a rough peasant with horny hands obediently bend under the burden of a heavy, clumsy icon, carrying it in procession with a grave, thoughtful face, or tramp several thousands of miles on foot to see the 'holiness' of Kieff, or the relics of the two holy men, Zosima and Savaty, who founded a monastery on a small island in the White Sea—the famous Solovetzky, cut off from humanity all the winter, and attracting thousands upon thousands of pilgrims from all parts of Russia during the summer. Something of a warm, living religion and confidence must send to this island yearly one thousand free men, as voluntary laborers for the monastery, to serve there for a year, to be imprisoned there during the long winter, working as hard as only a loving servant can work, amid ice and snow, with a sun in heaven for about two or three hours a day. Year in, year out, the thousand workers come and build richness for the monastery, returning home themselves richer in knowledge and nearer to God.

This religious longing expresses itself also among the Russian peasantry in the great spread of religious sects of all kinds, desperately persecuted by the established Church and Government, up to the last two years. They may err, and they may exaggerate the points of difference between their creeds, but it shows the strong tendency to express

themselves in these matters, and to live up to their religious convictions. The Sectarians are usually great Bible readers, and have their own religious poetry, music and rites. A great share in this movement is taken by women. Some of them are scholars, and act as priestesses, teachers and leaders. In literature this type of woman has been frequently described by a good many authors. In fact the Sectarians form such a prominent part of the peasantry, that they cannot but be reflected in ethnography and fiction. Some of the sects became known even abroad, as the Doukhobors, for instance, or the Stundists. An author, unknown in England, Mr. Reszkoff, has written volumes upon volumes of ethnographical sketches in the shape of novels, truthfully describing Sectarians, secret convents, hidden away in the woods, scattered all over Russia. So has another gifted author, named Sibirsk. His characters, especially Siberian women, are superb. In any other country, this man's writings would win an exalted position. In Russia, they are somewhat effaced by other more poignant sides of life.

The old churches show clearly what a large part religion has played in the history of the people. Even now, looking at a lofty church, a striking feature in a Russian landscape, dazzling white, with green cupolas, on the green background of wide fields, meadows and woods, a giant among the surrounding low, wooden, gray huts with thatched roofs, one cannot help feeling that this was the expression of a struggle to reach heavenly ideals, away from the low, poor surroundings and cruel injustice.

The Russian peasantry lives in communities, a social form which has disappeared everywhere in Europe save in Russia, and it influences their lives greatly. They own their land in common, dividing it yearly into so many shares. They mend the roads, keep their schools, and pay their taxes as a body, not as individuals. Therefore their houses are not scattered as in other countries, each living on his own plot, but are built in one or two streets. Their cattle graze together under one shepherd,

who gathers his cows and sheep by playing on his reed-pipe before sunrise, and brings them home in the evening. And a merry hour it is when, before sunset, the cows and sheep return home. The village then is full of life, color and songs. Women and little girls, clad mostly in white linen shirts and blue or red saraphans, look out for their animals. The boys unharness the horses returning from the fields. Young girls come out with their buckets to the common well; perhaps a crowd of haymakers will be returning also with a chorus song. But within an hour the uttermost quiet reigns in the village, no lights, no sounds. The short summer night is too precious to the tired people, who work about eighteen hours a day at that season.

For haymaking, each wears his or her best, and there is no prettier sight than a green meadow, bordered perhaps, by a birch grove, filled with gay-colored, embroidered garments. The kerchiefs especially, red, yellow and green, glow like so many poppies.

In the winter months very little out-door work can be done, the earth being covered with snow. During this season, from times immemorial, the villagers gather together every evening, each bringing his or her work. Most of the women spin flax and wool, every bit of cloth worn by the peasants having to be woven at home. The girls have to prepare the different requisites of their dowry, especially the traditional towels, which a bride has to present on her wedding day: one she will tie round the man's shoulders, in token of her acceptance of the future husband; one or two she gives to his father and mother, as a proof of her skill and obedience; some will be given to the priest; some hung round the crown of the Holy Virgin; some adorn her own room; some are presented to every brother-in-law and other relatives of the bridegroom; in fact hundreds of those towels must be embroidered betimes.

(To be concluded)

A. L. POGOSKY

SIGHT FOR THE BLIND

SOME months ago a number of Boston Theosophists formed a Council, whose defined object was to provide books on Theosophical subjects for the Blind, in the American Braille print system.

Officers were elected, committees appointed, and the work started as speedily as possible. Keen interest was shown on every side, as soon as the scope of the work was understood.

As a start for the fund, one of the members, an art student, designed and had printed one thousand Christmas cards with a pretty motto on them. A few of these were sent to all American Lodges with an announcement of the new work, and a request for the sale of the cards in aid of the Press. Something like forty dollars were received, not only from the sale of the cards but also from voluntary contributions.

The fund is to go towards establishing and maintaining a press, from which books are to be issued, and used in free circulating libraries, to be established where needed. Books will be sold at cost to those wishing to buy, and lent to those requesting them.

The machinery necessary for a completely equipped press-plant would cost about a thousand dollars. However, it is not deemed advisable to go to such a great expense until the demand warrants it. The following plan has been adopted and carried out instead: A small foot-power stereotyping machine was secured from the 'Howe Memorial Press,' through the kindness of Director Edward E. Allen of the 'Perkins Institution for the Blind' in this city. We also have a proof-making table and other necessities. This outfit has been installed in the private room

of the Council's Secretary, who will give his evenings to the plate-making. He has until lately been a stereotyper with the Howe Press, and understands the work thoroughly.

The *Outline of Theosophy* by Mr. C. W. Leadbeater will be stereotyped first, and on a convenient day will be printed by two members of the Council on the press-machinery of the Howe Press. Twenty-five copies will be bound and ready in a short time. The only expense at present will be for the brass plates—and the materials used in the books. The total cost of fifty books (two volumes of Braille being necessary for the *Outline*) or twenty-five complete copies, will be about twenty-five dollars. This includes the brass, which will always be ready to be used should additional copies be needed. The plates are practically indestructible.

Braille books are printed from brass plates on which the matter has been stereotyped in raised point. These plates are run through a press with dampened paper on top—the pressure duplicating the dots on the paper. An indefinite number of copies can be made from each plate. We shall use the American Revised Braille system, it being more widely read than any other, and the most favored by the schools in this country.

There are about forty thousand educated adult blind in this country. As a rule the blind are very intelligent and open-minded, being much more favorable to such teaching as we have to give than normal people. Probably this is due to the character of their affliction, shutting them off from active life and throwing them more on their mental resources for that necessary occupation and diversion we all need. Therefore we have a very fertile field of labor before us, as yet wholly untouched.

There is no press for the blind in this country, that would print any sort of books that tend to religious subjects, as the presses are almost exclusively owned or controlled by the schools for the blind. Since these must remain neutral in regard to all spiritual subjects

it would be impossible to induce any of them to favor Theosophy. So, at present, there is absolutely nothing about Theosophy which the blind can read.

Surely we, who gain so much joy and profit from our knowledge of the Ancient Wisdom, cannot deny it to our brothers in the darkness. We have absolutely no grounds for refusing to the blind equal opportunity with ourselves. Other societies, some religious sects, and a few monthlies, put matter into Braille for the blind. Should we, feeling as truly as we do that our knowledge will aid humanity, deny to those who through affliction are unable to know what is ours for the reading?

Those wishing to be identified with the work and kept informed as to its progress, and who are desirous of helping in any way they may see fit, are requested to send their names and addresses to the Secretary. All questions will be cheerfully and gladly answered.

We are in receipt of a letter from our President in Benares, expressing her hearty approval of the work, and saying that she would authorize the Council as a League of the T. S. Order of Service. She also mentions that a similar movement is on foot in England. Therefore, brothers, let us up and be doing.

G. E. PINTO

(The address of the Secretary is Mr. G. E. Pinto, 57, Crescent Avenue, Chelsea, Mass., U. S. A. and of the President Mr. O. W. Dahl, 24, Hancock Street, Chelsea, Mass.)

I believe I am not interested to know whether vivisection produces results that are profitable to the human race or does not. To know that the results are profitable to the human race would not remove my hostility to it. The pains which it inflicts upon unconsenting animals is the basis of my enmity towards it, and it is to me sufficient justification of the enmity without looking further. It is so distinctly a matter of feeling with me, and is so strong and so deeply rooted in my make and constitution, that I am sure I could not even see a vivisector vivisected with anything more than a sort of qualified satisfaction.

MARK TWAIN

THE MASTER-BUILDER

Ibsen's *Master-builder* is a drama of the Soul.

This is no new subject for the dramatist, for every drama that ever was written or acted has had the same motive; and every drama that ever will be written or acted in the future can have no other. Of ancient or modern drama, whatever its language or its date, the same thing is true; some phase of the soul's experiences in matter, or beyond matter, is and must invariably be the theme dealt with. In the earliest plays, the earliest forerunners of our modern drama, there was no fear of mistaking this fact. In the plays of to-day it is not so apparent on the surface. But take the very lightest, the most frivolous of modern plays, and look into it for a moment; what do we see? Always the adventures or misadventures of human beings—souls, that is, struggling in matter. Whether the theme be noble or ignoble depends upon the dramatist, and the dramatist generally depends upon the audience. Ibsen does not. We have many dramatists and all kinds of plays. We have tragedy, drama, comedy, farce, problem-plays, dealing with all possible relations of human beings, all dramas of the soul. The lightest, most frivolous play does but trifle with this same theme. The risky or unsavory play harps on certain phases of it; it is the foundation of all alike.

The drama may be ranged under three headings, all three drawing their inspiration, owing their being, to the experiences of the soul in its progress through matter; one class tending to help and expedite that progress; a second indifferent to, and apparently unconscious of it; and a third tending, whether consciously or unconsciously, to retard it. The last class I believe to be a small one.

To which of these three classes does Ibsen's *Master-builder* belong? Unquestionably to the first. It is without doubt a play depicting those phases or stages of the progress, that is the development or evolution, of the human soul, which lie straight ahead of the vanguard of our civilised humanity to-day.

The story is the story of seven characters; each one of these stands not merely for himself or herself, but represents or symbolises a more general and abstract conception. That the play is symbolic there can be no doubt, although without reference to its symbolism, looked at merely as a plain representation of life, it is interesting and by no means improbable, though parts of it are undoubtedly exceptional.

The scene of the play is laid not in England, but in a Norwegian town—it might of course be anywhere, in any civilised country. Time, the end of the nineteenth century.

What, then, do these characters symbolise, and what is the message, the inner meaning, of the play? Possibly no one, except Ibsen himself, could give an assured answer to the question. I don't know that he ever did so; it is possible that he may not himself have been at all times equally well able to do so. We talk of poetic frenzy, divine *affatus*, etc. We mean that now and then the poet, the writer, the painter, rises to his own region, his true home; now and then the veil of matter is rent aside by him or for him. At such moments the genius rises to heights, sees truths and records them, which his lower mind may not recognise when he drops again to earth; but his setting down of them in words, poor though the medium be, shall help to recall them, to cheer and inspire generation after generation.

Let us not even necessarily limit ourselves to what Ibsen meant by his play. An even more important question for us is what we can get out of it. The proof of every great writer is the number of interpretations that may be put on his work. A great writer generally conveys

some great truth, and the truth being ever many-sided, it follows that it depends from which side you approach it, which particular facet you see, or rather which you see *first*; because as you study a truth more and more, as you so to speak walk round and round it, ever another and another facet is revealed to you. It grows greater and greater. So let the student of style approach Ibsen from his side. Ibsen is a master of style. Let the student of dramatic unity approach from his side; there again he gets the truth. But also let the student of the spiritual meaning of things be allowed to see the truth from his side too. Also let us try to see it from all sides.

The symbolism of the characters in the play has been interpreted more or less in terms of the classification of the principles of man as set forth in our Theosophical manuals, but it does not seem to me that (perhaps with the exception of Hilda Wangel) they lend themselves in the main to this interpretation. Though the thought of the play is essentially Theosophic—God-Wisdom thought—it is not expressed in the formulæ and terminology of our manuals. At the time of writing *The Master-builder*, Ibsen had not come into touch with our literature. He did not do so till about 1903, and *The Master-builder* was published in 1892. It is on record that "during the last years of his life, he was much interested in the study of Theosophy, and had expressed his delight that Theosophy has thrown light on many questions over which he has brooded".¹

Now I will try to explain what, it seems to me, the characters stand for, or symbolise.

First, Halvard Solness is the Man—the striving soul, whose consciousness is in reality the battle-ground, whereon the struggle, the action of the play, takes place.

Aline Solness, his wife, is that part of him which essentially belongs and clings to human family life, that bundle of human affections, passions, and emotions which make up a great portion of the average human being at our

¹ Arnold J. Banks, *T. R.* July 1908.

present level of unfoldment. Solness however is, as we shall see, ahead of the average. Hilda Wangel, on the contrary, is the superhuman part of Solness—the Buddhist, or Christ consciousness. She also symbolises the higher aspect of the younger generation.

Of these two, Aline Solness and Hilda Wangel, Aline represents the level of consciousness which no longer attracts the Master-builder, and Hilda Wangel that towards which he is reaching and climbing.

In order to keep in touch with the inner meaning of the play, the fact must never be lost sight of that these two symbolise parts of the consciousness of the Master-builder himself.

It will be noticed that Halvard Solness, Aline Solness, and Hilda Wangel live in the house (the soul) of the Master-builder. The other characters come and go, being in the work-room of the house only, and that only whilst they are employed on their business. They are: Ragnar Brovik—the younger generation in its aspect of scientific materialism, as Hilda represents its spiritual aspect; Knut Brovik, the old architect, Ragnar's father—desire for material or worldly success (he dies in the second act); and Kaia Fosli—the lower intellect or concrete mind, generally focussed on the practical business of every-day life; she is the link between Halvard Solness (whose consciousness is centred mainly in the higher intellectual—the philosophical and abstract) and the two Broviks, who represent, as it were, the executive forces on the material plane.

Dr. Herdal (not living in the house, but coming in and out) stands for the average level of reason and common-sense; he is generally in attendance on Mrs. Solness; when he tries to control Solness, he fails. Perhaps this may have something to do with the fact that Solness is suspected to be mad. Men who put aside that common reason and common-sense upon which the great majority depend for their guidance must run the risk of being thought mad. It happens occasionally that they are guided by a higher and

a clearer vision, but this is, in the nature of things, not within the ken of those upon whose judgment the popular verdict depends.

The very title of the play is suggestive. The idea of building has for ages been symbolical of self-development. Ancient Egypt had her system of symbolism of the building of the ship, the vessel, or bark of the soul. St. Paul uses the symbolism of building, and speaks of himself as "a wise Master-builder," and much of the same kind is to be found in religious writers of the past. Ibsen, therefore, uses a root symbol when he makes the central figure of his play typical of the striving Soul of man, a Master-builder; and this building has been done by countless human beings who have raised themselves to the position at which the hero stands.¹

The attainment of that position, it seems to me, is of the greatest interest and significance to us all, and especially to members of our Society. We know that the work of the present race, the fifth race, is the development of the mental body. The men who have come to the front in business, in science, and in art, our leaders of to-day, are all men whose minds, or as we should say, whose mental bodies, are highly developed. There cannot be any question of greater importance for society as a whole, for humanity at large, indeed, than the question as to what such men will do next, how they will use the enormous powers which are now theirs. Will these powers be turned to selfish ends, and thus weigh their possessors (and not them alone) down, and down, and down? Or will they be directed upwards, and so raise them and help to raise many others to the level next above the intellectual, the spiritual level of consciousness, towards which they have now gained the right and the ability to aspire and to reach if they will? This, and no less is the theme of Ibsen's *Master-builder*.

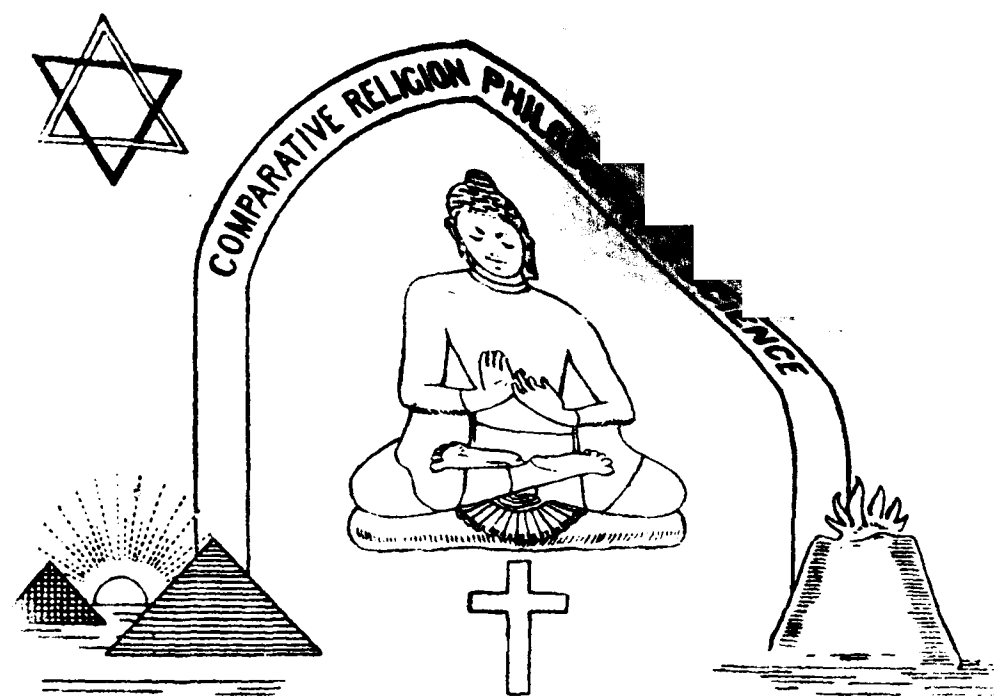
The man, the soul, Halvard Solness, is the central figure. On the one hand are the downward-pulling forces—the transitory part of the human affections, passions, emotions, typified by Aline Solness (these have no longer any power to retard him) and the concrete lower mind,

¹ *Ibid.*

concentrated on business, represented by Kama Foshi. Absolutely necessary it is in the man's life that the mental power should be concentrated on business or art, or whatever his calling may be, as a means of acquiring the amount of wealth needful to satisfy the reasonable wants of life for himself and those dependent on him. When that is honorably won, and in the winning of it the mental powers have been so evolved that the time is ripe, then the consciousness may take the step onwards, beyond the plane of the intellectual.

This is the position of Ibsen's hero in this play, Halvard Solness; but the lower intellect, the concrete mind, focussed on what we call the practical affairs of life, business and money-making, tries to engross the soul, to keep the man's consciousness centred at her level; but she tries in vain, she cannot; the workings of the higher intellect in this man Solness are too strong. They are so strong, they have reached upward so far, that they have, as it were, called down into communication with them an envoy from the spiritual world. The building of the soul has reached the stage at which it is ready for the spiritual consciousness, and this envoy has come to awaken that spiritual consciousness. The soul of the man is the kingdom of which he has summoned her to be the princess. The moment at which this character, Hilda Wangel, makes her entry on the stage, seems to me to be in the highest sense of the word a dramatic one. For what situation can be of greater or more real dramatic intensity than the quiet and unostentatious entrance into the life of a man of the influence which will help him to fulfil his destiny, to rise to that height, that realisation of himself, that awakening of his inner, his higher consciousness, towards which all his past strivings are now seen to have been the stepping stones. Selfishness, selfish ambition, "the last infirmity of noble minds," is still weighing this soul down, keeping it back. The grosser desires, long ago controlled, have been transmuted into much more subtle and more dangerous ones.

KABER HARRISON



THEOSOPHY AND SŪFI-ISM

IT would seem as if the words Theosophy and Sūfi-ism are derived from the same Greek word, *sophia*, wisdom. Other derivations of the latter word have been attempted, but one appears to be as good as another, and savants have not made up their mind to settle on any one of them. At any rate, the two systems seem to take their source at the same fountain-head. Like two rivers from the same source, they converge and diverge at different points before they reach their final goal. The two having their origin at the same fountain, start with the same object—the realisation of an idea of God; but as they pursue their careers, they seem to fertilise different

fields of thought. The following paper will set forth the points of divergence.

THE GOD IDEA

It is sometimes believed that Sûfi-ism inculcates Pantheism, that the world is the manifestation of God, and that there is no place for a *bd* (creature) in it. If there is no place for a *bd*, then the whole superstructure of Islâm must come down; for the Prophet always preached and taught that "Muhammad was His *abd* and His Messenger".

Several Sûfi thinkers have no doubt given out in their moments of ecstasy: "I am the Truth," like Munsur-i-Hallaj; "O Praised, how great is my Glory!" like Bayazîd. That which cannot be traced to the Prophet, before whom these thinkers licked the dust, cannot be taken as the genuine teaching of Islâm. Besides there might be a special sense in it, other than that implied in Pantheism. Pantheism deals a direct blow at the extra-cosmic conception of God, but Sûfi-ism is such that while it accepts the extra-cosmic conception, it also believes in His immanence. There are such verses in the *Qurân*: "Really God surrounds you" (Surat Nisa, v. 116); "God is with you wherever you are" (Surat Hadid, v. 1); "God is in the East and in the West, so wherever thou turnest thy face, there is the face of God" (Suratul Baqr, 128); these show the extra-cosmic conception. And again there are such verses as: "He is nearer to you than your jugular-vein" (chap. cxi. 16 and 12); "He is in your individuality, but you do not see" (Suratul Zariah, 19); these show His immanence.

In Islâm, the *abd* is always kept in the forefront; and the Founder of Islâm never proclaimed Himself as the Truth, or as Incarnation of God; the motto of His religion was: "There is no God but God and Muhammad is his *abd* (creature, or servitor) and messenger." On account of these conflicting conceptions, the idea of God is to be searched for in a deeper depth. I shall quote the following

expressive lines from the *Mesnevi* of Jalalluddin Roumi to begin with:

Excellent the day before day and night.

Devoid of trouble and free from fatigue.

United were we with the King of Existence.

The rule of separation was wholly null.

The *ayan* (or realities) of the world were without number and similarity.

From distinction of knowledge and hiddenness protected.

On the tablet of knowledge, there was no engraving of reality.

Nor had they eaten of the dish of existence.

Nor were they separate from Truth or from each other.

Drowned were they in the sea of unity.

Suddenly the ocean of existence broke into waves.

And manifested all in Himself and out of Himself.

Thus the realities of a *bd* for ever remain in the knowledge of the Supreme which is everlasting. The manifestations are ever changing, the forms remain the same.

The *zat* (individuality) of God is ever the same; then come His four primary attributes: Knowledge, Light, Existence and Manifestation; to these are added three more: Speech, Hearing and Sight. These are what are called the seven primary attributes (the *U m-m a h a t-u s-s i f a t*, the mothers of attributes), and then are evolved the other innumerable attributes. The attributes subsist on the *zat*, the one ever the same, and the other at no two moments the same. The Mutazilates and the Shiahs do not believe in the attributes as subsisting on the *zat*. Their God is without His separate attributes. From the attributes come the names (*asma*). If speech is an attribute, speaker is a name (*ism*); and there are four primary names (*U m-m a h a t-u l-A s m*, the mothers of names): "The first and the last—the apparent and the real" (Suratul Rahman, 26), and out of these are evolved the other innumerable *asma*. The world is said to be a manifestation of *asma* of the

Supreme, but an *ism* (name) cannot be manifest without a *ras m* (its counterpart). And this *ras m* is the reality of a *b d*, which is its form in the knowledge of God. When He looked at Himself as *rahim* (merciful), there was simultaneously in His knowledge the reality of *murhum* (one on whom mercy is bestowed). There was no duration of time between the two. When a seal is set, the words on the seal may be read one after the other; but in the setting of the words on the wax, there is no lapse of time. When He saw His own names as *ruh*, He saw the realities of the forms as *murubub*. At this, the very first stage, the realities of a *b d* became separate. Before that, there was no *ism* and there was no *ras m*; they were not separate from Truth or from each other; but when these were there, they were separate in His knowledge. Thus began the separation; the attributes of *zat* (of God) are positive attributes, and the attributes of the *zat* (form) of a *b d* are negative attributes. Whatever one possesses, the other does not. The one possesses His attribute of existence, the other is devoid of existence. Then the forms take their shape by, as it were, borrowing the attributes of the *ruh*. He lends to them His own attributes, and they manifest themselves with these attributes. Now it must be remembered that no attribute exists without *zat*; the attribute is only a manifestation of the *zat*. So the manifestations of the attributes in the a *b d* are the manifestations of the attributes (behind which is the *zat*) of the *ruh*. Where therefore the world is a manifestation of the names of God, individuality and attributes (*zat* plus *sifat*), the unchangeable form *deen* is still there in the knowledge. The a *b d* is there forever. And hence the Prophet, the first a *b d*, always gave himself out as His "a *b d* and *rasul*". There is, however, the stage of *fana*; the manifested a *b d* annihilates himself in his thought, his own attributes and then his own *zat*, and begins to ascend and ascend the ladder till he reaches the very form in the knowledge of God and annihilates his own form also in his own thought. From his own side, he annihilates his

own form (his *deen*); but from the side of the Supreme, the forms remain. When he annihilated his own *deen* from his side, his form from the side of the Supreme remains as it was; and thus the a *b d* sometimes gives himself out: "I am the Truth".

Maulāna Rumi says:

When a fairy overpowers a man,

Vanishes from that man the attribute of manhood.

Then what that man says becomes the saying of the fairy.

Neither from this side nor from that is it said.

His nature gone, he becomes the fairy itself.

The Turk without inspiration talks Persian.

When he recovers, he does not know one word of that language.

When the fairy has this its *zat* and its attribute.

Well the Lord of the fairy and man.

Why will He have any less?

When the fairy has the faculty.

How will the creator of that fairy Himself be?

The question has often been asked whether the God of the *Qurān* is a personal God. He is not a personal God in the material or anthropomorphic sense, that He is a big man sitting on His *arsh*, surrounded by His angels, and regulating the affairs of the world; for He then becomes an idol. But He is a personal God in the sense that He has attributes. But these attributes are not like our attributes. We speak with our tongue, hear with our ears and see with our eyes.

In our case:

You existed not when your actions were originated.

You were appointed to fulfil a certain purpose. (1512, *Gulshan-i-Raz*).

The faculties manifested themselves through organs; but the faculties are not, or are not like, the organs themselves.

INCARNATION

The manifestation of God in flesh and blood for the salvation of humanity. The Eastern Dispensation—whose apex Islam claims to be—was free from a working hypothesis of incarnation. The idea that the paschal lamb referred to the crucifixion of Christ was not accepted as a working hypothesis till the advent of St. Paul. Moses had his talk with God on Mount Sinai; Christ underwent transfiguration on the mount; and Muhammad had his *mir'aj*, or elevation, or, as it is called, the night journey. Muhammad ascended from heaven to heaven, and saw the previous Prophets, till he was admitted into the audience hall of God. He is reported to have beheld God in the shape of a 'young beardless youth'. Thus the *pardah* still hung; the limitation still existed.

The *awen* of Muhammad was the last point reached by men like him. Muhiddin-ibn-i-Arabi, however, considers that the *Hakikat-i-Muhammadiyah* was the name of a rank. Viceroy is the name of a rank, irrespective of the individual who happens to hold that rank. So is the stage called *hakikat-i-Muhammadiyah*. That stage was fully manifested in Muhammad. It had manifested itself in different and lesser degrees in preceding prophets, like Adam, Moses, David, Jesus. In that particular stage, each individual had annihilated his *awen*, and God alone was manifest, for the time being. This *fana* or annihilation results in everlastingness or *baka*. The martyrs in *Lahad* are said to have attained everlasting life. When the soldiers in *Badr* had slain their enemies, it was said: "They have not slain them, but it is God who slew them" (*Suratul A'raf* 18). When Muhammad shot his arrows in the same battle: "Thou hast not shot (arrows), but it was God that had shot" (*ibid*). The individuals had annihilated themselves and had reached their *awen* in the ecstatic condition in which they were when they fought *fis-sabilillah* (in the way of God). The actions done by them were not their actions, they were not held responsible.

KUNAS KUNAS

(To be concluded)

DESTRUCTION OF MANKIND

INTRODUCTION

THE following translation will serve to illustrate another expression of Egyptian religious thought—the Myth.

MYTH

Several causes have contributed to render the Myth at once the delight and the despair both of the archaeologist and of the student of comparative religions; amongst others the following may be noted:

1. The undoubtedly primitive character of the myth.
2. The indications of primitive customs and beliefs preserved therein.
3. The similarity of episodes and plots in myths belonging to widely divided peoples.
4. The curious romantic charm which such stories possess apart from purely historic interest.
5. The facility with which very varied interpretations may be given to any myth.

I venture to suggest a classification which may be found useful in disentangling some of the confusion that surrounds any particular myth. This classification involves the hypothesis that the myth may undergo transformation, and that such changes fall more or less under three headings:

- i. The Generative period.
- ii. The Degenerative period.
- iii. The Regenerative period.

i. The Generative, or Mythogenetic, period corresponds with the psychologic period of child-man, or again of man who has "become as a little child". The time in which man, standing face to face with a mass of fresh experiences, seeks to explain them; or to reduce these

confused impressions to an ordered whole. If you ask, for example, the child-man why the sun and moon do not meet, he, with his anthropomorphic tendency, will describe them as husband and wife who have quarrelled. Thus will the savage explain natural phenomena, cult ceremonies that pass his comprehension, and so on.

Similarly one who has "become as a little child," before whom new worlds open, to whom all old relationships have changed, for he himself, one of the factors in the equation, has changed by the opening of his soul's eye, will strive by anthropomorphic myth to adumbrate the beginnings of the new life. And again, one who knows, the inspired teacher, the philosopher poet, often seeks to communicate to the ignorant around him some hints of his knowledge under mythic form.

ii. The Degenerative period soon follows. Man's memory is treacherous, and man loves to improve or retouch that which is familiar.

New wine is too often put into old bottles. True, the bottles may burst; still there is the hope that they may resist, and that the new wine may preserve something of the matured aroma of the old. Men are conservative in religious things and seek, even when they hesitatingly accept the new, to prove that it was implicit in the old. Here the myth with its old-world flavor and almost sacredness aids, and judicious modifications may be added, and, like Josiah, may bring forth the revised form as an ancient sacred record.

Myths become combined. The bard, to add new interest to his oft-repeated tale, unites myths which in origin were quite distinct into one continuous whole.

It is harvest; the laborers, the farmer and his family are gathered round after the harvest supper. The travelling singer joins the feast and tells some mythic tale which he adapts to the circumstance, and makes, may be, the family Gods appear to save his hero in some quite foreign myth, descending from their machine at the point critical.

of his tale. Some foreign slave—war-captive—may add his quota to the round of tales; and he, a man of substance at home, well versed in tales of his own country's Gods, may move to tears his auditors, and the minstrel may store up the incidents to add to his own tale.

Various causes may have contributed to the preservation of a myth in definite form.

In an artistic people, such as the Greeks, it was sufficient that the myth assumed a perfect form, a form in which alteration or addition would only tend to mar its perfect harmony.

The entrance of a myth into the sacred books, or rites—a sacred relation, a hymn, a part of the litany of a God. The words are sacred; to alter would be profane.

In Egypt it was the magical element that preserved the form of myths. Sounds, even apart from meaning, were, as we have seen, held to be potent; a formula which in the mouth of a Goddess healed a child as-bitten, would even in mortal mouth produce a like result. Hence though the story might gain by alteration, might become more rich in interest, archaic words be rendered intelligible by over-glossing, no such change must be permitted, for the magic potency of the story would be lost.

Thus it was that the myth was in Egypt often recast into a definite form by the magical fraternity, and used to serve as a sort of mnemonic tale (much as students to-day make nonsense verses serve) to link together and aid the memory to retain 'words of power,' serving at the same time to blind those not in possession of the key to the true formulæ.

iii. The Regenerative period, which not being illustrated in the tale before us may be passed over briefly.

This was the work of the moralist or the philosopher. The moralist, taking some old myth, some story of other times and other manners, expurgates it of incidents which might shock, or which were popularly used as

excuses for anti-social acts, and creates new associations with what seems to him to be true and honest.

The philosopher takes the old familiar tale and adapts it to become a vehicle for the expression of the deep things of life, of things too deep to more than hint at, things for which no satisfactory symbol exists in word. He illustrates how when man first enters upon wider worlds, his steps are as uncertain and difficulties of interpretation as great as when first he entered the physical world as a mind-united entity.

SOURCES¹

The myth before us is inscribed on the walls of one of the four corner chambers adjoining the chief hall of the tomb of Rameses III. It is also found on the walls of chamber XII of the tomb of Seti I. Accordingly our sources do not go beyond the XIX Dynasty.

The story has repeatedly been published both in text and translation: Budge, *Gods of the Egyptians*, i. pp. 388-399; Budge, *First Steps in Egyptian*, 218-230 (several errors, though longer); Erman, *Ägyptische Chrest.* 66-69 (long fragments) are the texts that I have used in making the translation. Erman gives a partial translation in his *Handbook to the Egyptian Religion*, pp. 29ff.

DRAMATIS PERSONÆ

The following list of Gods who take part in that portion of the story which I have translated, I have given with an interpretation for convenience. It must be noted that the interpretation given is in all cases by no means the only one for which we have authority. I have selected in each case one which can be easily controlled by reference to published documents, and which in my opinion was that held by the more mystically minded amongst the Egyptians, though such interpretation is not invariably that best calculated to illustrate this particular myth.

¹ Lefébue, *Tomb. de Seti I.* p. vi. pl. 15-18. Rp. vi. 125.

T. S. B. A. vi. pp. iff. vi. 185ff.

Bergman, *Hist. Insch.* 75-82, etc.

MU. The inert waters of the Abyss, probably non-differentiated cosmic substance, containing potentially all manifestations.

Sarcoph. Seti i. Tav. clxv. (cp. Lanz. Lex. 419, Budge, *G. of E.* i. 253. *Pyr: Text.* xxviii.)

RA. He who uttered his own name, and from Himself came into being.

SU (SHU). He who together with his sister was spat forth from the mouth of Rā, and he who separates his children Seb and Mut. Active space, an idea possibly akin to the Ākāsha of Indian philosophy.

Lanzoni and Budge, S. V. *Philæ text.* [*Pyr: text* xxvii. 26, quoted Budge, i. 317].

TEFNUT. Sister and wife of Shu—Heat. The stages so far are: (1) Inert potentiality; (2) Sound; (3) The more rapid vibrations of heat.

Cp. *Saite Recens:* B. of D. ch. xxv. Budge, *G. of E.* ii. 92ff.

SEB, KEB, or QEB. The great cackler, the gander that laid the golden egg. Afterwards, when separated from his sister's embraces, he became the Spirit of the earth. On a papyrus in the British Museum (Lanz. Lex. Plate clx.) he is represented with a serpent's head.

Budge and Lanzoni, S. V. *Book of Dead*, liv. (*Pap. Ani* pl. xv.) ditto lxix. Cp. *Polynesian Myth* in Frazer A. A. and O. T. 180. Lang, *Myth, Ritual and Religion*, i. 992ff.

NUT. Sister and wife of Seb, who after separation from her husband became the vault of heaven.

Book of Dead, ch. i. [*Pap. Ani* pl. v. 8].

THE EYE OF RĀ. According to a creation myth, Rā originally had but one eye placed in his brow, and this he lost. He wept and from his tears (Egy. RM), humanity (RMT) arose. His eye was restored to him by his

children; but in the meantime two eyes had developed; he accordingly replaced the old eye in his brow and it acquired a new function, for it became the serpent of power through which he rules the whole world.

A story this which is suggestive of an idea similar to the eastern stories of Fohat.

HATHOR would require separate treatment; in the story before us, however, she is considered in her rôle of daughter of and vehicle of the eye of Râ.

One point must never be lost sight of in considering Egyptian mythology, viz.: Not only did the interpretation of any God depend on the cultural progress of the individual worshipper, but also, by the instructed, each God was considered as representing a series of ideas or beings extending downwards from an exceedingly elevated metaphysical concept, or a being subsisting upon a very high cosmic plane of being, through a long series to a quite humble idea or entity, which might be described as belonging to the lower elemental orders.

DRUNKENNESS OF HATHOR¹

It is instructive to notice the importance that is attached to intoxicants, both stimulants and narcotics, at various cultural periods in varied times and climes.

¹Intoxicants, etc. Cp. Tylor, *Prim. Cult.* ii. 131, 416. Webster, *Prim. Secret Sor.* Note 33E. Orphic custom and myths see Harrison, *Prolegom.* 418. Dionysus the True Vine Rosch, *Lec.* i. 1091. Harr. *Proleg.* 130, note also Soma and Hashish. Naturally I refer only to semi-exoteric or entirely exoteric 'initiations'.

Pyr. text xxviii. 20. Budge, Gods of Egyptians, i. 313ff.

For parallel story of the eye of the Graïe, passed from hand to hand, see Harrison *Proleg.* to *Gk. Relig.* p. 194.

Leps. *Denkm.* iv. 25 (quoted Lanzoni *Lec.* 875): "Hathor, lady of Hetep, eye of Râ, lady over all Gods."

Hathor=Hekate=Rhea (f) cp. *Procl.* in *Craty.* 85, 23 (Kroll *Deorac.* *Chald.* 30. Mead *Chald. Orac.* i. 50. cp. *The Virgin of the World*, Mead T. G. H. iii. 98.)

.. Few initiatory ceremonies or sacraments are there in which the use of intoxicants did not at one time or another enter, and stories of intoxication amongst Gods and Heroes enter into probably every myth cycle.

Several causes probably contributed towards this.

In the following arguments, it is needless, may be, to say that I am not necessarily expressing my own opinion, but seeking to place the matter as it would be reasoned upon by one who holds these beliefs.

Accordingly, the mysterious transient change in consciousness induced by taking certain substances into the body calls for explanation. In terms of the animistic theory, that which can produce a change in consciousness must itself possess consciousness. It follows that an intoxicant must be an ensouled body.

He who partakes of a substance, either as food or drink, whether human or animal flesh or blood, or vegetable substance or juice, acquires something of the spiritual nature of that of which he partakes. For example, I slay a renowned hero in battle and eat some of his flesh or drink some of his blood, I acquire some of the dead man's courage.

Wine is the blood of the grape, the grape is part of the body of my totem God. I experience, after partaking, a change of consciousness which seems allied to madness, which I, together with my tribe, regard as something divine. I accordingly explain my condition as a possession by the spirit of my God, and say: "It is not I that live, but Dionysus that liveth in me."

I, still the barbarian, believe that dream consciousness is as real as waking; find that after partaking of certain substances my dreams become more vivid and varied—the Gods themselves appear in their majesty—I am accordingly more than ever convinced of the divine nature of the substance of which I have partaken.

Some such lines of thought as the above may have

been operative in one cultural period. Let us turn to another, the philosophic.¹

Pure Spirit is all knowledge, goodness in essence, but Spirit manifesting in and through matter betrays ignorance, imperfection and confusion. Here is a condition that may be expressed in terms of intoxication; hence the oft-repeated simile that the Life when it is reflected in matter and manifests as form is as one that is drunk.

Extension of consciousness is accompanied by a certain confusion; a difficulty of self-adjustment to the surroundings accompanies each new step taken in evolution. One who returns to earth after contemplating the relatively real returns as one with eyes dazzled by the white light of sunshine into the dim recesses of a cavern.

When we remember too that these changes are often ushered in by a stage of excitement, as that induced in many of the semi-esoteric initiation ceremonies, we shall admit that the symbol of drunkenness is by no means inapposite.

I accordingly venture to suggest that the story of the drunkenness of Hathor probably belonged to some lost myth, independent of the main story; a myth which typified the reflexion and descent of the divine Energy into the cosmos to ensoul matter; but which itself became drunk or underwent a limitation of consciousness. I must however again insist that such would not have been the manner in which the story was generally received.

¹ For Hermetic and Neoplatonic parallels see:
Corpus Hermet. vii, (viii.) Reitzenstein. *Poemend.* 214.
Procl. in Remp. 355.50 (Kroll *De Orac. Chald.* 13. Mead's *Chaldean Oracles* ii. 36).
Macrobi. *Satur.* I. xii.
Mat. xxiv. 49; *Lk.* xii. 45; *Joel* i. 5. *Reit.* P. 239ff.
Psellus, 1137a. *Kroll, De Orac.* ch. 47. Mead, *Chald. Or.* ii. 36s.

DESTRUCTION OF MANKIND

TRANSLATION

Texts. Erman. *Chrestomathie Egyptische*, pp. 66-69.

Budge. *First Steps in Egyptian*, pp. 218-230.

Budge. *The Gods of the Egyptians*, i. 388-399.

..... (Rā) the God who came into being through Himself after (this) held dominion (over) man and Gods together with (all) things. The One.

Now man conceived words against Him saying: "Behold the Divine Majesty" (to whom be Life, Strength, and Health) "hath become aged, his bones are like unto silver, his limbs to gold, and his hair is even as true lapis lazuli". Now the Divine Majesty hearkened unto the words of man.

Spake the Divine Majesty (to whom be Life, Strength and Health) unto them who were of His following: "Call aloud, bring me mine eye, with Shu, Tefnut, Seb and Mut, together with the Divine Fathers, and the Divine Mothers, them who were with me when behold I was in Nu, together with my God Nu. Let Him bring His courtiers with Him. Bring them in silence that

The usual Egyptian formula of salutation or benediction. The use in this passage may be paralleled with the Hebrew custom of adding a benediction to the divine Name—e.g., "And Thwh, blessed be He, etc."

E. Naville notes (*Old Egyptian Faith*, p. 210, English translation): that "blue was in Egypt the conventional color for black, this means that the hair of his head was still the color of ebony". I regret that I only saw this excellent work after I had finished this article, otherwise I should have more largely put it under contribution.

man may perceive not, that their hearts flee not.

"Come thou with them unto the Great Temple, let them speak their thoughts fully. I will enter into Nu the place of my becoming, (there) let these Gods be brought unto me."

And these Gods were about Him, and they bowed themselves unto the earth before Him in majesty.

He spake His words before the father of primæval Gods, Creator of man, King of intelligences.

They spake before Him majestic: "Speak unto us for we give ear unto thy words."

Rā spake unto Nu: "Eldest God in whom was my becoming, and ye primal deities: behold ye! men, which came into being through mine eye, have conceived words against me. Speak unto me what shall be done concerning it, take heed, consider for me. I shall not slay them until I have hearkened to your saying concerning it."

Spake Nu majestic: "Son Rā, God greater than His Creator, elder than those who were made together with Him. Sit upon Thine throne, great is thine awfulness. Let thine eye be upon them that blaspheme thee."

Spake Rā in majesty: "Behold them, they flee unto

RHJT. Do these correspond with the 'blessed knowing ones' of the Chaldean Oracles? (e.g., *Procl. in Crat.* 85, 23. Kroll, *De Orac. Chald.* 30. Mead, *Chaldean Oracles*, i. 51.)

Words lit 'them'.

Ht=Mountain or desert.

the desert, their hearts fear after what they spake concerning the divine majesty."

They said: "Cause that thine eye go forth. Let it destroy them for thee who blaspheme in turbulence. No eye can stand before it in contention."

It went down in Hathor. This Goddess came forth from Him, and she slew man on the face of the desert. Spake this God in majesty (i.e., Rā): "Come, come in peace, Hathor the doer of the deed." . . .

This Goddess spake: "Thine was my life through which I have gotten might over man, and sweet was it unto mine heart."

Spake Rā in majesty: "I am He through whom (came) the mastery over them to bring them to nought as a King."

It came to pass that Sekhet of the diverse foods during the night waded about in their blood, beginning in Sutenn-henen.

Rā spake: "Behold; aloud call me messengers, swift and speedily shall they run like unto the wind of the body. Let one bring these messengers forthwith, forthwith."

"Let them go unto Elephantine, bring me djdj very great."

Up. Pindar Pyth. O. 3, 32. Apollo sends forth his sister to punish the blaspheming Coronis.

Sekhet, a name of Hathor.

DJJDJ. *Up. Berlin Med. Pap.* 3038 7. 5 (No. 77) djdj are ordered to be mixed with sycamore and wax and used for fumigation. W. suggests Mandrake (?). Budge translates "man drake." Erman *Gloss.* describes

There were brought unto Him these djdj.

This God in majesty caused Sektet which is in Heliopolis to crush these djdj. Now behold, when women were crushing barley for beer, He placed these djdj upon the beer vessels and it became like unto the blood of man.

And they made of these beer vessels seven thousand. Then came the majesty of the King of both Egypts together with these Gods that they might see this beer. Behold it was dawn..... after the Goddess had slaughtered humanity during the time when men fare southwards.

Spake Rā in majesty; "It is good. It is good. I am as an amulet for humanity against her." Rā spake: "Let them bear and bring them unto the place where spake she: 'Behold! there will I slay man'."

Rā gave commandment in majesty, (he) the King of both Egypts, that during the beauties of the night they should cause to be poured forth these vases of sleeping-draught.

Now the four fields which are of heaven were filled with

it as a fruit which gives a red juice. In this story a substance is described which when mixed with beer produces a crimson narcotic fluid.

SEKTET. Is this the God of the Sektet boat, the boat in which Rā traversed part of Twat and the sky by day from mid-day to sunset?

Restoring WN AN MA with Erman.

Cp. Griffiths' stories of High Priests of Memphis ii. KH. vi. 4. "The waters they shall make the color of blood before thee." Cp. the Adonis myth (Frazer).

Translating as above the dual form by a repetition of the phrase.

MAKT, amulet, protector.

SDRT with determinative of bed and vase.

An ætiological myth for the red of dawn. Cp. the rainbow myth among the Hebrews?

the fluid according to the will of the majesty of this God.

This Goddess came forth on the morrow and she found these (fields) flooded.

Fair was her face therein, fair was her face when drank she, fair was she within when came she drunken.

No more perceived she man.

J. R. SPENSLEY

GEMS FROM TIRUMANTRAM

To see the true Teacher's holy body, to hear His holy utterances, to recite His holy name, to meditate upon His holy form, will lead you to bliss.

Even though you perform sacrifice with your bones and flesh for fuel, and kindle and burn yellow the sacrificial flame therewith, unless your heart melt with love and compassion, you cannot attain the golden gem—the blissful Lord.

Like the scent inherent in flower, the blissful Lord is immanent in Jiva. Be steady and calm like a painted picture, lose not self-consciousness, and you will behold the blissful Lord as lovely as the column about which the musk-deer is tied.

What is offered to the fixed Deity in a temple of brick and mortar will not benefit the walking temples (Saints); but what is offered to the walking temples (Saints) will go to the Lord Himself in the temple.

SAMSKRT—LIVING OR DEAD?

THE pilots to whom is entrusted the steering to safe harbor of the educational ship of India are many of them laboring under the notion that Samskr̥t is a dead language, like Greek or Latin. This notion arises from an imperfect knowledge of the data on which the comparison is instituted between Samskr̥t and (say) Greek. The true data are to be gathered from such main considerations as:

(i.) Where a language is more of the State than of the Church, it fails to be invested with that sacrosanct nimbus which makes for permanence.

(ii.) Where a language is concerned mostly with the secular affairs of a State, its life is necessarily conterminous with the life of that State. When the Grecian State ceased to exist, for example, the death-knell of Greek was tolled.

(iii.) Where a language is merely the ventilation of the philosophical views of a nation, its life is limited, inasmuch as it leaves the realms of a nation's heart untouched.

Applying these data to India, we find (i.) that from the very beginning Samskr̥t has been primarily of the Church and the use of it for purposes of State possessed no more than a consequential value; (ii.) that as the spirit of Samskr̥t is bound up with the interests of Spirit not with those of matter, its life is bound up with affairs more of the transmundane than with those of the sublunary; (iii.) that as Samskr̥t is more the exponent of the heart of the Indian nation (Hindūs) than of the intellect merely, its life is assured as long as this heart of the nation shall not cease to beat.

Briefly Samskr̥t is chiefly the interpretation of the religious sentiments of the Hindūs, and inasmuch as the

nation of the Hindūs and the religion of the Hindūs, though they began before Assyria and Babylonia, before Greece and Rome, have survived, despite the tremendous cataclysms to which they have been subjected, whereas Assyria and others have ceased to be, their language, the Samskr̥t, lives with them. To call it dead, therefore, when the nation lives and its religion lives, is singularly anomalous.

With this anomaly is found in these days the paradox that those educational pilots who like to think Samskr̥t dead—and therefore not worth devoting attention to as an element imperatively necessary to make any scheme of Indian education really complete and successful for the nation's welfare both here and hereafter—still deem it necessary to import Samskr̥t scholars from the West to teach the East (India) Samskr̥t! This paradox is twofold: that while Samskr̥t is considered dead in the East, it is seen to be living and cultivated in the West, and that instead of leaving what is dead to the past to "bury its dead," it is considered necessary to make it live by infusing life imported from western lands.

So long therefore as modern educationists have come to think that the time has arrived to impart to Indians moral and religious education, it is not sane and sober on their parts to entertain the notion that Samskr̥t is dead, for it must be realised how intimately it is interlaced with the ethics and religion of the country.

That Samskr̥t is not to be considered dead—apart from considerations as to its great value for the moral, religious and philosophical moulding which it possesses for the students—may be believed from what the immortal Max Müller says in his good book, *India, what can it teach us?*

I do believe that not to know what a study of Samskr̥t, and particularly a study of the Veda has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding and living, is a misfortune, or, at all events, a loss, just as

¹ This is with reference to a proposal to bring in a German Samskr̥t Professor to teach Hindūs in an Indian State.

I should count it a loss to have passed through life without knowing something, however little, of the earth and its geological formation, of the movements of the sun, the moon, and the stars, and of the thought, or the will, or the law, that governs these movements. [P. 255.]

And yet, in the face of the utterances of such veterans, our Universities are blind to the value of promoting the study of Samskr̥t language and literature, and do not take it under their protecting agis. But perhaps they may say that these utterances are old, and times have changed, a new policy has dawned on India, contingent on the unrest. But we say that these very changes require the more energetic pursuit of the country's moral and religious and philosophical stores of knowledge enshrined in Samskr̥t to still the unrest. And if the utterance above indited is old, let us hear a most modern advocate, Mrs. Annie Besant, for she pleads thus:

There is just another point I wish to put to you about Samskr̥t. The greatest treasures of Samskr̥t learning are going to England for translation, to be translated by Englishmen, by Orientalists, who take an interest in these works, but who have no belief in their deeper meanings, who do not share in the religious faith which inspired them, who do not share the philosophic views which they embody, who have no sympathy with the national traditions, and therefore who will never give the spirit of the originals, however accurately, however grammatically, they may translate them. I myself, with my limited experience, know of more than one priceless untranslated work which has been taken over to England to pass into the hands of English Orientalists for translation. Why? Because no one could be found here to do it. One work has been thus taken over lately to England to be translated and issued at a cost of £ 800, and this after a fruitless search of many months for a translator here. I ask you whether it would not be better that members of the Hindū religion should translate these Hindū religious books themselves; whether you think it creditable that they should be sent to the West for translation by men who do not share your beliefs and have no sympathy whatsoever with your religion? Is it likely that translations of this kind can be true to the spirit of the originals? Is it likely that the delicate points, the shades of thought, will ever be truly caught? Is it likely that with the aid of a grammar and dictionary, a mere comparison of book with book, the meanings of deep religious books will be faithfully rendered, that there will be understanding of the subtle distinctions in belief, only to be found in the hearts of men who are at one with the religion itself, and are contained in the true meaning

of these books? Therefore you want to build up a class in India, educated in Samskr̥t and also in English, who will be able not only to give the *spirit* of the original Samskr̥t . . . but will be able to give the most accurate equivalents of the terms, and not simply give the dictionary English meanings which now disfigure the translation. [*The Means of India's Regeneration.*]

As long as the Hindū nation is not dead, Samskr̥t cannot be dead. All those who will help its revival will be the friends of not only India but of the whole humanity to whom the wealth of its literature must be freely given now. It is especially incumbent on the Indian Princes to do this work.

A. GOVINPĀCHĀRYA

THE SILENCE

Something that checks the hasty word,
And ill-considered deed—
A silent voice within our soul,
Which we do well to heed;
Something that speaks not through the brain,
But in our hearts alone—
A hush, which falling seems to say—
"My child—let time atone."

'Let time atone'—of every wrong
The only sovereign cure—
We feel this true, and gathering strength
Know we can still endure:
Not passively, nor futilely,
Accepting what is wrong—
But through the fiercest of our strife
Sustained by peace more strong.

That peace which after every plaint
Leaves faith the last word still—
Which fighting, waits faith's victory
O'er all the moment's ill—
Which dedicating every power
Of brain, and heart, and soul,
Knows surely that such ordered strife
Must tend towards the goal.

That goal which is the working out
Of every human power—
In reaching which there is no waste
In any broken hour—
But to which rather all things tend,
E'en error, wrong, and pain,
Since often in some crash alone
Men find their souls again.

Such things the silence teaches us—
It bids us work and wait—
It bids us right each wrong we can,
Then leave the rest to fate:
It lets us hear, when we have fought—
Not lain on earth supine—
A Voice which whispers in our heart
"My child—the rest is Mine."

The rest is God's—'tis this we learn,
And conquer thus despair—
We only know there is no wrong
His power cannot repair—
And so we stay the final word
That human hope would kill—
We keep our gateways open—
In silence wait His Will.

LUCY C. BARTLETT



RENTS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

XI

IT may be remembered that in the ninth of this series of lives Sūrya prophesied the tragic death which closed the tenth, and also foretold that great trial and difficulty should characterise that which succeeded it. On the other hand he promised that if the trial were nobly borne, the difficulty successfully surmounted, definite progress should be the result. Indeed, apart from this particular case, we may take it as a general rule that when a man is approaching the entrance to the Path he is likely to

have some lives involving a good deal of suffering and some unpleasant conditions.

There are two reasons for this. First, whatever of evil karma remains to him must be cleared out of the way as speedily as possible, in order that it may not hamper him when the time draws near for the final effort. Second, any undesirable qualities in him must be quickly conquered, so that the necessary qualifications may be acquired, and the way may be clear.

In the lives already described our hero has had the privilege of frequent and close association with men and women who have since become Masters of the Wisdom, and everything has been done to strengthen his character by example and precept. In this life which is now to be chronicled he is thrown from birth into gross and evil surroundings, and the help of the presence of those Great Ones is withdrawn from him—the object evidently being to work off some bad karma, and in doing so to give him an opportunity of showing whether he has within him sufficient strength and insight to break through an evil tradition, even though it has behind it all the weight of religious and parental authority, of immemorial custom and of personal passion.

Alcyone, then, was born this time in a female body in the year 15,402 B. C. in Rāhana, in the Oudh district of India. Her father, Cetus, was the priest of a religion about which there seemed to be much mystery. Although he himself was unquestionably of Āryan descent, the religion was certainly aboriginal, for it was at the same time too elaborate and too barbarous for the joyous-hearted Āryans. It may well have been the seed from which Kālī worship has since arisen, for it consisted mainly of gloomy rites to a blood-thirsty female deity. There was a good deal of reckless gaiety about the outer side of this faith, but through it all there always rang a sombre note of gloom and fear. Many secret services were held, to which only the 'initiated' were admitted, and at these the most horrible rites of the darker magic were freely practised.

Many parts of some of these services were held in a language incomprehensible to the people, but at the same time some of the recitations were at least partially Samskr̥t.

Alcyone's father was a fit priest for such a faith, a stern, reserved and gloomy man, but nevertheless a person of very great influence. He was supposed to have won many powers by sacrifices and austerities, and was further credited with readiness to use them for evil in a great many ways. Her mother, Cancer, was not unkind, but was always in a condition of anxiety and terror, which speedily communicated itself to the child. The latter lived a rather frightened and neglected life; she was not actually badly treated and as she was not admitted to the inner services she saw nothing definite of the more unnecessary horrors of her religion, but the gloom and the fear of the inner circles reacted upon her and made her childhood miserable with vague terrors.

She grew up without much education, and there was no event of special importance in her young life, until at the age of about sixteen she met Pollux, a bright handsome careless young fellow, whose appearance at once attracted her. The attraction seems to have been mutual, so they fell in love in the ordinary way. Alcyone was too terrified to find it possible to propound the idea of love in the dark uncertain atmosphere of the family life, so these young people met frequently in secret, and in course of time became too intimate. After a while Alcyone pressed her lover to make some arrangements as to marriage, but when urged he declared that this was an impossibility, as not only did he belong to quite a different religion, but there was also a hereditary feud between his family and that of Alcyone.

It took a long time to convince Alcyone that her lover was really heartless and did not intend to make any move in the matter; but, when at last she realised the truth, she turned from him with disgust and told all to her mother, announcing her condition, and vowing to devote her life to being revenged upon the man who had brought

her into it. Her mother was much shocked and upset, but when she learnt who the lover was she said at once that he came of a bad stock, and that his father before him had ruined a younger sister of hers in a similar manner. This story made Alcyone only the more fiercely indignant and, as has been said, she resolved to dedicate her whole life to a full and carefully-planned revenge. Her mother then unfolded to her the secret that revenge could be had through the secret rites of their religion, and she consequently became very eager to be initiated into it.

The whole story had to be told to her father, who also was furiously angry, for by the customs of the time the birth of an illegitimate child doomed her to the life of a widow. He blamed her bitterly, but yet commended and encouraged her desire for revenge. He permitted her to learn the secrets of the faith, by which she was deeply impressed, but also greatly terrified, for she had to pledge herself to a nightmare of horrors which she would have been very glad to be able to forget. In order to cloak as far as possible the results of the undue intimacy, the father insisted upon her immediate marriage to a devil-priest, Scorpio, a man much older than herself and of most undesirable type, one who was a medium for the most horrible influences.

Of course she shrank with loathing from all this, but yet accepted it as a necessary part of the revenge to which she had resolved to devote her life. The whole affair had become distorted by her long brooding over it, and her state of mind was such that she was open to a steady pressure from evil astral influences, a condition of practical obsession which was considered a mark of great advancement in this peculiarly abominable religion. After extracting from her blood-curdling oaths of secrecy, her mother unfolded to her a particularly ghoulish scheme of vengeance which she said had never been known to fail. Among other repulsive details it involved the crime of murdering her own child, and offering it to the deity

invoked. In her rage against Pollux she agreed to this, because it would be *his* child; but when it was born her maternal instincts triumphed, and she refused to fulfil the agreement or to consummate the sacrifice.

Many of the ceremonies had already been commenced, for it was of the essence of the horrible pact that before the birth of the child she should already have dedicated both herself and it utterly to the service of this loathsome goddess. The culmination was to be the slaughter of the child upon the altar of the deity with certain tremendous invocations, in response to which the image was supposed to descend from its pedestal and to embrace the suppliant. In this embrace the goddess was to pass from the image into the body of the worshipper, who then, as the vehicle of the deity, was herself to devour the sacrifice. In the strength of that ghastly meal the obsessing entity was supposed to give to the body much the same powers which mediæval superstition attributed to the Hand of Glory. At the approach of the avenger all doors flew open, and all living creatures became incapable of resisting his will, so that he could wreak his vengeance unopposed, and even unrecognised, for the goddess threw over him a mantle of invisibility.

Driven by mad rage and by the almost irresistible force of environment, Alcyone had begun the earlier stages of this appalling piece of witchcraft. But when the child was actually born she experienced a revulsion of feeling, and declined to continue the dedicatory ceremonies. Her father was exceedingly angry, and ridiculed her as weak and unworthy of the assistance and favor of the goddess. He even claimed that the child already belonged not to its mother but to the deity to whom it had been dedicated, and demanded that it should be delivered to him on her behalf. Alcyone firmly refused this, braving even the anger of her gloomy and terrible father. He insisted indignantly for a time, and then suddenly yielded with a sneer, saying that the goddess would obtain her rights in another way.

Soon afterwards the baby fell ill, and in spite of all that the mother could do its mysterious malady grew rapidly worse. She presently fell ill herself with watching and grieving over it, and when she recovered she was told that early in her illness the baby had died, and its body had been burnt in the usual way. But she always had certain lurking suspicions, and ever after this a dawning of hatred mingled with her fear of her father. The truth (which, however, she never actually knew, whatever she may have suspected) was that her father, really believing in his fanaticism that the child belonged to the goddess, and that her anger would descend upon him if he allowed her to be robbed of it, had contrived to administer repeated doses of slow poison, first to the child and then to the mother, and as soon as the latter was unconscious he had taken the child and sacrificed it himself to his bloodthirsty deity.

Human sacrifice formed a regular part of the secret rites of this horrible faith, and yet in the midst of all these abominations there were certain gleams of some original better influences—certain suggestions which may have been the reflexion of a condition in which the faith was not so utterly degraded. The very phrase which was solemnly pronounced by the priest at the culminating point of a human sacrifice seemed to have in it some faint reflexion of a better time, for the earlier part of it at least had a tone which reminds one of the Upanishats. It ran something like this:

"From the earth is the breath and the blood, but whence is the soul? Who is he who holds the unborn in his hand? The watchers of old are dead, and now we watch in turn. By the blood which we offer, hear us and save! The breath and the blood we give thee. Save thou the soul and give it to us in exchange."

These last words seem to point to the idea that the soul, or perhaps more exactly the astral body, of the sacrificed was to be given into their power to become one of their horrible band of obsessing entities, to be at once an

instrument and yet in some strange way one of the objects of their degraded worship. As has been said, most of their incantations were entirely incomprehensible, and bore a considerable resemblance to those employed in Voodoo or Obeah ceremonies by the Negroes. Others, however, contained distinct Samskr̥t words, usually buried in the midst of a series of uncouth exclamations delivered with a furious energy which certainly made them terribly powerful for evil. One of their characteristics was the use of certain cacophonous combinations of consonants into which all the vowels were inserted in turn. The syllable "hrim" was used in this way, as also the interjection "kṣhṛang". In the midst of these uncouth outbursts of spite occurred what appears to be an evil wish in unmistakable Samskr̥t: "Yushmābhiḥ mohanaṁ bhavaṭu," and the whole utterance concluded with some peculiarly explosive curses which it seems impossible to express in any ordinary system of letters.

Poor Alcyone led an exceedingly miserable life amidst all this chaos of obscene horrors. Her husband was an evil and crafty man, who preyed upon the credulity of the people, and was often in a condition of complete intoxication from the use of hemp and some form of opium. Soon Alcyone came bitterly to regret the fit of mad revenge which had led her into all this net-work of evil, but she was too firmly entangled in it to be able to make her escape, and indeed there still were times when the obsession dominated her and she felt that revenge would be right and sweet. Presently her father died, and the family fell back into a position of less influence.

This unnatural parent, however, was more terrible dead than alive, for he concentrated all his energies in the lowest part of the astral plane, and exercised a peculiarly malignant obsession over his daughter. She knew the influence well, and earnestly desired to resist it, but could find no method of doing so, though her suffering under it was indescribable and her whole soul was filled with

uttermost loathing. Her mother and all the other female members of her family were under the same malign influence to a greater or less degree, but to them the whole thing was a matter of course, and they even supposed themselves to be specially favored and to become in some way holy, when they were seized upon even for the most dreadful purposes.

Along with all this psychical influence there was a perfect labyrinth of the most complicated and ingenious plotting on the physical plane. Years were spent in the elaboration of a nefarious scheme to get the old lover (Pollux) into the power of the family, and at last the plan matured itself and he and his child Tiphys were in their hands—for he had married in the meantime and had with him a bright little boy. Alcyone's mother and other female relatives were filled with fiendish exultation, and joined in a strange kind of orgy of hatred, the father impressing himself upon them all more strongly than ever. Alcyone felt the tremendous power of this combination, and was often carried away by it and unable to resist its action, although even then she was all the time in a condition of bitter protest and resentment. Pollux was to be poisoned in a peculiarly horrible way, and it was to Alcyone that the task was entrusted of the actual administration of the draught, under the guise of the most friendly hospitality. The man himself was bloated and broken-down by years of debauchery and dissipation, and Alcyone felt nothing but repulsion for him; and, as at this critical moment the obsession by the father was almost perfect, there is very little doubt that the crime would have been committed, but for a most fortunate shock which she received at the very last moment.

Just as she was handing the cup to her victim, she met the wide gaze of the child. His eyes were exactly those of his father, her joyous young lover of so many years ago, who had been the one bright spot in her dreary early life. In a flash those eyes brought back the past, and with it a realisation of what she was about to do

now, under the awful compelling power of this ghastly religion of hate. The instantaneous revulsion of feeling was complete; she dashed the cup to the ground and rushed from the house—from the house and from the city, dressed just as she happened to be at the moment, so overpowered by the horror of the thing that she never even paused for a thought as to what lay before her, or what would come of it, resolved only to have done for ever at any cost with all that evil life.

The violence of her feelings broke through the black pall of evil influences which had so long dominated her, and for the time she was entirely freed from the maleficent control of her father. She rushed out into the country, careless whither she went so long as she escaped for ever from that awful life. Unaccustomed to exercise and to the free air of heaven, she was soon sinking from fatigue, but still she pressed on, upheld somehow by a kind of frenzy of determination. She had of course no money, and only indoor clothing, but she thought nothing of these things until night began to fall. Then for the first time she looked about her and became conscious of her surroundings. She was already many miles from home, out in the open country, and, becoming conscious at last of severe fatigue and hunger, she turned her steps towards a country house of some size which she saw at a little distance.

She knew very little what to say, or do, but fortunately Achilles, the mistress of this house, was a kind motherly woman, who was touched by the exhausted condition of the wanderer and received her with open arms, and postponed her questions until she had eaten and rested. Then, little by little, the whole story came out, and many were the exclamations of wonder and pity on the part of the good old dame, as the horrors of the dark demon-worship were gradually revealed. The old lady made light of the fact that in leaving home Alcyone had lost her position in life and all her worldly possessions, telling her that all that mattered nothing

now that she had escaped from the other horrors, and that she must now devote herself to changing radically and entirely her whole attitude of mind, and forget all about the past as though it had been a mere hideous dream. She said very wisely that life began afresh for her from that hour—indeed that she had not really lived until now, and she promised to do all in her power to help her, and make the new life easy for her.

Alcyone feared that her husband the devil-priest might be incited to assert some kind of legal claim over her, for she knew that the worshippers of the dark cult would be fiercely angry that one of their initiates should escape from the fold. But the old woman, who was a brave and capable person, declared that she did not know exactly how the law might stand, but that, law or no law, she was at any rate quite certain as to one fact—that she did not intend to give Alcyone up to her husband or any of her relations; and she felt quite confident that if the case were carried before the King of the country and all the nefarious proceedings of the dark demon-worship exposed, the authorities would be quite certain to take her side and decline to deliver her again into the slavery from which she had escaped.

Alcyone was very thankful to this kind protectress, and in her condition of utter exhaustion of body and mind was glad to adopt the suggestion that at least they might leave all further discussion till the morrow, and to sink to rest in the comfortable quarters provided for her. The shock to her had been very severe, and it would have been only natural if some serious illness had supervened; and indeed it seems as though that would have been the case but for a wonderful vision which came to her during the night. A man of commanding appearance and wonderful gentleness of mien (Mercury) appeared to her and spoke words of comfort and encouragement, telling her that the awful life which she had lived so far had two aspects of which she had been entirely unconscious. First, its terrible sufferings had paid off outstanding debts

from long-past lives and had so made the way clear for future advancement; and secondly, the whole life had been in the nature of a test, to see whether at its present stage her will was strong enough to break through an exceedingly powerful surrounding of evil.

He congratulated her upon her success and determination in breaking away, and prophesied for her a future of rapid progress and usefulness. He said that the way was long before her, but drew for her also by his words a very beautiful picture of two paths of progress, the slow and easy road that winds round and round the mountain, and the shorter but steeper and more rugged path that lies before those who, for love of God and man, are willing to devote themselves to the welfare of their brothers. She had, he said, the opportunity to take the latter line in the future if she chose, and if she took that path, though the work would be arduous, the reward would be glorious beyond all comprehension. This vision produced a profound impression upon her, and she never afterwards forgot the words or the face of the instructor, nor did she ever entirely lose the glow of enthusiasm with which she felt herself eagerly accepting the second of these alternatives which he placed before her.

Next morning she related her vision to her kind hostess, who was deeply impressed by it, and said that it quite confirmed the impressions which she herself had received. It had its effect even upon the physical plane, for it was largely owing to it that Alcyone was better than might have been expected. Her dead father troubled her greatly by constant and determined attempts to reassert his old dominion over her. She, however, called up all the latent reserves of her will and set them definitely against this influence, rejecting it with all the vigor which she possessed, without the slightest hesitation or compromise, with the strong resolution that she might die in resisting the obsession, but at least she would never again submit to it. This struggle continued at frequent intervals for many months, but whenever it came she

always kept before her the face of the venerable messenger of her vision, and fortified herself by remembering his words.

All this time she stayed with her kind hostess, who would not hear of her going anywhere else, or of her making any effort to support herself in any way. Apart from this constant astral pressure she had no trouble, for no attempt to reclaim her was made on the physical plane on behalf of her husband. Indeed, it seems that the family somehow acquired the idea that she was dead, some rumors reaching them of the discovery of the body of a woman vaguely answering to her description. Her hostess always declared that the Gods had guided her footsteps to her, and that she accepted her as a charge from them. Alcyone was most grateful for all this kindness, and tried in every possible way to make herself of some use to her benefactress in return for it. She now began to learn something of the ordinary Aryan religion, which proved very attractive to her after all the horrors of her early training. She devoted much time to its study, and very soon knew much more about it than her hostess.

Little seems to have been at this time committed to writing, but she obtained much assistance and instruction from a certain Brâhmana (Vega) who made her acquaintance on the occasion of a visit which he paid to her hostess. He was much interested in her and profoundly touched by the story of her previous sufferings. He taught her a number of hymns, some of them of great beauty, and all of high moral tone and of beneficent intent. His advice was on the whole good and sensible, though in certain directions he was somewhat narrow and fettered. His wife Auriga was also of great help to Alcyone, for she was deeply interested in religious matters. At the end of about a year the dead father ceased to make any effort to assert his influence, and Alcyone felt at last that all connexion with the old evil life had been entirely severed. It seemed to her like looking back upon some past incarnation, when she

tried for a moment to see anything of that earlier time, and soon she was able to cut herself off from it so far as that some at least of its details began to fade from her memory.

After the influence of the father had entirely departed, she had the unspeakable pleasure and encouragement of seeing once more in dream the Hierophant who had shown himself to her on the first night of her escape. On this occasion he congratulated her upon her newly-won freedom and gave her a promise of help and protection. She endeared herself much, not only to her hostess, but also to other members of the family and to friends. She became practically a daughter of the house, or rather filled the place of one who had married and left the homestead. It seemed in fact as though the family had forgotten that she was not one of themselves, for when the old benefactress died an equal share of what was left was offered to her as a matter of course, and when she protested against this it was pressed upon her with the utmost sincerity. She agreed at last to accept a certain small share, and continued for some years longer to live with this same family.

There came a time when the second generation was growing up and more room seemed desirable, so she transferred herself to a smaller house on the estate, to live there with one of the younger couples, Cygnus and Iris, to whom she acted as a kind of mother and adviser. Her interest in the religion never waned, and presently she had learned all that her Brâhmana friend was able to teach her, and was passionately desirous of still further information upon many points. The Brâhmana found himself unable to supply all this, but he told her of a holy man who, if he still lived, would be able to answer all her questions. He spoke of this man with the greatest reverence, saying that from him he had learnt all that he knew, and that he had always felt sadly conscious that he might have learnt very much more if only he had had the power to grasp fully the words of wisdom which fell from this teacher's lips.

He spoke so earnestly and enthusiastically of this Guru, that after much consultation Alcyone resolved to make a journey in search of this man—a considerable undertaking for one who was now becoming an old woman. The distance was great, and as the Brāhmaṇa had not heard of his teacher for a number of years, there was a good deal of uncertainty as to whether he would still be found in the same place, but there seems to have been no readily available method of making enquiries. However, Alcyone set off on this rather curious pilgrimage, and at the last moment the Brāhmaṇa Vega resolved to throw up his position and his work and accompany her, and thus they journeyed together, taking with them only a couple of servants as attendants, one of whom was our old acquaintance Boreas.

After various adventures and more than a month's travelling, they reached the temple over which Vega's teacher presided, and heard to their very great joy that he was still living. They asked for an audience, and Vega was overjoyed to fall once more at the feet of his ancient instructor. He then turned to introduce Alcyone, but saw with amazement that she was regarding the teacher with unspeakable wonder and reverence, and yet with an obvious recognition, while he in turn smiled upon her as upon some one with whom he was already familiar. A few words of incoherent explanation soon showed that this teacher was Mercury, the person who had twice appeared to her in vision, and of course this discovery put an entirely new complexion upon the affair, and linked them all together as already old friends.

Now began a very happy time for Alcyone, for all her questions were answered and her most earnest desires fulfilled, and the teacher spoke often to her of a far distant future in which she should learn far more than she could at present know, and should hand on the knowledge to others for the helping of the world. But he told her that for this many qualities were needed which she did not yet possess, that there was much karma even yet to

be worked out; that to this end she must be willing to forget self and to sacrifice herself utterly for the welfare of mankind, but that at the end of this effort would come triumph and peace at the last. Vega made up his mind to send for his wife and family and to stay for the rest of his life with this teacher, and Alcyone would gladly have done the same, for a very strong affection sprang up between them; but the teacher told her that this was not her destiny, and indeed that he himself would be a very little while longer upon the physical plane, while her duty lay with the family who had helped and rescued her.

So at the end of about a year she took leave of him with many regrets and travelled slowly back again to her old friends, who were heartily glad to welcome her. The rest of her life was spent very quietly but very happily in ministering to and helping the children and grand-children of those who had been so kind to her. In addition to Cygnus and Iris, with whom she was living, we find among this younger generation Alcestis, who married Phoebe, and had as daughters Melete, Tolosa and Ausonia; also Calypso, who married Viola, and had as sons Polaris and Phoenix. The sons of Cygnus and Iris were Proserpina and Fides, and their daughters Mizar and Orpheus. On examining the earlier life of Mercury we find that he was the son of Saturn and Uranus, that he married Herakles, and had two sons Neptune and Virāj, and two daughters Venus and Osiris. Herakles was the daughter of Mars and Vulcan, and had a brother Vajra and a sister Dorado.

Alcyone acquired a wide reputation because of her remarkable knowledge on all religious points, and she became an authority to be consulted even by the priests and the Brāhmaṇas of the neighborhood. So the life which had begun amidst such horrors of storm and strife ended with the calm of a peaceful sunset, and she passed away deeply regretted by all those who knew and loved her so well.

DRAMATIS PERSONÆ

MARS :	... <i>Wife</i> : Vulcan. <i>Son</i> : Vajra. <i>Daughters</i> : Herakles, Dorado.
MERCURY :	... <i>Hierophant</i> . <i>Father</i> : Saturn. <i>Mother</i> : Uranus. <i>Wife</i> : Herakles. <i>Sons</i> : Neptune, Virāj. <i>Daughters</i> : Venus, Osiris.
ALCYONE :	... <i>Father</i> : Cetus. <i>Mother</i> : Cancer. <i>Husband</i> : Scorpio.
POLLUX :	... <i>Seducer</i> . <i>Father</i> : Thetis. <i>Son</i> : Tiphys.
ACHILLES :	... <i>Benefactress</i> . <i>Grandsons</i> : Cygnus, Alcestis.
VEGA :	... <i>Brāhmaṇa</i> . <i>Wife</i> : Auriga.
CYGNUS :	... <i>Wife</i> : Iris. <i>Sons</i> : Proserpina, Fides. <i>Daughters</i> : Mizar, Orpheus.
ALCESTIS :	... <i>Wife</i> : Phoebe. <i>Son</i> : Calypso. <i>Daughters</i> : Melete, Tolosa, Ausonia.
CALYPSO :	... <i>Wife</i> : Viola. <i>Sons</i> : Polaris, Phoenix.
BOREAS :	... <i>Servant of Vega</i> .

XII

This incarnation, which took place B.C. 14,451 at Kalipa, in the Oudh neighborhood, is again a female one, and in the Brāhmaṇa caste, or rather perhaps in the caste which afterwards became Brāhmaṇa. We have reached a period when each head of a household was the priest for that household. It was his duty himself to perform for his family most of the ceremonies for which it is now considered necessary to invoke the assistance of a specially trained priest or officiant; so perhaps this may be regarded as a kind of transition stage. It seems to have been supposed that every householder should know all the necessary ceremonies, and yet even already there were some who did not, and therefore needed sometimes to call in the assistance of better read or trained neighbors. This was even then paving the way for the existence of a special class who should make a profession of doing

this work, and this very fact seems to have reacted upon other conditions, and produced a kind of vicious circle, because those men who were specially engaged to do such work found it to their interest to multiply ceremonies and make them more and more complicated, precisely in order that it might be necessary to call them in for their due performance.

Alcyone was the daughter of such a head of a household (Leo)—a man who seems to have practised farming on a fairly large scale, being chiefly a cultivator of the ground, but also having many flocks and herds. He was one of those who may be described as learned in the ceremonies, and he very rarely needed to call in outside assistance of any kind. His belief, however, does not seem to have corresponded at all closely to modern Hindūism, being much more largely a worship of the personifications of the powers of nature. He did not seem to know anything of the trinity of Shiva, Viṣṇu and Brahmā; in fact, so far as I am able to identify myself with his mind, it seems to be practically devoid of philosophy altogether. Still the connexion with modern Hindūism is quite observable.

Their religion appears to have consisted mainly of the offering of a number of sacrifices to the various powers of nature, but some at least of their ceremonies look like prototypes of those of the present day. Sacrifices were offered for the dead father by his eldest son, but the sacrifice seems to have had two parts, or to have been of two varieties, one involving merely provision of some sort of food for the dead, and the other being of the nature of a kind of bribe to appease entities which might otherwise have annoyed or preyed upon the dead man. There was also a ceremony corresponding to the Upanayana of the present day—a kind of initiation of the boy into the ceremonies of his class, though I do not see the giving of a thread as connected with it; in fact there appear to be three such initiatory ceremonies, at different stages, apparently about the ages of seven, fourteen and twenty-one respectively, the first being of a simple preparatory and personal

nature, the second an extension of the same but much more elaborate and detailed, and only the third conferring the full power to act as a priest for others.

Alcyone seems, even from childhood, to have taken a keen interest in the ceremonies. As a child she was to some extent clairvoyant, and part at least of her delight in the ceremonies consisted in watching their effects and observing the entities evoked by them, whom however she regarded more as play-fellows than as dread deities. She had an elder brother (Uranus) who shared her interest in all these matters, though he was not clairvoyant, and had to depend upon her for a description of what occurred. As children these two were perpetually asking their father about such matters questions which he was unable to answer, and as they grew up these young people became somewhat dissatisfied with the religion of their time, seeking perpetually for enlightenment on general problems which apparently were not touched upon in the information given in such traditions as were then extant. They were seeking in fact for some kind of rudimentary Theosophy, some system which could contain and explain the isolated and even apparently contradictory statements made to them.

The brother and sister were always fond of going off alone together and discussing these knotty problems, and while Uranus, being older, had greater reasoning power, Alcyone frequently had flashes of intuition which brought solutions at which his intellect did not enable him to arrive. The rest of the family, even including the father Leo and the mother Orpheus, regarded this young couple as dreamy and unpractical, and thought their speculations and arguments of little use. They were constantly seeking in various directions for light upon their difficulties, but they met with but little either of comprehension or of sympathy. Somewhere in a secluded spot at some distance away in the hills, it was said that a community or fraternity existed who devoted themselves to some such studies as these; but since they were people of a different race and a

different faith, they were much despised by the Aryans, and even regarded with hatred as unbelievers.

Sometimes elder people who overheard the rather crude discussions of the brother and sister would contemptuously tell them that they ought to go and learn from this fraternity, and this idea, spoken no doubt merely at random or in jest, took root in their minds, until at last they came to think of a visit to that community as a possible and even a desirable thing, in spite of the bitter prejudice felt against it by their own race and class. The matter was again and again discussed between them in private, and eventually they arrived at a resolution that when Uranus came of age they would go and find this community, with a view to ascertaining whether the disdain in which its members were held was well-founded, or whether perchance they really had some teaching to give, of which the contemptuous Aryan was not possessed.

Soon after the elder brother came of age he announced his intention of making this journey, and of taking Alcyone with him, and this of course caused a good deal of outcry and opposition in the family, more especially from the mother. Both Uranus and Alcyone were about to be married—or rather that was the father's wish with regard to both; but Uranus (who, apart from this abnormal desire, had always been a good son and full of common-sense) declared that his assent to their marriage arrangements would be conditional upon his first being allowed to make this experimental visit, and to take his sister with him. As has been said, the mother and other relations protested vigorously, but the father eventually said:

"Let them go and see for themselves; first, they will probably not be able to find the community, and after much unavailing search will presently come home and settle down contentedly; secondly, if there is such a brotherhood and they do find it, they will assuredly also find that it has no information of any value to give them; and again having realised the foolishness of their

dream they will be willing to come home and settle down into ordinary life."

The idea of a young girl undertaking such a curious pilgrimage into the unknown seems to have been foreign to the custom of the time, but since the two were inseparable, since the sister declared that the brother should not go without her, and since he on his part announced that without her he would not go, the father at last silenced all opposition and gave his permission, though with a good deal of semi-contemptuous feeling.

The brother and sister started on their journey, passing from village to village, through the thickly populated part of the country, without any difficulty or special adventure. As they passed on they made enquiries with regard to the alleged community. Some people regarded the whole thing as a myth, or said that perhaps there once had been such a body of men, but that it had been dispersed or massacred long ago by the marauding bands of Aryans; others declared that it still existed, but they seemed to have no definite information of its whereabouts, or the type of men who composed it. However, as they moved onward, the rumors of its real existence began to prevail over the denials, and when they came to the foot of the hills they were able to get something like a definite direction.

Here, however, their adventures began, for the villages now were often wide apart and difficult of access, and though Alcyone was a well-developed young woman, and almost as good a walker on the level as her brother, the hill-climbing tried her sorely, and it took her some weeks to become accustomed to it, and fairly proficient in it. As information about the brotherhood became more definite it also became less encouraging, for it was evident that rigid exclusiveness was one of its prominent rules, and certainly that no women belonged to it or were admitted into its precincts. This sounded ominous, and Alcyone, though eagerly anxious to carry out the adventure to its legitimate conclusion, at once offered to

find a place in some village at the foot of the hills, where she could stay while her brother penetrated into the secret places, and learnt the mysteries of the brotherhood—on conditions of course that he faithfully promised to impart them all to her on his return. Uranus, however, would not hear of this, and vowed that they would keep together or not go at all, and said that he would have none of the wisdom of a fraternity so churlish as to refuse it to any honestly enquiring mind. Their courage and endurance were very fairly tested in the course of this pilgrimage, by the extreme fatigue and occasional privation, and by their adventures with wild beasts; also on one or two occasions they met with much suffering and exposure in consequence of their losing their way.

Eventually, however, they reached their goal and found that this much discussed community was really a fact upon the physical plane. The brotherhood lived in a secluded valley, nestling far up in a wild part of the mountains, exceedingly well defended by nature against any possibility of attack, or indeed even of discovery by those unacquainted with the district. In this valley was a large central building, rudely yet strongly built, which might at some far distant time have been some sort of robber fortress. This was the residence of the head of the community, and also contained the large dining and meeting hall. Round it were grouped irregularly a number of small stone houses—almost huts, some of them—which had been erected by the various brothers as they joined. This community or monastery was called Cuhupan (evidently an Atlantean name) and consisted almost entirely of men of high Atlantean race, only two or three among them being Aryan. They lived what might be called a semi-monastic life, spending much of their time in meditation and study, and yet at the same time each taking his appointed share in the cultivation and preparation of the grains and fruits upon which they lived.

Having at last discovered this retreat, the brother and sister presented themselves at the gates of the valley for admission. This was at first promptly denied to them, and they were practically told to go about their business. Uranus however represented that they had travelled hundreds of miles in search of the wisdom which this community alone could give to them, and he demanded to be taken before its head, that at least his case might be enquired into before it was summarily disposed of. After some demur the guardians of the gate granted them this favor, though assuring them beforehand that it was entirely useless to attempt to obtain admission. The quiet but determined persistence of Uranus eventually procured them the desired interview, and they were brought before the head of the brotherhood (Vesta), a man of venerable and dignified appearance, yet with an exceedingly keen and penetrating gaze. To him they told their story quite frankly, asserting, in answer to an enquiry, that they had no wish to give up the religion into which they had been born, at least certainly not without very much further enquiry, but that they earnestly desired information which that religion as propounded by their father and neighbors was unable to give them, and that they had heard from afar of the fame and the learning of this monastery, and so had come all this way in the hope of being allowed to partake of it.

Uranus stated his case so well that the head of the community finally agreed to allow him to receive instruction, but for a long time he would not consent to the admission of Alcyone, as no woman had ever been permitted to reside within the precincts of the monastery. Uranus, however, quite definitely took the stand that both must be admitted to the teaching, or neither, and Alcyone herself when questioned showed such an intelligent interest in religious matters that eventually the abbot gave way, though with considerable misgivings, for Alcyone was very beautiful, and though he felt sure that he could trust his brethren, he yet doubted whether

some trouble and heart-burning might not be caused among them by her presence. An empty hut was assigned to the brother and sister. Certain restrictions were placed upon Alcyone's movements and she was required to veil her face whenever she walked abroad, which she considered as absolutely ridiculous. She would, however, have complied with far more serious conditions for the sake of the information which she expected to obtain.

When once the matter was thus settled, the abbot in person interested himself in teaching them such wisdom as he had to give, and he soon saw that both of them were well worthy of any help that he could give them. For them to come into touch with something of the knowledge and science of Atlantis was the revelation of a new world. Though the Æryans of the period were a fighting race, with a great many original ideas of their own, they were not a highly educated people in the direction of either scientific or philosophical knowledge. The brother and sister soon found that the questions about which they had somewhat crudely speculated had been thoroughly discussed thousands of years before in Atlantis, and that the abbot and his monks were possessed of definite systems of thought which extended far further than they had ever dreamed.

All this was the purest delight to them, and they devoured every scrap of information that they could obtain from the abbot or from any other of the brothers. The system put before them had many points of contact with the Theosophy of to-day; and above all things the monastery possessed a store of secret books, from which verses were read to them, which filled them with delight and with awe, since written books were not yet in vogue among their own people. They earnestly desired to be admitted as probationers of the Order, but this the abbot would not permit, saying that Alcyone could in no case be so received, and that even her brother must prove his fitness by years of residence. He was, however, allowed to assist in the labors of the community, as a sort of

payment in kind for the hospitality necessarily extended to his sister and himself. So passed some happy months, full of eager study and interest.

Presently, however, the abbot's half-formed fears were realised, for, in spite of the disfiguring veil, some of his younger disciples began to fall in love with Alcyone, and it is to be feared that she herself was by no means indifferent to their obvious though unspoken admiration; though to do her justice her head was so full of the new philosophy that it was some time before she perceived their sentiments. When she became more accustomed to the life, and had time to look about her, the inevitable sequel to such an anomalous condition of affairs speedily declared itself. The old abbot had trusted too much to the veiled face and the difference of race—for the contempt of the Aryan for what he considered the effeminate and effete Atlantean was fully reciprocated by the latter, who regarded the Aryan as a mere barbarian without even the rudiments of real culture. One at least of the young Atlantean monks contrived to see Alcyone unveiled, and found that the charms of the fair Aryan altogether overpowered his race-prejudice. Things soon reached a stage at which secret meetings were arranged, and equally inevitably in due course of time these secret meetings were discovered, and then of course a great explosion of wrath took place. Alcyone, her brother, and the erring young monk, Neptune, were all brought up before the abbot and instantly banished from the community, for though the abbot had learned to love the two strangers he loved his community as his life-work far more.

Uranus was exceedingly indignant and, much as he loved his sister, he blamed her severely for her action. As soon as they were cast out of the valley and the restraining guardianship of the brothers was removed, he fell upon the young monk, whom he considered as the cause of his exclusion, and a struggle took place between the two young men in which both were wounded, which left Alcyone

mistress of the situation. She rated them both roundly for their folly in quarrelling when it was obvious that their interests were identical; she said that, while she bitterly regretted that any action of hers should have led to this banishment, she yet could not regret the action in itself, which she felt to be entirely in accordance with nature, and she asked why it might not be possible that they should live a life in the outer world more natural than that of the community, and yet at the same time continue the study of the philosophy which had become the guiding principle of their lives.

The common-sense of her brother brought him at last to see this, and the young monk was willing enough to be friendly, so Alcyone, with much trouble and hardship, got the two young men to the nearest village, though even that was a long distance away. She herself had tended their wounds and done her best for them, but it was only at the village that they could get help and rest and proper food. They stayed here for some little time, but eventually decided that it would be better to be even further away from the monastery, the young monk especially desiring to reach some part of the country where the story of his expulsion need not be known. Not that he seems to have regretted it, for he regarded the world as well lost for the sake of love, and Alcyone in turn developed a strong regard for him. She did not feel that it would be possible for her to return home with a husband of the despised race, especially one who had been obtained in so irregular a manner, and Uranus also determined to throw in his lot with the young couple, at any rate temporarily.

Having no means of subsistence, they had naturally to endeavor to turn to work of some sort. Uranus understood practical farming very well but Neptune, though strong, sturdy, and willing, had no knowledge of any useful art beyond the little that he had gained in taking his share in cultivation of the monastic valley. Nevertheless they presently engaged themselves to a

certain farmer (Irene) who, growing old and having no children within reach, desired assistance in the cultivation of his estate. Thus by degrees they worked their way into a recognised position which, though at first but humble, gradually improved itself. As they came to know him better the old farmer proved kindly and honorable, and presently he assigned to them a definite share in the farm. Here they lived and worked for some years, on the whole very happily, gradually winning their way to a position of respect and opulence in the little village.

Several children were born to Alcyone (her sons were Ajax, Fomalhaut and Psyche, and her daughters, Arcturus and Taurus), and she became a capable house-mother. Though she never lost her interest in philosophy and religious problems she had naturally less time to give to their discussion, as the cares of the family and the household accumulated upon her. While she brought up her children in the rites of her ancestral Aryan religion she nevertheless grafted on to it the noble philosophy of old Atlantis, and so for them and for some friends who were interested she to some extent anticipated the later developments of that Hindûism which accepted the Upanishats as well as the Vedas. Prominent among these friends was a young neighbor, Cygnus, who felt great admiration for Alcyone and great respect for her opinion in religious matters. He and his wife Mizar were close friends of the family for many years.

The fact that Alcyone and her husband were of different races does not seem at all to have put them outside the pale of society in either race; on the contrary it operated rather in the opposite direction, as it enabled them to make friends in both. Her children as they grew up were fine stalwart specimens, and seemed for once to combine the good qualities of the two races, instead of the bad ones, as is so often and unfortunately the case in such admixtures. Alcyone's childish clairvoyance had diminished as she grew older and deserted her almost entirely after marriage, though her sensitiveness and keen intuition still

remained. But the clairvoyance showed itself occasionally in at least one of her children, and at any rate the recollection of it was always a precious possession to her, as enabling her to realise far more keenly than would have otherwise been the case the facts of the unseen world which is always so close about us.

Some twelve years after their expulsion from the monastery, news reached them that its abbot had for a long time been making patient but unsuccessful enquiries after them; and, feeling now perfectly secure with respect to any further steps that he might take, they had no hesitation in sending in search of his messenger and announcing themselves to him. Then they found that the object of the abbot's long-continued enquiries was to convey to them a certain message. He had been told, he said, by his teacher Mercury (whom he revered very deeply, who appeared to him or communicated with him astrally, but had apparently never been seen by him in the flesh) that he had done wrong in expelling them, for though the action of Alcyone and the monk was in itself indefensible, it was after all but a natural weakness of the body, while the earnest desire for wisdom was a quality of the man within, which in the far-distant future would be turned to valuable account, not for themselves alone, but for the helping of many others also. Therefore the abbot wished to rescind his action, and invite all three to return to their studies with the community.

This invitation had of course been issued in ignorance of the fact that they had settled down into family life, and both Alcyone and her husband felt that it was impossible for them to accept it, since their duty to their children was now paramount. Uranus, however, decided to pay a visit to the abbot, to thank him for his kindness in sending them such a message, and to beg from him a gift which they had long and earnestly desired—a copy of one of the sacred books. After a stay of some months in his old quarters he returned with this much-prized treasure, bringing with him the friendly wishes and blessings of Vesta.

Soon after this the old farmer, Irene, for whom they had originally begun to work, passed over to the astral plane, leaving them in return for their years of loyal service nearly the whole of his estate, with the exception of certain small portions already promised to some distant relations. Thus the family became definitely established as local magnates and their future welfare was assured. Their house also became a kind of religious centre, since it was recognised that the philosophical information which they had to give formed a very valuable supplement to the ordinary teaching of the Nature-worship which surrounded them. Alcyone's husband Neptune and her brother Uranus both died before her, but though she mourned over the separation from them her children still remained to her, as did also her position of great respect and honor in the district. She passed away peacefully at the age of ninety-one.

It should perhaps be noted that some of the characters who appear in this life pass out of it so quickly that their periods of absence from the physical plane are unusually short. Selene, the grandfather of Alcyone, was killed in battle at an early age, and his wife Mira also perished in the subsequent massacre. The abbot's brother Albireo died young by accident—a fate which had previously befallen his grandfather Aldebaran. All these characters consequently reappear earlier than would otherwise have been possible for them.

DRAMATIS PERSONÆ

MERCURY:	... Astral Teacher.
BRHASPATI:	... Husband: Aldebaran. Daughters: Herakles, Algol, Proteus, Canopus.
NEPTUNE:	... Monk. Wife: Alcyone.
URANUS:	... Father: Leo. Mother: Orpheus.

ALCYONE:	... Father: Leo. Mother: Orpheus. Brothers: Uranus, Pegasus, Leto, Aquarius. Sisters: Sagittarius, Berenice. Husband: Neptune. Sons: Ajax, Fomalhaut, Psyche. Daughters: Arcturus, Taurus.
SELENE:	... Wife: Mira. Son: Leo.
ARCTURUS:	... Husband: Hebe.
ALASTOR:	... Neighbor of Leo. Wife: Cancer.
CYGNUS:	... Neighbor of Alcyone. Wife: Mizar. Sons: Betelgueuse, Regulus, Perseus. Daughters: Libra, Virgo.
IRENE:	... Farmer.
BELLATRIX:	... Wife: Lomia. Son: Helios.
VESTA:	... Abbot. Father: Helios. Mother: Herakles. Brothers: Albireo, Piudar, Aurora. Sisters: Adrona, Argus, Cetus.
CANOPUS:	... Husband: Juno.
ALETHEIA:	} Monks of the Community.
WENCESLAS:	
ALTAIR:	
DRACO:	
CASSIOPEIA:	
PROCYON:	
LYRA:	
ALETHEIA:	... Father: Aries. Mother: Ophiuchus.

ERRATUM. In the list on p. 1440, the name of Calypso, as the son of Alcestis, should be deleted. The text on p. 1439 is not quite clear; Calypso was only of "the younger generation".

PRĀṆA, OR VITALITY

IT has already been explained that vitality is one of the forces of the Logos, just as is that other, which we call light, heat or electricity, according to the rate of its vibration. But the action of vitality differs in many ways from that of light or heat. Any of the variants of this latter force cause vibration of the atom as a whole—a vibration the size of which is enormous as compared with that of the atom; but this other force which we call vitality comes to the atom not from without, but from within.

We must bear in mind that the atom is itself nothing but the manifestation of a force; the Logos wills a certain shape which we call an ultimate physical atom, and by that effort of His will some fourteen thousand million bubbles are held in that particular form. It is necessary to emphasise the fact that the cohesion of the bubbles in that form is entirely dependent upon that effort of will, so that if that were for a single instant withdrawn the bubbles must fall apart again, and the whole physical plane would simply cease to exist in far less than the period of a flash of lightning. So true is it that the whole plane is nothing but a māyā, even from this point of view, to say nothing of the fact that the bubbles of which the atom is built are themselves nothing but holes in koilon. So it is the will-force of the Logos continually exercised which holds the atom together as such; and when we try to examine the action of that force we see that it does not come into the atom from outside, but wells up within it—which of course means that it enters it from higher dimensions. The same is true with regard to the force which we call vitality; it enters the atom from within along with the force that

holds the atom together, instead of acting upon it entirely from without, as does that other force which we call light or heat.

When vitality wells up thus within the atom it endows it with an additional life, and gives it a power of attraction, so that it immediately draws round it six other atoms, which it arranges in a definite form, thus making what has been called in *Occult Chemistry* a hyper-meta-*proto-element*. But this element differs from all others which have so far been observed, in that the force which creates it and holds it together comes from the second aspect of the Logos instead of from the third. This vitality-globule is drawn upon p. 45 of *Occult Chemistry*, where it stands first at the left hand of the top line in the diagram. It is therefore the little group which makes the exceedingly brilliant bead upon the male or positive snake in the chemical element oxygen, and it is also the heart of the central globe in radium.

These globules are conspicuous above all others which may be seen floating in the atmosphere, on account of their brilliancy and extreme activity—the intensely vivid life which they show. Indeed, these are probably the fiery lives so often mentioned by Madame Blavatsky.¹

While the force that vivifies these globules is quite different from light, it nevertheless appears to depend upon light for its power of manifestation. In brilliant sunshine this vitality is constantly welling up afresh, and the globules are generated with great rapidity and in incredible numbers; but in cloudy weather there is a great diminution in the number of globules formed, and during the night the operation appears to be entirely suspended. During the night, therefore, we may be said to be living upon the stock manufactured during the previous day, and though it appears practically impossible that it should ever be entirely exhausted, that stock

¹ Mme. Blavatsky in *Secret Doctrine* i. 283, appears to use the term 'fiery lives' for the original extra-vitalised atoms, each of which draws round itself the additional six. Sometimes she seems to use it for the group as a whole, as a Prāṇic atom; see ii. 709.

evidently does run low when there is a long succession of cloudy days. The globule, once charged, remains as a sub-atomic element, and does not appear to be subject to any change or loss of force unless and until it is absorbed by some living creature.

Man absorbs this force, as has been said, through the splenic etheric centre. It will be remembered that that centre has six petals, made by the undulatory movement of the forces which cause the vortex. But this undulatory movement is itself caused by the radiation of other forces from the centre of that vortex. Imaging the central point of the vortex as the hub of a wheel, we may think of these last-mentioned forces as represented by spokes radiating from it in straight lines. Then the vortical forces, sweeping round and round, pass alternately under and over these spokes as though they were weaving a kind of etheric basket-work, and in this way is obtained the appearance of six petals separated by depressions.

When the unit of vitality is flashing about in the atmosphere, brilliant as it is, it is almost colorless, and may be compared to white light. But as soon as it is drawn into the vortex of the force-centre at the spleen it is decomposed and breaks up into streams of different colors, though it does not follow exactly our division of the spectrum. As its component atoms are whirled round the vortex, each of the six spokes seizes upon one of them, so that all the atoms charged with yellow rush along one, and all those charged with green along another, and so on, while the seventh disappears through the centre of the vortex—through the hub of the wheel, as it were. These rays then rush off in different directions, each to do its special work in the vitalisation of the body. As I have said, however, the divisions are not exactly those which we ordinarily use in the solar spectrum, but rather resemble the arrangement of colors which we see on higher planes in the causal, mental and astral bodies.

For example, what we call indigo is divided between the violet ray and the blue ray, so that we find only two

divisions there instead of three; but on the other hand what we call red is divided into two—rose-red and dark-red. The six radiants are therefore violet, blue, green, yellow, orange, and dark-red; while the seventh or rose-red atom (more properly the first, since this is the original atom in which the force first appeared) passes down through the centre of the vortex. Vitality is thus clearly seven-fold in its constitution, but it rushes through the body in five main streams, as has been described in some of the Indian books, for after issuing from the splenic centre the blue and the violet join into one ray, and so do the orange and the dark red.¹

The violet-blue ray flashes upwards to the throat, where it seems to divide itself, the light blue remaining to course through and vivify the throat-centre, while the dark-blue and violet pass on into the brain. The dark-blue expends itself in the lower and central parts of the brain, while the violet floods the upper part and appears to give special vigor to the force-centre at the top of the head, diffusing itself chiefly through the nine hundred and sixty petals of the outer part of that centre.²

The yellow ray is directed to the heart, but after doing its work there it also rushes to the brain and permeates it, directing itself principally to the twelve-petalled flower in the midst of the highest force-centre.

The green ray floods the abdomen, and while centring especially in the solar plexus, evidently vivifies the liver, kidneys and intestines, and the digestive apparatus generally.

The rose-colored ray runs all over the body along the nerves, and is clearly the life of the nervous system. It is this ray which is commonly described as prāṇa—the specialised vitality which one man may readily pour into another in whom it is deficient. If the nerves are

¹ "To them spoke the principal life: Be not lost in delusion. I even, five-fold dividing myself, uphold this body by my support." *Prashnop*, ii. 3. "From this proceed these seven flames." *Ibid.* iii. 5.

² *Brahmarandhra*.

not fully supplied with this rosy light they become sensitive and intensely irritable, so that the patient finds it almost impossible to remain in one position, and yet gains but little ease when he moves to another. The least noise or touch is agony to him, and he is in a condition of acute misery. The flooding of his nerves with specialised vitality by some healthy person brings instant relief, and a feeling of healing and peace descends upon him.

The orange-red ray rushes to the base of the spine and thence to the generative organs, with which one part of its functions is closely connected. This ray appears to include not only the orange and the darker reds, but also a certain amount of dark purple, as though the spectrum bent round in a circle and the colors began over again at a lower octave. In the normal man this ray energises the desires of the flesh, and also seems to enter the blood and keep up the heat of the body; but if a man persistently refuses to yield to his lower nature, this ray can by long and determined effort be deflected upwards to the brain, where all three of its constituents undergo a very remarkable modification. The orange is raised into pure yellow, and produces a decided intensification of the powers of the intellect; the dark red becomes crimson, and greatly increases the power of unselfish affection; while the dark purple is transmuted into a lovely pale violet, and quickens the spiritual part of man's nature. The man who achieves this transmutation will find that sensual desires no longer trouble him, and when it becomes necessary for him to arouse the serpent-fire he will be free from the most serious of the dangers of that process. When a man has finally completed this change, this orange-red ray rushes straight into the centre at the base of the spine, and from that runs upwards along the hollow of the vertebral column, and so to the brain.

The flow of vitality in these various currents regulates the health of the parts of the body with which they are concerned. If, for example, a person is suffering from a weak digestion, it manifests itself at once to any person

possessing etheric sight, because either the flow and action of the green stream is sluggish or its amount is smaller in proportion than it should be. Where the yellow current is full and strong it indicates, or more properly produces, strength and regularity in the action of the heart. Rushing round that centre it also interpenetrates the blood, which is driven through it, and is sent along with it all over the body. Yet there is enough of it left to rush up into the brain also, and the power of high philosophical and metaphysical thought appears to depend to a great extent upon the volume and activity of this yellow stream, and the corresponding awakening of the twelve-petalled flower in the middle of the force-centre at the top of the head. Thought and emotion of a high spiritual type seem to depend largely upon the violet ray, whereas the power of the ordinary thought is stimulated by the action of the blue mingled with part of the yellow. It has been observed that in some forms of idiocy the flow of vitality to the brain, both yellow and blue-violet, is almost entirely inhibited. Unusual activity or volume in the light-blue which is apportioned to the throat-centre is accompanied by the health and strength of the physical organs in that part of the body. It gives, for example, strength and elasticity to the vocal chords, so that special brilliance and activity is noticeable in the case of a public speaker or a great singer. Weakness or disease in any part of the body is accompanied by a deficiency in the flow of vitality to that part.

As the different streams of atoms do their work the charge of vitality is withdrawn from them, precisely as an electrical charge might be. The atoms bearing the rose-colored ray grow gradually paler as they are swept along the nerves, and are eventually thrown out from the body through the pores—making thus what was called in *Man Visible and Invisible* the health-aura. By the time that they leave the body most of them have lost the rose-colored light, so that the general appearance of the emanation is bluish-white. That part of the yellow ray

which is absorbed into the blood and carried round with it loses its distinctive color in just the same way.

The atoms when thus emptied of their charge of vitality either enter into some of the combinations which are constantly being made in the body, or pass out of it through the pores, or through the ordinary channels. The emptied atoms of the green ray, which is connected chiefly with digestive processes, seem to form part of the ordinary waste material of the body, and to pass out along with it, and that is also the fate of the atoms of the red-orange ray in the case of the ordinary man. The atoms belonging to the blue rays, which are used in connexion with the throat-centre, generally leave the body in the exhalations of the breath; and those which compose the dark blue and violet rays usually pass out from the centre at the top of the head.

When the student has learnt to deflect the orange-red rays so that they also rush up through the spine, the empty atoms of both these rays and the violet-blue pass out from the top of the head in a fiery cascade, which is frequently imaged as a flame in ancient statues of the Buddha and other great Saints. When empty of the vital force the atoms are once more precisely like any other atoms; the body absorbs such of them as it needs, so that they form part of the various combinations which are constantly being made, while others which are not required for such purposes are cast out through any channel that happens to be convenient.

We must here guard ourselves against a possible misunderstanding. The flow of vitality into or through any centre, or even its intensification, must not be confused with the entirely different development of the centre which is brought about by the awakening of the serpent-fire at a later stage in man's evolution. We all of us draw in vitality and specialise it, but many of us do not utilise it to the full, because in various ways our lives are not as pure and healthy and reasonable as they should be. One who coarsens his body by

the use of meat, alcohol or tobacco can never employ his vitality to the full in the same way as can a man of purer living. A man of impure life may be and often is stronger in the physical body than a pure man; that is a matter of their respective karmas; but other things being equal, the man of pure life has an immense advantage.

The vitality coursing along the nerves must not be confused with what we usually call the magnetism of the man. There is a constant circulation of etheric matter along the nerves, just as there is a circulation of blood through the veins; and as oxygen is conveyed by the blood to all parts of the body, so vitality is conveyed along the nerves by this etheric current. The particles of the etheric part of man's body are constantly changing, just as are those of the denser part; along with the food which we eat and the air which we breathe we take in etheric matter, and this is assimilated by the etheric part of the body. Etheric matter is constantly being thrown off from the pores, just as is gaseous matter, so that when two persons are close together each absorbs much of the physical emanations of the other. When one person mesmerises another, the operator gathers together a great deal of this magnetism and throws it into the subject, so that when he is pouring strength into the man he inevitably gives along with the vitality much of his own emanations. It is obvious that any disease which the mesmeriser happens to have may readily be conveyed to the subject in this way, but it is sometimes forgotten that there are mental and moral diseases as well as physical, and that as astral and mental matter is thrown into the subject by the mesmerist along with the physical current, these also are very frequently conveyed.

All these colors are etheric, yet it will be seen that their action presents certain correspondences with the signification attached to similar hues in the astral body. Clearly right thought and right feeling re-act upon the physical body, and increase its power to assimilate the

vitality which is necessary for its well-being. It is reported that the Lord Buddha once said that the first step on the road to Nirvāṇa is perfect physical health; and assuredly the way to attain that is to follow the Noble Eightfold Path which He has indicated. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you"—yes, even physical health as well.

C. W. LEADBEATER

A SONG OF PRAISE

Father, whose Face I dimly see
 Veiled in this fair creation,
 I dream—these eyes beholding Thee
 In Nature's contemplation,
 Whose Breath is as the morning's breath,
 Whose Throne is Night and Day,
 Who sowest Life to grow by Death,
 New Birth beside Decay—
 If Thou art glorious to my darkened sight,
 How great Thy Beauty in the Perfect Light!

The shadowed paths of human Life
 Are Thy divine unfolding,
 Love born of Woe, and Hope of Strife,
 Our future Godhead moulding,
 Until in every brother's face,
 Locked in our human Unity,
 The shadow of Thine own we trace—
 For Thou art they, and they are Thee.

Within the chalice of the Soul
 The Holy Nectar guarding,
 The sweetness of Thy Wisdom-Bowl
 I sip, mine eyes regarding
 The beauty of Thy Feet, that stand
 On Truth's resplendent shore,
 And sometimes dream I see Thy Hand
 Holding the Perfect Law.
 Father, I love Thy beauteous works and ways,
 To say I love Thee is to presume in praise.

D. M. C.



MRS. S. MAUD SHARPE,
Gen. Sec., British Theosophical Society.

THEOSOPHICAL WORTHIES

MAUD S. SHARPE

THERE is no more entirely devoted worker in the Theosophical field than the noble-hearted gentlewoman who is the General Secretary for England and Wales. She unites great independence of intellect and opinion with the most perfect and unswerving loyalty to the Chiefs of the organisation which she serves—a rare and priceless combination—and through troublous times she has stood like a rock, a steady centre in the midst of the whirl.

Mrs. Sharpe is a member of the well-known Courtauld family, and shows out the family characteristics of strong will and determination. Her 'play' side is a passion for gardening, and she is never happier than when messing about with earth and plants and water-pots. When I met her first, she was vigorously following her favorite pursuit amid fruit-trees and vegetables in Essex.

She became known among us as an untiring worker in the Girls' Club, founded by Mme. H. P. Blavatsky and guided for many years by the late Mrs. Catherine Lloyd. She was Mrs. Lloyd's most capable and effective helper, and regardless of weather, of cold, of heat, she toiled day after day in the Club, striving to brighten the lot of the dwellers in the sordid neighborhood which surrounded the Club. She was the helper of every one in distress, the cheerer of the sad, the gentle controller of the turbulent, and the friend of all.

Then she became an equally untiring worker at the Avenue Road Headquarters, ever ready to do any work which others disliked, and never hesitating before drudgery, dullness, or trouble. One grew to rely on her as one who was always at hand when needed, as one who never

counted, much less grudged, the cost of rendering service. One learned to feel that at a pinch she would never fail, in a struggle would always be near, unobtrusive, steadfast, faithful.

Gradually work came more and more into her hands, as it ever comes to the willing worker. She took off my shoulders much of the labor connected with the E. S., and came to be widely known among the English members as one whose gentle wisdom was ever at the disposal of the troubled. These years of willing self-sacrificing service bore due fruit in the stormy period of 1906 onwards. Despite an almost fierce purity in sexual matters, which must have made the whole discussion an agony to her, she stood firmly through the hail of cruel aspersions and reproaches freely showered on all who took the unpopular side. She went with me to America in 1907, when I was pelted with mud of every kind, facing everything cheerfully and undauntedly. In such times growth is rapid for the brave and true, and her strength was so fully recognised in England, that she was elected as General Secretary for the T. S. in Great Britain in the Convention of 1908.

In that responsible office, Mrs. Sharpe has proved an unqualified success. She possesses the genius of leadership—of finding the right person for any given task, of inspiring those around her with enthusiasm for the work and trust in her person, of welcoming every volunteer, and of encouraging initiative in all who approach her with new plans and new ideas. She has been unanimously re-elected in 1909 and 1910, and the T. S. Headquarters in 106, New Bond Street, have become a centre of peace and of inspiration under her strong and gentle rule. She is eminently an harmonising influence, and one can only hope that when she resigns office—as she wishes to do ere long—English Theosophists may find a successor as strong and as wise as Maud S. Sharpe.

A. B.

ELEMENTARY THEOSOPHY

MAN AND HIS WORLDS

[The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.—ED.*]

MAN is a spiritual Intelligence, who has taken flesh with the object of gaining experience in worlds below the spiritual, in order that he may be able to master and to rule them, and in later ages take his place in the creative and directing Hierarchies of the universe.

There is a universal law that a Consciousness can only know that which it can reproduce; one Consciousness can know another in proportion as it is able to reproduce within itself the changes in that other. If a man feels pain when another man feels it, happiness when the other feels it, anxiety, confidence, etc., with the other, at once reproducing his moods, that man *knows* the other; sympathy—feeling together—is the condition of knowledge. But Consciousness works in bodies; we are clothed not naked; and these bodies are composed of matter. Consciousness may affect Consciousness, but how can Consciousness affect these bodies?

There is another law, that a change in Consciousness is at once accompanied with a vibration in the matter near it, and each change has its own answering vibration, as a musical sound and a particular length and thickness of string invariably go together. In a Solar System, all the separated Consciousnesses are part of the Consciousness of the divine LORD of the system, and all the matter of the system is His Body—"in Him we live and move and have our being". He has formed this matter and

related it to Himself, so that it answers everywhere by innumerable kinds of vibrations to the innumerable changes in His Consciousness, each to each. Over His whole vast kingdom, His Consciousness and His matter answer each other in perfect and perpetual harmony and inviolable relation.

Man shares with the divine Lord this relation, but in an elementary and feeble way; to the changes in his Consciousness answer vibrations in the matter around him, but this is only perfect and complete, at first, in the super-spiritual worlds, where he exists as an emanation from the Lord; there—every vibration of matter is answered by a change in his Consciousness, and he knows that world, his birth-place and his home. But in worlds of matter denser than that lofty region, he is as yet a stranger; the vibrations of that denser matter, though all around him, do not affect him, are to him non-existent, as the waves which carry messages by wireless telegraphy do not affect us in this world, and are to our senses non-existent. How then can he grow to the likeness of his divine Parent, to whom every vibration has a message, who can set up any willed vibration in matter by a change in Consciousness, who is conscious and active at every point of His system?

The answer comes in the words: Involution and Evolution. He must involve himself in matter, attract to himself an encasement of matter, draw round himself materials from all the worlds, spiritual, intellectual, emotional, and physical; this is the involving of Spirit in matter—Involution—sometimes called the descent of Spirit into matter, sometimes the fall of Man. Then, having acquired this encasement, he must slowly try to understand the changes in himself—in his own Consciousness—the surging, confusing, bewildering changes that come and go without any will of his, due to the vibrations set up in this material encasement of his by vibrations in the larger world around him, and that force upon his Consciousness unsought changes and moods. He has to

disentangle these, to refer them to their proper origins, to learn through these the existence and the details of the surrounding worlds, to organise his own appropriated matter—his bodies—into more and more complex, receptive and discriminative agents, to admit to or shut out from these bodies at will the vibrations that hurtle round them outside, and at last, through them, to impress the changes in his Consciousness on external Nature, and thus to become its Ruler instead of its slave. This is Evolution, the ascent of the Spirit through matter, his unfolding within a material encasement, drawn from the various worlds which form his environment, the permeation with his own life of the matter he appropriates, thus rendering it the docile servant of Spirit, and redeeming it from its cruder uses to the service of the liberated Sons of God.

This material encasement of his, drawn from the different worlds, must be gradually organised, by impacts from without and answers from within, into a 'body,' or a vehicle of Consciousness. It is organised from below upwards—or from denser to finer—the materials from each world being organised separately, as a means of receiving communications from, and acting upon, its own world. The physical material is first drawn into a fairly compact mass, and the organs which carry on life-processes, and those of the senses, are first slowly evolved; the wonderful and complicated physical body is evolved through millions of years, and is still evolving; it puts man into touch with the physical world around him, which he can see, hear, touch, taste and smell, and in which he can bring about changes by the use of his brain and nerves, directing and controlling his muscles, hands, and feet. This body is not perfect, for there is still much in the physical world around it to which it cannot answer—forms, like atoms, which it cannot see, sounds which it cannot hear, and forces which it cannot perceive, till they have brought about effects by moving large masses of matter, big enough for it to see. He has made delicate instruments to help his senses, and to

increase their perceptive range—telescopes and microscopes to help the eye, microphones to help the ear, galvanometers to find out forces which escape his senses. But presently, the evolution of his own body will bring all his physical world within his ken.

Now that the physical body is highly organised, the next finer material, the astral, is being similarly evolved, and is bringing man gradually into touch with the astral—the emotional, passionate, desire-world around him. Most of the people of the advanced races are becoming slightly conscious of astral impacts, while some are distinguishing them clearly. Premonitions, warnings, conscious touch with the 'dead,' etc., all are affections of the astral body from the astral world. They are vague and dim, because of the poor organisation possessed by this body at present, but those who have forced its evolution are free of the astral world, as everyone is of the physical.

The third state of matter, the mental, is also in course of organisation, and is putting man into touch with the intellectual world around him. As the mental body evolves, the man comes into conscious relation with mental currents, with the minds of others near and distant, 'living' and 'dead'.

The spiritual worlds still remain after this for man to conquer, and they have their appropriate body, the 'spiritual body' of which S. Paul speaks. This organisation of matter to be the servant of Spirit is the part assigned to man in the great workshop of the worlds, and when the human stage is over, there is nothing in the Solar System which he is incapable of knowing and affecting. He came forth from the divine LORD pure, indeed, but ignorant and useless outside the subtle region of his birth; he returns, after his long pilgrimage, a wise and strong Son of God, ready to bear his part throughout the ages of the future, as a minister of the divine Will in ever-widening fields of service.

ANNIE BESANT

THE FORMATION OF THE ATOM

This is the title of an important lecture delivered recently at a meeting of the Italian Chemical Society in Milan by Dr. Ubaldo Antony, Professor of Chemistry at the Polytechnic of Milan, which to a very great extent was prompted by the contents of *Occult Chemistry*, a recent publication by Annie Besant and C. W. Leadbeater.

The learned professor began by dealing with the early conceptions of the 'atom' from the days of Leucippus, Democritus, Epicurus, and Lucretius, through the period of the Aristotelian influence, up to the time of Dalton, who first made it the fundamental basis of a scientific system on which the scientific study of Chemistry rested. This brief summary, in my opinion, is extremely interesting as showing that the fundamental conceptions of the positivist schools are, after all, in Chemistry as in Physics, descended in origin from philosophic or metaphysical schools, as they are called, and are once more an evident proof of the justice of that eminent French mathematician Poincaré's assertion that there is no science which is not essentially based upon exclusively metaphysical conceptions, or, to be more precise, on postulates which are only sensed by the genius of the most eminent men of science, but which nevertheless evade, for the most part, the control of experimental investigation.

It is superfluous to repeat once more that this consideration cannot and should not in any way lessen the importance in which the positive school should be held; whether it be for the services rendered in the daily contest against vague aberrations of metaphysical thought, or in gathering together certain and indiscutible facts in every place and at all times, on which our thought bases itself in its search for the workings of the Laws of



RĀGIṆĪ TORĪ

RĀGIṆĪ TORĪ

BLAKE has somewhere said that "Everything is a man": i.e., everything may be apprehended or symbolised in human form. Elsewhere he lays down as his first principle: *That the Poetic Genius (Self or Ātman) is the true Man, and that the body or outward form of Man is derived from the Poetic Genius. Likewise that the forms (rūpa) of all things are derived from their Genius, which by the Ancients was called an Angel, Spirit and Demon.* The conception of *ḍevas* (angels, genii, demons) is common to the whole of humanity. But it is, perhaps, to some extent a peculiarity of the Indian imagination that verbal formulæ, words of power (manṭrams), or 'prayers,' as well as musical modes, have been conceived as actual beings, more or less divine or human in character. In other words, ideas themselves are regarded as centres of consciousness.

On this theory the efficacy of prayer depends upon securing the control or co-operation of the *ḍevaṭā* whose 'body' is a particular manṭram. In the same way the musical modes are regarded as the manifestation or perceptible forms of certain musical beings. To succeed in using a particular mode to advantage would involve an intimate spiritual relation with the spirit of the mode. The actual modes and their angels are called *Rāgas* (masculine) and *Rāgiṇīs* (feminine). The modes are held to express and awaken definite particular emotions, and to have definite effects upon external nature. Each has particular hours of the day or night when it may be appropriately used. The visualised conceptions of the *Rāgas* and *Rāgiṇīs* have naturally such characteristics as express the same qualities. Definite colors which should correspond to those colors which some sensitives still perceive in association with music, and costumes, as well as actions or attitudes, are associated with each. Thus the *Rāgiṇī Malār*,

Nature. So too all the conquests in the realms of Chemistry have come about and exist in their integrity quite apart from the discussions as to the ultimate divisibility of the atom or, as Dumas has it, the conception that the atom is not the ultimate particle on which the integration of matter depends. This problem, which the nineteenth century has left for the twentieth to solve, has had valiant exponents in Thomson, Garbasso, Palladino, whose theories the lecturer had occasion to deal with in the most lucid manner.

Professor Antony next went on to deal with what I would call a matter of method, owing to the lack of definite boundaries in the field of positive research. In fact are there phenomena, ideas, facts, which the really scrupulous investigator can afford to neglect? Do we, at our present state of evolution, presume to know that final and definite conception of nature which will authorise us to discard from our studies each novel phenomenal factor, or to put on one side any conception which either is too distant from the ordinary scientific knowledge, or opens out more widely the average point of view? It would seem not, and we have the confirmation of this in the fact that Prof. Antony has brought forward "from another, a not-scientific field" of research, new subjects for study, new factors in the investigation, those namely set forth by the two authors of *Occult Chemistry*, in which "they forthwith give a solution to the arduous problem. The particles of which the atom is built up, the way in which those particles are aggregated to constitute the several elements, the various degrees of this association, all, in short, which can be termed the *desiderata* or requirements of the chemist, all is revealed to us, with precision, with almost mathematical exactitude." And it is on this truly marvellous whole in its complexity that the lecturer entertained his large and cultured audience.

Naturally Prof. Antony took care to inform his audience that these enquiries had been conducted by the authors

of the book with their clairvoyant powers: "by means of which, disturbing the physical atom in the equilibrium of its component parts" the authors say they have "been able to determine its disintegration, and from this to trace it right back to its last manifestation, as matter". The lecturer does not intend to deny nor to affirm the powers claimed by the authors, but limits himself "to calling attention merely to the fact that they translate into signs their impressions whether real or fantastic," and adds:

For my part I only see those signs, by means of which is presented to me schematically and figuratively the constitution of the atoms, the representation, that is, of a solution of some kind of the problem which is beginning to exhaust the resources of modern scientists, and that for a long time yet must weary them; and for this representative side alone, however imaginative or fantastic, the presentation of these figures of the atoms would by themselves arouse a certain interest, were it not also that the conceptions unfolded by the authors agreeing as they do with the most recent scientific views on the constitution of matter, give distinctly to the work a sort of actuality which renders it still more interesting, whatever be the reservations with which it should nevertheless be surrounded.

He then succinctly outlined the philosophic ideas on which the authors base themselves, bringing into light the remarkable analogy that exists between them and the most modern scientific theories, and requesting that on this account the affirmations at which the authors arrive should be considered in a benignant light. For instance, as regards the chemical atom on the one hand, identical with the ideas of Dalton and Cannizzaro on the subject, by means of which the authors determine the smallest quantity of an element that can enter to form part of a molecule; and on the other hand as regards the physical atom, which is made to represent that intuitive conception of our senses by which we designate matter, making the diversity of the chemical atoms depend upon the different arrangement and number of the physical atoms, and the various ways in which they are turned and associated with each other within the circumscribed space of the chemical atom.

By means of some excellent lantern-slide illustrations taken from the book, the learned professor illustrated his

exposition as he went along, giving in clear outlines the fundamental atomic forms, not omitting too to point out the latest theories of Crookes and of Lodge, concerning the conceptions of empty space and of densest ether.

It is very difficult to outline in a few brief notes this important communication, and all the points of contact which Prof. Antony revealed between the ideas of the authors of *Occult Chemistry* and the conclusions to which orthodox chemists have arrived, but he laid stress on the following words, and gave it as his opinion that:

The general lines on which the ideas are unfolded in this *Occult Chemistry* fit perfectly the present views deducted from experimental methods or from natural phenomena, whether spontaneous or artificially produced, and that also in details, that is, in the configuration of the atoms themselves, agreement undoubtedly exists.

All this agreement however is not sufficient, according to Prof. Antony, to get admitted in the *Corpus Doctrinarum* of orthodox science the contribution offered by the authors, since their means of observation are not within the reach of all. But he finds it is sufficiently of interest to science that it should take cognisance of the graphic illustrations which the authors say they can see, and he would further insist upon this:

That quite apart from *how* these forms, in their fundamental type or in their modifications of this type, were seen, the fact remains that it is the *first* time that we are presented with a graphic representation of the chemical atom, which both agrees with the actual theories as to its constitution, as also it conforms with all that is now within the domain of science as regards the various chemism of the elements.

The learned scientist was greatly applauded; and it is noteworthy that perhaps it is the first time that at the Federation of the Scientific and Technical Societies a communication of so interesting a nature has been made, though it may appear that it concerns investigations which to our usual western ideas seem devoid of all elements of positive research.

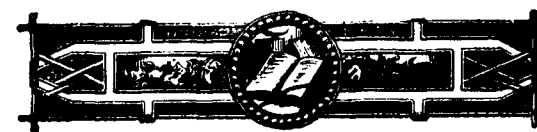
SULLI RAO

a mode which belongs to, and is supposed to cause, rain and cloudy weather, is represented by a woman-fowler seated under a tree by a lake-side, under a cloudy sky with signs of rain; the Rāga Bhairava is a form of Shiva. Some appear rather to illustrate a subject suitable to the mode, than to portray the mode itself in human form. There are many collections of pictures of Rāgas and Rāgiṇīs, with corresponding descriptive verses; these collections or books are called Rāga Mālā, Garland of Modes. Artistically they are of very various merit; the best are rare, but even inferior examples have a high seriousness and great charm. They constitute, with the Kṛṣṇa subjects, the lyrical phase of Rājput painting in the Mughal period.

The example reproduced here is from a Rāga Mālā belonging to Mr. Gogonendro Nāth Tagore. It illustrates the Rāgiṇī Torī, who is thus described: *Having a shining snow-white form, white as the kunda-flower, scented with Kāshmīrī camphor, Torī, embowered in the woods, charmeth the deer with the honeyed sweetness of her vīṇā's sound.* The introduction of animals attracted by the music is characteristic of many pictures of Rāgiṇīs, and recalls the stories related of Orpheus. This particular example has especial charm. Its purity and tenderness, the sense of rhythm, and the delightful convention of landscape recall the work of the early Italians, and at the same time the whole conception is peculiarly expressive of Indian sentiment, so sympathetic to animals.

The painting probably dates from the seventeenth century, and belongs to the Rājput schools of painting—perhaps Jaipur—which represent indigenous traditions unaffected by Persian or other foreign influence.

A. K. COOMĀRASVĀMI



REVIEWS

T. S. LODGE WORK

Transactions of the Adyar Lodge of the T. S., No. I. Three papers mainly about Lao-Tsz and Herakleitos. (Adyar Lodge, T. S. Headquarters, Adyar, Madras. T. P. S., London and Benares. Price 1/6 or Re. 1, pp. 92.)

The first *Transactions of the Adyar Lodge* is an extremely creditable production. It consists of three papers; by C. Spurgeon Medhurst on 'Chinese Esotericism,' by Johan van Manen on 'Lao-Tsz and Herakleitos,' and by Dr. Otto Schröder on 'On the Relation of Herakleitos the Dark to some Contemporaries and Predecessors.' The two first named were given as lectures to the Lodge at its weekly meetings, and the third is an expansion of a similar lecture. The papers are reprinted from our own pages, and quite deserve separate existence, for they are thoroughly scholarly productions of lasting interest. The 'get-up' is very creditable to the Vasantā Press.

A. B.

ON H. P. B.

The Physics of the Secret Doctrine, by William Kingsland. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 3/6.)

We welcome Mr. Kingsland's latest work as a very valuable addition to Theosophical literature. For various reasons we warmly applaud the outcome of his labors. First of all we may appreciate the book as a worthy tribute to Madame Blavatsky's genius and life-work. Secondly we may value it for the fact that it sets an example and makes a beginning in a direction where many should follow him, and follow him soon. What we want very urgently just now is exactly a great series of similar commentaries on, digests of, and introductions to H. P. B.'s doctrines on various subjects. It is a wonder to speculate upon the problem how it comes that in our Society there seems so little initiative in this direction, that next to nothing of a systematic nature has seen the light in the nearly twenty years that have elapsed since our great Founder's death in 1891. In short we want works designed

to elucidate H. P. B.'s teachings in the different fields of science, religion and philosophy touched by her in her monumental books. Lastly the task which Mr. Kingsland set out to fulfil has been aptly and well performed.

The title of the book is perhaps a trifle misleading. We have not before us a scientific discussion concerning Madame Blavatsky's 'physics' and its underlying principles, but rather a carefully arranged exposition of these physics. What Mr. Kingsland has done is to cull from various places—not only *The Secret Doctrine*, but also such works as *Isis Unveiled*, the early *Transactions of the Blavatsky Lodge* and *Five Years of Theosophy*, yet most abundantly from *The Secret Doctrine*—a copious array of quotations and to present them in ordered sequence with clearly stated, logically reasoned connecting passages of his own, wherein he paraphrases, explains, compares and here and there speculates on his own responsibility. This has been done in a highly appreciative manner for which the author deserves our thanks and our praise. In thus bringing various fragments together and connecting them logically, the author often enables us to realise familiar conceptions more clearly than before and as often to awaken totally fresh ideas. In its essence the book is, however, not one so much for 'outsiders' as for those who are already students of *The Secret Doctrine* or at least in touch with modern Theosophical or mystical teachings. The main business of the book lies with H. P. B.'s basic ideas as to matter and motion, primordial substance, the substantial nature of force, the cosmic elements, the one root-substance, its unity and duality, the spiritual, conscious basis of existence, and similar subjects. Two chapters on the sun and the solar system, and on fohat, electricity, vitality and cognate forces follow up the main theses in a harmonious and logical way. The portions we like least are the two chapters (6 and 7) on the evolution of humanity and the evolution of the elements and our physical plane matter. In these we move amongst less grandiose and also less essential conceptions than in the rest of the work. We think that for a next edition these portions might well be revised. Perhaps this is due to the fact that the author here deals more with concrete things than with general principles as in the rest of the work. Besides, to speak the truth, he moves slightly away from his subject in dealing with the recent *Occult Chemistry* results. Be this, however, as it may, it does not detract from the merits of the book, which is a useful, a valuable and a much needed one, and which we hope to see widely spread and read. Students must not expect to find in this work so much a demonstration of the H. P. B.-ian world-scheme as only a clear exposition of it, which at the most facilitates an understanding of it. Special praise is due to the author in his various hints for a correct grasping of H. P. B.'s bewilderingly loose terminology. A witty and characteristic description is given of it in the words applied to the whole of *The Secret Doctrine*, when he speaks of its "apparently methodless method". Yet, after it has been clearly defined what is the difference between *ether*

and *æther*, we find several quotations where *æther* must be *ether* or *vice versa* according to these definitions. So also the whole theory of the one root-substance; there it stands in all its grandeur and also in all its difficulty—the book does not prove nor disprove, but merely describes it faithfully. We have found some minor flaws here and there throughout the book on which we will not insist, but which might easily be remedied (e.g., p. 51 "Dhyān Chohans, a Samskr̥t term meaning literally 'The Lords of Light'"; p. 124, "a reference to our diagram will show that this must be *Prāṇic* in its nature" [with due permission: a mere diagram cannot show anything of the kind, the diagram being the picture, not the original]). A defect which is of more practical nature is that a glossary of Theosophical terms with short definitions is missing, making the book much more difficult to understand than is necessary for non-Theosophical readers. Let us record on the contrary as a *trouvaille* the suggestive theory—true or not—about the planetary chain on pp. 127, 128. There is an excellent index to the book.

J. v. M.

OUR GREAT LAWGIVER

The Science of Social Organisation, or the Laws of Manu in the Light of Theosophy, by Bhagavān Dās, M. A. (T. P. S., London and Benares. Theosophist Office, Adyar, Madras, S. Price Cloth 2/8. Boards 1/8.)

This book consists of four lectures, given at the Convention of the Theosophical Society, held at Benares in December, 1909; the lectures have been expanded to double their original size, and we have presented to us a fine exposition of the principles on which the Manu framed the organisation of early-Āryan society, and a mass of suggestions for their application to modern society, so as to transform it into a cosmos from the chaos which it now is.

The first lecture sketches the foundation of Manu's Code of Life, the Science of the Self, and gives the main outlines of the ancient Theory of Life, with its two great divisions of forthgoing and returning, their characteristics and objects, the incurring and the paying of debts. In the second lecture the World-process is described, a mass of most interesting and often suggestive matter being gathered from the Purāṇas, and the problems to be dealt with are carefully defined. The solution of these occupies Lectures III and IV, Lecture III being wholly devoted to the vital question of education. The fourth deals with the problems of family life and economics, of government and of religion. Into this come marriage and parentage, population and sanitation, all gathering round the home. Co-operation and the four great types of vocation, the duties of the Brāhmaṇa, the Kṣhātrīya, the Vaiśhya, the Shūdra, in modern days, and the present-day forest-dweller and ascetic, come under the economic, governmental and religious problems. The lecture concludes with a fine review

of the relative work of the later religious Teachers, leading up to the new sub-race and Root-Race.

The lecturer says in his Foreword, that he had been following H. P. Blavatsky's advice to study Manu, and was trying to lay the results before his audience. The work has been admirably done, and many of the suggestions are most luminous and interesting, the volume forming a very valuable addition to our Theosophical literature.

A. B.

A DYING PEOPLE

The Choctaw of Bayou Lacomb, St. Tammany Parish, Louisiana, by David I. Bushnell. (Smithsonian Institution; Bureau of American Ethnology; Bulletin 48. Government Printing Office, Washington.)

The Choctaw is an obscure Red Indian tribe that interested the author, who carried on investigation on the spot where the remnant of the tribe exists viz., at Bayou Lacomb on the northern shore of Lake Pontchartrain, not far from New Orleans, in St. Tammany parish. All the information that could be gathered is collected in this volume, which is profusely illustrated. The portion of the Choctaw tribe under examination belongs to the Chota family, lives at Bayou Lacomb in circular and rectangular habitations of a primitive type, eats (in scientific language) *smilax laurifolia*, *phaseolus diversifolius*, etc., wear long hair; they paint and tattoo themselves, and are on the whole a very primitive people; they begin their year in December and divided it into twelve moons—this is not in use now—e.g., cold moon, moon of snow, etc.; they call the sun in eclipse dark or dirty, and say that it has to take a bath as it gets dirty and smoked from the great fire within; they have queer games and pastimes and seven dances, e.g., duck dance, snake dance, etc., and use quite a number of plants as herbs; their code of morality is high compared to their stage and it is said: "Although they are wild and ferocious, you must gain their confidence, and be very careful to keep your word after having promised them anything, otherwise they treat you with the greatest contempt;" their explanation of dreams and witchcraft shows their knowledge of the existence of the astral plane and is in advance of the general belief of our materialistic age; here is an extract:

The Choctaw hold that it is possible for the 'spirit' to leave the body even during life, and by that belief explain dreams thus: At night when a person is resting and all is quiet the 'spirit' steals away from the body and wanders about the country, seeing many people and things, which are known to the individual when he awakes. If, during his wanderings, the 'spirit' meets large animals of any sort, the person will surely suffer misfortune before many days have passed.

Some dozen legend stories close this volume.

B. P. W.

AN ANCIENT WAY

Kami-no-Michi, The Way of the Gods in Japan. By Hope Huntly. (Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Price 6/- With 13 Photogravures.)

The setting of this story is purely Japanese, and the author has made good use of her experiences in the Far East, giving some charming pictures of Japanese life and scenery. The character of the heroine also, Zuri, the Lily, is an admirable type of Japanese womanhood, tender, devoted, courteous, and very strong, parting from her lover without an instant's hesitation when he is renegade to his faith, dying joyously from the blow from which she shields her Prince. Her conversations with a well-drawn very aggressive English missionary, a girl like herself, are very good, and end in the widening out of the missionary. The teaching of the High Priest is not convincingly Japanese, and one wonders whether "the Way of the Gods" is indeed so entirely Theosophic, and whether it would be thus delineated by one of the Japanese themselves. If so, it is indeed a fact to rejoice in. The book may be safely recommended as both interesting and instructive, and its pages have much charm.

A. B.

THE LARGER UNIVERSE.

Spirit and Matter before the Bur of Modern Science, by Isaac W. Heysinger, M. A., M. D. (T. Werner Laurie, Clifford's Inn, London, n. d. 15/- net.)

In this work, which is divided into four parts, the author attempts to give in a single volume a succinct, complete and comprehensive compendium of the basis and the facts of Spiritualism. In the first part the author shows how religion is practically inseparable from the existence of man, showing itself both in time and space co-equal with the human race. Further he shows its spiritualistic qualities ever present in a more or less marked degree but always as an essential characteristic. In the second part the author attempts an analysis of why science has always fought shy of the spiritualistic phenomena. How in these matters it nearly always holds *a priori* opinions mostly in a negative sense. The third part is devoted to a demonstration of the untenability of materialism, and the last part tackles the positive side of the subject and deals with the phenomena of Spiritualism: relating testimonies, experiments, and other evidence.

The book is on the whole a useful and readable compilation, a trifle verbose in parts, due to the enthusiasm and strong convictions of the author, yet reasonable and moderate enough to be taken in right earnest. To outsiders it will be most useful as an introduction to the subject and to many Spiritualists it should be welcome on account of the general principles dealt with in it, which widen such an outlook as takes

only the facts into account without an underlying philosophy of some sort.

There is a very extensive table of contents to the book and a very full index. The authorities quoted alone number some 300. As a matter of fact there is somewhat too much quotation in the book. Sometimes we have found three times on one page: "As so and so says." On p. 81, Du Prel should be mentioned under Germany, not under France. The material execution is very good. In conclusion: a book in which much good and useful material is to be found.

J. v. M.

PATHS TO PERFECTION

The Seven Rays of Development, by A. H. Ward. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1/-)

This little book is very well worth reading and thinking over, for it contains much interesting and suggestive thought, and that is always useful and valuable. The reader may often disagree, but his mind will be stimulated. The 'Rays' are named and arranged differently from the way we are more accustomed to in Theosophical books; they are here the Rays of Power (Vitality), Healing, Love (or Desire), Devotion, Knowledge, Imagination; the seventh is the blending of the six into spiritual perfection. The thesis is well worked out in detail.

A. B.

KARMA AND REINCARNATION

Exposition of the Doctrine of Karma, by 'Brother Atisha'. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1/-)

Reincarnation applied to the Problems of Life, by the Hon. Henrietta Windsor-Clive. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 6d.)

The subject of karma is always of interest and the first booklet endeavors to throw some further light on this subject, so clear in outlines but so intricate in details. Karma in its various aspects is examined and the value of the book consists in the many different classifications and divisions it gives, such as reproductive karma, supportive karma, counteractive karma, etc. We think however that a clearer and better exposition could have been given if a little more care and study had been bestowed. We hope some students will work at the various karmas, and give a more interesting and a more useful explanation.

The second is a very good essay printed in an excellent bold type and is an admirable thing for enquirers, as it is written in simple but convincing style. It proposes to answer the question: "Of what practical use is it? As long as we cannot recollect our former lives, and know for what we are suffering, in what way can reincarnation help us in solving the

problems of life, or enable us to make a better use of it?" The essay is divided into five parts: National Life, Public Life, Social Life, Family Life, and Individual Life, and contains some good ideas. The same writer has written *An Essay on the Decalogue* giving some thoughts on the esoteric meaning of the Ten Commandments.

B. P. W.

SPIRITUAL LIGHT ON CHRISTIAN TEXTS

Thoughts for Meditation, by Louie Stacey. (S. Clarke, 41, Granby Row, Manchester, England. Price 3/6.)

The book consists of familiar Scripture quotations, and each quotation is made the subject for a chapter in form of questions and answers pertaining to every-day life. They are natural, simple and practical, especially for those who have accepted the letter rather than the spirit of the law. The selections are well made and adapted for meditation, leading the querist step by step towards the truth contained in the great law of cause and effect. The assumption that all we can understand of it is natural, and all that eludes our comprehension is supernatural, is a common fallacy that may be overcome by faith, trust, study, obedience and love. The principal reason of failure to understand things spiritual is lack of faith in, and obedience to, the Divine Law. The Immanence of God and His perfect provision for all beings, though they fail to realise it, is the theme of the book. The free-will He has given to all manifests as self-will, self-seeking, absence of humility, and therefore leads to the inevitable by-paths of selfishness and ignorance, which result in evil, pain, sickness, misery and death. When we learn to use our will in accordance with His, results follow which are normal, natural and profitable. The author gives the intelligent and higher interpretation to all the passages and thus furnishes welcome light to the less understanding and eager aspirant for truth. The writer says: "We judge ourselves. We tell our own tale. We make our own joys and our own sorrows, most times ignorantly. When we get peace and happiness it is because we are working consciously or unconsciously with the law of our being. When we suffer it is because we are going against this law, and so we hurt ourselves."

G. G.

FOR CHRISTIAN SYMBOLOGISTS

The Magical Message according to Ióannēs, commonly called: *The Gospel according to [St.] John*, James M. Pryse. Second Impression. (The Theosophical Publishing Company, New York. Price \$2.)

This work will be only of interest, though of great interest, to one class of students: the symbologists. Their number however, is by no means insignificant, we think, and so the book should have a wide and warm welcome. Though there are a

few introductory chapters which in some fifty pages treat of the general principles on which the work is based, the real contents of the book are formed by a translation of the *Gospel of S. John* with a running symbolical commentary in footnotes (p. 71-215). This translation purports to correct previous mistakes, to give the arcane and mystical sense of the Greek words, and to present an accurate and meritorious rendering as opposed to a colorless and mechanical one. As to this part of the work, few readers will be much concerned, though perhaps often startled. Those who know Greek will know what to think, those who don't won't. The notes however form the really important kernel. They are many and ingenious. Occult astrology, occult physiology and occult psychology are all pressed into service to furnish meanings. Outer happenings often symbolise inner processes. Geographical descriptions hide anatomical divisions, and so on *ad infinitum*. This part of the work is cleverly done and might even be expanded. In it lies the chief interest of the book. As to the ultimate value, in our opinion, of work of this kind we will not speak; this would raise great questions of great subtlety. Anyhow the present volume offers a rather good example of such work and as such has a place to fill. To students along these lines, we can recommend it cordially.

J. v. M.

AN APOTHEOSIS

The Singularity of Buddhism, by J. Wettha Sinha. With Introduction and Notes, by S. L. Woodward, M. A. (Printed at, and obtainable from, the Sihala Samaya Press, Colombo.)

The first impression of this book is a repellent one.

"Buddhism is the only religion—1. That stands in opposition to theism, deism, pantheism, spiritualism, materialism (implying the materialistic creed denying a future existence), agnosticism, eternalism, nihilism, fatalism, and all theories that ignore the Laws of Causation and Mutation;—2. That discards as idle speculations the god-theory, creation-theory, soul-theory, sin-theory, . . . —3. That rejects the efficacy of prayers, penances, hymns, 4. That discards the observance of lucky hours, mysticism, occultism,

Thus it opens and thus it goes on for one hundred long pages, some of the paragraphs covering but a few lines, others two and more pages, until at last with a sigh of relief we reach No. 221:

That teaches a *summum bonum* attainable only by moral and intellectual development, in this life and in this world, or in the future, in this or in any other world.

No scheme of arrangement, no index, no indication whatever as to which of the teachings are for the layman, which for the *bhikkhu* only! And yet the book embraces the whole field of Buddhism including even such petty 'singularities' as No. 46.

That teaches that its votaries can partake of fish or flesh that is free from the following triple conditions: (1) that he has not seen that the animal was killed for him, etc.

Whatever esteem one may have for the Buddha, one cannot help asking whether Buddhism is really 'singular' in all these two hundred and twenty-one points enumerated, and the answer must be in the negative. There are dozens among these so-called singularities, that Buddhism has in common with other religions, especially with the religion of the Jains (which seems to be unknown to our author, for he never mentions it in spite of his instancing all sorts of religious creeds). It is not true that Buddhism alone "avoids murmur against the unequal distribution of good and bad in the world, by teaching that the organic world represents countless forms of karmic results" (13); that Buddhism alone "condemns suicide as a grave demeritorious deed" (43); that Buddhism alone "suppresses carnal appetite by teaching that this physical body which each individual prizes as beautiful and beloved, is a mass of impurity covered with a beautiful skin" (81), etc.; and still more would the number of singularities shrink up, were we to subtract those many passages which show peculiarities of Buddhism only as long as we do not substitute the words 'Buddha,' 'four Noble Paths,' etc., by 'Jina,' 'Christ,' 'Siddhānta,' and so forth. Thus to No. 22 (which, by the way, is in this form surely not a doctrine of the Buddha, but one of the Abhidhammikas, in spite of its occurring in one or two Nikāyas) it would be easy to find an equivalent in the Advaitic doctrine of the two *vidyās*, lower and higher. Or, turning to No. 31, is it not the common Indian belief that the followers of other religions also reap the result of their karman until they enter the path of the only perfect religion? By calling the latter Buddhism, no singularity of Buddhism results. Again, it is quite illusory to tell us a long story, for instance, about *taṇhā* that "creates the thirst for gold, position, honor, and fame; drives one in pursuit of transient pleasures . . . ; makes one selfish," etc., etc., and then call this a singularity of Buddhism. Of course, in this very form and composition the doctrine occurs in Buddhism only. But how far is it from being singular if you examine its portions one after the other!

Another unpleasant feature of the book is its relying far too much on the Abhidhamma-Piṭaka. The latter is not an authority like the dialogues of the Buddha, as is already sufficiently clear by the fact of its containing discussions on the sects that arose after the death of the Buddha. It should be used with the utmost caution and never be applied where there is not the additional authority of the Nikāyas, and that, apart from certain cases, of the Nikāyas as a whole. For in the Nikāyas too there is a good deal of unsafe tradition. Our author assures us that the Buddhist conception of the Nirvāṇa is infinitely higher than that of the Vedānta, but what would the Buddha say were He to see the degradation of Nirvāṇa in article 208 of this work enumerating seven 'elements' (dhātus), viz., the solid-element (earth), fluid-element, flame-element, gaseous-element, space-element, consciousness-element, and—Nibbāna-element! Surely no Vedāntin would ever think of putting the Brahman, the 'One-without-a-second,' on a line with any other conceptions.

However, *Singularity of Buddhism* has also its pleasant side, and this is fortunately big enough to make the book, on the whole, a useful one. The author has no doubt made a long and earnest study of Buddhism and spared no effort to understand its intricacies. His teacher, to whom he dedicates his book, is the Venerable H. Sri Sumangala, the well-known 'High-Priest' of the Ceylonese Church, who is perhaps the greatest living authority on Pāli Buddhism as understood according to tradition. One may therefore expect that most of the contents of the book are a reflexion of the venerable gentleman's teaching, which is no small recommendation. We had also great pleasure in reading in the Preface that two other well-known Pāli scholars, viz., The Siri Nanissara Thera and Mr. Dharmaratna have been consulted by the author. The articles on the Jhānas (Nos. 130-147 and 150) are very instructive, and also No. 184 at least (pages 81 to 96), dealing with the process of rebirth ('how Viññāṇa begets Nāmarūpa'), should be read by those who do not want to go through the whole book. Also the introduction and conclusion of the book (26 pages) are most interesting and contain some remarkably clever statements; but in rejecting over and again any connexion between Buddhism and Hinduism our author is neither impartial nor convincing. The points of contact between Buddhism and Sāṃkhya are of course not the Mahat, Ahamkāra, Tanmātras, etc., (nor does their absence in Buddhism prove anything) but the *viparīṇāmi-nityatva*, or eternal flux of the world, as opposed to the *kūṣastha-nityatva*, or eternal freedom from change; further the *anattā* formula and other things; while the absence in Buddhism of such Vedāntic ideas as the five Koshas, three Ārāmas, and Sat, Chit, and Ānanda is quite irrelevant to him who knows that the central idea of Buddhism, namely the doctrine of 'thirst' and its cessation through dispassion, was a Brāhmanic teaching long before the Buddha raised His voice.

We cannot go into further details, but it must still be said that the appendix containing notes by Mr. F. L. Woodward, M. A., is decidedly worth reading. It has an article on 'Weissmann and *sankhāra*,' 'Schopenhauer and Buddhism,' 'Anicca and Modern Science,' and many other interesting things. One little remark about note 17: the derivation of *gandhabbo* from *gantabbo* (Sanskrit *gantavya*) proposed by the Ven. H. Sri Sumangala, which would so nicely solve a difficult problem (discussed by Hillebrand, Pischel, Oldenberg and others), is unfortunately not possible, because even in Pāli you cannot well say 'who must be gone' for 'who must go,' and because the form *gandharva* goes back to the Indo-Iranian time, it being noticeable that in the Rgveda the plural is rare, while the Avesta knows actually only the singular *gundarewa* which of course (in both cases) means something quite different from the later celestial musician who is still unknown in the Vedas.¹

¹ I would rather suggest, though with diffidence, a blending, by popular etymology, of an older *gandharva*, *gandhabbo*, with a later *gandhabbo* or similar word derived somehow from the root *granth* 'to fasten, tie, connect'; cf. *gandho* 'hook,' Sanskrit *grantha*; further *nigantthi-gabbho* 'production by grafting,' and *paṭisaṇṭhi* 'rebirth,' literally 're-union'.

Singularity of Buddhism is a singular book which will be read with advantage by many people. We recommend it especially as a damper for haughty Hindū Swāmis. Should it come to a second edition, this will, let us hope, look a little different. For it is really not a merit of a book to consist of one long sentence.

F. O. S.

SACRED BOOKS OF THE EAST

No. 12 of this valuable series was issued in June. It consists of part of the *Uhhāṇḍogyopaniṣad*, translated by Bābū Srisa Chandra Vāsu, the well-known scholar. For English readers much of the translation, following Maḍhava's commentary, will be a surprise, as when the famous logion, "Thou art That," appears as: "Not That thou art". The value of the Shruṭi will be questioned, if the same words, on a matter of supreme importance, may be translated in two diametrically opposite ways.

A. B.

PAMPHLETS.

The Porch (The Scriptorium, 21, Cecil Court, Chancery Cross Road, London, W. C.) is a reprint of Ralph Waldo Emerson's essay on 'The Oversoul'. It is the first of a series. For particulars see our advertisement columns.

Bābā Bharuṭi in Madras consists of some notes of lectures and conversations of the Bābā during his stay in Madras in February and March 1910. It is published by Messrs. G. C. Loganadham Brothers, Madras.

TRANSLATIONS.

Thought-Power, Its Culture and Control is rendered into Gujarātī by a "Student" at Bhavanagar. The translation is good but we wish the book was printed and brought out in a better fashion.

Catechism for Children's Classes and Beginners in Theosophy is translated from English into Spanish, and published by the Lodge Humility of Maffo, Or., Cuba.

'A Lodge of the T. S.' by Annie Besant; 'The Hidden Side of Lodge Meetings,' by C. W. Leadbeater; 'Extracts of three Lectures' by Annie Besant, given in Paris in 1909. (The future that awaits us; the second coming of the Christ; the end of a cycle and the beginning of a new era.) Published by the Lodge 'Annie Besant' of Havana, Cuba, for Lodges and members speaking the Spanish language.

OUR CONTEMPORARIES

MODERN ASTROLOGY—(July 1910)¹

This is called 'A Royal Number' as the whole of it is made up of horoscopes of Royal Personages. The one that interests us most at the moment is of course that of our own new Emperor, George V. We will summarise: Disposition of the new Emperor is enthusiastic, courageous, frank and enterprising, and inclined to impulsive action, but his is "the sign of the pioneer or hero"; he is a hater of secrecy and restrictions, original in methods and self-confident, capable of taking great responsibility, sure of victory in the event of war or invasion. He is very intuitive and well able to read the thoughts of those around him; he is fond of mystical subjects and has a peculiar fascination over others by his sensitive magnetism. He will "reveal a character quite unexpected, and go far to upset the calculations of those who think they know how he will act under given circumstances, for he will be more inclined to act upon his own initiative than upon the advice or desires of others". He is a gentleman of refined tastes and will be popular and will have the powerful co-operation of his wife. "He will be a kingly ruler He will do all in his power to aid true reform, and will show philanthropic tendencies in all his dealings with national affairs. He will do more than any other ruler has ever done towards breaking up the materialistic tendency of our age, and will lend his support to all spiritual, moral, and mental advancement." His coming to the throne will make him a changed man but his "one defect will be his lack of the diplomatic element; he loves the straight and direct road," but his wife will supply this lack. There will be "a levelling up of public interests, and the balancing of accounts between the extreme classes; new and important reform laws; the aid of powerful friends, the unification of party interests, and a better parliamentary system with wiser legislation than England has ever known before. The British Empire has now come to the Sign of the Balance, the turning-point in its career, and much will depend upon the patriotism of her people The King's birth favors a peaceful reign, and he will do all that lies in his power to avert war; but he will hardly escape a grave and serious probability of war during his reign." His ascension foreshadows a complete revolution in national politics, and the consequent rapid improvement in national affairs.

¹ Imperial Buildings, Ludgate Circus, London, E. C.

We cannot pass without mentioning the forecast of the horoscope of Prince Albert (the second son of our King). "Of all the royal horoscopes this one is the most marvellous and the most strange No less than seven planets rising! Surely when he comes to the throne, King Albert will be a unique King and without doubt a mighty Emperor."

Other Contents: 'The Editor's Observatory'; 23 royal horoscopes; 'The Primary Directions of King George V. from 1910 to 1920'; 'Summary of the Royal Horoscopes'.

ORPHEUS—(April 1910)¹

This quarterly number is full of interesting illustrations, articles and poems. An eight-page supplement gives six very good pictures of scenes from the *Elektra*, produced by Mrs. Bishop and her company in the poorest districts of London. The frontispiece to the number is "Dives and Lazarus" of Ronald H. Creig. "The Garment of Truth," by Diana Read is a good article; Cepion reviews contemporary music, trying to demolish "the defusion that the English are an unmusical people"; "The Dream-Flower" by Mrs. Bishop was dreamed on 26th October 1909; Clifford Bax and Edgar W. Davies examine the horoscope of Dante Gabriel Rossetti. There are some excellent poems.

REVIEW OF REVIEWS—(June 1910)²

The Editorial Notes, as also the Character Sketch, are devoted to the passing away of Edward VII. and the accession of George V. and they form very admirable reading. Many interesting points are examined by Mr. Stead and a very fair ground is covered. We have no space to deal at length with them. We will content by giving three quotations:

"There is no disposition on the part of our new King to undervalue the importance of the Kingship; nor is it to be wondered at. He knows that in the eyes of his subjects beyond the Seas, Lords may come and Commons may go, but the Crown goes on for ever."

"He had just returned from travelling over 9,000 miles of British territory in India and in Burma. His cousin, the Tsar, had made a portion of the same tour some years before, and had been painfully impressed by the utter lack of sympathy between the Anglo-Indians and the Indian population. 'There is a great gulf fixed,' he told me, as he recounted his impressions. 'It is not right to regard your fellow-men as if they were not human.' The King in his travels had evidently had it forced upon him that many an Anglo-Indian, with his insolent, arrogant air of superiority, is the worst enemy of the British Empire in India."

¹ Strathleven, Oakleigh Park, London, N.

² Bank Buildings, Kingsway, London, W. C.

"Before the beginning of the late reign the Duke of York had not learned to appreciate the supreme importance of peace among the nations. But this has grown with the years and the example of his father, and the world-wide recognition of the services of his father in the rôle of Peace-maker have done much to brighten and ripen his views on this matter But over and above all he is anxious to maintain international peace. When he uncovered the Champlain monument at Quebec last July he said: 'We recognise that the presence of representatives of France and the United States among us testifies to the growth of the spirit of friendliness between the nations. On that spirit the progress of humanity largely depends; in it, I hope and believe, true progress will express itself more and more during the years to come. The high ideal of universal peace and brotherhood may be far from realisation, but every act that promotes harmony among the nations points the way towards its attainment.'"

Other Contents: 'Leading Articles in the Reviews', containing long extracts from Mr. Polak's article in our May issue; 'Random Readings from the Reviews'; 'The Reviews Reviewed'; 'The Review's Bookshop'; etc.

B. P. W.

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, July, 1910. The 'Headquarters' Notes' fill four pages. Mrs. Besant contributes an important 'Note on our Solar System as given in *The Secret Doctrine*', and Mr. Leadbeater an article on 'The Mental Body', supplementing his description of it as given in *Man Visible and Invisible* with new and instructive data. B. P. W. writes a very sensible explanation as to misunderstandings arising out of the recent information concerning the forthcoming advent of the great Teacher. 'Some Other-World Lovers,' by Eveline Lauder, contains some weird and interesting fragments. 'The Apparent Exclusiveness of Christianity' is the first half of a thoughtful paper read to an audience of Theosophists by G. E. Phillips, who describes himself as 'an average orthodox Christian'.

Theosophy in India, Benares, May, June, 1910. The numbers open with the usual characteristic 'Monthly Message'. Amongst the further contributions we remark: 'The Great Philosophical Disputation' by L. P. Parekh; 'A Conference of the Birds' by Baij Nāth; 'Hindū Marriage within the Prohibited Degrees,' by K. Nārāyan Swāmi; 'Western Stepping-Stones

to Theosophy' by Dr. W. A. English; 'Theosophy and Modern Science' by Sañjīva Rāo; 'Purity, a Meditation' by H. L. S. Wilkinson; 'Letter from the President'; 'Shrī Kṛṣṇa' by K. Kṛṣṇa Swāmi Iyer; 'A Sannyāsī's Autobiography'; 'Notes on the Fourth Dimension' by S. C. Kanagasabai Pillai; 'Sriputrā or Vālmiki'; 'The Prashnopaniṣat' and many smaller notes and news items.

Central Hindū College Magazine, Benares, June, July, 1910. The June issue is a special memorial number and the greater part is devoted to articles on the late Emperor Edward and on the Queen Mother, the new Emperor and the new Empress. Then there is the text of the proposed scheme for the University of India, a short article on 'Astrology' by Alan Leo; a story from the *Mahābhārata* and the usual departments. The July number brings further Mrs. Besant's Madras lecture on 'Cruelty to Animals'; an account of the method of daily prayer in the Shrī Prāṭap Hindū College at Srīnagar; a short outline on 'Hindūism'; a long appeal—in Hindi—by Paṇḍit Chandrabhūṣhaṇa Chaṭurvedi for financial help towards Sanskrit instruction; Miss Willson's interesting 'Science Jottings,' and several short paragraphs.

Jignasu (Gujrāṭi), Bombay, May, 1910. This paper, published by the Gujrāṭi Theosophical Federation, opens with a translation of Mr. C. W. Leadbeater's article on 'The Influence of our Surroundings'. Then Mr. Pāndya quotes passages from the Hindū Scriptures, with explanatory notes, on the 'Value of Devotion'. Mr. K. J. B. Wadia's article on 'Theosophy and Science' is well written. Mrs. Besant's lecture on 'The Work of the T. S. in India' is also translated in brief.

Pūrṇachandrodaya (Tamil), Madura, May, June, 1910. This is a new Tamil Magazine issued by the Southern District's Theosophical Federation of the Madras Presidency. It is very well gotten up and ably edited. In the first numbers we find articles on 'Temples'; 'The Life of Shrī Shaṅkarāchārya'; 'Gaṇapāṭi and its Allegory'; 'News'; 'The Use of the Theosophical Society'; 'A Lecture by Mrs. Besant'; 'Appeal to Priests'; 'Ekādasi Vratam'; 'How to avert poisonous Diseases'; and 'The Message of the King to the Indians'. We extend our most hearty welcome to this interesting paper as well as to its energetic editor, our good friend Mr. P. Nārāyaṇa Iyer, and we wish the undertaking all success.

Cherāg (Gujrāṭi), Bombay, July, 1910. In the July issue Mr. Dabu continues his review of *Zoroaster and His Message*. Mr. K. J. B. Wadia's article, 'Is meat eating justifiable from the standpoint of Zoroastrianism?' is worth perusing. An attempt is made by Mr. Fredoon to make clear the fundamental basis of emotion after Bābū Bhagavān Dās' *Science of Emotions*. A very encouraging report is printed about the observance of the Anniversary of Lord Zoroaster all throughout India, and especially in Bombay. It was an

outcome of a Jashan Committee formed by Pārsi Theosophists of Bombay. A very large and influential gathering was held in the evening, when speeches were made and sermons delivered. A children's meeting took place in the morning.

The Message of Theosophy, Rangoon, May, 1910. A 'Requiescat in Pace' to the late King opens the number. Nasarvanji M. Desai concludes his essay on 'H. P. B. on Initiation'. 'Karma' by A. B. is reprinted from our pages. 'Education in Ceylon' is a lecture by Mrs. Besant. Notes and news conclude the number.

Theosofisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, April, May, 1910. Except for the notes and news items there are only two original articles in these numbers. The first is a lecture on 'Symbols, what are they?' by Mrs. M. van Gelder van Motman, a readable little production. 'The Frisian Flag' by W. J. D. van Andel deals again with that notorious falsification, the *Oera Linda Book*. A pity, when Theosophists persist in seeking mysteries, even behind a most palpable fraud.

Pewartia Théosophie (Malay and Javanese), Buitenzorg, May, 1910. *Light on the Path* (in Javanese) is continued as well as the other four serial articles.

De Gulden Keten (Dutch), Buitenzorg, May, 1910. A nice little verse opens the number, which further contains six little stories, amongst which that one of the invisible helpers and the would-be suicide on the steamer, which was recently published in 'The Twilight' series in our pages.

EUROPEAN

The Vāhan, London, June, 1910. Mrs. Besant's 'Presidential Letter' opens the number, after which from the same writer an article in *The Times of India* is reprinted on 'The Spread of Theosophy, and its Influence in America'. Then we find an article on 'Vivisection' by Edgar W. Davies, and a note on 'The Value of Correspondence Classes' by F. Hallet. The remainder of the number is filled up with official matter, news and short notes.

Theosophy in Scotland, Edinburgh, June, 1910. This second number is as good as the first. It is again mainly filled with notes, news and small paragraphs. Two short contributions on 'The Ideal Priesthood' and on 'Thoughts of Whitman' may be specially mentioned. The 'Questions and Answers' and the 'Book Reviews' are carefully dealt with.

The Lotus Journal, London, June, 1910. Two small contributions from Adyar open the number, the one by M. Ruspoli, on 'The Seventeenth of February at Adyar', and the other, by 'Chitra' on the great annual Hindū festival at Myslapore. H. W. treats of 'The Astral Body' in the series 'The Bodies we wear,' and Japonica writes a nice story on

'Old Thomas and His Thoughts'. 'The Round Table,' 'Theosophy and Modern Fiction,' and the 'Golden Chain Pages' complete the number. As a supplement the picture of the astral body of an angry man is given.

Revue Théosophique Française (French), Paris, May, 1910. The only original matter in this number is Commandant Courmes' usual notes on the movement in France and elsewhere.

Bulletin Théosophique (French), Paris, June, 1910. Besides news and official matter we find the 'Presidential Letter,' and Mr. Leadbeater's 'Force-Centres and the Serpent-Fire'.

La Revue Théosophique Belge (French), Brussels, June, 1910. News and translations fill the greater part of the number. 'The Sociology of Mr. Roosevelt and Theosophical Conceptions' by 'An old Theosophist' is reprinted from *Le Théosophe*. 'Hātha and Rāja Yoga' by Anna Firmin is continued.

Le Théosophe (French), Paris, June, 1910. The usual variety of interesting paragraphs and short articles on all and sundry topics.

Theosophie (German), Leipzig, April, 1910. This new journal, to which we bid a most cordial welcome, is the successor of *Isis*, which has changed its name and publisher. It opens with a fragment on 'Ainyahita and the Spirit of the Earth,' from Dr. O. Zar-Adusht Hanish. Then come 'What is Occultism?' by T. Subba Rao (with a picture of T. S. R., H. P. B. and Bābāji); 'Madame Blavatsky' by Belle Olcott Mitchell; translations of two recent lectures by Mrs. Besant; a short original article on 'Doing and Thinking'; Mr. Leadbeater's 'Sixth Root-Race' article.

Sophia (Spanish), Madrid, June, 1910. This is an unusually fat number containing twice as many pages (eighty) as the ordinary numbers. Its contents are interesting and varied and besides translations we may cite the following articles: 'White Lotus Day,' by José Granés; 'Tlaloc, the God of Rain,' by Francisco de B. Echeverría; 'Religion and Nature' by Julio Fermand; the 'Presidential Letter' by Mrs. Besant; notes and similar smaller matter conclude number.

Bollettino della Società Teosofica Italiana (Italian), Genoa, May, 1910. Besides several translations G. G. Porro contributes an interesting little note on 'The Conquest of the Heavens,' and T. F. one on 'Relics of the Buddha'. Then there are notes and news.

Ultra (Italian), Rome, June, 1910. Prof. G. Buonamici writes on 'Paracelsus' and Ernesto Senàrega on 'The Survival of the fittest according to Henry Drummond'. A short article follows on 'Fröbel as a Mystic' by G. Lattes, after which B. Bonacelli continues his 'Unity of Matter both in Science and in Spiritualism'; and G. M. Perrone his 'The Religious Conceptions of the

Incas'. The translation of *On the Threshold* by the Dreamer is brought to a conclusion. Minusculus contributes some reflexions on 'Between Animism and Spiritualism'. Then come the constitution and rules of 'The Independent Theosophical League' with some introductory remarks, and lastly an interesting note on the reincarnation theory by E. M. Dodsworth.

Theosophia (Dutch), Amsterdam, June, 1910. Col. Olcott's *Old Diary Leaves* are continued and A. Terwiel translates Dr. Steiner's 'The Education of Children from the standpoint of Occult Science'. Bhagavân Dâs' *Science of Peace* is also continued, as is Mr. Van der Waals' clever *Hitopadesha*-translation. 'The Monastery of Devotion' is a vision by Co; 'A Master's Advice' is a reprint of a letter published in our own pages; 'A Dream' is signed J. H. François, and some minor matter completes the number.

De Theosofische Beweging (Dutch), Amsterdam, June, 1910. Contains official matter, reports, correspondence and other matter pertaining to the life of the Dutch Section, as well as Mrs. Besant's Presidential letter.

Teosofisk Tidskrift (Danish and Swedish), Stockholm, May, 1910. Three articles fill up the number. First comes G. Ljungquist's opening address at the occasion of the Fifteenth Sectional Convention. Secondly there is the translation of Mrs. Besant's 'The Communication between the Different Worlds'. Lastly there is a translation from the German of Dr. Carl Unger's 'A Way towards a Theosophical Conception of Life'.

Tietijä (Finnish), Helsingfors, May, June, 1910. There are translations from C. W. Leadbeater and the Countess Wachtmeister, and further the usual columns 'From the Editor', 'Reviews', 'Notes', 'Questions and Answers', etc. In addition there are articles by Aate on 'The Power of Blood'; by Pekka Ervast 'A Hymn to Love'; 'Who am I?' by —E; 'A Story from the Talmud'; 'A Story from the Chinese Buddhist Scriptures'; and a 'Correspondence between a Doctor of Theology and a Theosophist'.

Viestnik Teosofi (Russian), S. Petersburg, May, June, 1910. Translations from H. P. B., Dr. Steiner, Dr. Th. Pascal and *The Bhagavad Gîtâ*. Mme. N. Jelikhowsky's 'Biographical Sketch of H. P. B.' is reprinted and then we find original articles on 'The Scientific and Pedagogical Ideas of P. F. Leshaft' by N. T. Erassi; 'The Theosophical Movement,' and 'Review of Theosophical Literature,' both by Alba; lastly 'Review of Life,' 'Reviews and Magazines' and a final short study 'On the Search of Spirit Ave Maria,' by N. Guernett.

AMERICAN

Revista Teosofica (Spanish), Havana, April, May, 1910. News notes and official matter fill up part of the space and there is a translation of a short article by Weller van Hook. In addition we find short articles on 'Notes on Theosophy', 'Grieve not'; 'Mysteries and Mystics of the Christian Era'

'Signs of the Times,' by Phayra; and 'The Causes of Certain Illnesses,' by Consuelo Alvarez.

La Verdad (Spanish), Buenos Aires, May, 1910. The 'Character of the Month' is Dr. Steiner this time. Then come three articles translated from Annie Besant and C. W. Leadbeater. R. Seidl gives an enthusiastic report on Dr. Roso de Luna's work in Rio de Janeiro and the consequent formation of a Lodge in that place. Then there are a number of short articles on 'The Discovery of an Important Buddhist Library in Turkestan'; on 'Annie Besant and National Education in India'; on 'A Ship steered by a Blindfolded Man'; on 'The Order of Service of the T. S.'; on 'The South American Circle for Mental Union *Fraternidad*, founded in Buenos Aires'; and on 'Râja and Hatha Yoga'.

Virya (Spanish), San José, Costa Rica, May, 1910. On account of an appalling earthquake in Costa Rica this number appeared somewhat out of date, but its contents and execution are as good as ever. A fine portrait of Doña Josefa de Berthean (by that accomplished artist T. Povedano) fronts the number. She was an active and much appreciated member of the Virya Lodge and an obituary notice accompanies the portrait. A short account of the earthquake is given and two very realistic photographs of the calamity are reproduced. Another article, by Fabio Baudrit is on 'The Coming Messiah'. Finally Dr. Roso de Luna's fourth lecture is given, on 'Man and the Earth'. News and notes and a supplement, containing the instalment of an occult novel, conclude the number.

Luz Astral (Spanish), Casablanca, Chili, numbers for March, 1910. The usual varied and well-chosen collection of paragraphs and short articles on Theosophy and allied topics.

Destellos (Spanish), Antofagasta, Chili, April, May, 1910. This is a new monthly of modest size, published by the Destellos Lodge. Señor Carlos M. Parrau is the Editor. The first two numbers contain small paragraphs on 'Towards the Ideal', 'The Meaning of Theosophy', 'The Objects of the T. S.', 'Free Thought', 'The Necessity for Reincarnation', 'Why we forget our Past Lives' and 'Tolerance'. The little paper is admirably put together and will doubtless prove very useful.

AUSTRALIAN

Theosophy in Australasia, Sydney, June, 1910. The general contents are 'The Outlook', 'Questions and Answers', 'What our Branches are Doing', 'The Magazines', 'Reviews' and 'At Home and Abroad'. In addition we find contributions on 'Do Plants Think?' by C. V.; 'Adyar from another Aspect,' by W. H. Kirby; 'White Lotus Day,' by E. Hill; 'Penny-in-the-slot karma (a reply),' by Edgar Williams; 'The Power of Personal Influence,' by Katie Cornell; 'The Changing World,' by O. Jay Farmer; 'The Critical Faculty,' by Mabel McConkey; 'The Gold of the Gods,' by F. F.; Mr. Leadbeater's article on 'Force-Centres and the Serpent-Fire' is reprinted.

Theosophy in New Zealand, Auckland, June, 1910. 'From Far and Near'; 'Questions and Answers'; 'The Round Table'; 'For the Children' (Chitra); 'Activities' and the 'Lecture Record' are the more general contents. Separate articles are 'The Centre of my Circle,' by C. W. Leadbeater; 'A Scripture of Yoga,' by Maitra; 'First Principles of Theosophy,' by C. Jinarājadāsa; 'The Sixth Root-Race and the Law of Analogy,' by W. Melville Newton; 'Studies in Astrology,' by Gamma; and 'How we change Environment,' by James Allen.

AFRICAN

The Seeker, Pietermaritzburg, June, 1910. The number opens with a few paragraphs from the Editor and then gives an instalment on 'Astrology'. Next comes a detailed report of the Second Annual Convention of the South African Theosophical Society. Four small articles on 'For Our Studies,' 'Three Simple Truths,' 'Solitude' and 'The Noble Eightfold Path' conclude the number.

Le Chercheur (French and English), Port Louis, Mauritius, April, 1910. This is a new three monthly journal, issued by the Mauritius Lodge as its official organ. It is well executed and ably edited, half in English, half in French. The French part contains short articles on 'To our Readers' and 'The Theosophical Society' besides some minor matter. The English part has similar contents. We bid this new paper a hearty welcome in our midst and wish it long life and a useful existence.

J. v. M.

VEGETARIAN VICTORY

Mr. Lābhushāṅkar Laxmīdās of Junagad sends us the following:

For six months during 1908, 10,000 children in London were provided with a vegetarian meal by Miss F. I. Nicholson, Secretary of the London Vegetarian Association, and at another kitchen provided by the London County Council a meat diet was provided for the same number of children; at the end of six months the children of both parties were examined by medical men, and it was proved that the vegetarian children were better in health, heavier in weight, firmer in muscle, and clearer of skin than the children fed on meat diet.

Many thousands of the poorest children of London are now fed on the vegetarian diet by the London Vegetarian Association under the superintendence of the London County Council, and at their request.

THEOSOPHY IN MANY LANDS

GREAT BRITAIN

By the time these lines are printed our Convention will be over and the workers scattered for the holidays; owing to the very early date at which this letter must leave to reach India in time for publication, I cannot this month speak of that important function in our Section, but I can, happily, say that the General Secretary's Report contains some very satisfactory features.

First and foremost four hundred new members have joined our National Society, a number which has not been exceeded since 1894, when four hundred and nineteen members joined. The net gain of membership is not so great, as over one hundred members were transferred to the new Scotch Section. Ten new Lodges have been formed and eleven new Centres; if one wanted to look for good omens one might remark on these thrice seven new centres of Theosophical Life. Our President bade us look for a move forward in 1910, and her words are already justified by the six months now almost completed. It is felt that the work of the travelling-lecturer, Miss Codd, has materially assisted in the formation of some of these new centres.

In London the Sunday evening meetings, carried on for nine months with hardly a break, have secured an exceedingly good average attendance; up till the end our lecture-room has been filled. Many new members have come in through them.

The Art Group has achieved since May good work. The circulation of *Orpheus*, the Art Journal edited by Clifford Bax, has been doubled. The People's Free Theatre Company, of which Mrs. Bishop is the moving spirit, has met with such an encouraging response in its work of presenting fine drama to working class audiences that it hopes to continue its activities.

In the Order of Service, the most active Leagues have been the Braille League—for printing Theosophical and mystical writings in Braille for the blind—and the Anti-Vivisection League. The Librarian of the Central Braille Library says: "There is a growing demand for philosophical and Theosophical books, and this is more marked than in an ordinary Library, as the blind are more inclined to be thoughtful and studious than are ordinary sighted people." The Anti-Vivisection League now holds fortnightly meetings which are well attended and arouse much interest. This is all to the good, for strong and

powerfully supported movements are exerting themselves to convince the public that Vivisection is of immense medical value and involves an infinitesimal amount of suffering, and it behoves all lovers of mercy and truth to unite in making a stand against the attempts to pervert the conscience of the public and to throw dust in its eyes. A temporary office has been taken in Bond Street by one of the Anti-Vivisection Societies and here, in one of the busiest thoroughfares in the Empire, a few doors away from the T. P. S., posters are exhibited and literature is given away to passers-by.

Another of the Order of Service Leagues, the Round Table, has carried on fortnightly meetings for young people, and completed its session by going for a day into the country, taking with it, as guests, some very poor children. The Round Table has doubled its membership in the past year.

The Section has returned Mrs. Sharpe unopposed to the office of General Secretary; she has won the love and the trust of our National Society, and has shown herself a Leader for shadow and for sunshine; we are privileged to have her in the most responsible post in the Section. Mr. Arnold Banks is also returned unopposed as Treasurer, a most fitting recognition of the devoted work he has given to the Society at its London Headquarters. Many readers will be glad to learn that the Rev. C. W. Scott-Moncrieff is among those returned for the Executive Committee.

H. W.

FRANCE

The lectures given at Chamont by Dr. Calmette and at Nîmes by M. Marcant, professors of the Faculty, and at the College at Clermont have had very marked success. An important centre has been formed at Chamont and meetings organised for work. At Nîmes, where a few nervous members begged the lecturer to expound the ideas without mentioning the name of Theosophy, the audiences by their questions exhibited considerable knowledge of and interest in these teachings, and it has been possible even to lecture from the Theosophical standpoint. Other centres have also shown signs of growth; in fact these ideas are spreading more and more, and those whom they attract no longer fear to admit their interest as in early days—a great step forward; on all sides similar ideas are 'in the air'. Meetings of groups of Spiritualists, Occultists, and Theosophists are forming; as for instance the Spiritualistic Alliance founded by Albert Jounet, the Spiritualistic Union founded by Albin Valabieue; the Higher Thought Group (known as New Thought in America) has also started a small centre in Paris. There is much talk of Brāhmanas or Pandits who have come to teach in our Capital the Wisdom of the East. All these organisations and federations and also these visitors indicate the time is ripe for the sowing in the fields of mental activity in France. The prophecies regarding the comet have been forgotten, but for many of the more sensitive the men-

tal atmosphere was felt as particularly depressing and trying for several days before its appearance. Probably the amount of apprehension excited reacted unfavorably in this way.

A.

ITALY

The Ninth Annual Convention of the Italian Theosophical Society was held, as already announced, on the 24th and 25th of March 1910, at Florence, in the charming rooms of the "Besant Lodge," where Mr. and Mrs. Cavallini did the honors as hosts. The Convention was well attended and the proceedings went smoothly and harmoniously.

A letter was read from Mrs. Cooper-Oakley, who leaves the Italian Section to take up work in the Hungarian Section, and in recognition of her many years of devoted work in Italy it was proposed and unanimously carried to elect her as an Honorary Member of this Section.

The General Secretary's report shows a slight increase in members as in Lodges, but the Section is not numerically strong, and there is room for much improvement in this direction. The address of the General Secretary was much appreciated for its wide-minded and high-toned character.

The election of the Executive Officers followed, the same as last year being re-elected: viz: Prof. O. Penzig, Genoa, General Secretary, P. Bocca, Genoa, Treasurer, Contessa Reghini, Signor Ferraris, W. H. Kirby, all of Genoa; Major O. Boggiani, Stresa, C. Pilla, Bologna (since substituted by Lieut. G. Calleri, Venice), R. G. Macbean, Palermo, Count A. de Magny, Turin.

Don Fabrizio Ruspoli's proposed League for the diffusion of Theosophical Literature, in connexion with the Order of Service, was discussed and duly approved. It is hoped that this League by encouraging and enforcing propaganda by the individual will tend to spread more widely Theosophical literature and ideas throughout Italy and Italian-speaking countries.

This terminated the business meeting; and next day papers were read and lectures delivered, among which may be mentioned Prof. O. Penzig's paper on 'Suggestion and Auto-Suggestion in Theosophy'; Mlle. Sonia Guerrier's 'Thoughts on the Sacrifice of Judas and of the Hebrew People'; W. H. Kirby's paper on 'Theosophy in Italy: Some Suggestions'; and Prof. E. Pavia's 'Analogy Between Artists and Mystics,' all of which received their tribute of applause. A short speech by the Chairman, Major Boggiani, brought a pleasant Convention to a conclusion, the members separating once more to their various towns after thanking their kind Florentine hosts.

Our sectional organ, the *Bollettino della Società Teosofica Italiana*, has in the past months been steadily increasing in size and in value, as well as in variety of contents. This is a good sign; and if the support of members continues in proportion to value received, we may well hope for a full-fledged Review

before many more months. There is surely no better bond of unity than a good monthly Sectional Review. Many members in other Sections than the Italian already subscribe; it would help if those who read Italian or have Italian friends in other countries interested in Theosophy were to avail themselves, at the cost of three shillings per annum, of this Italian Theosophical Periodical.

Two Theosophical books have recently appeared in Italian; *Teosofia*, an introduction to the knowledge of superphysical worlds and the destiny of man, by R. Steiner—translated by Prof. O. Penzig—published by Alberto Reber, Palermo, 1910 (Lire 3), and *Teosofia e Vita Umana*, by Annie Besant, translated by T. Ferraris—published at the "Ars Regia," Milano, 1910 (Lire 1, 50).

W. H. K.

AUSTRALIA

The Australian Delegates to our last Convention at Benares have been passing on their inspiration to their countrymen. Mr. Wishart gave two illustrated lectures in Perth, Adelaide, Melbourne, Sydney and Brisbane. The first of the lectures in each place was "The Theosophical Society and its Work in India," dealing not only with its usual work but with the Sons of India Movement as well. Mr. and Mrs. Hunt also have been busy, and they lectured four times in Melbourne with lantern views on India.

The Annual Convention of the T. S. in Australia was held this time in Brisbane. Here we have a Branch of about one hundred and twenty members; of course it is active in many ways as a T. S. Branch should be. Of late the lectures are not on Theosophical subjects, but we get people to go to them who never heard of Theosophy and it advertises our Society; another rather unusual feature is our Sunday morning members' meeting of a devotional character, various members conducting and those not the most prominent. The Report of the Convention appears in June *Theosophy in Australia*. One of the things we did was to appoint Miss Nevill to go as lecturer and organiser first on a tour to North Queensland; she is now at Cairns. When she comes back from the north, she is to go to Perth and then work back to Adelaide and through Victoria to Melbourne, and home via Sydney; in all a seven months tour. Miss Nevill is an accomplished lecturer and has a fine manner and presence. Mr. W. G. John, the General Secretary, was taken ill at Brisbane when attending the Convention, and went to New Zealand to recruit. He had a serious break-down, and has only returned to Sydney this week.

SOUTH AMERICA

R. W.

We have just had the help of the Theosophical lecturing tour, undertaken by M. Mario Roso de Luna.

Mr. Roso de Luna is a true orator, and, being endowed with genuine intuition, has been able to stir in his mind

both positive science and a goodly part of the Ancient Wisdom. Besides being a Doctor in Law and Doctor of Science, he is also an accomplished astronomer and knows something of medicine. Of great personal modesty and kindness, he has succeeded in winning the sympathies of all who approached him.

He gave at Buenos Aires two series of lectures (six in all), one at a State School, another at the Geographical Institute of Argentina, and the other four in a fine hall belonging to an Italian Philanthropic Society. All these lectures were listened to and applauded by the intellectual section of the public.

At the town of Rosario de Santa Fe (Argentina), the enthusiasm awakened by the orator was greater than at Buenos Aires, and his lectures were given at the National School of Commerce, a State Institution. Six hundred persons attended the first, one thousand the second. Leaving Rosario, M. Roso de Luna journeyed to the city of Mendoza (Argentina), where the enthusiasm was quite as great as at Rosario. He gave two lectures, one to the Spanish Club before five hundred persons, and the other at the Municipal Theatre before one thousand eight hundred. From Mendoza M. Roso de Luna went to Valparaiso (Chili), where he was eagerly awaited. In this city the number of public and private lectures, as well as the numerous consultations upon Theosophy, showed the interest which our philosophy has aroused in the Chilian public. M. Roso de Luna gave no lectures at the capital of Chili, since the greater part of its population had betaken itself to the country, this being the hot season.

The reception given to M. Roso de Luna by the Theosophists of Monte Video (Uruguay) was also very warm and friendly. He gave two lectures at Monte Video, one for Theosophists only and another open to the public. From the capital of Uruguay M. Roso de Luna went, at my suggestion, to the capital of Brazil, where he remained for six days, during which he gave four public lectures. The Brazilian public, with their natural inclination towards the occult, gave a very enthusiastic greeting to the lecturer. M. Ragmondo P. Seidl, Captain of Artillery in the Brazilian Army, to whom I had given M. Roso de Luna an introduction, accompanied by twenty Theosophical students, loaded him with kindnesses and presents. Brazil by its climate, its natural wealth, and the spirit of its people, is a country well prepared for the diffusion of Theosophy. The triumph obtained at Rio de Janeiro exceeded all that had been expected. The audiences were always composed of the highest representatives of science in Brazil.

On the 14th of March last, M. Roso de Luna left Rio de Janeiro en route for Madrid.

The results of this lecturing tour have been the founding of two Branches of the T. S. at Buenos Aires, an increase in

the subscribers to the Magazine *La Verdad*, and the starting of a Branch at Rio de Janeiro on the initiative of twenty students of Theosophy.

I ought to mention here the generosity of M. Alexandro Sorondo, the pioneer of the Theosophical movement in Argentina, who offered to pay the greater part of M. Roso de Luna's expenses at Buenos Aires.

Convinced of the importance which the continued sojourn of M. Roso de Luna would have for the progress of Theosophy in S. America, I am, with M. Sorondo, endeavoring to procure two chairs for the Spanish orator from the Argentine Government, in order that he may be able to spread throughout our continent the teachings of the Ancient Wisdom.

F. F.

SOUTH AFRICA

The Second Annual Convention of the T. S. in South Africa took place on the 21st and 22nd of May. In addition to local members, there were present Delegates from the Lodges at Germiston, Pretoria, Pietermaritzburg and Durban. The Convention was inaugurated by an At Home given by Mrs. Wilfrid Wybergh, the wife of the President of the Johannesburg Lodge, at the White House, Athol, on the afternoon of the 21st of May. Most of those attending the Convention put in an appearance, and a very enjoyable time was spent up to the hour when it became necessary for the guests to return to town. In the evening the delegates and members met at the Headquarters of the Johannesburg Lodge, United Buildings, Fox Street. Mr. C. E. Nelson, as General Secretary and Presiding Officer, having formally declared the Convention open, Mr. W. J. Wybergh, M. L. A., began the proceedings with a short speech, in the course of which, after extending a hearty welcome to the delegates and visiting members, he proceeded to sketch the history of the Theosophical movement in South Africa, describing how the South Africa Lodge had been founded in 1899 by Messrs. Ritch, Playford and Kitchin. An interruption was caused by the War, but immediately afterwards the Society was re-formed by Mr. Playford. A small room in Ginsberg's Buildings was secured, and it was not long ere several notable accessions to the ranks of membership were obtained. Mr. Wybergh referred to the fact that he was now the oldest existing member of the Johannesburg Lodge, and he wound up by a brief mention of what had been achieved in the past, and of the bright promise that the future seemed to hold within it.

The Report of the General Secretary for the year ending February 28th, 1910, was then read. It began with a cordial reference to the good work done by the late General Secretary, Mr. Henri Dijkman of Pretoria, up to the date of his resignation early in this year. Statistics relating to the various Lodges throughout the country followed.

During the year under review, South Africa had been favored by a visit from Mr. W. B. Fricke, the former Recording Secretary of the Theosophical Society, who is now engaged in active propaganda work throughout the world. This visit had put new life into the movement here, and Mr. Fricke's influence had been especially felt in Natal and Cape Colony, resulting in very satisfactory accessions to the ranks of membership.

The Report having been formally adopted, Mr. Wybergh proposed a vote of thanks to the General Secretary, following this up by a brief discourse on Theosophy in its relation to the Churches. He pointed out that Theosophy was not antagonistic to Christianity, and that the Society fully appreciated all that had been done by the latter during the past centuries in the amelioration of social conditions and the assisting of the spiritual evolution of humanity. He expressed an earnest desire for a *rapprochement* between the Theosophical Society and the Churches, and urged members to do all in their power towards this much-to-be-desired end. He pointed out that a better spirit was already beginning to exist between Theosophists and the various Christian bodies, and asserted his conviction that the sincere efforts which were being made in this direction would eventually win their proper reward.

Mr. Nelson was proposed as General Secretary by Mr. Wybergh, Mr. H. Robins seconding, and upon the motion being put to the vote he was unanimously elected.

In accepting the appointment, Mr. Nelson spoke in enthusiastic terms of all that Theosophy had been to him, and how vastly it had enlarged his views of those great questions which should, after all, be our chief concern in this life. By joining the Society he had debarred himself from taking part in the religious work which had always been a source of the greatest pleasure to him; but he had been prepared to face the inevitable, and soon realised that his energies were but being turned into a new channel. He had become more and more convinced that in the Theosophical movement his life's work lay, and he welcomed the opportunities his election promised to afford him of proving the zeal and earnestness with which the cause inspired him. He exhorted Theosophists not to be hide-bound, and warned them that they ought not to rely upon any other person's dictum or opinion, but that it was their duty to search for and follow that Inner Guide, which was the only reliable Teacher and Director of the Spirit of man. He urged his hearers, also, not to seek to confine themselves in their studies to purely Theosophical works so-called, but to preserve an open mind upon all subjects, and to keep abreast of the advance of knowledge in the various departments of learning and research. He pointed out the great work so far done by Theosophy, which was by no means to be measured merely by the actual achievements of the Society in itself, but by the subtle change that had been effected and was still going on in the general body of human

not identical. We may be united, in the true sense—bound together by mutual love and by a common desire to serve humanity by spreading truth—although one may prefer one organisation and one another. We must not, as followers of the Wisdom, repeat the error of Rome and insist on uniformity. So may the Masters' blessing rest—as assuredly it will—on all who worthily serve Them, and let us rejoice that those who cannot see with us in everything find their own part of the vineyard, and their own way of working.

* * *

A plan is on foot for establishing a Theosophical Headquarters in New York, for the use of the New York Lodges; a Committee of Lodge officers has been formed, and a substantial sum of money has already been promised. The meeting held to discuss the proposition was attended not only by the officers of the New York, Central, and Inter-State Lodges, but also by those of the neighboring Lodges of Brooklyn, Newark, and East Orange. The members hope soon to possess a Headquarters worthy of the Empire City, and now that the Theosophical Society is even stronger in America than in the days of Mr. Judge, there should be no serious difficulty in carrying the project to a successful conclusion.

* * *

The Annual Convention of the T. S. in England and Wales held at Harrogate, was a very successful one. The Society in England has passed through a long period of comparative stagnation, in which public interest was small and accessions few; from 1895 onwards the new members year by year numbered on an average about 250, falling as low as 193 in 1903-04, and only in four years during the fifteen rising above 300. In 1908-09 the accessions stood at 222; in 1909-10 they rose to 402. The figures are reckoned from Convention to Convention. Great Britain, with America, bore the brunt of the storm over my election; now those who endured through it and remained

faithful are reaping their reward, and the promised forward movement has begun.

* * *

The Rev. C. M. Black, of Christ Church, Edinburgh, offered his pulpit to the Rev. C. W. Scott-Moncrieff, F. T. S., who lately visited Edinburgh. This is a cheering sign of growing brotherliness. It will be strange if our good Brother finds Scotch Christianity more liberal than English; and it will be sad if the English Bishops—who have been bidden to be to the flock of Christ Shepherds, not wolves—commit an error similar to that which drove John Wesley out of the Anglican Church.

* * *

The Hon. Mrs. Charlton has succeeded in establishing in Calcutta a central office for the Imperial League for the Protection of Animals; it is at 20 Canal Street, Entally, and Capt. J. Clifford has accepted the Secretaryship. Mrs. Charlton is at Simla, where she gained the sympathy of the Ven. Archdeacon of Lahore, and he preached a sermon against Cruelty to Animals. A Town Hall meeting and a concert to raise funds are among the other activities of this indefatigable lady.

* * *

Theosophists everywhere will be glad to hear of the honor which has fallen to Sir William Crookes, F. R. S., that steadfast upholder of the spiritual view of the universe. His Majesty has presented him with the Order of Merit, which is bestowed only on a small number of the most distinguished men in the Empire. The *Statesman* remarks that the action shows "some boldness," as "Sir William Crookes is not altogether a *persona grata* with his great contemporaries in the field of Science". That is true, for a scientist who dared to investigate spiritualistic phenomena and to join the Theosophical Society was looked on askance by the priesthood of orthodox science. But H. M. King George has never been accused of timidity, and it is well-known that, in religion, his face is turned to the future more than to the past. As

thought; and he wound up by a fearless prediction that Theosophy was destined to bring about by quiet and almost imperceptible means that glorious spiritual revolution for which all the world—or, at least, its better part—was eagerly waiting.

The several offices in connexion with the Section were filled by election; a resolution was passed ordering the Headquarters of the T. S. in South Africa to be removed from Pretoria to Johannesburg; and various other business was attended to.

At a subsequent meeting on Sunday morning the business to be settled by the Convention was finally concluded. In the evening a social gathering took place in the Lodge Room, when there was a large attendance, and the proceedings were marked by much gaiety and pleasant social intercourse. This brought to the close a Convention which was an unqualified success and a bright augury for the future, and which was undisturbed by a single jarring note or unpleasant moment.

W. G. M.

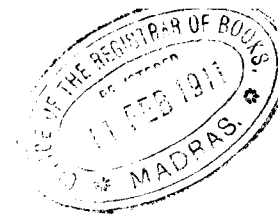
WOMEN IN MASONRY

This interesting narration, which we found in the History of Signboards (1866), proves that there were Lodges of Freemasons in England that admitted women as long ago as 1759.

In the *Public Advertiser*, March 7th, 1759, there is the following amusing paragraph:

"FOR FEMALE SATISFACTION"

"Whereas the mystery of Freemasonry has been kept a profound secret for several Ages, till at length some men assembled themselves at the Dover Castle in the parish of Lambeth, under pretence of knowing the secret, and likewise in opposition to some gentlemen that are real Freemasons, and hold a Lodge at the same house; therefore, to prove that they are no more than pretenders, and as the ladies have sometimes been desirous of gaining knowledge of the noble art (sic), several regular-made Masons (both ancient and modern), members of constituted Lodges in this Metropolis, have thought proper to unite into a select Body at Beau Silvester's, the sign of the Angel, Bull Stairs, Southwark, and style themselves Unions, think it highly expedient, and in justice to the fair sex, to initiate them therein, provided they are women of undeniable character; for though no Lodge as yet (except the Free Union Masons) have thought proper to admit women into the Fraternity, we, well knowing that they have as much no Lodge as yet (except the Free Union Masons) have thought proper to do so, not doubting but they will prove an honor to the Craft; and as we have had the honor to inculcate several worthy Sisters therein, those that are desirous, and think themselves capable of having the secret conferred on them, by proper Application, will be admitted, and the charges will not exceed the Expenses of our Lodge."—*The Co-Mason*, July 1910.



Vol. XXXI

No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

I am glad to see in *Ultra*, the magazine of the Rome Lodge, that the 'Independent Theosophical Federation' is now formed and at work. It is very fortunate to have as its first Secretary Bābū Upendranāth Basu Sāhab, whose long experience will serve the young organisation well, and whose noble character will be to it a tower of strength. His many friends will also rejoice in this proof of his recovered health. Miss Edger, M. A., is associated with him as Joint Secretary. The Objects are the same as those of the T. S., and its Rules are very similar, save that it gives power to its Council—as is reasonable in a specialised Society—to exclude by a two-thirds' majority of votes any member whose continued presence in the Federation is thought undesirable; such a member has the right of appeal to the whole Federation. It is very good that there should be many Societies, based on similar principles but differing in administration and in unessential details, that carry abroad into the world the precious truths of the Wisdom. Some brethren, I know, think that as "union is strength," the formation of different Societies is undesirable. Personally, I do not think so. Union is certainly to be wished for, but union and uniformity are

Head of the Church in England, while he reverently guards the ancient he will ever keep her windows open to the Light.

* * *

Free-thinkers of the time of Charles Bradlaugh will remember Marie Leroy, who suddenly disappeared in 1884, and was heard of no more. It now appears, from an inquest on the body of one Harry Lloyd, that since her disappearance she had been living, dressed as a man, as the husband of a woman-friend, who had been betrayed and became a mother. Marie Leroy—who was masculine-looking—assumed the rôle of husband in order to save the reputation of her friend, and was a true father to the child, supporting and protecting it after the mother's death. Her own sudden death necessitated an inquest, and her well-kept secret was revealed. A strange and beautiful story of the love of one woman for another, reflecting credit also on the school of thought to which she belonged.

* * *

The *Advocate of India* tells a story that reminds us of a gruesome incident in the story of Alcyone, an incident that one might well have hoped belonged only to the past. A worshipper of Kālī, in the Mymensingh district, dreamed that the Goddess appeared to him in the night, and commanded him to sacrifice to her his grandchild, a babe of two years of age. The mother of the child had a similar dream at the same time. The two—like Abraham—prepared to obey the command, but happily their preparations were interrupted, not by a voice from heaven but by the local police. It seems scarcely credible that, in a civilised country, such a crime should be possible. Yet I remember reading a story of a lingering death under frightful torture inflicted on an unfortunate Irish girl, believed to be possessed by the devil, and here also the idea ruled that God would be pleased with the human sacrifice. Religions should make it very clear to their uneducated followers that blood-sacrifices

are criminal, however much they may be sanctioned by Biblical or Shāstric texts. It may be freely admitted that there are blood-thirsty entities on the astral plane who delight in the slaying of helpless victims, the carnivorous lions and tigers of the nether world; but their cruel cravings should no more be satisfied than those of their congeners in the jungle.

* * *

A very promising little paper—reviving the old name of *The Path*, and edited by one of Mr. Judge's faithful friends, Mr. D. N. Dunlop, and Mr. C. Lazenby—has just been added to Theosophical monthlies. The Editors are both members of the Theosophical Society, and are valuable for the independence of their views, and a certain breezy originality. We heartily wish the new venture success. They are likely to have the help from the other side of their old leader, who rejoices when any of his loyal friends work hand-in-hand with the old Society which he did so much to build, and for which he is again working now from the inner world, as I said when I was last in America. No better service can be done to him than to serve the cause he loved in the Theosophical Society, as so many of his old friends are now doing.

* * *

The Sanātana Dharma Vidyāshālā of Alleppey, the admirable School of which I have spoken more than once, has issued its fifth *Annual Report*, and is going on most satisfactorily in every respect. Dr. Naidū continues to be its heart and soul. The highest praises are bestowed upon it by the Inspectors.

* * *

It is very interesting to me to see that the note struck in my London lectures last year is re-echoing in England. I then urged that Society must be redeemed by the voluntary self-sacrifice of the prosperous and the educated:

Not by the up-rising of the miserable, but by the self-sacrifice of the comfortable will the future Society be realised on earth.... Along those lines our Social Redemption will come, along the lines of those who are willing to give and willing to sacrifice.... Joy lives in giving and not in taking... The greatest freedom expresses itself in the greatest service.

And so on, in various passages. Now, in the *Hibbert Journal* for July, appears 'An Open Letter to English Gentlemen,' appealing to them to redeem England from the condition into which she is falling:

The true course of English patriotism should, in the near future, take a line contrary to the material interests of the more fortunate of the patriots.... No man can at this crisis serve his country in the truest sense except in a spirit of service, or of readiness to sacrifice self. Not what to get or what to escape, but what to give—that is the spirit that shall recreate England.

How good it is to see such an ideal uplifted! And surely out of the younger generation of England's nobles shall spring forward those who shall realise it. These shall form the Order of the Knights of the Empire, vowed to renunciation, who shall

ride abroad, redressing human wrongs.....
To serve as model for the mighty world,
And be the fair beginning of a time.

* * *

Dr. Schröder, Director of the Adyar Library, is putting in hand 'The Adyar Library Oriental Series,' to consist of the rare MSS. possessed by the Library and hitherto unpublished. The Samskr̥t texts will first be issued, and later the scope of the Series may be widened. Yearly volumes of from 200 to 300 pages will appear; some special features will be introduced, such as the use of italics for quotations, and a summary, in English, of the contents of each chapter at the beginning of the book. The Series will give prominence to certain unduly neglected branches, such as the vast literature of the Pāñcharātras, who are the successors of the ancient Bhāgavatās. The first two books, now under preparation, are the *Vāḍanakaṣṭhāramālikā*, an important and very rare

Mīmāṃsā work, and the *Ahīrboḍhnyasamhitā* of the Pāñcharātram, which, among many other subjects, deals extensively with the Sāṅkhya philosophy, the Nādis, and other topics of the Yoga-Sūtras, etc. It will fill two volumes of about 250 pages each. This Series will commence the third great duty of our Library, says Dr. Schröder; these are: (1) the publication of a descriptive catalogue—now issuing; (2) the issue of rare texts possessed by it; (3) research work—the critical edition of the Upaniṣhats, now going to press.

* * *

The *Christian Commonwealth* has an interesting note on the ending of the ministry of the Rev. S. A. Tipple of Upper Norwood. He is eighty-three years of age, and has served for sixty years. Ruskin declared him to be the greatest master of English style in the pulpit, and Ruskin's judgment on such a matter is final. Mr. Tipple's appeal has been "to an intellectual aristocracy," and his views of the broadest and most spiritual. I print elsewhere the noble prayer which he offered at the close of his ministry, as the best evidence of the beauty and truth of his ideas. Such a man is indeed a loss when he lays down his life-work, but at eighty-three he may well feel his task is over; may some who have caught inspiration from him take it up and carry it on in his spirit; a life which, to quote from his own parting words, has "essayed greatly" and "aspired nobly," cannot be wasted, even though lived in the obscurity of a little Baptist chapel in Upper Norwood.

* * *

It is very pleasant to hear that the Melbourne Companions of the Round Table have sent no less than seventeen poor lads into the country, each for a month's holiday and rest after serious illness, the greater part of the money being raised by small acts of self-denial by the Companions themselves. That is the right way to train for becoming Knights, who "follow the King".

* * *

Our next issue begins a new volume, Vol. XXXII. and we shall give in it the Introduction and first chapter of the *Universal Text-Book of Religion and Morals*. The book will be in three Parts, issued and paged separately. Part I. will consist of the Introduction and seven chapters, covering the fundamental truths of all religions. Part II. will consist of expositions of each great faith, written by their adherents. Part III. will comprise Morals, the fundamentals of which are universal. Each chapter will be followed by extracts from the Scriptures of each faith, supporting the teaching expounded in the chapter.

* *

The Friends of India, our Association in England for the welcoming of Indian Students, has just opened a Home for Indian Students at 39 Fellows Road, Hampstead, London, N. W. The place is healthy and some three hundred feet above sea-level, and within half-an-hour of the City. The earnest and indefatigable Hon. Secretary, Mrs. Herbert Whyte, has devoted herself to carrying out this project, and Mr. Arnold has been very helpful in advice and suggestion. Indian students who wish to take rooms would do wisely to secure them before leaving India.

* *

An interesting extract from the *British Medical Journal* is forwarded by a medical correspondent, summarising a paper read before the Royal Society by Professor Dendy, on the 'pineal complex'. He has re-investigated it as it exists in the reptile *Sphenodon*, and his conclusions are that "the pineal sac and the pineal eye are respectively the right and left members of a primitive pair of sense-organs, serially homologous with the lateral eyes". *The Secret Doctrine*, it is well known, regards the 'pineal gland' as a vestigial organ, the remains of an eye, the central eye of the Cyclops. It seems that after Mme. Blavatsky has been ridiculed for regarding a 'gland' as once an eye, modern science is going to give us two.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 1378.)

AS a parallel I will now relate a case of sorcery practised by some Mala-Kurumbas on a little Nilgiri boy whom I know personally. Then I shall ask my readers to compare notes.

Between Kotagiri and Ooty there lived a fairly well-to-do Eurasian family. It consisted of an old mother, two grown-up sons and a little orphan nephew, whom the old woman reared in memory of her dead sister. Mrs. Simpson was a good and pious person. Her sons were Government clerks and the little eleven years old boy went every morning to a mission school; in the afternoon he was at home and could do as he pleased. Like all children in these healthy and picturesque mountains he was at liberty to wander about in the groves and avenues of the 'town'. As such, I must inform my readers, Ooty exists only on the maps. For European ideas it is a large village. Except in the Indian quarters there are no streets in our sense. True, we do meet with fine buildings like the Town-hall, the cathedral, the club, and also with big shops, only open during the summer, but there is not what we should call a street. The residences lie far apart from

¹ Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. Ed.

one another like oases in a green desert. The country is covered with hills and hillocks either grown over with thick jungle or crowned by some solitary and gigantic tree. The houses are built at the foot of hills or rocks to protect them from rain and wind. They are surrounded by gardens and plantations separated from the road by fences. From the back of the houses a foot-path generally leads into the jungle or the neighboring hills, but only rarely a white man's foot wanders that way.

At dusk it is dangerous to walk about unarmed, and to venture into the bushes. Those who cannot afford a carriage avoid leaving the central parts of Ooty at night, lest they should come across a leopard or a tiger, or meet some wild cat, of which there are many.

The house of Mrs. Simpson was close to such a thicket, far away from the main avenues of Ooty. The little boy was forbidden to go into the woods. He was passionately fond of birds and had managed to turn an old out-house, with large windows prettily decorated by flower-pots, into an aviary. In this building he kept all kinds of birds from the parrot down to the tiny 'Jui-Mu,' the colibris of the Blue Mountains. Only the Nilgiri swallow was missing in his collection. This little yellow singer is very shy and alert, and as he flies high it is almost impossible to catch him with nets. Driven by his ruling passion it once happened that the boy went deep into the jungle, following a swallow which flew from tree to tree, and which he vainly tried to catch. • He pursued it until sunset.

Even in the plains of India there is hardly any twilight, the night succeeding the day abruptly; much more is this the case in Ooty, surrounded as the place is by high mountains on all sides. Finding himself suddenly in the darkness, the boy hastened homewards through the jungle. On the way he trod on a thorn and was obliged to stop at the first clearing and take off his shoe. While he was looking for the thorn which had made his foot

bleed, a wild cat jumped from the tree under which he sat and almost fell on his head. Spitting and with fur on end, her kitten in her mouth, the cat made for the boy who screamed with fear. He did not notice that the cat was as frightened as himself. Suddenly two arrows whirled through the air; the cat let her kitten drop and rolled into a ditch. Two dirty and half-naked Kurumbas jumped forward from their ambuscade, and took hold of the dead animal, while at the same time mocking the boy on account of his terror. The Mala-Kurumbas are no unusual sight at Ooty. One always meets them on market days. Contrary to the Teina, *i.e.*, Honey-Kurumbas, who never come to any borough, the Mala, *i.e.*, the Thorn-Kurumbas seem rather to seek the intercourse with white people to whom they render slight menial services for a few annas and pies. The little Eurasian boy was not frightened therefore when he saw the two Kurumbas; he rather felt gratitude because they had saved him from the claws of the wild cat.

Like all Eurasians born in these mountains he was able to speak their dialect, and as he was afraid of proceeding on his way alone he asked them to accompany him home, promising them some brandy and a little money for their trouble. Thereupon the three marched on together. On the way the boy told them of his vain endeavor to catch a swallow, and they suggested that they should get him one for a slight remuneration.

The Kurumbas are known as skilful hunters; they are as much masters of the art of catching small birds and game as of that of killing tigers and elephants: none can rival them as trappers in these mountains. The party decided to meet on the following day and to go bird-catching together. When arrived home the boy told his aunt of the service the dwarfs had rendered him. She consequently gave them a few coins and some brandy and bade them be gone again. Like all Eurasians she despised colored people. Priding herself rather on being a strong-minded woman, she rejected as nonsense all stories

about the magic power of the dwarfs and felt nothing but repulsion for the little monsters. She strictly prohibited her nephew from having any more dealings with them. He therefore breathed no word about his intention to go bird-catching with them the next day, decided as he was not to lose this opportunity of acquiring a yellow swallow for his collection.

The expedition took place and the child returned home at night with the coveted bird. Overpowered by his passion, the little boy lost all feeling of repulsion for the dwarfs; nor did he notice that his hands came often into contact with theirs and that they repeatedly touched him. Under the pretext of admiring his check jacket, they passed their fingers several times down his back. The little boy was quite unsuspecting. Indians had always been depicted to him in contemptuous terms as 'niggers' and idolators, and he had seen very little of them. He did not know how these dangerous dwarfs were dreaded by those whose blood partly ran in his veins also.

May I be permitted, at this juncture, to say a few words about the manner in which the Kurumbas catch birds. For a casual observer the proceeding looks simple enough, but he who watches the process more closely will notice a strange phenomenon at the back of it. The dwarf takes a small piece of wood and rubs it in his hands as if to polish it, after which he fastens the stick about two feet from the ground on any shrub close by. This done the Kurumba retires a few paces and lies down flat on the earth, fixing his eyes on the bird already previously selected. Thus he remains motionless, patiently waiting. Betlor,¹ who was often an eye-witness of this kind of hunt, describes it as follows:

The eyes of the Kurumba now take a strange expression, such as I have seen in snakes when they bewitch their prey

¹ Betlor, a Canadian by birth, is well-known in Madras as a famous sportsman. He travelled with Davidson by order of the Ornithological Society. See *Stray Feathers* and the work on *The Birds of India*, published by that Society.

by looking at it; I have also seen it in the black toad of Mysore. This motionless and glazed eye shines as by an inner cold light of its own, which both attracts and repels at the same time. For a few rupees the Kurumbas allowed me to go bird-catching with them. The bird hops gaily from twig to twig. Suddenly it stops and seems to listen. It bends its little head on one side and remains motionless for a second or two. Then it shakes its plumage and tries to fly away, but generally it cannot do so. It is drawn irresistibly within the magic circle. Closer and closer the victim comes to the stick. Its plumage is ruffled, it pipes plaintively, but all the while it hops nearer and nearer by nervous little bounds. Now it is close to the stick; with one final hop it jumps on it—and is doomed. It has lost all power of movement. The Kurumba makes a dash for the bewitched little creature, and if you give him an additional rupee he swallows it alive with bones and plumage.

In this manner the two Kurumbas caught a pair of yellow swallows for little Simpson. But they caught the child as well. One of the Kurumbas bewitched him as they had bewitched the birds. He took possession of his will and directed his thoughts and acts, as fully as the French doctor directed those of the policeman. The only difference between the two amounted to this, that the doctor made use of visible passes and proceeded by the scientific method of mesmerism, while the Kurumba only looked at the child and touched him in a casual way. From that day a visible change took place in the boy; he became apathetic and lazy, no longer caring to play or run about as he used to do. Although to all appearances he remained in good health and he did not lose his appetite, he seemed to be several years older; also the family as well as the servants noticed that he often wandered about as if in a dream. Presently Mrs. Simpson began to miss some of her valuables, as silver spoons, a snuff-box, a crucifix and finally a gold necklace. The whole household got alarmed. Despite all precautions against further burglary and all endeavors to catch the thief, things went on disappearing out of a well-locked safe, the key of which the old lady kept in her pocket. The police were called in, but failed to detect any trace of the thief. They suspected the servants, but could not convict any of the crime. Again, all of them had been

for many years in the house, and Mrs. Simpson vouched for their honesty. One evening a precious ring was sent her from Madras. She locked it carefully in the safe, put the key underneath her pillow, and decided to remain awake during the night. To make quite sure that she would not fall asleep, she denied herself the glass of beer which she was wont to take every evening ere retiring, for she had noticed that for some time it had made her dull and sleepy. The boy slept in a room next to hers. About two o'clock the door opened, and by the light of her night-lamp Mrs. Simpson saw her nephew coming in. She was on the verge of asking him what he wanted, but on second thoughts she remained quiet and held her breath. The child moved as in a dream. His eyes were wide open and his face had a hard, almost animal-like, expression. This Mrs. Simpson deposed to later, in open court. He made straight for her bed, and pulled the key so deftly from beneath her pillow that she hardly felt it. He now opened the safe, rummaged about it and after a little while locked it again, replacing the key under her pillow. This done he went back into his room. Mrs. Simpson possessed sufficient presence of mind to remain quiet and motionless. To think that her beloved nephew, a mere child, was the thief! But what was he doing with the stolen things? She decided to keep quiet and wait patiently in order to solve the matter.

She now quickly dressed without much noise, and peeped into her nephew's room. He was not there but the door leading to the verandah was ajar. She followed him and saw his shadow near the aviary. The moon was shining brightly. She distinctly saw him stoop down under a window and bury something in the ground. Mrs. Simpson decided to wait until the morning. "The boy is moonstruck," she thought; "probably we shall find all the missing things in that place. It would be useless to awake him now and frighten the poor lad."

She consequently returned to her room after having assured herself that the boy had returned to his. She

watched him for a moment. Evidently he was fast asleep although his eyes were as wide open as when he stood before her bed to take the key from beneath her pillow. These staring eyes frightened her, and she resolved once more to solve the mystery.

Early the next morning she called her sons and told them what had happened in the night. They went together to the aviary, and had no difficulty in finding a freshly dug place under one of its windows, but the missing things were not in it. Obviously the child had accomplices. Mrs. Simpson was no fool. She realised that it would be no use to question the boy, that it would rather complicate matters and render her task more difficult. She therefore greeted her nephew in her usual kind way when he came home from school, but she watched him carefully. After lunch when she rose to wash her hands, she purposely took her ring off and put it on the table. The boy's eyes lighted up. She turned aside watching him more closely than ever. The boy grasped the ring and slid it into his pocket. He then went to the door as if leisurely leaving the house. She had caught him in the very act of stealing.

"Tommy, where is my ring?" She asked him. "Why did you take it?"

"Which ring?" the boy quietly answered. "I did not see any ring."

"You naughty child! You good-for-nothing boy! You have taken it." With these words Mrs. Simpson drew her ring out of her nephew's pocket and held it under his eyes.

It made absolutely no impression on him. He only replied angrily: "Is this a ring? It's a handful of golden grains which I took for my birds."

"And all the jewelry which you have stolen during the last two months, do you also consider it as grains? Where did you put my things, you wretched thief? Tell me at once, or I shall send for the police," the old lady exclaimed in a rage.

"I did not steal your jewelry. I never took anything without your special permission, except grains and bread for my birds. One cannot get such golden grains at the market, otherwise I should not have asked you for them."

Mrs. Simpson was dumb-founded. She realised that she stood face to face with some terrible mystery and that the boy was in a state of chronic somnambulism and spoke the truth, or at least what he believed to be the truth.

It was a mistake to accuse him openly of the theft. The mystery was by no means cleared up because she had found him out. There must be somewhere people for whom the child was thieving, and she wanted to detect these people. Mrs. Simpson consequently acted like a person who recognises that she has been wrong. Her heart was bleeding, but nevertheless she continued the enquiry.

"Say, Tommy," she resumed in a friendly voice, "can you not remember when I gave you permission to take the golden grains out of my safe?"

"It was on the day on which I brought home my yellow swallows," the boy answered listlessly. "You then told me that I might take the key from under your pillow, and fetch the golden grains for my birds out of your cupboard whenever I wanted any. You said the golden grains were healthier for the birds than the silver ones. Well, I have taken them. Unfortunately there are not many more left," he added plaintively, "and without such grains all my little birds must starve."

"Who told you so?"

"He who caught the birds for me and who helps me to feed them."

"Who is he?"

"I don't know," the boy answered with an effort, rubbing his forehead. "I don't know. He is *he*. You have often seen him. He was here only three days ago, when we were at supper. Uncle had put some silver grains on his plate for me to take for my birds. *He* told me

to take them, and uncle nodded assent, and so I took them."

Mrs. Simpson remembered that on the day mentioned ten rupees, which her son had put on the table to pay a bill, had disappeared in a mysterious way. It had been the most puzzling theft of all.

"To whom did you give these silver grains? One does not generally feed birds at night."

"I gave them to him. He stood behind the door. He came before we had finished supper. We took supper at noon on that day."

"How so at noon? Do you call noon eight o'clock in the evening?"

"I don't know, but it was noon. It never became night on that day. For a long time there has been no night at all."

"My God!" Mrs. Simpson exclaimed, "the boy has lost his reason."

Then suddenly an idea crossed her mind.

"Well then," she said, giving him her brooch, "take also these grains and feed your birds with them. I will look on."

The boy eagerly took the brooch and hurried with it to the aviary. There, as his aunt related, a scene took place, which convinced her fully of her little nephew's derangement. He went from cage to cage strewing the alleged grains to the birds. Many cages were empty. The poor birds had probably been often fed on such grains. The boy evidently did not notice when there were no birds in the cages; before each of them, the empty ones as well as the others, he rubbed the brooch between his fingers as if he were strewing bread-crumbs, and talked and whistled equally to existing and non-existing birds. He seemed perfectly happy all the while.

"Now, auntie, I shall give the rest of the grains into *his* keeping. Formerly he told me to bury it under

the window, but this morning he ordered me to bring it to him. But you must not accompany me, else he will not come."

"Very well, little man, go alone," replied Mrs. Simpson.

But she kept him back under some pretext or other for half an hour, and sent for the police sergeant, whom she requested to follow the boy unnoticed wherever he might go. "If he should give the brooch to anyone," she instructed him, "have that person arrested: he is a thief."

Her order was executed. The sergeant bade another policeman accompany him and both shadowed the boy throughout the day. Towards evening he went into the jungle with the two men behind him. Suddenly an ugly dwarf sprang from under a shrub and beckoned to the boy. The latter obeyed automatically and gave him something. On seeing this the policemen dashed forward and arrested the Kurumba; he was holding the brooch in his hand.

But the dwarf escaped with a short imprisonment. Nothing could be proved against him. The boy, he said, had handed him the brooch of his own accord, he did not know why. The statements which the child himself made before the court could not be considered seriously. He drivelled something about golden grains, and did not even recognise the Kurumba. The doctor declared him to be an incurable idiot. Mrs. Simpson's evidence was no good either, as she only knew what her nephew had told her. The only deposition which might have had some value was that of the police-sergeant who had arrested the Kurumba, for he had known the man as a receiver of stolen goods for many years. But he could not be called as a witness, as he fell ill on the same evening on which he had arrested the dwarf, and died a week later before the trial of the case. Probably his death was caused by "an

accidental rupture of the spleen". The second constable, who had helped to arrest the Kurumba, stated under oath that he knew nothing of the case and could not therefore report anything. He had been told to arrest the man and so he had done it. He was unable to give any further evidence.

And thus the story ended.

I have myself seen the unfortunate boy who, by the way, is now twenty years old. When he was pointed out to me, I saw a fat Eurasian with long and curly hair, sitting on a bench and busily engaged in carving small rods for a bird's cage. He is still passionately fond of birds. No one would guess that there is anything the matter with him. He gives the impression of a sane person, except for his habit of calling all things made of gold and silver 'grains'. But even this mania is gradually fading out, since he spent several years under special treatment in Bombay. One thing only is not fading out in him—his craving to mix with the Kurumbas. He is allowed to walk about freely, but is closely watched by his relatives.

He is, it seems to me, a living proof of the fact that the hallucinations brought about by the Kurumbas and the hypnotic delusions brought about by French doctors are the result of one and the same force, never mind the name by which we may call it.

At the close of this chapter I want to remind my readers of the definition which Voltaire gives in his *Dictionnaire Philosophique* of the demonstrative force of an argument.

Any evidence in favor of some argument must be considered as sufficient:

1. If it is given by a large number of eye-witnesses who unanimously declare that they have distinctly seen the occurrence.

2. If these eye-witnesses are bodily fit to observe, and mentally sane.

3. If they have proved themselves as observant and impartial in the case under consideration.

4. If their statements agree with one another.

5. If they are willing to swear to the truth of their evidence.

All these conditions are fulfilled with regard to the magical art and sorcery of the Mala-Kurumbas.

It now remains to see if our statements, confirmed as they are by so many impartial eye-witnesses, will be accepted by the sceptics, or if, despite the philosophical definition of Voltaire, the general public prefers to remain "more orthodox than the Pope".

(To be continued)

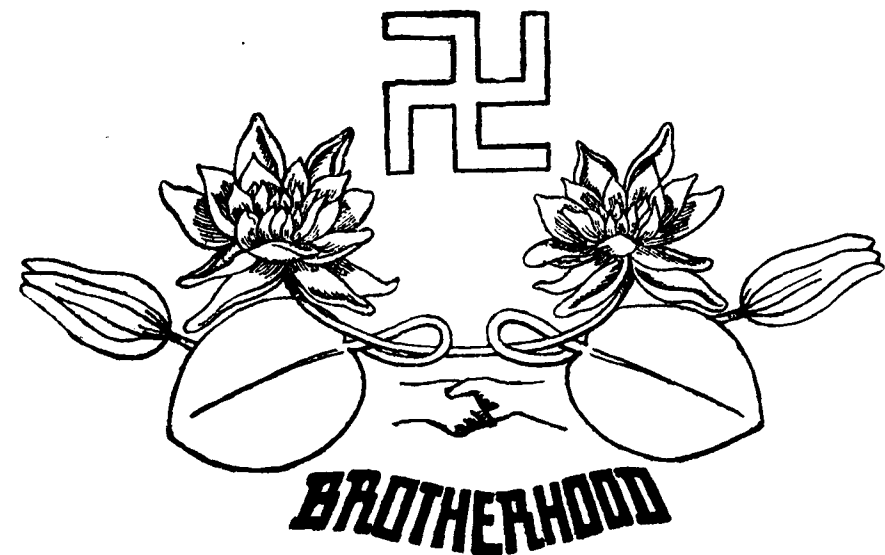
GEMS FROM TIRUMANTRAM

When good deeds balance bad ones, a power arises in the devotee, and assuming the form of a Guru, removes the bonds of the *gunas*, and imparts Divine Wisdom; thereby the devotee denies himself, ceases to do ought for himself, and of himself; the three fetters fall off and he becomes the blissful Lord.

Renounce desires even though they be in the line of devotion to the Lord; as your desires expand, your sorrows also grow; as you renounce desires, happiness comes to you.

All the days have gone by, even old age is gone, all thoughts and imaginings have disappeared, the day of death is fast nearing, the body has been reduced to a skeleton by diseases, and is dying; nevertheless men of the world do not think of doing good.

The tortoise in the well meeting a tortoise of the wide and wavy ocean asked: "Is the ocean as big as the well?" Similar is the talk of the sinful people of the world about the Lord of the Devas who is beyond perception.



LIBERATION, OR SALVATION

IN the early days of Christianity, ere the mass of the unlearned had crushed out the Gnostic minority; ere the loss of the teaching of Reincarnation had attached the everlasting fate of man to his conduct during a few brief years on earth; in those early days the word SALVATION had a grandiose meaning. It meant that the man who was saved possessed the knowledge of God which is Eternal Life; it meant that he had overcome death and achieved immortality; it meant that he had become a pillar in the Temple of God, to go out into reincarnation no more.

Thus the Salvation of the Christian was the same as the Liberation of the Hindū and the Buddhist. Both implied that human evolution was accomplished, and the threshold of conscious Divinity crossed; the man had realised the Self, had consciously become one with the Supreme. The period of illusion was over. Clear vision was attained.

Now-a-days alike for Hindūism and for Christianity these splendid words have been largely emptied of their rich

content. The Christian regards Salvation as escape from hell and entrance into heaven. The Hindū regards Liberation as freedom from earth's sufferings, as a change of environment rather than as the realisation of Self.

A Master once said, using the Samskr̥t word for Liberation: "Mokṣha is not a change of conditions, but a change of condition." The truth is there in a nutshell. Liberation is an inner change, not an outer circumstance.

It is not the striking off of outer fetters, but the Illumination which reveals our essential freedom. A prisoner in a dungeon is liberated if he realises the Self; an autocrat is in bondage if the Not-Self holds the Self in blindness. Hence Shri Kṛṣṇa in the *Bhagavad-Gītā* says of the man who is wholly devoted to Him, that such a man "liveth in me, *whatever his mode of living*". He may be King or peasant, rich or poor, priest or merchant, ascetic or man of the world; all these are transitory conditions, of the earth, earthly. If he lives in the Self, he is free; if he knows not the Self, he is bound. The free man is established in the Eternal; the bondsman drifts amid the passing wreckage of Time.

Liberation is the state of the Spirit when he realises his own nature, his own eternity; when he knows himself as the Reality, and not as one of the passing phenomena of the world in which he happens to be manifesting. For long he has been identifying himself with the fleeting shows of earth; he has seen his own reflexion in the waters of matter, and, enchanted with it, has cried out: "It is I."¹ He has tasted of pleasure, and has bound himself to the objects that yielded it. He has drunk of joy, and has clung to the cup that carried it. Ambition has ruled him, passion has swayed him, wealth has chained him, beauty has fascinated him. In myriad shapes he has thought to clasp himself, and has ever found them but shadows, elusive and unsubstantial. He has wandered in darkness, and has groped in vain for a resting-place. At last the Light has arisen, and as the shadows vanish he finds himself, is free.

¹ *Voice of the Silence*, p. 4. (1st Ed.)

Liberation, then, does not imply existence in any particular world, however refined; it is not living under any conditions of time, however prolonged; it is not looking outwards in any state of consciousness, however blissful. It is the drawing away from all forms of matter, from all states of changing consciousness, and then the realisation of the Self. "The kingdom of God is within you," said the Christ.

The first step to the finding of the Self is, as the Upaniṣhaṭ declares, the "ceasing from evil ways". Until evil is deliberately put away by a full effort of the will and a resolute unwavering determination, the very beginning of the finding of the Self may not be. The feet which tread the miry ways of sin may not place themselves upon the Path of Holiness. "There is but one road to the Path. . . Beware lest thou shouldst set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet."¹ Many a blunder may the Seeker yet make; many a time may he falter, slip, and fall. But his will must be resolutely set to Purity. As the compass-needle points to the north, and shaken from its position ever returns thereto, so must the will of the Seeker be ever set to good. Even the evil-doer is considered righteous if he has "rightly resolved," for what the man resolutely wills that he inevitably becomes. The "evil ways" concern not only the body of flesh, but those also of desires and of thoughts. The thoughts must be turned away from evil, and never allowed to dwell for one moment consciously on the unclean; so many minds are like flies that prefer to settle on garbage rather than on roses. The source of evil ways will be stopped when the mind dwells ever on the pure. So also will evil desires cease, when no longer generated, stimulated, and sustained by evil thoughts. The purified mind-body means the purified desire-body and the purified action-body. Thus strenuously cleansing himself, shall the Seeker cease from evil ways.

This step taken, he must become active in well-doing; no negative goodness suffices for him who would be a

¹ (*Ibid.* p. 15.)

Knower of the Self. As ill-doing accents and strengthens the sense of separateness, so does well-doing accent and strengthen the sense of unity. All ill-doing has its root in hatred, and Hate divides; all well-doing has its root in loving, and Love unites. Only as the Seeker engages in the service of others, seeks their good, considers their interests, yokes his strength to theirs, will there begin to dawn in him that Right Discrimination (*Viveka*) which is the first qualification for those who enter the road which leads to the Path. He seeks in all around him to distinguish the Real from the unreal, the Permanent from the transitory. As he learns to do this, there begins to arise within him a distaste for the unreal and the transitory; the foods which pleased him turn to ashes in his mouth; the objects he grasped crumble to pieces within his hold; the forms he clasped evaporate to nothingness in his embrace. This breeds in him disgust, which presently changes to calm and smiling dispassion (*Vairāgya*). He takes his mind in hand, and learns to control it (*Shama*); with the mind he reins in desire and activity, and bends them into obedience to his will (*Dama*). As this goes on he catches, in the stillness he has created, a faint whisper of the Voice of the Silence, a fleeting glimpse of the glory of the Self. With that, an upbound of the life, a sense of bliss, of power, and for a moment he knows the truth of the Lord Buddha's words:

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial Rest.¹

Then the clouds descend again, the Light is blotted out and darkness shrouds the world; yet, he has seen.

From that time onwards his path is easier, for he has glimpsed the Majesty of the Self, and in that light all earthly things look grey and sordid; dispassion is now fixed on a sure foundation; it is no passing mood but a settled conviction. The Seeker now builds into his character the Tolerance (*Uparati*) which helps but does not

¹ *The Light of Asia*, p. 76. (Ed. 1885.)

coerce, and the Endurance (*Ṭīṭikṣhā*) which beareth all things. A sure faith in his own Divinity gives him confidence (*Shraddhā*) and the certitude of this all-mastering power yields equilibrium (*Samādhāna*). His one desire is to become one with Deity (*Mumukṣha*), and he stands at the entrance of the Path of Holiness. Beyond that Portal lie the four stages which the Initiate travels through on his way to Liberation, and he casts off the last ten fetters that bind him: the illusion of personality, doubt, superstition, desire, repulsion, wish for form-life, wish for formless-life, pride, wavering, ignorance. As the bandage of ignorance falls from his eyes, he knows himself to be free, knows that he ever has been free, that only delusion has bound him. As a hypnotised patient is unable to move because the idea has been impressed upon him that he cannot stir, so are we deluded through the whole of our human pilgrimage, hypnotised into the idea of bondage. There is no change in the condition of the subject save the removal of a hypnotic delusion, yet he who was paralysed is free; naught is wanted for Liberation save the dropping of the bandage of *avidyā*, ignorance; at once we see the Light, and realise the inherent eternal liberty of the Self. We are free always; none can give us freedom, none can withhold it. But only long experience and effort can remove from us the delusion that we are bound. All the purification is but the cleaning of the lamp-glass which hides the light; the purification does not light the lamp, it only permits the ever-burning light to send forth its rays. So effort does not give Liberation; it only removes the delusion of bondage. Anywhere, at any stage, the Self may know and assert his freedom; steps are nothing, stages are nothing, time is nothing; the Self abides in Eternity, the Ever-Free.

The word Liberation, like its synonym Salvation, is used in modern religions for changes of states, of places, of conditions. The Christian, secure of heaven, feels himself to be saved; the Hindū thinks Liberation attainable by the slaying of desires. Both may reach regions of

bliss, and enjoy them for unnumbered ages; but that is not Salvation, that is not Liberation. A man who has risen above desire for earthly delights, for astral joys, for heavenly pleasures, dies and passes through the regions beyond, uninclined to delay in any of them. He cares not for the abounding life of the astral, he savors not the feasts of heaven. He casts aside his astral and mental bodies, as he had cast aside the physical, and passes out of touch with the worlds he has renounced. No bond of desire links him to any of these; they have naught to offer him, and cannot lure him back. The Bird of Life has broken from the net of the fowler, and will not nest again in any one of the three worlds. So far is he free. He may dwell in the high heaven of abstract thought, the arūpa world of the Theosophist, and may remain there for æons in high meditation (Mahar- and Jana-loka). Yet in a future incalculably distant, that world also will pass away and its denizens fall asleep. He may be a devotee, dwelling in rapt ecstasy in worship of his Lord; yet shall his world also roll up as a scroll and vanish (Tapoloka). In all these cases, if the Self has not been realised, ultimate return to the life of flesh is inevitable in some world of matter. A man's consciousness can only be active in the kind of matter in which he can function, and when that kind of matter is disintegrated and only subtler forms remain, he must sink into unconsciousness, until some other world or universe offers him a suitable vehicle for his functioning. Only when he knows himself as the Self has he truly consummated Self-Consciousness.

It may be that some, in reading this, will think that Liberation is so far off that it does not concern them, and that such high thoughts cannot be the bread of daily life. Yet that is not so, for the simple reason that each one of us is essentially divine, in each of us the Self is living. Whenever we turn away from evil, we are taking the first step to the realisation of the Self; we are cleaning the window that shuts out the Sun.

When we gladly do a service to another, and deprive ourselves of enjoyment that another may be helped, we have come one step nearer to feeling the oneness of the Self; for that thrill of joy which rewards the self-denial is a ray from the bliss of the Self. Every time that we choose a higher pleasure rather than a lower, or undergo difficulty for duty's sake where an easier path is open by neglect, we are practising Right Discrimination. Whenever we repress a spasm of discontent and cheerfully smile in the face of disappointment, we are acquiring Dispassion. When we fix our attention on what we are doing and refuse to be distracted, we are cultivating control of mind; and when we check an angry word we are gaining control of action. Tolerance is developed as we stop our criticism of others, and Endurance as we take cheerfully and gaily the small worries of life. Daily prayer or meditation will bring us a touch of the peace and strength that tell of the Inner God, and not a day passes in which we cannot find opportunities of practising the grace of serene Equilibrium. These things are all around us every day, but we pass them by unheeding:

The trivial round, the common task,
Will furnish all we ought to ask.
Room to deny ourselves, a road
To bring us daily nearer God.¹

In the business office, in the court of justice, in the market-place and on the wharf, by the bedside of the sick, by the cradle of the child, the Self may be found, Liberation may be won. "Ah! my master," said the faithful servant of Gehazi, "if the prophet *had bade thee do some great thing*, would thou not have done it?" Ah! my reader, the greatest things are the nearest, and common life is full of rarest opportunities. As the sunset is fairer than earth's fairest pageant, but is disregarded because so common, of everyday occurrence, so is it with the Self and the way thereto. "Thou art the Way." "Look inward; thou art Buddha." "The Word is nigh thee, in thy mouth and in thy heart." Open your eyes, my brother, and you shall see.

ANNIE BESANT

¹ Keble's *Christian Year*, I think, but I have not the book by me.

BROTHERHOOD AS UNDERSTOOD IN SOUTH AFRICA

THE OTHER SIDE

I should like to tell of the actions of some Theosophists in connexion with the Indians and the Indian Question in South Africa. Our friend and fellow-Theosophist, Mr. Polak, has taken individuals; let me do the same.

The most notable case of sacrifice by a European F. T. S., on behalf of the Indians, is that of John H. Cordes, Phoenix, who, to assist Mr. Gandhi, gave up a lucrative post in Rhodesia and came to work on *Indian Opinion*, for his bare living. Mr. Gandhi had told him, in response to a remark of his, "that it was men they wanted not money;" so Cordes gave himself fully and freely, and anyone who sees the work, ungrudging and unstinted, full measure, would agree that there is nothing to complain of in his whole-hearted surrender.

With regard to the Durban Lodge, some of the members are as active in support of their Indian brothers as they can be; Indians are encouraged to avail themselves of the opportunities offered for study, for borrowing books, etc. They were, for some time, catered for by a special class meeting at which Europeans attended as instructors; this eventually fell through because they attended once, and then not again for weeks. Their interest was not sustained. They were admitted to Lodge meetings, but this also fell through on the same grounds. Members have also attended their meetings, at their invitation, and lectured to them. When they were moving to get out from India a religious teacher, the Durban Theosophists subscribed a larger share of the total sum collected than might have been expected of them. In all ways and at all times they have shown themselves

friendly towards their Indian brothers, and have taken up their cause in the press.

With regard to the members of the Pietermaritzburg Lodge T. S. a very great deal of activity has been undertaken with regard to the Indians. Some of us have journeyed to Durban more than once to lecture to their Societies there. One of our members was offered, and accepted, the position of President of a Society they were forming in Pietermaritzburg and he subscribed to their funds. Our Lodge has organised very many public lectures, and offered as lecturer an Indian Pandit, a Svāmi, the chair on all these occasions being taken by a F. T. S., who introduced the lecturer in most sympathetic terms. The private houses of several Europeans have been thrown open to the religious teachers who have recently been visiting the Indian community in this city, at the instance, in several cases, of F. T. S.'s; in other cases the houses of Theosophists have been opened. One of our members was frequently visited by an Indian whenever he came to the city from Durban; he has now left. Some months ago, the whole of the Indian community was thrown into violent agitation, because of the way an ignorant tram-conductor treated a Svāmi. It was a member of our Lodge who personally interviewed the Tramways Manager, and obtained an assurance that the conductor had been severely reprimanded and that such a contretemps should not occur again. Our members have been indefatigable in the support of Indians in the press, not once or twice but for the past four or six years, to my knowledge. Not by letters only either, but by articles as well. Nor have we confined our attention to the local papers, but have invaded Durban also.

With regard to two of our members they were, and one still is, members of a Parliamentary Debating Society. All questions came up for discussion. These two were often alone in their position as defenders of the rights of their Indian brothers. One of them was jeered at and interrupted in his speech against the Municipal Consolidation Act, but his prophecy that it would not obtain

the Royal consent, because it sought to dispossess the Indian inhabitants of one of their rights, has come true, and that Act will never be law until that offending clause is struck out. Maritzburg members too were very liberal when it was known that a list had been opened to get out another religious teacher. I must stop, or I shall weary you. But this has been our attitude in Natal, as individuals, as Lodges, and as a Society. Yet Mr. Polak can write as he does!

His attack upon an individual Transvaal F. T. S., because he advocates segregation, is most uncalled for. Surely, if the Theosophical Society is broad enough to admit members of all or any religion or of none, it is sufficiently elastic to hold within itself members of differing political opinions, and if they do differ each may be sincere. Such being the case, is it fair or just for one F. T. S. to lift another up to the scorn of the whole English-speaking Theosophical community, merely because of such a difference? The particular individual attacked has quietly surrendered a position of £3,000 a year, for the sake of conscience, and has never looked back, he nor his wife. Again quite recently they have given up a means of livelihood which was their main support in their reduced circumstances, because of a sudden indication, by conscience again, that it was not quite what those who were attempting the "Noble Eightfold Path" should have a hand in. Such a man as this, who will face poverty with his wife and child by his side, can surely be relied upon to arrive at any decision of policy with perfect honesty towards all concerned.

I sincerely trust this letter will convince readers that not only is Mr. Polak's article "becoming out of date," but, so far as Natal is concerned, at any rate, *was* out of date, several years before it was written.

W. E. MARSH, F. T. S.

THE MASTER-BUILDER

(Continued from p. 1400.)

I will dip into the play now, at the moment when Solness, in conversation with Dr. Herdal, is very markedly exposing this vein of selfishness which still mars his character.

Solness. Sooner or later the luck must turn, you see.

Dr. Herdal. Oh nonsense! What should make the luck turn?

Solness. (With firm assurance.) The younger generation.

Dr. Herdal. Pooh! The younger generation! You're not laid on the shelf yet, I should hope. Oh no; your position here is probably firmer now than it has ever been.

Solness. The luck *will* turn. I know it, I feel the day approaching. Some one or other will take it into his head to say: "Give me a chance." And then all the rest will come clamoring after him, and shake their fists at me and shout: "Make room—make room—make room!" Yes, just you see, doctor; presently the younger generation will come knocking at the door.

Dr. Herdal. (Laughing.) Well, and what if they do?

Solness. What if they do? Then there's an end of Halvard Solness. (There is a knock at the door on the left. Starts.) What's that? Didn't you hear something?

Dr. Herdal. Some one is knocking at the door.

Solness. (Loudly.) Come in. (Hilda Wangel enters through the hall door. She is of middle height, supple, and delicately built. Somewhat sun-burnt. Dressed in a tourist costume, with skirt for walking, a sailor's collar open at the throat, and a small sailor hat on her head. Knapsack on back, plaid shawl in strap, and alpenstock.)

Hilda. (Goes straight up to Solness, her eyes sparkling with happiness.) Good evening!

Solness. (Looks doubtfully at her.) Good evening.

Hilda. (Laughs.) I almost believe you don't recognise me!

Solness. No—I must admit that—just for the moment—

Dr. Herdal here interposes in his characteristic manner. He is always ready and equal to the occasion, as far as he sees; unfortunately he does not see very far. He has met Miss Wangel before, and tells Solness so. Solness goes on:

Have you come to town this evening?

Hilda. Yes, I've just arrived.

Dr. Herdal. Quite alone, Miss Wangel?

Hilda. Oh yes!

Solness. Wangel? Is your name Wangel?

Hilda. (Looks in amused surprise at him.) Yes, of course it is.

Solness. Then you must be the daughter of the district doctor up at Lysanger.

Hilda. (As before.) Yes, who else's daughter should I be?

Solness. Oh, then I suppose we met up there, that summer when I was building a tower on the old church.

Hilda. (More seriously.) Yes, of course it was then we met.

Solness. Well, that's a long time ago.

Hilda. (Looks hard at him.) It's just ten years.

Solness. You must have been a mere child then, I should think.

Hilda. (Carelessly.) Well, I was twelve or thirteen.

Dr. Herdal. Is this the first time you have been up to town, Miss Wangel?

Hilda. Yes, it is indeed.

Solness. And you don't know anybody here?

Hilda. Nobody but you. And, of course, your wife.

Solness. So you know *her*, too?

Hilda. Only a little. We spent a few days together at the sanatorium.

Solness. Ah, up there?

Hilda. She said I might come and pay her a visit if ever I came up to town. (Smiles.) Not that that was necessary.

Solness. Odd that she should never have mentioned it.

(Hilda puts her stick down by the stove, takes off the knapsack and lays it and the plaid on the sofa. Dr. Herdal offers to help her. Solness stands and gazes at her.)

Hilda. (Going towards him.) Well, now I must ask you to let me spend the night here.

Solness. I'm sure we can manage that.

Hilda. For I've no other clothes than those I stand in, except a change of linen in my knapsack. And that has to go to the wash, for it's very dirty.

These queer common-place remarks have not often, I think, been met with in symbolic matter of such a kind as this. But it seems clear that they are not fantastic vagaries of Ibsen's. They are not meaningless. The white robes of the denizen of a purer sphere are soiled with the unaccustomed surroundings. So Lorenzo, in *The Merchant of Venice* speaks of "This muddy vesture of decay," and Tennyson says in his *S. Agnes' Eve*: "As these white robes are soiled and dark to yonder shining ground."

Solness replies: "Oh, yes, we'll see to that." He may well say that, since it is in his service the robes have been soiled." Dr. Herdal says, as he goes out:

So your prediction has come true, Mr. Solness!

Solness. How so?

Herdal. The younger generation *did* come knocking at your door.

Solness. (Cheerfully.) Yes, but in a very different way from what I meant.

Herdal. Very different, yes. That's undeniable.

What significance there is in this arrival of Hilda, the younger generation, at the very moment when the soul, still blinded by selfishness, is dreading the hostile approach of the younger generation in its lower, materialistic aspect! The thought of the whole play here converges to a point, and is focussed in this symbolic incident.

Solness and Hilda continue their conversation, after Mrs. Solness has greeted Hilda. Mrs. Solness is known to Hilda, who remarks: "We spent a few days together at the sanatorium."

Mrs. Solness replies: "Ah, up there?" This I take to mean that during a period of emotional stress and suffering, Aline Solness' consciousness was raised to a higher level, and she was visited by intuition, unknown to her before. The analogy holds, inasmuch as this might very well be true of the woman, in the outer setting or melody of the play; and equally true of the emotional nature which she symbolises. To continue: Mrs. Solness says: "You must excuse my leaving you here with my husband until I can get a room made a little comfortable for you." Solness asks: "Can't we give her one of the nurseries?" *They* are all ready as it is. Mrs. Solness replies:

Oh, yes. There we have room and to spare. (To Hilda.) Sit down now and rest a little. (She goes out.)

(Hilda, with her hands behind her back, strolls about the room and looks at various objects. Solness stands in front, beside the table, also with his hands behind his back, and follows her with his eyes.)

Hilda. (Stops and looks at him.) Have you several nurseries?

Solness. There are three nurseries in the house.

Hilda. That's a lot. Then I suppose you have a great many children?

Solness. No. We have no child. But now *you* can be the child here, for the time being.

Hilda. For to-night, yes. I shan't cry. I mean to sleep as sound as a stone.

Solness. Yes, you must be very tired, I should think.

Hilda. Oh no! but all the same—it's so delicious to lie and dream.

Solness. Do you dream much of nights?

Hilda. Oh yes! Almost always.

Solness. What do you dream about most?

Hilda. I shan't tell you to-night. Another time—perhaps.

Two things here are not obvious on the surface; why Solness, with no children, should have three nurseries in the house; and secondly the meaning of his enquiry as to what she dreams about most, and her reply; "I shan't tell you to-night. Another time—perhaps." To take the second point first. If she spoke what was in her mind in reply to his question, she would say: "You!" The Spirit needs, we know, in some mysterious way, the physical plane experiences which are transmitted to it, which it reaps, as it were, through the medium of the experiences of the soul in matter. She dreams of her kingdom, which is his soul. But if she were now to say plainly: "You!" he would misconstrue; so she says: "Another time, perhaps." As to the nurseries, this point comes up again in the second act, and the explanation will come more conveniently then.

She again strolls about the room, stops at the desk and turns over the books and papers a little.

Solness. (Approaching.) Are you searching for anything?

Hilda. No, I'm merely looking at all these things. (Turns.) Perhaps I mustn't?

Solness. Oh, by all means.

Hilda. Is it you that write in this great ledger?

Solness. No, it's my book-keeper.

Hilda. Is it a woman?

Solness. (Smiles.) Yes.

Hilda. One you employ here, in your office?

Solness. Yes.

Hilda. Is she married?

Solness. No, she is single.

Hilda. Ah!

Solness. But I believe she's soon going to be married.

Hilda. That's a good thing for her.

Solness. But not such a good thing for me. For then I shall have nobody to help me.

Hilda. Can't you get hold of some one else who'll do just as well?

Solness. Perhaps you would stop here and—and write in the ledger?

Hilda. (Measures him with a glance.) Yes, I dare say! No, thanks—nothing of that sort for me—(she again strolls across the room, and sits down in the rocking chair. Solness too goes to the table.* *Hilda* continues)—for there must surely be other things than that to be done here. (Looks smilingly at him.) Don't you think so too?

Solness. Of course. First and foremost, I suppose you want to make a round of the shops, and get yourself up in the height of fashion.

Hilda. (Amused.) No, I think I shall let *that* alone.

Solness. Indeed!

Hilda. For you must know I've run through all my money.

Solness. (Laughs.) Neither trunk nor money, then!

Hilda. Neither one nor the other. But never mind—it doesn't matter now.

Solness. Come now, I like you for *that*.

Hilda. Only for *that*?

Solness. For that among other things. (Sits in the arm-chair.) Is your father alive still?

Hilda. Yes, father's alive.

Solness. Perhaps you are thinking of studying here?

Hilda. No, that hadn't occurred to me.

Solness. But I suppose you'll be stopping for some time?

Hilda. That must depend upon circumstances. (She sits awhile rocking herself and looking at him, half seriously, half with a suppressed smile. Then she takes off her hat and puts it on the table in front of her.) Mr. Solness!

Solness. Well?

Hilda. Have you a very bad memory?

Solness. A bad memory? No, not that I'm aware of.

Hilda. Then haven't you anything to say to me about what happened up there?

Solness. (In momentary surprise.) Up at Lysanger? (Indifferently.) Why, it was nothing much to talk about, it seems to me.

Hilda. (Looks reproachfully at him.) How can you sit there and say such things?

Solness. Well, then, *you* talk to *me* about it.

Hilda. When the tower was finished, we had grand doings in the town.

Solness. Yes, I shan't easily forget *that* day.

Hilda. (Smiles.) Won't you? *That's* good of you! .

Solness. Good?

Hilda. There was music in the churchyard—and many, many hundreds of people. We school girls were dressed in white; and we all carried flags.

Solness. Ah yes, those flags—I can tell you I remember them!

Hilda. Then you climbed up over the scaffolding, straight to the very top; and you had a great wreath with you; and you hung that wreath right away up on the weathercock.

Solness. (Curtly interrupting.) I always did that in those days. It's an old custom.

Hilda. It was so wonderfully thrilling to stand below and look up at you. Fancy, if he should fall over! He—the Master-builder himself!

Solness. (As if to lead her away from the subject.) Yes, yes, yes, that might very well have happened, too. For one of those white-froked little devils, she went on in such a way, and screamed up at me so—

Hilda. (Sparkling with pleasure.) “Hurrah for Mr. Solness!” Yes!

Solness. And waved and flourished with her flag so that it almost made me giddy to look at it.

Hilda. (In a lower voice, seriously.) That little devil—that was I.

Solness. (Fixes his eyes steadily upon her.) I’m sure of that now. It *must* have been you.

Hilda. (Lively again.) Oh, it was so gloriously thrilling! I couldn’t have believed there was a builder in the whole world that could have built such a tremendously high tower. And then, that you yourself should stand at the very top of it, as large as life! And that you shouldn’t be the least bit dizzy! It was that above everything else that made one—made one dizzy to think of.

Solness. How could you feel so certain that I wasn’t?

Hilda. (Scouting the idea.) No indeed! Oh no! I knew that instinctively. For if you had been, you could never have stood up there and sung.

Solness. (Looks at her in astonishment.) Sung? Did I sing?

Hilda. Yes, I should think you did.

Solness. (Shakes his head.) I’ve never sung a note in my life.

Hilda. Yes, you sang then. It sounded like harps in the air.

Solness. (Thoughtfully.) This is very strange—all this.

Hilda. (Is silent awhile, looks at him and says in a low voice.) But then—it was after that—that the *real* thing happened.

Solness. The real thing?

Hilda. (Sparkling with vivacity.) Yes, I surely don’t need to remind you of that?

Solness. Oh yes, do remind me a little of *that* too.

Hilda. Don’t you remember that a great dinner was given in your honor at the club?

Solness. Yes, to be sure. It must have been the same afternoon, for I left the place next morning.

Hilda. And from the club you were invited to come round to our house to supper.

Solness. Quite right, Miss Wangel. It’s wonderful how all these trifles have impressed themselves on your mind.

Hilda. Trifles! I like that! Perhaps it was a trifle, too, that I was alone in the room when you came in?

Solness. Were you alone?

Hilda. (Without answering him.) You didn’t call me a little devil then.

Solness. No, I probably didn’t.

Hilda. You said I was lovely in my white dress, and that I looked like a little princess.

Solness. I’ve no doubt you did, Miss Wangel.—And besides—I *was* feeling so buoyant and free that day.

Hilda. And then you said that when I grew up I should be *your* princess.

Solness. (Laughing a little.) Dear, dear—did I say *that* too?

Hilda. Yes, you did. And when I asked how long I should have to wait, you said that you would come again in ten years—like a troll—and carry me off to Spain or some such place. And you promised you would buy me a kingdom there.

Solness. (As before.) Yes, after a good dinner one doesn’t haggle about the halfpence. But did I really *say* all that?

Hilda. (Laughs to herself.) Yes. And you told me, too, what the kingdom was to be called.

Solness. Well, what was it?

Hilda. It was to be called the kingdom of Orangia, you said.

Solness. Well, that was an appetising name.

Hilda. No, I didn’t like it a bit; for it seemed as though you wanted to make game of me.

Solness. I’m sure *that* can’t have been my intention.

Hilda. No, I should hope not—considering what you did next—

Solness. What in the world did I do next?

Hilda. Well, that’s the finishing touch, if you’ve forgotten *that* too. I should have thought one couldn’t help remembering such a thing as that.

Solness. Yes, yes, just give me a hint, and then perhaps—well?

Hilda. (Looks fixedly at him.) You came and kissed me, Mr. Solness.

Solness. (Open-mouthed, rising from his chair.) I did!

Hilda. Yes, indeed you did. You took me in both your arms, and bent my head back, and kissed me—many times.

Solness. Now, really, my dear Miss Wangel—

Hilda. (Rises.) You surely don’t mean to deny it?

Solness. Yes, I do. I deny it altogether!

Hilda. (Looks scornfully at him.) Oh, indeed.

(She turns and goes slowly close up to the door, where she remains standing motionless, her face averted from him, her hands behind her back. Short pause.)

Solness. (Goes cautiously up behind her.) Miss Wangel—

Hilda. (Is silent and does not move.)

Solness. Don’t stand there like a statue. You must have dreamt all this. (Lays his hand on her arm.) Now just listen—

Hilda. (Makes an impatient movement with her arm.)

Solness. (As a thought flashes upon him.) Or—! Wait a moment! There is something under all this, you may depend!

Hilda. (Does not move.)

Solness. (In a low voice, but with emphasis). I must have thought all that. I must have wished it—have *willed* it—have *longed* to do it.—And then—may not that be the explanation?

Hilda. (Is still silent.)

Solness. (Impatiently). Oh very well, deuce take it all—then I did do it, I suppose!

Hilda. (Turns her head a little, but without looking at him.) Then you admit it now?

Solness. Yes—whatever you like.

* * * * *

Solness. (Looks earnestly at her, and says in low voice). What have you come for?

Hilda. I want my kingdom. The time is up.

Solness. (Laughs involuntarily.) What a girl you are!

Hilda. (Gaily.) Out with my kingdom, Mr. Solness! (Raps with her fingers.) The kingdom on the table!

Solness. (Pushing the rocking-chair nearer and sitting down.) Now, seriously speaking—what have you come for? What do you really want to do here?

Hilda. Oh, first of all, I want to go round and look at all the things that you've built.

* * * * *

Hilda. (Softly and rapidly to Solness.) Is it true, what you said? Can I be of use to you?

Solness. (Takes the things from her.) You are the very one I have most needed.

Hilda. (Looks at him with happy, wondering eyes and clasps her hands). Oh heavens, how lovely—!

Solness. (Eagerly.) What—?

Hilda. Then I have my kingdom!

Solness. (Involuntarily.) Hilda!

Hilda. (Again with the quivering twitch of her lips.) Almost—I was going to say.

She goes out to the right. Solness follows her. This ends the first act.

One or two points in this conversation I will note very briefly before I close.

That remark of hers that she has run through all her money, I take to mean that she has now no resources on the plane of materiality except through Solness.

The building of the tower on the church, I take to mean the higher construction—the building up of the higher meaning of dogma and doctrine, religious forms; and the hanging of the wreath would be the making public this new and highest construction. At such a time the higher intuitional consciousness has been contacted. The exaltation has only been a temporary one, yet the experience, though its clear imprint fades away from the every-day consciousness, still endures in a vague feeling of longing—an effort to recover something.

Then at last the time comes, and the visit of the higher consciousness is repeated, and this time it has come to stay.

Then there are two or three allusions to "dizziness". This I should think would be the loss of touch with the human, resulting in want of balance.

The mention of "carrying her off to Spain" seems a pointer to the figurative instead of the literal interpretation of the phrase, Spain being the proverbial land of castles built of subtler material than mere brick or stone: *Châteaux en Espagne*.

The word "troll" again, I find is a comprehensive one, embracing supernatural beings of widely different characteristics. It has I believe a special meaning in the play, which I will not attempt to explain now.

One more bit of the dialogue, as follows:

Solness. I build no more church-towers now. Nor churches either.

Hilda. What do you build then?

Solness. Homes for human beings.

Hilda. Couldn't you build a little—a little bit of a church-tower over these homes as well?

Solness. What do you mean by that?

Hilda. I mean—something that points—points up into the free air, with the vane at a dizzy height.

Solness. Strange that you should say *that*, for that's just what I'm most anxious to do.

This I understand to mean that in the past he was devoting himself to religion, rather as it were, apart from ordinary life. Now his aim is to make the highest part of the church—the spire—a part of each home; that is, to bring the *spirit* of religion into the home, the daily life, instead of keeping it only for one place and one time.

The point of the "nurseries" arises more directly in the next Act. A good deal of matter is involved in it, and I will therefore not attempt to deal with it here, but will postpone it to the continuation of this article.

KABER HARRISON

(To be concluded)

THE RUSSIAN PEASANT AND HIS INDUSTRIES

(Concluded from p. 1391.)

AT the social gatherings the girls form a prominent feature, as they have less house-work to do. I still remember these gatherings even in the time of serfdom, before the eventful year of 1861. It forms in my memory one of the most vivid and original life-pictures I ever saw.

The largest log-house is selected for the purpose, for the whole of the winter season. There were no such things as chairs at that time. Indeed the chairs I find now-a-days in the modern peasant-house look very sadly out of place. White benches ran all round the walls. They were usually made of one board of a colossal lime or oak-tree. Some thirty to forty people find room on these benches. Short movable benches, sometimes carved, are in readiness for more guests. Girls and young women sit with their distaffs, embroidery-frames, etc., round the walls, with their faces turned towards the centre of the room. Men bring their huge balls of birchbark, or lime-bast, and make baskets, shoes, satchels, and other household articles out of it. Some make ropes out of hemp, some carve spoons and ladles, make sledges, barrels, tubs, and other things.

The girls look quaint in their gaily embroidered shirts with puffed sleeves and bare arms, with beads and amber round the neck. Their hair is combed flat, like the antique Madonnas of Italy, but hangs back in a heavy braid. The red kerchief, which protected the head from cold while coming from home, now lies easily on the shoulders.

The children are supposed to sleep at this time of the evening, and are sent away to a certain place, something like a low gallery under the ceiling, where some ten

or fifteen people can lie down and sleep. But there they are all peeping from this gallery, and amusing themselves greatly by watching the gathering. Most of them have perfectly white hair, bleached as it is by the sun all through the summer, as they never wear anything on their heads on week-days.

In olden times all this was lighted by the flame of birch-rods or splints, and a very picturesque light it was. The rod was stuck into an iron fork, and a child or an old woman, unable to do anything else, watched it, constantly renewing the rod as soon as it was burnt out.

The most characteristic feature of the social gatherings is singing.

Russian folk-lore and folk-songs are again large subjects, and it would be impossible to give any idea of them among so many other things, but it may interest my readers to know that of all the Aryan tribes that lived in Irān in prehistoric times and afterwards migrated to Europe, each people developing quite independently, the Slavs and particularly the Russians have best succeeded "in preserving the old Aryan characteristics, both in their language and in their social customs. Moreover, the Russian people has preserved those characteristics in such a number and in so pure a state that in that respect it occupies in the eyes of science the first place among the contemporary Aryan peoples."

This opinion is not mine. I would not dare to put it forward in this authoritative way, but it was given by a well-known philologist, Rudolph Westfal, in a lecture on folk-songs given in Moscow in the year 1879, before the Society of Classical Philology and Education.

I think you may perhaps give more credit to a non-Russian authority than to a Russian. My own opinion of the Russian folk-songs is so high and so opposed to the academic Russian musical opinion, that I will again hide myself behind another foreigner's judgment, this time an

English one. One of your scholars, long connected with the British Museum, Mr. Rolston, in a book almost forgotten now, describes the part which the people's songs play in the social and domestic economy of the Russians, in the following lines:

Songs lighten the toil of the working-hours, whether carried on out of doors amid exposure to sun and wind and rain and frost, or within the stifling hut, by the feeble light of a birch-wood splinter. It enlivens the repose of the holiday, giving animation to the choral dance by day, and the social gathering at night. The younger generation grows up, and song escorts the conscript son to the Army, the wedded daughter to her new home, and the mourners over the sorrow of the parents of whom their children have taken what may be a last farewell. Then comes the final scene of all, and when the tired eyes are closed for ever, and the weary hands are crossed in peace, song hovers around the silent form, and addresses to its heedless ears passionate words of longing entreaty. Nor does its ministering stop even then; for as each returning spring brings back the memory of the past, together with fresh hopes for the future, songs rise again above the graves of the departed, as, after the fashion of their pagan ancestors, the villagers celebrate their yearly memorial of the dead.

The prominent note of the Russian music is deep melancholy, but along with the gloom we find a boisterous humor, the humor which whirls us off our feet in the scherzos and finales of the Russian symphonists.

To the north-east of S. Petersburg lies the large province of Olonetz. As there is no railway yet, and the ways of communication are very difficult, it is little known to town people. One has to travel by horse through immense forests; sometimes to go in a barge and be towed by five or six horses up a canal where steam-power is not yet known. All this seems too trying, and the peasants of this province are practically free from the invasion of town-folk, and keep their old customs, garbs, industries and arts in all their primitiveness. A good many of them are Sectarians, and I may say that those are our most faithful preservers of antiquity in every way.

The social ceremonies of weddings, burials, etc., are complicated and of long duration, and vastly more important than the church rites. In them are plainly seen the

former structure of the clan, the opposing interests of the families of the bride and the groom, the existence in prehistoric times of marriage by purchase, and by capture among primitive people, the subjection of the girl to the father in the patriarchal family, and to her father-in-law in the new home. All this is reflected in the songs.

Among the songsters are usually some women, whom we may call, perhaps, professionals, as they are renowned for their knowledge of the rites and of the minutest details of each ceremony, have by heart an immense stock of songs and legends, and are invited to every festival.

It was my very good fortune to see an old peasant-woman of the province of Olonetz, at the great Exhibition of Nijni Novgorod, brought there by Professor Phillipoff, collector of folk-lore. She could not read nor write, not even her name, and was about seventy years of age, but she knew more than fifty thousand verses by heart. Two big volumes of legends were published from her dictation, and if she lives a few years more, two or three valuable books could be added to this treasure.

When I saw her coming on the stage in her simple peasant working-dress, with a dark kerchief round her good-humored face, a white handkerchief in her worn old hands, so modest, so old-fashioned, yet so dignified, I thought the world not much improved by civilisation, and found the new young races of the Russian audience insignificant.

She sang a legend (or *builina*) about an ancient giant, the Russian valiant knight, *Ilia Mourometz*, and in spite of her very small old voice, her rendering was so true and in every respect so free from make-up, that the audience was utterly transplanted into prehistoric Russia.

Some one from the audience asked her to give a dancing song. She sang 'In the meadows,' a song which I myself knew from childhood, but never did I understand it before as I did then. Although the old songstress never

left her easy-chair, she gave it with such spirit and force, the waving of her white handkerchief was so full of meaning, and above all her face told so much of the audacity and mirth conveyed by the words of the song, that I seemed to see it all in reality.

After the concert I had a special talk with this songstress, and to my amazement she answered every question of mine in verses, evidently without being aware of it. Well-aimed proverbs entwined with her speech quite naturally. She said there were many like her in her village.

Some of the best old chorus songs I heard in my childhood, on the river Volga, in the province of Kostroma, when my parents settled there about the year 1857, making our home close to the waterside. I yet remember the sight of thousands of white sails of barges and boats, carrying grain from the south. The steamers then were a thing quite new, and only adapted for passenger traffic. When the wind was unfavorable, the peasants—or as we call them, the Bourlaks—would come on shore and take the barges in tow. Some of the barges were so large, that from three to five hundred men had to tow one. This very heavy labor was always accompanied by songs, and I have never since heard anything so powerful and poetical as those Bourlak songs. Our great artist, Repin, immortalised this subject in his grand picture, 'The Bourlaks'. Since then, steam has made great progress, the barges and the songs have totally disappeared, and the beautiful river, instead of music, bears on her mighty waves everlasting huge stains of naphtha, used by the steamers instead of coal or wood.

I may mention here that, in Russia, peasant industries cannot possibly be treated as they are in this country, and be almost ignored. They are not a chance development, but lie at the root of the economical development or destruction of the country. If you remember that every one of the hundred and twenty millions of peasants is a father, a husband, a brother; that he is the main tax-payer of the country and is legally attached to his plot of land as a member of the commune; and above all, if you remember that the Russian

summer, speaking generally, is a very short one, the prosperity of the peasant must necessarily evolve during the long winter season by industry. This is actually taking place, and industry is increasing abnormally during the last heavy years, under the present conditions of scarcity of land and exhausting taxes.

In olden times every woman, were she Queen or village maiden, turned to handicrafts as naturally as a duck to water. Every one then could spin and weave, and adorn the traditional garments worn by man and woman, old and young, with embroidery of different kinds. The more ancient the garments, or the fragments of them, which survived the decay of ages, the richer these decorations, the clearer the various symbols, the more skilful the technique.

In those handicrafts of olden times lies hidden a treasure hardly realised by the few researchers. For many thousand years they have been the expression of the human mind, of imagination, beliefs, hopes, aspirations of the highest kind, the outlet for what could not be spoken in words, the symbol of each soul, left for the next generation to decipher or worship in silence, as the case may be.

Will you tell me that this could be so, without leaving behind an immense influence, which we have not tried to analyse? Then I will try to tell you some of the whispers I got from this influence, during these eighteen years which I have lived under it.

It tells me first of all that we are all brothers; it tells me this in a powerful voice. It rises from all parts of Russia, north, south, west and east, and it mingles with other voices coming from far and near. It sounds true for to-day and for ages. It shows me sometimes a sign, a symbol, well beloved by all peoples of all countries. It was known before, long before, Christ. In it are united the beliefs of all the world, each race bringing into it its own peculiar characteristics, yet always vibrating to the same idea—it is the Svastika.

I see on a wedding towel (I see thousands of them all over Russia) peacocks embroidered on the ends with a tree between them, and I know that the hands which put them there, and are long ago gone to rest, expressed the same idea of life immortal. It brings me near to the heart of the worker, to her whole being, as we share in common the greatest truth. The fish, the symbol of Christ, which comes to me in so many carvings and jewel-work and lace and embroideries—it speaks to me as well, and sounds again the note of Brotherhood. We unite again in loving understanding, this worker of the Middle Ages and I, a woman of the twentieth century. The more I study this ancient life by the beautiful traces left like a living scroll, the more I understand that all work through the day was a dream, a communion with the larger world.

It whispers to me of the woman's share in the world's life. She is always shown to me as the creator of beauty, and as a glowing hearth of love. She was the one to lend grace to the home and to welcome the stranger, to protect and clothe and adorn all she loved, old and young, to fill the home with song and color, to gather and preserve the tales of heroism and valor of her beloved ones, to engrave them with deft fingers on banner and garment, either in eternal, symbolical patterns or in a simple added thread of white or green in a tartan. I have a strong impression that the work of these women's hands bears testimony to their soul's life, that the silky flax-threads, for instance, were spun and woven into cloth by the hands of free women, while the dull cotton ones were the work of slaves. I do not give this as a fact, only as an impression for future study.

Then I see an endless chain of generations of women separated from men—a life full of sorrow and loneliness. I see their hearts ripening in suffering, and turning to the Most High.

The soul's longings and emanations could be traced in all daily work. A red thread meant: God is Love. Gold thread meant: Glory to God. The needlework all says: We invoke Thy protection, O Lord.

Speaking of the significance of colors, I would like to bring in an idea, suggested to me by the same influences.

I am not versed in the science of colors and auras, but I have studied the art of vegetable dyeing and have been collecting old recipes for more than twenty years. By and bye I studied, not only in theory but in practice. In fact I was obliged and driven to do so, as soon as I set the task before me, in order to resuscitate the old symbolical designs, methods, and colorings. An artist cannot do without his palette. I always felt the degrading enfeebling influence of a beautiful ancient design, executed with silk or cotton bought from a shop. At first it was only an instinct; later it was knowledge. Having gone through this school—full of thorns—I was struck with the easy way in which people speak of auras and try to introduce their 'proper' color. For instance a lady writes to the Editor, say of the *Mystic*, gets by return of post her color, goes to Peter Robinson's and buys a garment corresponding to her aura. It seems to me that the ancient scholars could not mean anything of the sort. I do not know, but feel, that a chemical color would be no color at all to the 'seeing eye,' as it is not a real pigment, just as an artificially colored glass could not have the occult virtue of an amethyst, or opal, or any other stone.

When I see a picture made by some artist in Palestine, for instance, and see the same printed in colors, I immediately see truth and lie, as plainly as possible. Perhaps the artist who painted the picture did not know what plants produced the coloring of the garment he painted from, but, with his true eye, he caught the right shade, and I often can name the plant which produced the dye. And his picture therefore was true. The printer only imitated by chemical dyes the artist's coloring, and the result was a lie.

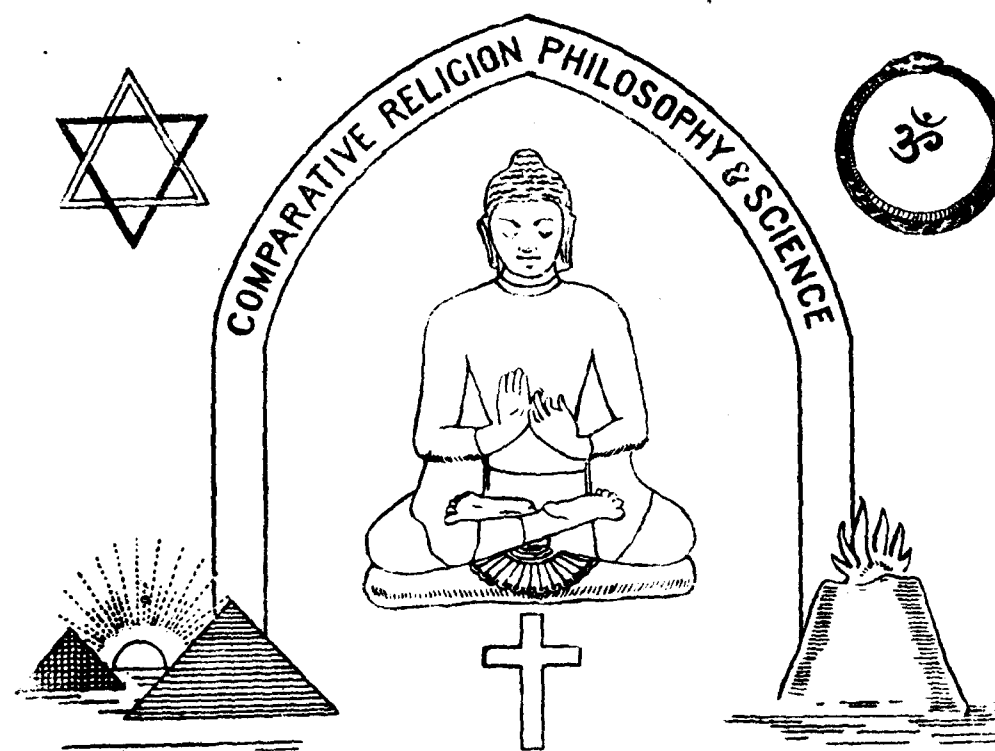
However, all this, as I said, is only a suggestion, an open question, which I trust may be elucidated by some who may have studied this question more than I have.

There were other spheres of knowledge too, which opened to me through the same means, much more important and pregnant with great possibilities.

When I travelled from the cold Northern regions of the White Sea shore, laden with bits of those precious fragments of crystallised folk-lore, when I spent hours over their intricate patterns, like so many hieroglyphs, deciphering the various symbols and learning them by heart, travelling through the Central Provinces of Russia, through the black, rich soil of the Steppes, and found myself in the far away Simbirsk, among women whose head-wear and shirts bore the same elements, the same symbols, when I found those again in the South, and in the Eastern Provinces among tribes who speak quite a different language, then again in the Indian collections in London, and in Austrian and Keltic traditions—all ancient and genuine, and so evidently veiling the same idea, the same expression of the human soul, then what else could I feel but an immense Brotherhood, opening its arms to me, as to one who cared to find and read the message!

A. L. POGORSKY

You would like to pose as discerners of men, but you shall not pass as such. Do you fancy that we do not notice that you pretend to be more experienced, deeper, more passionate, more perfect than you really are, as decidedly as we notice in you painter a presumptuousness even in the way of using his brush; in you musician, by the way he introduces his theme, a desire to set it off higher than it really is? Have you ever experienced in yourselves a history, wild commotions, earthquakes, deep, long sadness, fleeting happiness? Have you been foolish with great and little fools? Have you really borne the weal and woe of good people, and also the woe and peculiar happiness of the most evil? Then speak of morality, but not otherwise.—NIETZSCHE.



THEOSOPHY AND SŪFI-ISM

(Concluded from p. 1406.)

REINCARNATION

IF there is no incarnation there is no transmigration or reincarnation either; *i. e.*, the individual souls taking their different shapes till they have exhausted their karma. Reincarnation appears to be a sound enough doctrine to explain the unevenness and aberrations and apparent injustices in the lot of people on this earth. Why is one man doomed to perpetual suffering and another destined to everlasting sunshine and happiness? But it does not strike at the very root. It takes for granted that all souls

must have started with the same capacity, and that they increased their capacities by reincarnating from time to time, till they obtained the full benefit of their earthly experience. They start as germs and by constant migrations attain their perfection; but their different conditions have been brought about by inequalities in their worldly careers; so that their different conditions are the outcome of their different careers; and hence the question of justice remains as much unsolved as before. They had no power over the inequalities of the mundane sphere; and therefore why the suffering kept in store for them? They begin their career on the same conditions. A savage lives and dies, and the experience gained on the savage plane helps him to be born as a semi-savage, and additional experience in that life helps him to the ladder of the civilised. It is as if he is destined to suffer to gain more knowledge till, losing his interest in the fruition of his endeavors, he obtains Nirvāṇa. Here free-will—an attribute of God, given as a loan to this abid—clashes with necessity.

He is led to be born in a particular family or tribe according to his development, and that development could not accord with his environment, or he has to wait endlessly; he is thus helpless and shorn of freedom. Cannot this reincarnation be believed to be merely

The progress of the soul from one stage of existence to another, symbolised and vulgarly believed to be rebirths in animal bodies? (*Isis Unveiled*, i. p. xxxvi).

The metempsychosis must only be regarded as a supplementary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Esoterically it is explained in the mystery of the Kounboun, and relates to the purely spiritual peregrinations of the human soul (*Ibid.* p. 289).

Cannot therefore the different peregrinations merely be in the region of the lokas? After his disappearance from the world, the soul appears in the different lokas, and gradually passes on to svarga, where he has the beatific vision. These lokas are the seven heavens of the Muhammadans, and the wheel of karma merely refers to the peregrination in the lokas.

As the dweller in the body experienceth, in the body, childhood, youth and old age, so passeth he on to another body; the steadfast one grieveth not thereat (*Gīṭā*, ii. 13).

Thus says Shri Kṛṣṇa. It obviously refers to the future condition. Just as there are several stages in the development of the body in this world, so there are several stages in its development in the next. The man who has eaten something disagreeable has not to take out his stomach to purify himself and get better. He sends down a bitter pill on the top, and thus cures his internal disorder. "As you sow, so you reap" forms the formula of all religions. A Muhammadan tradition has it "that this world is the harvest-field of the next". After he has reaped the fruits of his actions, he passes on to the next higher stage. The hell is not a place of punishment but of correction. If the inequalities of life cannot be explained away by a doctrine of reincarnation—how else can they be and still establish the justice of God?

Before the creation of the world, it is said God brought together all the souls that were to find manifestation, and enquired: "Am I not your Lord (Rub)?" The chorus went forth: "Yes, Thou art our Lord God." This is what is called the *rozai-misaq* (the day of promise). Esoterically speaking, when the *ism* found itself—it found itself with its corresponding *rasm*, as given in the simile of the seal (*supra*); the *ism* was the *rub* (the ruler) and the *rasm* was *murbub* (the ruled). From a higher plane (the plane of the three *Logoi*, or as they are called *ahdiyat*, *wahdat*, and *wahidiyat* by the Sūfīs), though there is no higher plane at this stage, the *ism* and *rasm* are the same; from the lower plane, the one is the counterpart of the other. Each *ism* was the *aeen* of each *rasm*, which was a centre in Divine Consciousness; and that centre had to find its manifestation by externalisation. Each *aeem-i-sabit* had to become an *aeem-i-zahira*. When the *ism* (name) Providence found its local habitation, so to speak, in the Divine Consciousness,

its *rasm* (one who would be provided with) was there in Divine Knowledge, and of its own free-will and accord (in other words, of its own tendency) prayed to its *rub* for its manifestation. There was no compulsion. It was perfect willingness to please its Lord. When the differentiation between *rub* and *murbub* occurred, the *murbub*, as the servitor of its *rub*, deliberately chose its rôle to please its *rub*. If the leper (the *mukhur*, i. e., one on whom wrath falls), chose its own rôle on that day to please its *rub*, the *kahar* (i. e., the wrathful), he is not to blame his *rub* for being His *mukhur* in manifestation, though he might blame Him in his manifestation, forgetting his previous history. The Prophet Job suffered without complaint because he had reached his *aeen* in his suffering. The distress, the agony, are past and gone, when once the true origin is realised. The merest beggar on the roadside with festering sores becomes as contented and happy as the veriest Cæsar in his palace. He submits to the will of his *rub*, submission being the key-note of Muslim theology, which of course, is the exoteric form of Muslim philosophy.

Further the hope lies in the changing manifestation: "Verily after sorrow, there cometh joy" says the *Qurân*. The leper has had his suffering in this world, and he enters the next better equipped to travel higher up. This is why people who die from lingering painful diseases are called *myrtars*.

The following verses from the *Qurân* are quoted to give a denial to transmigration:

When death comes to any one of them, he says: "O Preserver, send me back that I may do good works in the world that I am leaving"—the answer will be 'never'.

There will be *burzak* in their front till they are raised again (*Surat-ul Moumin*, 110).

When the trumpet will be blown, then there will be no relationship between them. Nobody will care for another; whosoever has his scale heavier will have good reward, and

those whose scales are light are those who have ruined themselves, and they will be ever in *Jehannum* (*gehanna*) (*Surat-ul-Majda*, 112, 114).

Curiously enough there have been people, though very few and far between, who think that reincarnation can be traced in the *Qurân*.

What, are we tired and fatigued after first creation? But they (the unbelievers) are in doubt and error as regards new creation (*Surat Kaf*, 50).

Tell, O Muhammad, all praise to God, but many of them do not understand it. The life in this world is play. The home of the future is real living. They do not understand it (*Surat Ankabut*, 29).

We created man in trouble (*Suratul Bald*, 30).

We swear by the declining day (afternoon) man is in similar decline (*Suratul Asr*, 20).

Say, O Muhammad, He who created them first will revive them. He knows about all creation (*Suratul Yasin*, 23).

Muhammad's dispensation, like the dispensations which had preceded it, inculcated the doctrine of the resurrection of bodies on the day of judgment. References appear to be made to this throughout the above verses.

Authority is again quoted from the *Mesnevi* of Maulana Jallaluddin Rumi.

We have grown like grass often,
Seven hundred and seventy bodies have we taken.
From the inorganic we developed into the vegetable;
Dying from the vegetable we rose to animal;
And leaving the animal we became man.
Then what fear that death will lower us?
The next transition will make us an angel.
Then shall we rise from angels and merge in Infinity.
Have we not been told
All of us will return.

The first part refers to material evolution, on this side the grave, the second part to evolution beyond the grave, through the different spiritual planes.

The third point at which Sūfī-ism parts company with Theosophy is

SYMBOLISM

The Mussulmān mosque is a vacant space—nothing to touch or see—a symbol of the house of the Supreme. A Mussulmān fixes his eyes on the point of space in front of him, at which he performs his *sijdah* (prostration) and thus concentrates his attention at that point according to Beidawi who was a Shafi. When he prays, he is ordered to assume an attitude as if he sees God, and if he cannot do this, to imagine that God sees him. There is no symbol required to attract and concentrate his attention.

It may be remembered that Arabs had worshipped Gods and Goddesses in the temple of Mecca. There were 360 of them. They were the embodiments of the different *asma* (names) of God. Muhammad emptied the temple of those graven images. Though the *asma* of God are recognised, the *zat* or individuality of God is not to be ignored and hidden behind the *asma*. The extinction of the deities as intermediaries in the temple was the extinction of the embodiment of names in worship. The worshipper always stood face to face with the Supreme. No doubt, there are intermediaries working in this mundane sphere; *e.g.*, if there were not the forces called gravitation or cohesion, the existence of the world would have been impossible. Those could be symbolised and embodied in figures. Man lives and works under the natural forces, and he does not thank them; he thanks only the Supreme Power who keeps these at work. There are archangels and angels for the administration of the world, but no Muhammadan worships any one of them. They have their own functions and duties, as we have our functions and duties. Besides the angels, there are functionaries on the material plane, through whom and by whom the affairs of the world are regulated. There are four thousand of such functionaries of the lowest type, called *Mucktums*. They are hidden from the eyes of the world. Then next in rank come *Akyars*—3000 in number. Above them are forty persons, called *Abdals*. Then four in number, called *Atkiya*.

Above all these is a *Kutub* or *Ghouse*. Their administration is said to be carried on on the 'same lines as the administration of worldly Kings and Governors. With all that, there is no worship for them from anybody. The Muhammadan has not got his household deity. The *hadis* runs:

When the latchet of your shoe is lost, ask it of God.

Meditation in this world cannot be done away with, but the thought is always directed to the moving spring of all actions, as the poet Sadi says:

There is a sort of *shirk* hidden in this: Zeid has injured me, or Amr has irritated me. (*Shirk* is the giving of the attributes of God to other than God).

An attack is however levelled at the Muhammadan that there is a stone in his temple of Mecca. It must be remembered that this is not a graven stone. It is there as a historical monument, and to commemorate a historical event. It is said to have been placed there by the Patriarch Abraham, and the revolutions that are made around it commemorate the form of prayer that was practised by Abraham and his followers. Since Muhammad was a descendant of the great unitarian Prophet, he wished to keep green the holy practices of his forbear. Besides he wanted to congregate his followers in one and the same place at least once a year, for social and religious intercourse. The stone of Kaasba is after all a stone, regarding which Omar said:

I know that it is a mere stone, but I kiss it, as it was kissed by the Prophet.

There is no doubt that the human mind takes all means to be ends themselves; and hence the religion and philosophy of Islām have eschewed the worship of means altogether.

KHĀJA KHĀN

THE DOCTRINE OF THE GREAT SELF IN WESTERN PHILOSOPHY

AS it has become the custom of students, within the last decades, to read history in the light of great principles, to interpret it 'from a philosophic point of view;' so in studying the philosophy of certain epochs it may be of valuable assistance to some of us to search contemporary history and literature, with a view to tracing the causes of those metaphysical teachings, which dominate certain eras, in the great events, the songs and the stories of a nation.

I tried to show in a previous paper, how the faculty of reason, developed in the fifth sub-race of the fifth Race, as illustrated by historical facts, 'Pure Reason' alone, was unable to prove the existence of God and the soul, and how the great spiritual problems at the end of the eighteenth century were interpreted only in terms of the intellect and volition.

It will be my endeavor now to show in this article, how the doctrine of the Self was expressed in the Transcendental Idealism of Fichte, Schelling and Hegel, which grew out of the Philosophy of Kant; and how the great occult truth of the unity of the Self, as stated by the idealistic philosophers, was the result of interpreting reality not only in terms of the intellect, will and activity, but that also the emotions had to be taken into account. There is such a thing as a psychology of a people, nay, of a group of peoples.

As we can trace the development of certain mental endowments in a child or young person, so we can also follow up the intellectual and spiritual growth in the race, as it is reflected in its history and literature.

Up to the end of the eighteenth century, we might say that the emotional side of the race was comparatively undeveloped. The philosophy of the seventeenth century is essentially cold and unspiritual, and even the majestic structure of Kant's system, in which Ultimate Reality is identified with Duty, has something of the nature of a cold, bright and clear winter's day.

If the sympathetic emotions of the European mind had been better developed up to 1789, perhaps there would have been no French Revolution.

Theosophy teaches us that the conditions which led to this great social and political movement were in reality a test to which the Members of the Great White Lodge had put one of the continental nations of Europe whose turn it was to become the leading country, in order to see whether greater liberties could be entrusted to her hands. Experience showed, however, that France was not yet fitted for her task, for the candidate failed.

It is well known, that the immediate cause of the French Revolution was the misery of the French people. When the mob went in a large body to Versailles to ask the King for bread, the Queen advised her husband to have his troops fire at them. Neither the Royal Family, nor the aristocracy of France, as a whole, were in sympathy with the demands of the people for relief of their misery and for greater political freedom. However the populace of France were strongly impressed with the thought that a share in the government of the country was their due, and this was owing to the teaching of certain philosophers like Diderot, d'Alembert and Rousseau, who had promulgated the doctrine of the 'Equality of Men,' by which the mind of Europe was permeated at that time. Now this was a great occult truth which was based on the recognition of the 'Unity of the Self,' but it was misunderstood, owing to a lack of sympathy and harmonious relations between the classes. The nobles were indignant that 'la canaille' should consider themselves the equals of Counts and Barons;

and the Plebs interpreted the corollary of the Doctrine of Equality, namely the 'Rights of Men,' as their privilege to enjoy a degree of national freedom, for which they were by no means prepared; since they had no conception of the duties which enlightened citizenship places on the individual members of a community.

So the movement of the French Revolution proved abortive, and the race was obliged to still further develop the love-emotions, before it could reap the fruits of a higher civilisation. There were, however, signs appearing already that the emotions of Europe were being stirred up.

Towards the end of the eighteenth century, a morbid sentimentality was beginning to make itself felt in the English, French and German literature. This tendency shows itself in the *Sentimental Journey* by Lawrence Sterne, in *La Nouvelle Héloïse* of Rousseau, but it culminates in the 'Werther Literature' of Germany. This new influence is chiefly found in works of fiction, in the novel, where the relation between lovers is made the centre of interest. But also the other feelings are given great prominence in the sentimental novel, so that they often appear exaggerated, spurious and out of proportion. We read for instance in such literature of young men meeting at an inn, on a journey, for the first time, who would vow each other "eternal friendship". At that epoch, everybody writes poetry, and reads his verses to an intimate circle of appreciative friends with tearful emotion.

Even in the *Vicar of Wakefield*, which also shows the traces of the sentimental period, the style is often bombastic and inflated, owing to the undue prominence given to the emotions.

The two daughters of the Vicar seem to be always 'posing,' trying to act the part of the coquettish, the delicate, or the over-sensitive girl; it was the time when it was fashionable for gentlewomen to appear weak and to faint at the slightest emotional excitement. So we read

also in the *Vicar* that Sophy, being frightened at the report of a gun, would throw herself into the arms of the gentleman next to her for protection; and nobody would consider this display of weakness improper.

In the sentimental period the feeling between two lovers would sometimes assume the nature of a religion. We see this in the case of the German poet Hardenberg and Sophy, his betrothed, a very young girl who dies after a long illness. The unfortunate lover dates a new and sacred era from the day of her death. He keeps a diary devoted to meditations intended to prepare him to meet her in the life beyond. As for this meeting, he intends to bring it about by one supreme resolution: he will not wait until he is old and life has lost all savor for him; he will go to her in the full glow of health, in the prime of manhood. His diary, however, complains that it is a little hard to be quite healthy and to remain wholly unworldly. So the great resolution is postponed, and Sophy finally passes into the "realm of pure Platonic ideas".

We see from this how the morbid sentimentality of the time even led to trifling with suicide. In the case of Hardenberg the healthy nature of the lover fortunately prevents him from taking his life; but in Goethe's famous novel, *The Sufferings of Young Werther*, which was based on facts, the suicide is actually committed.

When the story of *Werther* appeared, it not only created an immense sensation all over Germany, but was translated into all European languages and served as a model for a legion of novels in the Continental and English literature, in which the feelings of a hapless lover were exposed to the view of a deeply interested and sympathising public. Werther, a young man of an affectionate and sensitive nature, has the misfortune to fall deeply in love with Charlotte, the wife of his friend, who only has the feeling of friendship and ordinary human sympathy for him. He, like the other lover, lays his heart open to us in a diary, and makes us see the tide of passion surging and beating against the rock of circumstances.

When he can bear his sorrow no longer, he makes an end of his young life by shooting himself with one of the pistols which Charlotte's husband had lent him for a journey.

Now what is the significance of such an event? That an unhappy lover commits suicide has probably happened even in such a thoroughly unromantic period as the seventeenth century; although I do not think there is a case on record in the English and German literature of the time. In Greek and Roman antiquity it also happened, for the picture of beautiful passionate Dido arises at once before our mind's eye and we pity her intensely, as she is dying on the funeral-pyre, thinking of faithless Æneas. Also Cleopatra makes an end of her earthly existence as the false news of Antony's death reaches her; but such cases in olden times are confined to women, as possessing the more delicately organised spiritual nature.

But that young men at the end of the eighteenth century—for the Werther story was unfortunately quite frequently enacted in life—young men belonging to the Teutonic race, who as a rule despise a show of feeling as unbecoming a man, should have shown such a lack of mental equilibrium as to have made the cultivation of the love-emotion the one supreme object of their lives, to which all other claims and duties must be sacrificed, and to have posed before the world as the unhappy lover; this seems to indicate that a psychological transformation was going on in the race.

Europe had known before that she was endowed with reason; but she was discovering now that she had a heart. As a child, proud in the possession of a newly-acquired accomplishment, likes to make a display of it to her sympathising friends, so our fifth sub-race at that time was revelling in feeling, was proud and happy that she could feel, and we therefore cannot wonder that the juvenile expressions of her emotional nature are often somewhat crude and childish. She will soon find her balance

again. But the feeling side of the race was still further to be developed by strong impacts from without. This was done in the first place by the horrors of the French Revolution, and then by the wide-spread misery of the Napoleonic wars.

The blood of the unfortunate victims of the Revolution was flowing in streams in Paris, on the spot that is now called 'Place de la Concorde;' and human feeling revolts, as one reads about those women who would sit with their knitting around the place of execution in Paris, and count the heads of the aristocrats that were falling under the guillotine, alternately with their stitches.

As to the suffering of Europe at the time of Napoleon, historians and novelists have vied with each other to give us a graphic account of it. Read *l'Histoire d'un Conscrit*, or another of Erkmann-Chatrian's realistic stories, if you wish to get an adequate idea of the agony of the wounded or dying soldiers lying helpless on the battlefield, or the multitudes of young and brave men dying a miserable death among the snow and ice of Russian plains. If we turn to the history of the time, what are the sufferings of the race recorded there? We find Napoleon sweeping through Europe at the head of his conquering armies like the God of War; millions of peaceful citizens trembling for their existence every day of their lives, not knowing what new calamities the next morning might bring. In Prussia we see a strong and brave people almost deprived of their national existence, their country reduced to about one-half of its territory by an ignominious peace, a sorely-tried Monarch fleeing to the very boundary of his kingdom, and a beautiful Queen dying of a broken heart at the misfortunes of her country.

The misery of the Napoleonic wars cannot be more tersely and graphically described than by Victor Hugo in *Les Misérables*:

The reeking blood, the over-crowded cemeteries, the mothers in tears, these are terrible pleaders.

But out of the seed of blood and tears arose a rich harvest for the heart and mind of our race; the development of the emotions was now more on a level with that of the intellect, and intelligent sympathy with the suffering of humanity was born.

The undeniable evidence for the vast increase of emotional life at the opening of the nineteenth century we find in the literature of the time; and here we shall give the testimony of one who can speak with authority:

The deep stirring of men's minds, with which the last century closed and the present century set in, expressed itself in many ways, in no way more conspicuously than in the prodigality of poetic genius which it poured forth. Whatever the causes, the fact is plain that with the opening of this century there was in all civilised lands a turning up of the sub-soil of human nature, a laying bare of the intenser seats of action, thought and emotion, such as the world had seldom if ever known. That time was what has been called the new birth of the imagination. (*Studies in Poetry and Philosophy*, by J. C. Shairp.)

The outburst of song in England and Germany at the opening of the nineteenth century might well be called the second Golden Era in the literature of both of those countries.

In England the love-emotion is made the subject of the finished verse of Byron, Thomas Moore and Tennyson. In Byron there is a trace of the old sentimentality left, but in most of the lyrics of the time the love between man and woman finds its truest and most beautiful expression.

In Germany the emotional wealth of the nation expresses itself not only in lyrics of exquisite beauty and tenderness, in which the poet seems to have dipped his pen into the very blood of his heart, such as the little love poems by Goethe, those in Heine's *Buch der Lieder*, and the many love-songs written in the style of the old popular ballad; but there is also a contemporary development of the art of music, by which the German genius seems to express itself *par excellence*. The drawing-rooms of stately country residences and city homes resounded with the matchless songs of Schubert and Schumann, 'the Wanderer,' 'the Erlking,' 'the Fisher,' with Beethoven's

'Appassionata' and 'Moonlight Sonata,' with Mendelssohn's 'Concertos' and 'Songs'. In all these musical compositions we have the joyful, the triumphant, the majestic, the pathetic, in harmonies of such entrancing beauty, in a musical phrase of such originality, distinction and strength, that they seem to be the very blossoms of the heart and of the artistic faculty of the nation.

Now in the poetry and music of Germany we not only find an expression of the love-emotions, but there is a new element which is not so strongly marked, at that time, in the literary and artistic productions of England; it is the element of patriotism, which, called forth especially by the philosophy of Fichte, assumes the form of indignant protest against the tyranny of Napoleon. We hear this note in the 'Geharnischte Sonnette' by Rückert, in which the poet calls upon his countrymen to throw off the yoke of the oppressor and to begin the fight for national freedom. There is something of the measured tramp of armed hosts in these sonnets, as well as in the verses of the young warrior poet Theodore Koerner, who, in the War of Liberation, 1813, died a hero's death on the battle-field, in the very act of composing his last poem for the inspiration of his people.

Such was the emotional development of Europe, when the philosophic systems embodying the doctrine of the Great Self were formed in Germany, and found many enthusiastic admirers especially among the Teutonic nations.

H. S. ALBARUS

(To be concluded)

If thou dost but free thyself, thou art a world's liberator.
If thou dost but set thine own feet out upon the way of light,
thou art a redeemer of men.—MURIEL STRODE.

ANCIENT INDIAN MEDICINE

THOSE who have bestowed any attention upon the literature of medicine in ancient and mediæval India are well aware of the voluminous amount of the literature on that subject. Books after books have been written upon it. But of them all, two stand pre-eminent. They are *Charaka* and *Shushruta*. The latter deals, it is said, more with anatomy, and the former, more with diseases, their causes and cure. In these days when modern peoples have advanced much in practical surgery, it is not likely that *Shushruta* will attract the public attention so much as *Charaka*. The latter has many lessons to impart to the moderns. Its enunciation of many diseases, of their causes and cure, and its pharmacopœia are indeed masterly. And wherever I have come into contact with doctors schooled on the western lines and having yet preserved their faith in the Hindû method of treatment, I have advised them to study our old lines of thought and put them before the world, so that the public may judge of the question from the eastern standpoint and adopt as much as possible of the old.

I find that the real Vaidya Shāstra, or Hindû medical system, can be understood in its theory by those only that are familiar with the higher or spiritual teachings. In the olden days a real doctor had to be a yogi too; without knowledge of both kinds no man can be an adept in the field of medicine. If a man is to be a good doctor, he must study the constitution of man, and man is more than his physical body, and possesses bodies more subtle than the physical; a true doctor must study man's higher mechanism as well as the lower. Just as modern medical science studies man completely and thoroughly in his physical sheath, so an old Hindû Doctor had

to study him as well in his higher sheaths. Thus a knowledge of the higher was quite indispensable. Without that higher knowledge, modern medical science is yet groping in the dark as regards many simple things. It is concerned with the removal of diseases. But has it been able to tell us anything definitely as to what diseases are? What is disease? What is health? It tells us much about the diagnosis of different stages of diseases, and so on, and cartloads of books have been written by different authors on these subjects. But even after a perusal of all these, we still do not know what diseases are and how they arise.

CHARAKA SHĀSTRĀ

Even before this book came into existence, there is a reference to another book viz., *Āyur-Veda*, attributed to Aṭharvan. The Science of Life (*Āyur-Veda*) was in the custody of Brahmā, the Creator. From Him came this knowledge, and it was handed down from disciple to disciple in a regular series. Finally the treatise of the disciple Agnivesha became the *Charaka-Samhitā*, having been corrected and given out to the world by Charaka.

ĀYUR-VEĀ

This Science is called *Āyur-Veda*, or the Science of Life, because it tends to human longevity by removing the causes which shorten lives, viz., diseases. As *Charaka* puts it: "Good and evil, happy and unhappy, is Life. That (knowledge) in which are declared its nature and measure, and what is beneficial to it and what injurious is called the Science of Life." Before we enter into the causes that contribute to the happiness or otherwise of Life, we have to understand what Life is. The ancient writers never shirked seeking for the root of every question.

WHAT IS LIFE?

Charaka defines it thus: "The union of body, senses, mind and soul is called Life." Life is that which unites the body, senses, mind and soul. As it is elsewhere stated, it is the one thread (Sūtra) that links all these together. The *Chhāndogya-Upaniṣad* calls it the cord that ties one

to the other. If we consider the bodies of man, it is the cord which links them all together, and is called *Prāṇa*. When this rope, or bridge, of *Prāṇa* is broken, when life can no longer flow from the higher body to the lower, then death takes place. Hence Life is truly defined to be the union of the body, senses (astral body), mind (mental and causal bodies) and soul (Spirit, or Self). This Life is called by other names also: as *Dhāri*, that which holds together the elements of which the body is composed; and *Jivātha*, existence, that which makes existence possible; and *Nityaga*, the ever-going; and *Anubandha*, the unbroken, sequence. Of this uniter of body, senses, mind and soul, Charaka says:

Similarity is that which produces oneness; and dissimilarity is that which produces diversity. Therefore similarity is identity of substance, and dissimilarity is the reverse of this. Mind and soul and body—this trinity called person—resteth on union like three sticks (standing with one another's support). Upon that (trinity) everything rests. That is also called *Puruṣha* or Being. It is also animate. That is also regarded as the subject-matter of this Science, and it is also for the sake of that, that this Science is promulgated.

From the foregoing it is clear that the Science of Life is meant not only for the removal of diseases but also to attain *Puruṣha*, or the Spirit, or Supreme Self; it is also conducive to spiritual science. Hence it was that, originally, *Rṣhis*, finding that diseases were impediments to spiritual progress, devised means to arrest them in order that longevity might be obtained for spiritual improvement. In what sense is the word soul used in this connexion? Charaka defines it thus:

The soul is immutable and eternal; the faculties, the attributes of matter and the senses are the causes of consciousness. The soul is the eternal witness, for it views all actions without being itself affected by any of them.

Hence the word soul is here used to denote a ray of *Ātmā*, the Self, the eternal witness—the *Jivātmā* of the Hindū terminology, or *Ātma-Buddhi-Manas* of the Theosophical. It could not be affected by any disease. Diseases can affect the body and the mind only. Hence diseases are said to be of two kinds: physical and mental.

Here the questions arise: What are diseases? What the physical? And what the mental? Let us see what definition Charaka gives of diseases. He says:

Body and mind are regarded as the subjects in which health and disease co-inhere, parity of correlation being the cause of health. Of all diseases, physical and mental, the causes in brief are of three kinds: *viz.*, adverse or excessive correlation or want of correlation of time, mind and the objects of the senses.

As regards time, we all know that what is done with impunity by us at one period of our age, or season, is fruitful of diseases at another age or season. These diseases are caused through contrariety, excess or absence of the proper age, or season. Similarly with reference to the action of the mind, a man may exert himself mentally too much or too little, or in lives unsuited to it. So also with reference to the objects of the senses. A man may taste the objects too much or too little, or addict himself to those that are opposed to his nature.

- What are the causes of mental diseases? The qualities of mobility and inertia are said to be the causes of mental diseases. If they are supplanted by rhythm, harmony (*saṭṭva*), then is the mind free from diseases. Inertia of the mind on the one hand, with all its attendant brood, and over-activity of the mind on the other, with its generating evils, both bring about diseases of the mind. Such mental disease is cured by

Knowledge of the soul, knowledge of the scriptures, (exercise of) patience and memory, and the abstraction of the mind from all worldly objects.

But the difficulty that lies in the way of a modern man is with the physical diseases and their causes. Disease is not merely absence of health. It is not negative, but something positive. We are aware of the fact of a man being in indifferent health, but yet not suffering from any diseases. In some diseases, there is acute pain or suffering. It is not mere want of health. It is some positive pain. What is this pain due to? Take some objects:

Some cure disorders; some affect the system injuriously; and some are regarded as conducive to ease or health.

What is that positive one which is called disease has not as yet been discovered by the moderns. But ancient India says that the causes of all bodily diseases are Vāyu (literally air, but implying the currents in the body), Bile and Phlegm. "Superstition," will exclaim a doctor of the modern days unacquainted with the system of old India.¹ Let us proceed to examine this theory.

DIGESTION

For the purpose of understanding how these three causes of diseases are generated, we must compare the process of digestion as understood in West and East. Our readers can trace it for themselves in any physiological work; suffice it here to say that food is acted on by the saliva in the mouth, turning starch to sugar; by the gastric juice in the stomach, turning proteids to peptones, making chyme; by the pancreatic juice in the duodenum, containing two ferments which complete any work left undone on starches and proteids; and a third which (with the bile poured in from the liver), emulsifies the fats; and by the bile, which, in addition, turns the liquid into a soapy mass of froth; the whole process is much facilitated by the warmth of the stomach. The fluid mass thus prepared is taken up by the villi, minute mouths lining the small intestine, and is conveyed by the lymphatic system to the blood.

Now let us turn to what ancient India said on this subject. On page 1411 of the translation of Charaka's work we read:

It is the life-breath called Prāṇa that seizes food. It then sends that food to the stomach. When there, the solidity of what is thus taken is dissolved by liquid juices. It is then softened by oily matters. Then in time the fire, blown upon by the life-breath called Samāna, blazes forth, and digests the food that has been taken equally and properly. The result of this is the continuation of the period of life. The digestive fire remaining below, cooks (or digests) the food in the stomach, converting it into Rasa (nourishing sap) and refuse, even as (external) fire and water cook grains of rice

¹ It may be noted that some modern systems of medicine, not yet orthodox, are classifying diseases under similar heads. ED.

in a vessel for purposes of food. When digestion begins of the food, which is just swallowed, consisting of six tastes, from the condition called sweet springs at the outset that which is called phlegm, and which has the form of froth. A little while after, a condition of sourness arises in the food when it becomes only half-digested in course of digestion. The food in this state passes out of what is called the Āmāshaya (receptacle of partially digested food) into what is called the Pakvāshaya (receptacle of digested food). Then springs from it a liquid substance called bile. When food passes into Pakvāshaya, it begins to be dried up by the fire. Cooked by the fire, it is converted into a sodden mass. From its condition of pungency arises Vāyu.

With what are Āmāshaya and Pakvāshaya to be identified in modern medical science? According to it, after the mouth and stomach had converted, though partially, starch into sugar and proteids into peptone, the partly soluble mass of food is sent in a sour state to the duodenum, where the soaping process takes place and where the pancreatic juice and bile join. Here digestion is not complete, since only when the mass of food goes into the small intestine, the separation of the watery essence and their absorption into blood and lymphatic fluid takes place. The soaping process due to emulsification is described by the Hindū writers as froth rising over the surface of the liquid, and is named phlegm. Hence Āmāshaya is the duodenum, and the Pakvāshaya is the small intestine.

Now in the carrying of the food downward and in its digestion and absorption, there is one new element introduced in the old system. It is Prāṇa. According to Hindūs, the food, when it is passed down the oesophagus to the stomach, is sent thither through the aid of Prāṇa. As the text puts it, it is Prāṇa that seizes the food and takes it to the stomach, since in a dead body where Prāṇa has ceased to act, the food is not taken down, though the body be placed upside down, so that the stomach is below the gullet. Then as regards digestion, it is this Prāṇa that with its gastric fire cooks or digests the food. After Prāṇa takes the food into the stomach, it acts upon the life-breath, or vital energy (Samāna) that is

there. This energy, pressed downwards, passes in turn to the sacral plexus, where is the opposite force or vital energy (Apāna). The chemical union of these, being of opposite kinds, causes the gastric fire, which heats the vessel called the duodenum and stomach, just as in a hearth the fire from below heats the vessel full of rice and water. When the rice and water are boiled by the fire below, there occurs in the intermediate stage a froth floating over the surface of the water. As it is fully cooked, the chyme, as a soluble mass, is taken to the small intestine, which being more heated on account of its proximity to the gastric fire, abstracts the watery essence through the villi, letting the solid mass go on to the large intestine. In the Hindū system, besides the fire of Prāṇa, there is mention of the juices poured into the stomach and duodenum, but the detailed description of them is not given. Hence in the eastern system, Prāṇa and the gastric fire play the primary part in digestion, etc., but in the western system stress is laid on the different juices in the process of digestion; but as one author puts it: "The warmth of the stomach also to some extent melts the fats." In the disposal of this question, all that I have to say is that if some modern scientist will show by experiments that all these processes of digestion, etc., can take place mechanically with these juices alone in a non-living body, his case will be made out. To my knowledge, no such proof has as yet been offered.

K. NĀRĀYAṆASWĀMI IYER

(To be concluded.)

Don't look at your tongue (I haven't seen mine for years); for it has been well said that whereas in childhood tongues should be seen and not heard, with the adults they should be heard and not seen. Do not inspect your face (I know a lady who always carries a glass about to see if she looks ill), or take your temperature, a most pernicious habit. (I know a talented man who once found his temperature rose nearly a degree after a meal, and was miserable ever afterwards.) Do not feel your pulse (sometimes you cannot feel it, and then you think you must die) or keep weighing yourself or noticing slight pains in the body or noises in the head, and other small ailments.—A. T. SCHOFIELD, M. D.



RENTS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

XIII

OUR story takes us this time to the southern part of the great island of Poseidonis, in the middle of what is now the Atlantic Ocean. Alcyone was born there among a nation of mountaineers of Tlavatli race, in the year 13,651 B. C. She was the daughter of a priest of the Sun (Mercury), who was of noble birth, being distantly related to the ruler of the country. She had a happy childhood, and was utterly devoted to her father, who was especially kindly and helpful towards her, and seems to

have understood children better than the average parent of that age. The religion of the period was primarily Sun-worship, although there was also a good deal of personification of various powers of nature; and it would also seem that some great saints of old had been deified. The little girl was keenly interested in the temple-ceremonies, and much impressed by them, and when she was young it was her wish to dedicate her life to the service of the temple. In connexion with the temple there were two careers open for women—one being something along the line of the usual vestal virgins, or temple-clairvoyants, and the other a sort of guild of service which consisted of married women.

As she grew up she prepared herself for the former position, with the approval of her father, and entered herself at the age of sixteen. The various practices of meditation enjoined for the girls appear to have produced considerable effect upon her, and the father was very hopeful about her making rapid progress. However, before her first year of definite service in the novitiate was completed, the inevitable young man appeared on the scene, and she fell deeply in love with him. The object of her affections (Sirius) was something of a mystery; he had only recently appeared in the city, and no one seemed to know who he was, nor whence he came, and even in these earlier years that was regarded as an objection to a possible suitor, though he was a handsome and well-set-up youth. She saw this young man at some of the temple-services, and they were strangely attracted towards each other at first sight, so that he began to scheme for occasions of meeting her, which were difficult to procure, since she was constantly in attendance at the temple. The young suitor, however, contrived, by the exercise of great patience and assiduity, to obtain speech with her on a good many occasions, and their strange friendship rapidly warmed into a passionate attachment.

At first, Alcyone said nothing of this to her father, but he half-divined that something was going on, and he put some questions to her which presently brought forth a

shame-faced confession that the temple-services were no longer the first thing in life for her. The father was disappointed at this, but nevertheless took it both kindly and philosophically, and gave her what seems on the whole to have been very sensible advice—that it was useless to devote oneself to the special service of the Deity unless one was absolutely certain of one's vocation, and that after all she could serve the Sun-God, less directly perhaps, yet just as truly and nobly, if she followed the dictates of her heart. He demanded, however, to see the young man, and the latter's account of himself was by no means satisfactory from the point of view of a parent, for he could only say that though he was of noble birth and quite equal in rank to her whom he loved, yet there was surrounding his origin a mystery, which he was not at liberty to disclose. Also he seemed to have no present connexion with his family, whatever it might have been, and was obtaining a somewhat precarious livelihood by hunting, though he declared that this was in no way the vocation to which he was born. The priest was somehow strongly attracted to him, in spite of his obvious undesirability, for he seemed both a handsome and a worthy young fellow, though curiously untamed and seemingly ignorant of the ways of ordinary life. Mercury frankly told him that he liked what he saw of him, but at the same time it was quite impossible that he should give his daughter to a person involved in so much mystery, and with no regular means of livelihood; that unless he was prepared fully to confide in him, he felt with regret that he could hardly encourage the intimacy of the two young lovers.

The young man was much cast down by this, though he could not but admit its justice, but he still maintained that the secret in which he was involved was not his own, and that he must await the proper time before divulging it. Thus the matter was left in suspense for some little time, the priest regretfully forbidding the young people to see each other in private, even though he quite

frankly admitted that he felt strongly drawn towards the mysterious young man. Aleyone's affection for him was so strong that she probably might have ignored the mystery and fled with him, but for her very strong love for and confidence in her father, which persuaded her that he must be right, even in what she thought his first cruelty towards her. She was much torn by divided feelings, and suffered greatly for a while.

All this time the ruler of the country, Alastor, was at war with the Toltec over-lord, Corona, some question of an extravagant demand for tribute having brought a long smouldering disaffection to the point of open revolt. Owing to the greatly superior discipline and fighting power of the armies of the suzerain, it was difficult for these men of the hills to meet them in open fight. The local King, however, knew his country very well, and his son Ursa contrived to destroy a large Toltec army by inveigling it into a valley which he was then able to flood from a concealed reservoir. In honor of this victory there were great public rejoicings and a sort of national festival was held. Somehow, in the course of this, strange rumors began to fly about with regard to the young lover, Sirius, and he was one day suddenly arrested and carried before old King Alastor. In the course of the enquiries then made the whole of the strange life-story of Sirius came out, and proved to be romantic though distinctly unconventional.

This old Alastor was a precise but incredibly stupid man, and in consequence of his character the affairs of his family had gone very seriously wrong. His son Ursa was a wild young fellow, accustomed to do what he liked, without any consideration for others. He had a younger sister, Orion, who in their childhood was entirely devoted to him. They were always together, and he made her fetch and carry for him in the usual manner of elder brothers and devoted little sisters. As they grew up, the affection between them remained as strong as ever, and in process of time his relations with her became more than fraternal. This was discovered, and caused some scandal, for even in those

more easy-going times such relationship was considered highly improper. When it came to Alastor's knowledge he behaved in the most foolish manner, making a great parade of Spartan justice, and, instead of treating the young people kindly and sensibly, he banished his son from the country and condemned his daughter to death. Ursa however had no idea of submitting quietly to such an inauspicious ending to his pleasures. He managed to escape from his father's guards, and to rescue his sister from the place in which she was confined, and they fled together and concealed themselves in a forest on the outskirts of the kingdom, having contrived to divert pursuit by allowing it to be understood that they had fled by sea from a certain port in quite another direction. In this forest he and his sister lived for some years, and two children were born to them, a son, Sirius, and a daughter, Vega. Ursa carefully tattooed round the waist of Sirius the red snake which marked him as the heir to the throne, and the brother and sister lived happily enough in sylvan solitude; but after a time Ursa began to tire of this life and to yearn for the delights of the Court and the position which he had left.

Being in the habit of considering only his own convenience, he had no hesitation in abandoning his wife and children; he made his appearance at a port and pretended to have arrived from a foreign country. He soon made his way to his father, who forgave him and reinstated him as heir to the throne. Being anxious to provide for the succession, Alastor shortly arranged a marriage for Ursa, which the latter accepted without saying anything about the wife and the children whom he had left behind in the forest. Indeed, on first returning he had allowed it to be understood that he had had no part in his sister's escape, and knew nothing about her fate. His new wife, Hesperia, presently bore him a child, Pollux; and this child was also tattooed with the snake, for if Ursa had not permitted this to be done, suspicion would have been at once aroused. The new wife, however, proved to be of a trying temper, and he often looked back with regret on

his happy free life in the forest. On one occasion when he was out hunting in the forest where he had lived so long he contrived to separate himself from his companions and went to look at the hut which he had built for his sister-wife, but he found it deserted.

Orion had lived on there for many years and had seen her children grow up healthy and beautiful. She had no difficulty with regard to food, for the various traps which Ursa had made were still in action, and she was able to gather fruit and dig up roots as he had done. When her children grew old enough to need clothing she wove it for them from reeds, and they lived a very natural and happy life, though she sorrowed much because of the desertion of her brother and husband. She always cherished the hope that some time or other he would return to her, and that in process of time her son would sit upon the throne of his ancestors.

Presently it occurred to her that, if this were to be so, she must manage to bring her children somehow into contact with their fellow-creatures, that they might not be entirely strange to them; so she dressed herself in what remained of the clothes in which she had originally escaped, and made her way to a village where she was able to exchange the skins of the creatures that they had killed for some clothing, such as peasants wear, suitable for the children and herself. She was then able to take her children once or twice upon expeditions to villages in the remote part of the country where the forest was situated, but she did not visit the same village twice, lest suspicion should be excited, and she always gave out that she and her children were travellers passing through the country. As the young man grew up his mother told him the story of his royal birth, and they planned how they would reappear in the capital and claim recognition after the death of the old King.

Presently, however, Orion fell ill and died. When on her death-bed she made her son solemnly promise that

he would go to his father and announce himself as the heir to the throne. She warned him however that his father was a man of moods, and that he must watch carefully for the right moment at which to make such an announcement. The young people mourned deeply the death of their mother. They buried her body under the floor of the hut, and then abandoned it for ever, as they could not bear to live any longer in a place where every tree and stone reminded them perpetually of their loss. They made their way gradually to the capital, Sirius taking the most affectionate care of his sister Vega. He contrived to find some employment there, using chiefly his skill in hunting and trapping. His intention was in this way to support himself and his sister until the old King died; but, as has been described, he was forestalled in this. Among the festivities in connexion with the great victory previously mentioned were some swimming races in which he took part—in which, indeed, he out-distanced all competitors—but it happened by some accident that the red snake tattooed round his waist was seen, and remarks began to fly about which eventually reached the ears of old Alastor, and led to his being brought before him. When the truth came out there was an angry scene, and Alastor compelled Ursa to issue an order for the execution of Sirius, who was cast into prison and closely guarded. To Alastor, however, the shock of the disclosure had been so great that it brought on a stroke, from which he never recovered, and he died in a few days.

Ursa then became King, and he was resolved that his elder son Sirius should be heir to the throne, instead of Pollux, as the latter had even already shown a weak and dissipated character. The new King was however in difficulties, as he could not well annul the decree which his father had forced him to sign, so he determined to manage privately the escape of Sirius from prison. His second wife, Hesperia, seems in some way to have got wind of his intention, or perhaps she only suspected him, but at any rate she watched him very closely and resolved to

thwart him in the interest of her own son Pollux. The prison was a curious labyrinth of stone walls, circle within circle, and every opening from one circle to another was efficiently guarded. The son, as a prisoner of State, was placed in the central cell of all. Ursa disguised himself and left his palace secretly at night, went to the outer guard and bribed him with a curious trinket, in consideration for receiving which he agreed to absent himself for a few moments, and allow the disguised King to enter the prison. Meanwhile the jealous Hesperia had discovered her husband's absence, and, full of suspicion, immediately rushed to the prison gates. Finding the first guard gone her suspicions were confirmed, and she entered by the door which Ursa had left open. The latter went on until he met the second guard, upon whom he sprang before he could give the alarm, and managed, after a furious struggle, to choke the man to death. He succeeded in eluding the third guard, but again had a struggle with the fourth, in which he finally conquered, though he himself was wounded. Finally he penetrated to the innermost cell and found his son, to whom he offered freedom and safety on condition that he would go away (preserving however absolute silence as to his identity and history) and never return. The son, not recognising his father in his disguise, refused to give this pledge, as he said that he was bound by the promise which had already made to his mother on her death-bed that he would return to the capital and claim his inheritance. Ursa implored him to go, to go under any conditions or no conditions, but in any case to escape while still there was time.

Something caused his son to suspect the identity of his visitor, so he tore away the disguise from his father's face and recognised him. Just at this moment Hesperia arrived; she had found the murdered guard and had possessed herself of his dagger, but had been detained through having to parley with the third guard, who would not let her pass until she unveiled herself and

used her authority as Queen. Now she sprang upon her husband like a maniac; and there was a terrible struggle, during which both father and son were wounded. Eventually, when she saw that she could not prevail against them, she stabbed herself to the heart in her wild passion.

Father and son now held a consultation as to the best course to pursue. At first the father suggested that they should escape together and leave the kingdom to take care of itself, but Sirius strenuously opposed that idea, offering rather to disappear and disregard his promise to his mother. But Ursa would not now consent to that, and they discussed the matter all through the long hours of the night. Sirius suggested that at Ursa's death the kingdom should be divided between himself and Pollux, or, if that was not feasible, that a high post in the Government should be offered to the latter. Ursa did not approve this, and finally decided that honesty was the best policy, and that the time had come to undo the wrong of his life so far as was now possible.

They went back to the palace together, and Ursa sent for Pollux and told him the whole story, saying that he must give up all hope of succeeding to the throne. Pollux took the news very badly, and rushed out of his father's presence in a great rage.

Ursa then called together his Chieftains, told them the whole history of his life, and introduced to them the true heir to the throne. The majority of them at once agreed to accept Sirius as heir, in spite of the irregularity of his birth, and thenceforward he wore the golden collar which marked his rank. Pollux, however, left the country and endeavored to get together a foreign army to help him to assert what he supposed to be his claim. He was unable to raise this army among small neighboring tribes, and so went off to Poseidonis and endeavored to interest the Toltec ruler in his cause. Corona was quite willing to espouse his cause because of the question of

the tribute, and also because Ursa had recently defeated his armies, though he was unable to give much active assistance in consequence of a considerable rebellion in another part of his dominions.

Meantime Sirius, having been publicly acknowledged, was able to come before Mercury and tell the true story of his early life, and demand once more the hand of Alcyone. Under these altered circumstances Mercury was very willing to give it, saying that though the conditions surrounding the birth of Sirius had been exceedingly irregular, yet his public acceptance as heir to the throne to a large extent wiped out all that and assured his position. There is no doubt the priest had taken a liking to the young man, and that it was this and the strong love of Sirius for Alcyone that induced him to be ready to overlook the irregularities aforesaid. Alcyone therefore was married with considerable pomp and ceremony, and, though still very young, took her place among the great ladies of the kingdom. She was intensely happy in this beginning of her new life, very proud of her husband and really exulting in his most remarkable early history instead of being repelled by it. This unalloyed happiness lasted for some three years, during which time two beautiful children (Uranus, a son, and Herakles, a daughter) were born to her, but after this the war broke out again and her husband had to go forth and bear his share in it.

It seemed however that the Toltec Emperor was not pursuing this local war with any great vigor, so that in spite of the superior discipline of his men, and their far greater number, successes were fairly evenly divided, and the war dragged on for a long time with no pronounced victory on either side. King Ursa was in the habit of consulting Mercury when he required advice, and paid him deep reverence. It was about this time that Mercury gave him some information with regard to his relations with his son Sirius in a previous life—an account which seems to have affected him very deeply, and caused him to have a great scene of explanation with his son, at the end

of which he decided to abdicate in favor of Sirius, and retired to a kind of hermit life.

Sirius took up the reins of government and, young as he was, acquitted himself creditably, coming often to his hermit-father, and still more often to Mercury, for advice as to the way in which he should meet the various difficulties which are inseparable from such a position as his. Alcyone was thus lifted to the highest position in this small State, and bore her honors well. The new King carried on the war with varying success, and at one time had an exceedingly narrow escape of losing his life by treachery. There was at his court a certain old woman, Thetis, who pretended great loyalty to his cause, but was in reality on the side of his half-brother, on whose behalf the Toltec Emperor was waging war. She contrived in some underhand way to learn something of the King's plans, and especially of a certain small expedition which he was about to lead in order to obtain important information as to the disposition of the Toltec armies. This woman was able to betray this little expedition to the Toltecs, in order that they might arrange an ambuscade, and so, as she thought, make sure of the death of the King.

Her nefarious project was defeated only by a dream or inspiration which came to the hermit-father, in consequence of which he left his cave, and met his son the King while on his way with his expedition, and demanded to be allowed to lead the party himself. His son expostulated, saying that it was madness for his father at his age to expose himself to such risks. Ursa however insisted, and Sirius was at last compelled to yield. The old royal hermit therefore led the expedition, and contrived to obtain the necessary information and send back a messenger with it before he fell into the ambuscade which had been prepared for his son, and was killed. In this way the life of Sirius was saved, but he mourned greatly for the death of his father, all the more since Mercury by some intuition was able to tell

him that his father had, through his dream, known of the danger, and had therefore voluntarily resigned his own life in order to deliver his son.

This event produced a profound impression upon both Sirius and Alcyone, and the former went to consult Mercury as to what line of action he should take. Mercury's advice was that, since not only was the country being devastated by this incessant warfare, but also anything like real progress for the people was quite impossible while such conditions persisted, he should make a determined effort to come to terms with the Toltec Emperor, even though for that purpose it might be necessary to offer some compromise, such as the payment of a largely enhanced tribute. By good fortune, Sirius was able shortly afterwards to inflict a crushing defeat upon the Toltec army, and to drive its remnants out of his kingdom. As soon as this had been done, he at once sent an embassy to the Toltec Emperor announcing that although the victory was at present entirely in his hands, he yet desired peace and not further war, and to save bloodshed he desired to come to an amicable arrangement. The Emperor, tired of an unprofitable war in a distant part of his kingdom, was more reasonable than might have been expected, and so, by the payment of only a slightly enhanced tribute from the revenues, Sirius was enabled to disband his armies, and devote them to much needed works of peace.

Alcyone was a real helpmate to her husband in all this, being full of plans for the amelioration of the condition of the people. A time of peace and prosperity now began both for the King and the country. Several more children were born to the King and Queen (the sons being Aurora, Selene, Vajra, and Neptune, and the daughters Mizar, Demeter and Mira) and they were very happy in their domestic life together. Another of our list of characters appears here—Cygnus, who was steward of some large states belonging to Sirius, whom he served faithfully in that capacity for many years.

The other claimant to the throne, Pollux, the half-brother of the King, though his case was abandoned by the Toltec Emperor, did not cease to plot in order to gain the throne. His chief endeavor was to assassinate Sirius, and twice he all but succeeded. On the second of these occasions it was really Alcyone who saved her husband's life, for she had a vivid dream which induced her to send to him with the greatest haste as he sat in judgment, warning him that an attack on him was about to be made. Her dream or forecast described the man who was about to make the murderous attack with such accuracy that the King was instantly able to recognise him when he came before him, and immediately ordered his guards to seize and examine the man. The weapon with which it had been his intention to murder the King was found upon him, and as he was not able to account for its possession his shrift was a short one.

Under the King's intelligent rule, and with the peace which he had procured for it, the kingdom rapidly advanced in power and wealth. Again at the suggestion of Mercury, now drawing to extreme old age, Sirius sent for his half-brother, and endeavored to come to some sort of arrangement with him. He told him quite plainly that he regarded the kingdom as a charge committed to his care, and that he could not therefore yield it to anyone else, but he offered him the governorship of a certain division of the country under himself. The claimant, however, declined to accept this, and said that he would be satisfied with nothing less than the whole. However, in the course of the interviews which he had had with Sirius, this half-brother had fallen in love with Alcyone, and for the purpose of being near her he presently offered to accept the governorship, not of a distant province, but of the capital city. This Sirius very willingly gave him.

When Mercury heard of this arrangement he warned Sirius not to place too great a confidence in the apparent

friendliness of his half-brother. A time came when Pollux took advantage of his new position to make improper advances to Alcyone, which she promptly rejected, yet she doubted whether she should expose him to her husband because of the fact that the latter was greatly pleased to have (as he thought) thus extinguished the life-long enmity of his half-brother. As the young man promised amendment she hid the matter for a while, but presently his passions once more got the better of him and a scene occurred which it was impossible to hide from Sirius. The latter was exceedingly angry, and deposed his brother and cast him into prison, where he shortly afterwards died.

At this period a great sorrow came both to Sirius and Alcyone in the death of their revered father and teacher, Mercury, at a very advanced age. They mourned sincerely over his loss, and indeed they might well do so, for no similarly sage counsellor was forthcoming after he had gone. Meanwhile the Toltec Emperor also had died, and his successor, Ulysses, presently determined upon an aggressive policy, his idea being definitely to reduce the whole of the island to a direct obedience to himself, instead of his being merely the nominal suzerain over a number of Kings of the earlier sub-races. After a great deal of effort and a vast amount of bloodshed he succeeded in his effort to make the whole into one kingdom, but the Tlavatli mountaineers could not brook the loss of their liberty, and constant outbreaks were the result, and plots and counterplots. Sirius was killed in battle in the effort to save the liberty of his country, in the year 13,600.

Alcyone was filled with deepest sorrow, and allowed herself to harbor bitter thoughts of revenge against the new Toltec Emperor. This misfortune seemed for the time quite to change her character, and the gentle and loving wife became a determined and relentless avenger, filled entirely with one idea. She dressed herself in her husband's armor, put herself at the head of what remained of her people and fled to the recesses of the mountains, since the Toltec armies had over-run the whole country.

Her husband's steward, Cygnus, who had always greatly admired her, became one of the foremost of her band of warriors, and distinguished himself greatly. She directed a guerilla warfare for some years, enduring the greatest hardships, but never for a moment swerving from her purpose. She was quite unable, with her handful of mountaineers, to meet the Toltecs in open fight, but she constantly harassed them and, owing to the intimate knowledge which she gained of the fastnesses of the mountain-chain, she was always able to elude all attempts to capture her. Meanwhile, she never wavered in her hatred of the Emperor, whose ambition had caused the death of her beloved husband.

She caused her sons to take an oath never to rest until that Emperor and his power should be destroyed, and she sent one of them (Aurora) in disguise to the City of the Golden Gate to endeavor to compass this destruction. After many adventures the young man reached that city, and soon contrived to attach himself to some of the many disaffected parties, and when the opportunity offered he was one of the party who fell upon the Emperor and slew him. He hurried to his mother with the news of the downfall of the tyrant, proudly exhibiting to her the dagger with which the deed had been done. She welcomed him with praise as the avenger of his father, yet even in the very act a doubt for the first time came across her mind as to whether her dead husband and her dead father would fully have approved her action.

This doubt grew and increased until it became a nightmare to her, and she commenced a kind of invocation to her dead husband, declaring that she would not cease to call for him until he should tell her what was his will. For days and nights she continued this strange invocation until at last she fell asleep in sheer exhaustion; then in her dream she saw Sirius once more. Sirius and Mercury came to her together, and they told her that, while by all the standards of the time her act of revenge had been allowable and even laudable, there was yet a

higher standpoint from which all revenge was not only wrong but presumptuous, as an interference with the divine prerogative of the Law.

"My daughter," said Mercury, "in this you have erred, though well I understand the reason for your error. Your excuse seemed to you a sufficient one, yet no excuse can ever make wrong right, nor violence justifiable, and this act of yours will bring much suffering in the future, both to you and the devoted instrument whom you have employed; but through suffering wisdom shall come to you, and in the far future your hand shall lead to the light him whose career of sin you have now cut short, and in that future I shall help and direct you both, as I have done in this life."

Alcyone, though grieved at the disapproval of her father, was yet very greatly comforted in many ways by this vision, for she felt quite sure that she had once more met face to face those whom in all the world she had loved most deeply. Once more she became herself again. She retained her man's attire only long enough to instal her eldest son Uranus upon the throne of his father, and then cast it aside for ever, and became the gentle and loving Alcyone of earlier days.

Now that the tyrant was dead, his kingdom at once broke up into its original parts, and no further attack was made upon the tribes of the southern mountains. The new King Uranus ruled well and wisely, for the Queen-mother Alcyone was ever at his back, thinking always what Sirius would have done, and what Mercury would have advised. For some considerable time they did still advise her, though she was but half-conscious of the fact; yet very often it was to their influence that she owed the wisdom of the decisions which she made, or rather influenced the King to make.

Though she herself had now come to regard the period of her revenge with regret and distaste, and indeed to look upon it with wonder as a kind of obsession, the people applauded it, and regarded it as the most splendid

heroism. She was therefore greatly revered and admired, and her influence was in many ways even greater than that of the King himself. She survived her husband for some thirty years, and eventually passed peacefully away in the year 13,569, at the age of eighty-two, deeply loved and mourned by the whole nation and by the many children whom she had reared so well, except for that one dark time when the shock of a great sorrow had led her to deviate from the teaching of the law of love. Her son the King survived her for some years and, remembering her instruction, ruled well and wisely, and as the Toltec power never regained sufficient strength to reassert itself in the southern mountains, the dynasty which was thus founded lasted for centuries, and her tribe flourished exceedingly.

This life was on the whole a very good one, and in it considerable progress was made, in spite of that one lapse, under terrible provocation, into the fault which had been the dominant note of a previous life. But at least we may note that this time the feeling of revenge was excited no longer on merely personal grounds, but solely by the injury to a loved one. As we shall presently see, there are lives lying yet far in the future in which all thought of revenge shall be cast aside under the influence of the great Embodiment of Love and Compassion.

Her eldest daughter, Herakles, married Aldebaran, and this transferred her interests to another kingdom of the same general type and condition, also Tlavatli. In course of time her husband inherited the throne of this kingdom, so that she also became a Queen. She had a great reputation for wisdom, and was at times under the control of some good influence, for her husband often consulted her on points about which he was in doubt, which she certainly answered with more than her own knowledge. Her sons were Helios, Arcor, Albireo and Capricorn, and her daughters Achilles, Rigel and Hector.

Mizar married Irene—an event which took place much later than any of the other marriages. When her

mother grew old she and her husband came and lived at the old home, and she took charge of the household. One of her children was Regulus. Vajra left home early, and seems to have travelled a good deal, and he stayed a long time with Aldebaran and Herakles. He was decidedly adventurous, and undertook several exploring expeditions into the neighboring mountains. Demeter was rather sensitive, though not distinctly psychic. Neptune, a man with a good deal of affection which he always placed wisely, married Bellatrix. Selene led a quiet and studious life.

DRAMATIS PERSONÆ

- MERCURY: ... *Priest of the Sun. Wife: Pindar. Daughter: Alcyone.*
- URANUS: ... *Father: Sirius. Mother: Alcyone. Brothers: Aurora, Selene, Vajra, Neptune. Sisters: Herakles, Mizar, Demeter, Mira. Wife: Elsa. Sons: Beatrix, Orpheus, Alcestis. Daughters: Concordia, Ausonia.*
- NEPTUNE: ... *Wife: Bellatrix. Sons: Phoenix, Minerva. Daughter: Proserpina.*
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- CORONA: } ... *Toltec Emperors.*
- ULYSSES: }
- URSA: ... *King. Father: Alastor. First Wife: Orion. Son: Sirius. Daughter: Vega. Second Wife: Hesperia. Son: Pollux.*
- ALCYONE: ... *Father: Mercury. Mother: Pindar. Husband: Sirius. Sons: Uranus, Aurora, Selene, Vajra, Neptune. Daughters: Herakles, Mizar, Demeter, Mira.*
- POLLUX: ... *Wife: Cetus. Daughter: Gemini.*
- AURORA: ... *Wife: Crux. Sons: Calypso, Tolosa. Daughters: Dorado, Viola.*
- SELENE: ... *Wife: Melete. Sons: Fides, Siwa. Daughters: Pomona, Sirona.*

- HERAKLES: ... *Husband: Aldebaran. Sons: Helios, Arcor, Albireo, Capricorn. Daughters: Achilles, Rigel, Hector.*
- MIZAR: ... *Husband: Irene. Sons: Regulus, Polaris, Argus. Daughters: Andromeda, Phoebe.*
- VEGA: ... *Husband: Capella. Son: Centaurus. Daughters: Tiphys, Auriga, Iris.*
- CYGNUS: ... *Steward of Sirius.*
- BOREAS: ... *Servant of Cygnus.*
- THETIS: ... *Treacherous old woman.*

XIV

The fanatical majority of the Aryan race in Central Asia continued to increase and multiply, and as the cultivable land round the shores of the Gobi Sea was a limited quantity, wave after wave of emigration went forth from it, and the great majority of these waves eventually found their way into India. Very much later certain bands penetrated Persia, but at this time the empire occupying that district was much too strong for them to venture to attack it. One army or tribe of such emigrants had, however, worked their way round the north of Persia, and eventually arrived at the Caucasian district, from which far later they radiated over Europe. Many minor waves of immigration into India seem to have extended over a period of some thousands of years.

In a general way the Aryan incursion much resembled the descent of the Goths and Vandals upon the Roman Empire. We find the same phenomenon of a high civilisation with all sorts of specialised detail, yet somewhat effete. The Aryan invaders, though very much less civilised as far as arts and sciences went, were a more virile race, far more fanatical and less philosophical. Their leaders impressed upon them that their conquest was a religious war. They spoke of the Atlanteans as Dāsya, and regarded them as unbelievers, to be exterminated at all costs, despising their higher civilisation and their arts, though

not apparently their gold. The Atlantean cities possessed fabulous wealth in the way of gold and jewels, and their soldiers were well-disciplined, yet they in most cases were unable to stand before the wild onrush of the burly barbarians from the north. Other races existed in the country, apparently of Lemurian descent; there was a large black population quite apart both from the brown Tlavatli majority, and from the red Toltec race, in whose hands was usually all the power. The Toltecs were sometimes spoken of as Nāgas, and some of the darker people were called Takshaks—a people who used poisoned arrows with iron barbs.

The Āryans were physically larger and stronger men, with keen eyes and aquiline noses, not unlike the Afghāns or Pathāns of the present day, and man for man they easily overmatched the more enervated Atlanteans, though some of the large fortified towns of the latter held out against their attacks for centuries. The Āryans were on the whole a bright and happy people, though by no means ideal in the life which they lived. At this period it would seem that the majority were flesh-eaters; at least it is certain that some large tribes did kill and eat cattle. Also there was a good deal of drunkenness among them, the chief liquor being the juice of some plant of the asclepiad order, which they mixed with milk. Some of the tribes, when they settled down in the conquered countries in the north of India, cultivated wheat and barley, and practically became vegetarians. Nothing in the nature of caste is observable at this period.

The parents of Alcyone belonged to one of these wandering bands, and he was born on the march, somewhere in the hill country in the neighborhood of what is now called Afghānistān, in the year 12,877 B. C. This band made its way slowly down to the Panjāb, which was already in the hands of the Āryans. These marauding invaders seem always to have been ready to fight,

just as much with men of their own race as with others, if they could not get exactly what they wanted. In some cases the Āryan Kings already in possession were wise enough to claim kinship with these new bands and speed them on their way; others, having been settled for centuries, regarded their brethren as mere savages, resisted them vigorously, and were usually defeated by them.

The family to which Alcyone belonged eventually settled down at a place called Arupalu, not far from where Amritsar now is. It must be remembered that while the Āryan invaders usually expelled or massacred the Atlanteans, in some places they lived amicably with them; and though the majority of Āryans were fiercely intolerant and fanatical, and objected to anything which even savored of the higher civilisation of Atlantis, there were yet some who were more broad-minded and more willing to learn. The religion of the Atlanteans was a form of Sun-worship, but it was accompanied by a magnificent system of philosophy. Their temples were usually of dazzling white stone, and built in the shape of a star.

Alcyone's earliest memories were connected with the ceaseless forward movement of the tribe, and the first deity to whom he was taught to pray was Pūshan, the Path-finder, to whom the tribe put up their petitions that he would find a road for them, and lead them into a pleasant land. They had many strange and interesting traditions of the country whence they had come. If these are in any way to be trusted, it would seem that they had been a semi-barbarous people, living on the outskirts of the territory of some great settled power, whose constant pressure and expansion drove them into migration.

Alcyone's father in this incarnation was Algol, and his mother was Theseus, but she died very shortly after his birth. The father was a man of fanatical type, bitterly opposed to everything, good and bad alike, which savored of the high Atlantean civilisation, and this feeling was rather intensified than modified by the fact that in the

district in which they settled the Aryans and Atlanteans had arranged to live together in comparative harmony. Alcyone seems soon to have doubted the wisdom of his father's position, for there were many things about the civilisation which attracted him very strongly, and even as a boy he made friends equally with Atlantean and Aryan children. Indeed, his favorite companion, Psyche, was the son of a wealthy Atlantean dignitary, Orpheus, but his father's fanaticism was so great that he never dared to invite his friend to his home, or even to let his father know of that friend's existence. He contrived incidentally to get a good deal more education than his father would have given him, for he learnt at second-hand from his friend a good deal of what the latter was taught.

All these facts had a serious influence over the direction of his future life, for his visits to this boy-friend continued over a period of some years, until they were both young men, when he complicated the situation by falling deeply in love with his friend's sister Mizar. The feeling was strongly reciprocated, but the prospect before the two young people was not hopeful. It was impossible even to think of proposing such an alliance to the father Algol, while the Atlantean dignitary on his side was little likely to welcome an arrangement which linked him to one who was so fiercely opposed to his race. So the young people found themselves to some extent in a dilemma—unable to do anything without taking the parents into their confidence, and yet at the same time unable to tell either of the parents, because of the feelings with which they regarded each other.

The Gordian knot was cut for them, however, for through gossip of some kind the news of Alcyone's visits to an Atlantean household reached his father's ears, and called down upon his head an outburst of vituperation. When it thus came to the point Alcyone boldly admitted that his friendship was a matter of years, and he furthermore announced his intention of marrying Mizar.

His father promptly turned him out of the house, but fortunately omitted to notify his Atlantean friends. Alcyone, however, had already gained the confidence of Mizar and Mizar into his confidence, and took away the breath of the latter by proposing that she should instantly fly with him then and there, before the news of his father's proceedings could come to the ears of her family. At first there was some natural hesitation, but finally Mizar yielded, and with Psyche's assistance, and a large sum of money which he lent them, these two young lovers actually started off together.

Their method of escape was to attach themselves to one of the Aryan bands which happened just then to be passing through the country, feeling certain that that was the last place in which any one would look for them, and also that a body of Aryan invaders would be very unlikely to give them up, even if enquiries were made for them. Some sort of excuse about a sudden visit to some friends or relations kept the Atlantean father off their track until the band to which they joined themselves had passed out of the province, and by the time that he realised the state of affairs it was practically impossible to trace the fugitives; that is to say, he was able to discover that they had joined the Aryan host, but not to recover them or to obtain any further information about them.

The Aryan bands were moving eastwards, and though there was much about their mode of life which was distasteful to the young couple, they were nevertheless kindly treated in a kind of hearty and boisterous manner. They moved on with the band for some time, though always fully intending to break away from it when they felt themselves sufficiently secure from possible pursuit or interference.

Having thus sacrificed everything for the sake of love, Alcyone had of course to consider how he could make a living for himself and his young wife. As they were of

different nations it was necessary that they should find something to do, and somewhere to make a home, in one of those parts of the country where the two races were living together in amity. Alcyone had the good fortune to be able to render a personal service to one of the leaders of the band by an act of bravery during a night attack which was made upon a part of this very irregular army; but although for that once Alcyone had saved his life, his karma was evidently to leave this plane, for he was killed shortly afterwards in some fighting a little further to the east. In return for this service, the Aryan leader, Vesta, pressed upon Alcyone's acceptance a large chest of gold and jewels which he had acquired in the attack upon some Atlantean city in an earlier part of his march.

He also demanded Alcyone's story, and when he heard that it was his desire to abandon the wandering life as soon as possible and settle to some occupation, he offered him the choice of coming on with them to further conquests in the remote and unknown eastern country (probably Bengal) or of establishing himself almost immediately with recommendations to Draco, a certain relative of the leader's who had come into the country a few years before with a previous band, and had succeeded in establishing himself not far from where they then were. As Mizar was about to become a mother, and found the constant travelling and the rough boisterous life of the camp very trying, Alcyone accepted the latter alternative, and through the good offices of the leader's relative he presently found himself in possession of an estate at a place called Dhramira, not far from where Saharanpur now stands. Draco's wife Cassiopeia was particularly kind to Mizar, and nursed her very carefully through her confinement.

They settled down now into a happy and somewhat uneventful life. Owing to the recommendation which they had received from the Aryan leader they were able to make good friends, but they were so much devoted to each other that the really important part of their life

was the domestic. A son, Fomalhaut, was soon born to them, and their pleasure would have been unalloyed but for an unfortunate accident which befell Alcyone at this period, and caused him a great deal of suffering—indeed, he never entirely recovered from it. He was always of an enquiring and experimental turn of mind, and when a rich Atlantean friend, Aletheia, imported one of the strange air-ships from Atlantis, he very willingly accepted an invitation to make a trial trip in it along with its owner. Some error in the management of the power caused one of the directing tubes to catch and become jammed at a critical moment, so that the machine fell, and its passengers were thrown out with great violence. Both were badly injured, and though Alcyone eventually recovered and became as strong as ever, he walked with a limp until the day of his death, owing to some injury to the hip which could not be perfectly dealt with by the primitive surgery of the time.

• His estate however prospered, and as the years rolled by he became rich and respected. He took considerable interest in the study of Atlantean philosophy, and he and Mizar remained always upon the most friendly terms with both the Aryan and the Atlantean priests, though their attachment was on the whole greatest to the star-shaped temples of the Sun-God. They had altogether eight children, but three of them died, causing them great sorrow, in which however their philosophy stood them in good stead. Aryan migrations continued to pass them at intervals, but they were fortunate in being able to deal in a politic manner with these wandering bands, and Alcyone, in memory of his friend Vesta, always offered them the freest hospitality, and so kept on good terms with them. The largest of all these migrations was under the charge of Mars, who led a mighty host of armed men through Amritsar on his way to Central India, where he eventually made for himself an empire. His brother Mercury came with him as high-priest. Mars had married Saturn, and had two sons, Viraj and Vajra, and two daughters, Vulcan and Herakles. Mercury had as wife

Venus, and as sons Neptune and Uranus, while his daughters were Osiris, Proserpina and Tolosa. Alcyone felt an intense admiration for Herakles, and could not bear to part from her. Herakles afterwards married Polaris, and had three sons, Viola, Dorado, Olympia, and one daughter Phoenix.

Both Alcyone and his wife lived to a good old age, and were much respected, he being especially looked up to as an expounder of the philosophy and one who was able to harmonise the conflicting tenets of the two religions. Towards the end of her life Mizar suffered much from rheumatism, and was practically bed-ridden for some years before her death, at the age of seventy-five. Alcyone survived her for five years, himself passing away in the year 12,795.

Although there were few striking events in this life, and many years of comparatively quiet prosperity, it was not without its effect in developing the character of Alcyone, who gained in courage and decision, and showed considerable administrative ability, learning also especially the art of dealing wisely with men—an acquisition which was of great value to him in his next incarnation.

DRAMATIS PERSONÆ

MARS:	... <i>Leader of Migration. Wife: Saturn. Sons: Virāj, Vajra. Daughters: Vulcan, Herakles.</i>
MERCURY:	... <i>High Priest. Wife: Venus. Sons: Neptune, Uranus. Daughters: Osiris, Proserpina, Tolosa.</i>
HERAKLES:	... <i>Husband: Polaris. Sons: Viola, Dorado, Olympia. Daughter: Phoenix.</i>
ALCYONE:	... <i>Father: Algol. Mother: Thesens. Wife: Mizar. Sons: Fomalhaut, Altair, Wenceslas.</i>
ORPHEUS:	... <i>Atlantean Dignitary. Son: Psyche. Daughter: Mizar.</i>
VESTA:	... <i>Āryan Leader.</i>
DRACO:	... <i>Relation of Vesta. Wife: Cassiopeia.</i>
ALETHEIA:	... <i>Atlantean friend of Alcyone.</i>

THE MAGIC OF THE CHRISTIAN CHURCH

THE possibility of what we should now call the Theosophical interpretation of Christianity was by no means unknown within the early Church, although it has been entirely forgotten in these later centuries. Origen, for example, the most brilliant and learned of all the ecclesiastical Fathers, speaks very plainly with regard to the difference between the ignorant faith of the undeveloped multitude and the higher and reasonable faith which is founded upon definite knowledge. He draws a distinction between the popular irrational faith which leads to what he calls "somatic Christianity" (that is to say, the merely physical form of the religion) and the spiritual Christianity offered by the Gnosis or Wisdom. He makes it perfectly clear that by somatic Christianity he means that faith which is based on the gospel history. Of a teaching founded upon this historical narrative he says: "What better method could be devised to assist the masses?"

In these days the Church considers it her highest glory that she has produced the saint, and she points to the roll of her saints as a proof of the truth and the result of her teaching. But in those earlier times this, which now seems the final goal of her effort, was only an introduction to it. Then she had three great orders or degrees, through which her children had to pass, and these were called respectively purification, illumination and perfection. Now she devotes herself solely to producing good men, and she points to the saint as her crowning glory and achievement; but in those days when she had made a man a saint her work with him was only just beginning, for then only was he fitted for the training and the teaching which she could give him then, but cannot now, because she has forgotten her ancient knowledge. Her purification led the

man to saintship; her illumination then gave him the knowledge which was taught in the Mysteries, and this led him up towards the condition of perfection and of unity with the Divine. Now she contents herself with the preliminary purification, and has no illumination to give.

Nevertheless, and in spite of all this, the old Magic which was instituted by her Founder is still working and effective, and even in these days of her decadence she is still definitely under guidance and control. There is still a real and a vital power in the sacraments when truly performed—the power of the Logos Himself—and it comes through Him whom we call the Master Jesus, because this is His special department.

It was not He, but the Christ—the Lord Maitreya—who founded the religion, but nevertheless the special charge of Christianity has been given into the hands of Him who yielded His body for the work of the Founder. Belief in His personal interest in the Christian Church has almost died out in many branches of it; the members think of Him as a teacher who lived two thousand years ago rather than as an active power in the Church to-day. They have forgotten that He is still a living force, a real presence—truly with us always, even to the end of the world, as He has said. Not God in the idolatrous sense, yet the channel through which the Divine power has reached many millions—the official in charge of the devotional department of the work of the Christ.

The Church has turned aside widely from the course originally marked out for it. It was meant to meet all types; now it meets only one, and that very imperfectly. The reconstruction of the links must come, and as intellectual activity is the sign of our time and of the latest sub-race, the intellectual revival which shows itself in the higher criticism has for its very purpose that of enabling religion to meet another type of mind. If only the priests and the teachers had the advantage of direct knowledge, they would

be able to deal with and to help their people in this crisis—to guide their intellectual activity by means of their own knowledge of the truth, and to keep alive in the hearts of their flock the spirituality without which the intellectual effort can be but barren.

Not only has the Church almost entirely forgotten the original doctrine taught by her Founder, but most of her priests have now little conception of the real meaning and power of the ceremonies which they have to perform. It is probable that the Christ foresaw that this would happen, for He has carefully arranged that the ceremonies should work even though neither celebrants nor people have any intelligent comprehension of their methods or their results. It would probably be very difficult to explain the outline of His plan to the average Christian; to the Theosophist it ought to be more readily comprehensible, because he is already familiar with some of the general ideas involved in it.

We who are students have often heard of the great reservoir of force which is constantly being filled by the Nirmānakayas in order that its contents may be utilised by the Adept Hierarchy and Their pupils for the helping of the evolution of mankind. The arrangement made by the Christ with regard to His religion was that what we may call a special compartment of that reservoir should be reserved for its use, and that a certain set of officials should be empowered by the use of certain special ceremonies, certain words and signs of power, to draw upon it for the spiritual benefit of their people. The scheme adopted for passing on the power is what is called ordination, and thus we see at once the real meaning of the doctrine of the apostolic succession, about which there has been so much of argument. I myself held strongly to that doctrine while officiating as a priest of the Church; but when through the study of Theosophy I came to understand religion better and to take a far wider view of life, I began to doubt whether in reality the succession

meant so much as we of the ritualistic party had supposed. With still further study, however, I was rejoiced to find that there was a real foundation for the doctrine, and that it meant even more than much our highest schools had ever taught.

My attention was first called to this by watching the effect produced by the celebration of the Mass in a Roman Catholic Church in a little village in Sicily. Those who know that most beautiful of islands will understand that one does not meet with the Roman Catholic Church there in its most intellectual form, and neither the priest nor the people could be described as especially highly developed; yet the quite ordinary celebration of the Mass was a magnificent display of the application of occult force. At the moment of consecration the Host glowed with the most dazzling brightness; it became in fact a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual force poured forth from it, which might perhaps be taken as roughly corresponding to the light of the sun and the streamers of his corona. The first rayed out impartially in all directions upon all the people in the church; indeed it penetrated the walls of the church as though they were not there, and influenced a considerable section of the surrounding country.

This force was of the nature of a strong stimulus, and its action was strongest of all upon the buddhic plane, though it was also exceedingly powerful upon the three higher sub-planes of the mental. Its activity was marked upon the first, second and third sub-planes of the astral also, but this was a reflexion of the mental, or perhaps an effect produced by sympathetic vibration. Its effect upon the people who came within the range of its influence was proportionate to their development. In a very few cases (where there was some slight buddhic development) it acted as a powerful stimulant, doubling or trebling for a time the amount of activity in those buddhic bodies and the

radiance which they were capable of emitting. But forasmuch as in most people the buddhic matter was as yet almost entirely dormant, its chief effect was produced upon the causal bodies of the inhabitants. Most of them, again, were awake and even partially responsive only as far as the matter of the third sub-plane was concerned, and therefore they missed much of the advantage that they might have gained if the higher parts of their causal bodies had been in full activity. But at any rate every ego within reach, without exception, received a distinct impetus and a distinct benefit from that act of consecration, little though they knew or recked of what was being done. The astral vibrations also, though much fainter, produced a far-reaching effect, for at least the astral bodies of the Sicilians are thoroughly well-developed, so that it is not difficult to stir their emotions. Many people far away from the church, walking along the village street or pursuing their various avocations upon the lonely hillsides, felt for a moment a thrill of affection or devotion, which assuredly they never dreamt of connecting with the mass which was being celebrated in their little cathedral.

It at once becomes evident that we are here in the presence of a grand and far-reaching scheme. Clearly one of the great objects, perhaps the principal object, of the daily celebration of the Mass is that everyone within reach of it shall receive at least once each day one of these electric shocks which are so well calculated to promote any growth of which he is capable. Such an outpouring of force brings to each person whatever he has made himself capable of receiving; but at least even the quite undeveloped and ignorant cannot but be somewhat the better for the passing touch of a noble emotion, while for the few more advanced it means a spiritual uplifting the value of which it would be difficult to exaggerate.

But I said that there was a second effect, which I compared to the streamers of the sun's corona. The light which I have just described poured forth impartially upon

all, the just and the unjust, the believers and the scoffers. But this second force was called into activity only in response to a strong feeling of devotion on the part of an individual. At the elevation of the Host all members of the congregation duly prostrated themselves—some apparently as a mere matter of habit, but some also with a strong upwelling of deep devotional feeling. The effect as seen by clairvoyant sight was most striking and profoundly impressive, for to each of these latter there darted from the uplifted Host a ray of fire, which set the higher part of the astral body of the recipient glowing with the most intense ecstasy. Through the astral body, by reason of its close relation with it, the buddhic vehicle was also strongly affected; and although in none of these peasants could it be said to be in any way awakened, its growth within its shell was unquestionably distinctly stimulated, and its capability of instinctively influencing the astral was enhanced. For we must not forget that while the awakened buddhi can consciously mould and direct the astral, there is a great storehouse of force in even the most undeveloped buddhic vehicle, and this shines out upon and through the astral body, even though it be unconsciously and as it were automatically.

I was of course intensely interested in this phenomenon, and I made a point of attending various functions at different churches in order to learn whether what I had seen on this occasion was invariable, or, if it varied, when and under what conditions. I found that at every celebration the same results were produced, and the two forces which I have tried to describe were always in evidence—the first apparently without any appreciable variation, but the display of the second depending upon the number of really devotional people who formed part of the congregation.

The elevation of the Host immediately after its consecration was not the only occasion upon which this display of force took place. When the benediction was given

with the Blessed Sacrament exactly the same thing happened. On several occasions I followed the procession of the Host through the streets, and every time that a halt was made at some half-ruined church and the benediction was given from its steps, precisely the same double phenomenon was produced. I observed that the reserved Host upon the altar of the church was all day long steadily pouring forth the former of the two influences, though not so strongly as at the moment of elevation or benediction. One might say that the light glowed upon the altar without ceasing, but shone forth as a sun at those moments of special effort. The action of the second force, the second ray of light, could also be evoked from the reserved Sacrament upon the altar, apparently at any time, though even that seemed to me less vivid than the outpouring immediately after the consecration.

A third effect is that which is produced upon the communicant. He who receives into his body a part of that dazzling centre from which flow the light and the fire becomes himself for the time a similar centre and radiates power in his turn. The tremendous vibrations which he has thus drawn into the closest possible association with himself cannot but very seriously influence his own. For the time they probably raise his vibrations into harmony with themselves, thus producing a feeling of intense exaltation. This however is a considerable strain upon his various vehicles, and they naturally tend gradually to fall back again to their normal rates. For a long time the indescribably vivid higher influence struggles against this tendency to slow down, but the dead weight of the comparatively enormous mass of the man's own ordinary vibrations acts as a drag upon even its tremendous energy, and gradually brings it and themselves down to the common level. But undoubtedly every such experience draws the man just an infinitesimal fraction higher than he was before. He has been for a few moments or even for a few hours in direct contact with the forces of a plane far higher than any that he himself can touch.

Naturally I then proceeded to make further investigations as to how far this outflowing of force was affected by the character, the knowledge or the intention of the priest. I may sum up briefly the results of the examination of a large number of cases in the form of a series of axioms, some of which will no doubt seem surprising to many.

First, only those priests who have been lawfully ordained, and have the apostolic succession, can produce this effect at all. Other men, not being part of this definite organisation, cannot perform this feat, no matter how devoted or good or saintly they may be. Secondly, neither the character of the priest, nor his knowledge nor ignorance as to what he is really doing, affects the result in any way whatever.

If one thinks of it, neither of these statements ought to seem to us in any way astonishing, since it is obviously a question of being able to perform a certain action, and only those who have passed through a certain ceremony have received the gift of the ability to perform it. Just in the same way, in order to be able to speak to a certain set of people one must know their language, and a man who does not know that language cannot communicate with them, no matter how good and earnest and devoted he may be. Also his power to communicate with them is not affected by his private character, but only by the one fact that he has, or has not, the power to speak to them which is conferred by a knowledge of their language. I do not for a moment say that these other considerations are without their due effect; I shall speak of that later, but what I do say is that no one can draw upon this particular reservoir unless he has received the power to do so which comes from a due appointment given according to the direction left by the Christ.

I think that we can see a very good reason why precisely this arrangement has been made. Some plan was needed which should put a splendid outpouring of

force within the reach of everyone simultaneously in thousands of churches all over the world. I do not say that it might not be possible for a man of very exceptional power and holiness to call down through the strength of his devotion an amount of higher force commensurate with that obtained through the rites which I have described. But men of such exceptional power are always excessively rare, and it could never at any time of the world's history have been possible to find enough of them simultaneously to fill even one-thousandth part of the places where they are needed. But here is a plan, whose arrangement is to a certain extent mechanical; it is ordained that a certain act when duly performed shall be the recognised method of bringing down the force; and this can be done with comparatively little training by any one upon whom the power is conferred. A strong man is needed to pump up water, but any child can turn on a tap. It needs a strong man to make a door and to hang it in its place, but when it is once on its hinges any child can open it.

Having myself been a priest of the Church of England, and knowing how keen are the disputes as to whether that Church really has the apostolic succession or not, I was naturally interested in discovering whether its priests possessed this power. I was much pleased to find that they did, and I suppose we may take that as definitely settling the much disputed Parker question, and with it the whole controversy as to the authenticity of the Orders of the Church of England. I soon found by examination that ministers of what are commonly called dissenting sects did not possess this power, no matter how good and earnest they might be. Their goodness and earnestness produced plenty of other effects which I shall presently describe, but their efforts did *not* draw upon the particular reservoir to which I have referred.

I was especially interested in the case of one such minister whom I knew personally to be a good and

devout man, and also a well-read Theosophist. Here was a man who knew very much more about the real meaning of the act of consecration than nine hundred and ninety-nine out of a thousand of the priests who constantly perform it; and yet I am bound to admit that his best effort did not produce this particular effect, while the others as unquestionably did. Once more, of course he produced other things which they did not—of which more anon. That at first somewhat surprised me, but I soon saw that it could not have been otherwise. Suppose, for example, that a certain sum of money is left by a rich Free-Mason for distribution among his poorer brethren, the law would never sanction the division of that money among any others than the Free-Masons for whom it was intended, and the fact that other poor people outside the Masonic body might be more devout or more deserving would not weigh with it in the slightest degree.

Another point which interested me greatly was the endeavor to discover to what extent, if at all, the intention of the priest affected the result produced. In the Roman Church I found many priests who went through the ceremony somewhat mechanically, and as a matter of daily duty, without any decided thought on the subject; but whether from ingrained reverence or from long habit they always seemed to recover themselves just before the moment of consecration and to perform that act with a definite intention.

I turned then to what is called the Low Church division of the Anglican community to see what would happen with them, because I knew that many of them would reject altogether the name of priest, and though they might follow the rubric in performing the act of consecration their intention in doing it would be exactly the same as that of ministers of various denominations outside the Church. Yet I found that the Low Churchman could and did produce the effect, and that the others

outside did not. Hence I infer that the 'intention' which is always said to be required must be no more than the intention to do whatever the Church means, without reference to the private opinion of the particular priest as to what that meaning is. I have no doubt that many people will think that all this ought to be quite differently arranged, but I can only report faithfully what my investigations have shown me to be the fact.

I must not for a moment be understood as saying that the devotion and earnestness, the knowledge and the good character of the officiant make no difference. They make a very great difference; but they do not affect the power to draw from that particular reservoir. When the priest is earnest and devoted, his whole feeling radiates out upon his people and calls forth similar feelings in such of them as are capable of expressing them. Also his devotion calls down its inevitable response, as shown in the illustration in *Thought-Forms*, and the downpouring of good influence thus evoked unquestionably benefits his congregation as well as himself; so that a priest who throws his heart and soul into the work which he does may be said to bring down a double blessing upon his people, though the second class of influence can scarcely be considered as being of the same order of magnitude as the first. This second influence which is drawn down by devotion itself is of course to be found just as often outside the Church as within it.

Another factor to be taken into account is the feeling of the congregation. If their feeling is devout and reverent it is of immense help to their teacher, and it enormously increases the amount of influence poured down as a response to devotion. The average intellectual level of the congregation is also a matter to be considered, for a man who is intelligent as well as devotional has within him a devotion of a higher order than his more ignorant brother, and is therefore able to evoke a fuller response. On the other hand in many places of worship where much is made

of the exercise of the intellectual faculties—where for example the sermon and not the service is thought of as the principal feature—there is scarcely any real devotion, but instead of it a horrible spirit of criticism and of spiritual pride which effectually prevents the unfortunate audience from obtaining any good results at all from what they regard as their spiritual exercises. Devotional feeling or carelessness, belief or scepticism on their part makes no difference whatever to the downflow from on high when there is a priest in charge who has the requisite qualifications to draw from the appointed reservoir. But of course these factors make a difference as to the number of rays sent out from the consecrated Host, and so to the general atmosphere of the Church.

The power of the ordained priest is a reality in other ceremonies than the celebration of the eucharist. The consecration of the water in the rite of baptism, or of the holy water which is to be distributed to the faithful or kept at the entrance of the church, pours into it a strong influence, which enables it in each case to perform the part assigned to it. The same is true of other consecrations and benedictions which come in the course of the regular work of the priest, though in many of these it seems that a somewhat larger proportion of the effect is produced by the direct magnetism of the priest himself, and the amount of that of course depends upon the energy and earnestness with which he performs his part of the ceremony.

Perhaps I ought to explain, for the benefit of our Indian readers, that there are three orders among the Christian clergy,—bishops, priests, and deacons. When a man is first ordained he is admitted as a deacon, which means, practically, a kind of apprentice or assistant priest. He has not yet the power to consecrate the sacrament, to bless the people or to forgive their sins; he can however baptise children, but even a layman is permitted to do that in case of emergency. After a

year in the diaconate he is eligible for ordination as a priest, and it is this second ordination which confers upon him the power to draw forth the force from the reservoir of which I have spoken. To him is then given the power to consecrate the Host, and also various other objects, to bless the people in the name of the Christ, and to pronounce the forgiveness of their sins. In addition to all these powers, the bishop has that of ordaining other priests, and so carrying on the apostolic succession. He alone has the right to administer the rite of confirmation, and to consecrate a church, that is to say, to set it apart for the service of God. These three are the only orders which mean definite grades, separated from one another by ordinations which confer different powers. You may hear many titles applied to the Christian clergy, such as those of archbishop, archdeacon, dean or canon, but these are only the titles of offices, and involve differences of duty but not of grade in the sense of spiritual power.

C. W. LEADBEATER

Thy feet were made to walk the earth, yet thy brain can build that which will carry thee with almost lightning speed in perfect safety. And still thou art most ignorant of thy powers. Thou canst curb the lightning and safely guide it by the use of material means; yet thou hast not discovered that thought can leave it far behind, and accomplish its mission much more effectually. God, the unlimited, can be at one time in all places. Man, the limited, can send his thoughts with unerring precision, to any given place instantly. This is not all. Those thoughts can, by a passive, harmonious spirit, be comprehended and immediately answered. This can never be accomplished without harmony, for the same channels must be used in which Deity views instantly His whole creation.—*The Healing of the Nations.*

SCIENTIFIC NOTES

AS students of *The Secret Doctrine* find frequent reference therein to the system of stars of which our sun is a member, it may be useful to give here some of the most recent results of gauging the star depths. The most indefatigable worker in this department of astronomy is Prof. J. C. Kapteyn, who discovered the double drift of stars referred to in the January notes. Some of his recent investigations will be found in *Nature* (Vol. lxxviii. p. 236-7, July 9th, 1908), and from these we are able to form a reasonable estimate of the number of stars in our sidereal system. The unit of distance for this branch of the science is the light-year, or the distance which light travels in a sidereal year. Since light travels about one hundred and ninety thousand miles per second, the unit is a large one, it is in fact sixty-three thousand times the sun's distance; nevertheless the nearest star, Alpha Centauri, is a little more than four light-years away from us. If we carve out a cubic volume of space, one hundred light-years in length, breadth, and height, with our sun in the centre, this volume of space will contain two thousand stars; if we describe a sphere with our sun as centre, and with a radius of five hundred and fifty-five light-years, this sphere will contain one million two hundred thousand stars. Within these distances the facts are known with reliable accuracy, and the proportion of different classes of stars can be given for these regions. For instance, within a radius of five hundred and fifty-five light-years, there are 140,000 stars, from one to ten times the luminosity of our sun, 22,000 from ten to one hundred times, 1,300 from one hundred to one thousand times, 46 from one thousand to ten thousand, and one single star, whose

luminosity is estimated to be from ten thousand to one hundred thousand times greater than the sun. We are not told the name of this solitary King of the Heavens, but probably it is the star Canopus, known in India as Agastya.

At greater distances than the above, our knowledge of the stellar universe is less exact. According to Prof. Newcome (*The Stars* p. 315-7), the stars appear to be about evenly distributed around us, up to a distance of three thousand light-years, within which sphere there are upwards of one hundred millions of stars. But if we describe a sphere greater than this, then near the poles of the Milky-Way the sphere becomes empty of stars, and as the radius is further extended the stars tend to collect along an ever-narrowing equatorial zone of the sphere, this equatorial zone being coincident with the Milky-Way, whilst the poles and higher galactic latitudes are quite free from stellar inhabitants. This would imply that our sidereal system is in the form of a flat disc, and that the thickness of the disc is about six thousand light-years. The stellar universe extends much further along the plane of the Milky-Way than across it. Kapteyn estimates the limits of the system measured along this plane at 30,000 light-years, so that if the disc is circular its diameter is 60,000, and its thickness 6,000 light-years. Taking Newcome's estimate, in round numbers, of one hundred million stars contained within the sphere, the diameter of which is equal to the thickness of the disc, and allowing for some little tapering off at the confines of the system, it is easy to show that the total number of stars in the galactic disc is roughly about ten thousand millions. One important consequence of this distribution is that ninety-nine per cent of the stars of our universe, as seen by us, will lie along the plane of the Milky-Way, and only one per cent will be seen as evenly distributed in each direction of space.

In *The Secret Doctrine*, (i. 719), we are told that after a Day and Night of Brahmā, a period of 8,640 million years, a new sun rises triumphantly over a new Manvantara; hence if we may assume that the suns of our sidereal system, have, on the average, the same length of time to go through their cyclic changes, and that each phase of the cycle is evenly distributed in time, then the whole of the 10,000 million suns of our system, will advance into manifestation, or recede into pralaya, once in 8,640 million years, or in other words we shall have one such manifestation, or one such pralaya, on the average, every year. Since about ninety-nine per cent of the stars lie in the plane of the Galaxy, it follows that if either of the above changes is directly observable, the great bulk of them will be seen to occur in the plane of the Milky-Way, and only a few, about one per cent, will be seen distributed evenly in other parts of space. These evenly distributed ones will be those that are in our immediate neighborhood, and on that account may be visible to the unaided sight. If this be so, then whilst these events may be visible telescopically once a year, to the naked eye they would be seen only once a century, since the stars in our neighborhood are the hundredth part of the total. Amongst the many wonderful phenomena of our sidereal system, the one which seems most likely to correspond to the going into, or coming out of, pralaya, is the sudden blazing forth of a new star, where previously none had been known to exist. Such things have been seen to occur both in ancient and modern times, and Flammarion (*Popular Astronomy*, p. 623) states that twenty-four such new stars have been visible to the naked eye during the last 2,000 years. In other words, there has been a little more than one such naked eye occurrence per century, which agrees very closely with our calculation. Again by means of the telescope, and that still more efficient detector, the photographic plate, five new stars have been discovered in six years (*History of Astronomy*, Agnes Clerke, p. 399), or nearly one per annum,

which agrees with our estimate for the whole system of stars. Moreover when we come to consider the distribution of the new stars in space, we find that they are nearly all in the plane of the Milky Way, and that of all those reported so far only three have been found outside it (*Inorganic Evolution*, Lockyer, p. 137), so that the whole of our deductions from theory and the teaching of *The Secret Doctrine* are confirmed by actual observation. On the other hand, the common theory that new stars are due to stellar encounters has fallen to the ground, and scientific men have not yet found a satisfactory substitute (*History of Astronomy*, Clerke, p. 399). It would thus seem that in this problem, as in many others, men of science will need to turn to occult teaching, before they obtain a correct solution.

For the convenience of calculation, I have represented the sidereal universe as in the form of a circular disc, but *The Secret Doctrine* describes it as in the form of a serpent, and if I mistake not, gives it the name Shesha or Ananta. Thus we are told (i. 103) the Spirit of God moving on Chaos was symbolised by a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth. This serpent Shesha, or Ananta, is the couch of Viṣṇu, and His first Vehicle on the primordial waters (p. 102). The seven-headed Ananta, the serpent of an eternity, or a Mahā-Kalpa, carries Viṣṇu through the Manvantara (p. 438). At a Solar Pralaya the Lord (Viṣṇu), reposes upon the serpent Shesha in the midst of the deep (p. 398-9). That our universe of stars is in the form of a serpent, is substantially confirmed by modern investigations. The late Richard A. Proctor gave years of careful study to the form of our stellar system, and his final conclusion is shown in his *Old and New Astronomy* (p. 710). The form he there draws, by way of illustration, could not be

much better described than by that of a serpent swallowing its tail. Other eminent astronomers, amongst whom may be mentioned Prof. Newcome, Sir Norman Lockyer, and Agnes Clerke, likewise hold the opinion that the universe is ring-shaped; so that *The Secret Doctrine* teaching in this respect has received very authoritative confirmation. The continual passing into, and out of, pralaya of suns and stars, is known as the fourth kind of pralaya, called the Nitya Pralaya, or Constant Dissolution (*The Secret Doctrine*, i. 398). It takes place imperceptibly in everything, without cessation, from a globe to an atom. Thus by the action of the All-Powerful Fohat, all orders of souls, from the Solar to the atomic, are caused to ascend and descend the great Cosmic Ladder.

G. E. SUTCLIFFE

KOILON?

In the *Five Years of Theosophy*, first edition (1885) p. 247, and second and revised edition (1894) page 158, we read:

When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround—say, a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound 'substance' with 'centres of force,' to use the terminology of a western science which is ignorant of *Mâyâ*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etherscope*.



PROFESSOR OTTO PENZIG.

THEOSOPHICAL WORTHIES

OTTO PENZIG

OTTO PENZIG, Professor of Botany and Director of the Gardens and of the Botanical Institute at the Royal University of Genoa, Italy, was, like his colleague, Dr. Van Hook, a well-known man of science before he joined the Theosophical Society, and has behind him a distinguished career. Yet is he the gentlest and most unassuming of men, and those who know him best love and admire him most. His bigness of heart, his kindly ways, his rare modesty and unselfishness have won respect as well as affection, for they are joined to unswerving principles and lofty character; and he is singularly thorough and conscientious in all to which he puts his hand. Ready as he always is to give place to others, he yet stepped forward at once to put at the disposal of the Society in Italy, at a critical period in its history in 1905, his high intellectual position and scientific name; many have been the storms since then, but his balanced judgment and broad tolerance have steered the ship safely through all, while his steadfast loyalty has held the wavering, and his straightforward and simple goodness has softened the inimical. True Theosophist is he in life, and such men are the pillars of the Theosophical Society.

Otto Penzig was born on March 25, 1856, at Samitz (Prussian Silesia), and was educated at the Gymnasium in Breslau and the Lycée in Liegnitz, returning to Breslau to enter its University after taking his degree of Licentiate at Liegnitz. As a boy of twelve he had begun collecting plants and insects, and at Breslau University he took up Natural Science under Goeppert, Cohn, Roemer and Grube, graduating in 1878. He then became

Assistant in the Botanical laboratory in the Polytechnic School at Karlsruhe, but his health breaking down, he went to Mentone to seek a warmer climate, and was thus led to settle in Italy. He began work there as Curator of the Royal Botanical Gardens in Pavia. Two years later, he went to the Botanical Institute of Padua, and lectured in its famous University for a couple of years. In 1883, having become an Italian citizen by Royal Decree, he obtained by competition the Directorship of the Royal Agricultural Station of Modena, lecturing also in its University, and in 1885 he gained a valuable prize, given by the Minister of Agriculture, by a monograph on the genus *Citrus*. The next year he carried away from his competitors a Professorship in the University of Genoa, and, in 1890, was appointed there for life.

In 1887 he started the now well-known botanical magazine *Malpighia*, sharing the editorship at first with Professors Pirotta and Borzi, and later carrying it on alone. His scientific travels and voyages—in France, Belgium, Holland, Germany, Egypt, Eritrea, England, Scotland, Sumatra, Java and Ceylon—have enriched his University with splendid collections of living and dried plants; and he built on his own plans, from funds generously supplied by a life-long friend, Sir Thomas Hanbury, the Botanical Institute of Genoa, named by the University after the donor, and opened in 1892 by an International Congress of Botanists. In the University of Genoa he is not only Professor of Botany and Director of the Botanic Gardens and Institute, but also President of the Faculty of Natural Sciences. His botanical writings are numerous and important, and are held in deservedly high estimation. It may be added that he speaks some eight languages.

Such is the outer record of the eminent man who has been General Secretary of the T. S. in Italy since 1905, and has represented Italy in the International Federation meetings in Paris, Munich and Budapest. He came into Theosophy through Spiritualism, for, though religious and even mystical by nature, he had drifted into agnosticism,

and was drawn out of it by some séances with Eusapio Palladino, after the death of his wife in 1901, at which he obtained proofs of the survival of man after death. Three years later he entered the Theosophical Society, and became its devoted servant. His charming house, overlooking Genoa, in the midst of his loved Botanical Gardens, is ever open to the Theosophist, and is a centre of light and life. There he leads his simple, laborious and useful life, peaceful and contented, loved by his many friends and respected by all. And well I know, as President of the Theosophical Society, that in any hour of need I could turn to Otto Penzig and rely on his steadfast strength.

A. B.

It is not the critic who counts; not the man who points out how the strong man stumbles or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds, who knows the great enthusiasms, the great devotions, who spends himself in a worthy cause; who, at the best, knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat..... There is little use for the being whose tepid soul knows nothing of the great and generous emotion, of the high pride, the stern belief, the lofty enthusiasm, of the men who quell the storm and ride the thunder. Well for these men if they succeed; well also, though not so well, if they fail, given only that they have nobly ventured, and have put forth all their heart and strength.

THEODORE ROOSEVELT

SHIVA'S DANCE

THIS remarkable picture, a typical example of the Kangra Valley School, is a veritable synthesis of Paurāṇic theology and imagery. It breathes the very spirit of Indian love of the Himālayas, the Land of Gods, the Broceliande of Indian imagination.

To begin with names: Shiva Himself is dancing in the centre, a white figure clothed in leopard skin, a serpent wreathed about His neck. Before Him Gandharvas and Kinnaras, the essence of whose being is music, are playing on drums and trumpets, led by Shiva's servant Nandi. Behind these stands Agni, Lord of Fire. To the left are the assembled Gods, with Saints and Kings below and behind them. Proceeding from the lower part of the picture upwards, we find first three Saints or R̥shis, and between them a feminine figure in blue, an Apsara, perhaps Ūrvashī or Rambhā. Above her is the white figure of Sarasvatī, Goddess of speech and music, with Her vina. She is Shakti of Brahmanā, who stands next to Her, four-headed, holding the Vedas in His hand, and beating a drum. To the left of Sarasvatī is the R̥shi Nārada; above him, the six-headed Kārtikeyya, and above him again the blue figure of Viṣṇu (or Kṛṣṇa), shaṅkh and discus in His hands, beating a green-striped drum. I do not understand the absence of Lakṣmī. Left of Viṣṇu are Sūrya and Chandra, Sun and Moon, and beyond these are Kings and Saints. Nearest to Shiva is Gaṇesha, the elephant-headed, playing on cymbals. All these, like a chorus, take part in the divine dance.

To the right is Shakti, seated, as Rāja Rājeshvari on a throne, surrounded by attendant Apsaras, holding a goad and noose, and gazing in a mirror at Her own loveliness. A great tree spreads its branches above Her throne. All are

SHIVA'S DANCE.



standing on the golden floor of heaven, Kailās, the paradise of Shiva, girt round with snowy white Himālayan peaks. Rolling clouds drift along their summits; devas or angels appearing in these throw down a rain of star-like flowers. Far below are the forest-covered mountain slopes and green plains of Hindūstān.

The Dance of Shiva has two explanations, the one belonging to Paurāṇic myth, the other mystic. That latter alone concerns us here. "Our Lord," says a Tamil text, "is the Dancer who, like the heat latent in firewood, diffuses His power in Mind and Matter and makes them dance in their turn."¹ He is the life in all things conscious, from Gods and men down to the smallest particle of dust; who, like Kṛṣṇa, might say: "All this Universe is strung upon Me as rows of gems upon a thread." Shiva's Dance, His 'play,' is His activity within the cosmos—His 'Five Acts,' Creation, Preservation, Destruction, Embodiment and Release.

How significant is the unity of action that sways the Gods with every movement of the Dancer, and how dramatic the contrast of Rāja Rājeshvari's indifference. She is here Mūlaprakṛti, Māyā, illusion, the desire of things phenomenal, gazing at Her own beauty in a glass, holding the noose that snares and the goad that drives within the fiery circle of rebirth and death.

Very much of the marvellous beauty of color in the original picture (belonging to Mr. Abanindranāth Tagore) is lost in the monochrome reproduction; but the wonderfully accomplished drawing and great design remain. The Kangra Valley School is the most purely Indian of all later schools of Indian painting; readers of the *Theosophist* will be glad to have this fine example reproduced.

Another representation of Shiva's Dance is found in the southern Shaivite bronze, the Natarāja, or Dancing Lord, already reproduced in our issue of July 1909, and see also December 1909.

A. K. COOMĀRASWĀMI

¹ *Tiruvāṇṇavūrar Purāṇam, Puṭṭaravāṇṇil venracarukkam, stanza 75.*

Buddhism. They were approved by the chief Buddhist authorities in Ceylon, Burma, Japan and Chittagong—an achievement that by itself would suffice to glorify a man's life.

The story of the Colonel's proposed resignation in 1892 is told in this volume, and the arrangements he made to transfer his authority to Mr. Judge, then Vice-President; these were suddenly checked by a communication from his Master on February 10th, telling him, among other things, that he must not resign until given permission to do so by Himself. He notified Mr. Judge of the communication, but meanwhile letters were crossing his, Mr. Judge urging him in every letter to nominate him for life. About a month after the receipt of the above letter from the Colonel, Mr. Judge cabled that he was going to change his policy. In July, the European Section, ignorant of all that had passed, accepted the Colonel's resignation and voted for Mr. Judge as his successor. Mr. Judge being present at the meeting; the members heard of the facts only from the Executive Notice of August 21st, 1892, and were much disturbed, Mr. Mead writing to the Colonel: "The order you quote from is quite sufficient; and if we had had a ghost of an idea of the existence of such an order, the resolutions passed would have been different. Judging from W. Q. J.'s letter, he is as ignorant of this quoted matter as we were." I may add that the Colonel left in my hands all the documents which prove the entire accuracy of his account. This was the beginning of the trouble which culminated in Mr. Judge's secession in 1895. Many of us, in view of the splendid work done by Mr. Judge and of the love we bear him, cannot but wish that the story of his last years should be left untold. Yet, in view of the attacks made on the Colonel and on the Theosophical Society, it is perhaps only just that the Colonel should be heard.

A. B.

Three Modern Seers, by Mrs. Havelock Ellis. (Messrs. Stanley Paul and Co., 1, Clifford's Inn, Temple Bar, London. Price 3/6.)

James Hinton, Friedrich Nietzsche and Edward Carpenter are the three writers who have fascinated the author of this book, which gives an admirable synopsis of their respective philosophies. According to the author, the message of Hinton consists in "Love, love in the right spirit"; that of Nietzsche in "Learn to discriminate and be natural"; that of Carpenter in "Gain equipoise, which is peace". Thus the student of eastern philosophy sees in the first the way of devotion, in the second the path of wisdom, and in the third the yoga of equilibrium of the *Ātma*.

Hinton looks upon morality as "not a mere matter of goodness," and what are called sins are to him "not really sins at all, but merely confused expressions of Nature's claims for a truer order". This is the root of his many 'extravagant' views on the problems of sex which are not altogether

devoid of truth. He once said: "Christ was the Savior of men, but I am the savior of women, and I don't envy Him a Bit." His ideas about pain and pleasure also were ahead of his time: pain is educative and nutritious and therefore necessary; pleasure and experiencing of pleasure is equally useful, and he said: "Learn to be able to use it and not to be crushed by it; pursue service in the midst of pleasure;" serve, but serve with pleasure. Our author has explained him thus: "Our sweet, natural wants are Nature's harmonies, but our excessive, stimulated needs are our own, and are often discords. Hunger is a natural need; gluttony an unnatural excess of the need." Man should follow his needs, not his excesses, and therein lies the experience of right pleasure.

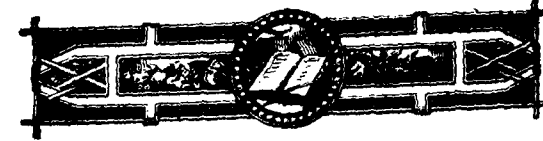
Nietzsche is an "inventor of new values" and therefore an iconoclast. "He is a corrective of much which is flabby in our sentimental, humanitarian morality." His conceptions of morality and of pleasure and pain represent almost extreme views, but there is much that is useful. He says: "Man has connected all things in existence with morals, and dressed up the world in a garb of ethical significance. The day will come when all this will be utterly valueless, as is already, in our day, the belief in the masculinity or femininity of the sun." What the so-called virtuous and selfishness have in them voluptuousness, thirst of power and selfishness have in them the kernels of the great virtues. He says of the first: "It is a sweet poison unto the withered only, but the great invigoration of the heart, and the reverently spared wine of invigoration for those who have the will of a lion." His four highest virtues are: (1) To be honest to one's self and towards all who are friendly to us; (2) To be valiant in face of our enemy; (3) To be generous to the vanquished; (4) To be polite always and in all cases. Evolution, according to Nietzsche, lies in pain. "Be hard, learn to suffer with hardness, ignore mere sacrifices, and evolve yourself." "It is no small advantage to have a hundred swords of Damocles hanging over one; that way one learns to dance, and so one achieves freedom of movement."

Carpenter attracts us more than the other two. He comes nearer to Theosophical conceptions. He not only preaches but he lives, and his teachings "can be applied equally to the right making of a pudding or the fine framing of new national laws". He teaches to live beautifully and simply, here and now, to the rich and the poor alike. He is a man who views problems from within. Mrs. Ellis says: "He would induce men to become vegetarians, not because the eating of flesh is an accursed thing, but because cruelty and hardness of heart, which as yet are bound up with the killing of animals, are accursed things. He would strive to alter the prison system, not because he fails to perceive that suffering and discipline are necessary for reform, but because he realises that the mental attitude of the judge towards the offender

A PRAYER

Thou art in the sunrisings and the sunsets; in the heart of man, in the life of everything which soars or crawls, and in the death of them that die. In the blossom and beauty of the summer fields, and in the inspiration of the soul, Thou givest understanding. Thou who art the hidden reality of all this fleeting human show, of all that appears and passes; who art the constant involution, which is the secret of all visible evolution, from morn to morn, and who hast been with us in all our time through all our changes, with us in our nights of weeping when tears blinded our eyes and we cried, 'Where is now the Lord?' as in our mornings of joy when we said, 'Lo, here is the Lord for whom we have waited; we will be glad and rejoice in Thy presence.' Keep us assured of that presence, for in such assurance is strength to do and to endure, to fortify and to comfort. We beseech Thee leave us not; only leave us in our leaving of Thee, and even then depart not. Be with us in the peace of those who know Thy law and Thy teaching, in the stroke severe with which Thy laws may smite us; whose laws are always right and good, however they may bring to our folly pain and death. Come to us in the wiser part for the lack of which we have erred, in the better part which is sometimes latent. Come to us in the faith which we possess yet have not on hand for the hour of trial, as the disciples of Jesus had not in the storm which frightened them when He said, 'Where is your faith?'

The Lord fulfil our petitions: the Lord grant the yearning of the pure and selfless heart whose yearnings are answered, whose desires, being pure and selfless, are surely given to them; and "Thou, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend us, Thy humble servants, in all assaults of our enemies, that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen".—REV. A. S. TITTLE.



REVIEWS

Old Diary Leaves, the True History of the Theosophical Society, by Henry Steele Olcott, President-Founder of the T. S., (Theosophical Publishing Society, London; *Theosophist* Office, Adyar, Madras, S. Fourth Series. Cloth 6/- net. post free, Rs. 4/8.)

We have before us another of the chatty delightful volumes in which our President-Founder tells the story of the Society of which he was the Co-Founder, and for which he labored unremittingly from 1875 to 1907. None other could speak with the same authority as he, and his habit of keeping a diary and of preserving all letters enabled him to show unerring accuracy in all questions of fact. No honest man, I think, ever breathed than H. S. Olcott, and he never veils a weakness, excuses a fault, or fears to let the world into his confidence. Sometimes one might wish for a gentler hand in touching those we love and honor; yet this rugged truthfulness gives added value to his ungrudging admiration of the greatness of his colleague, while he unsparingly blames some of her mistakes in outside matters. One who wrote: "Ah! if the world ever comes to know who was the mighty entity who labored under that quivering mask of flesh, it will repent its cruel treatment of H. P. B., and be amazed at the depth of its ignorance"—such a one could not be wanting in true love and reverence for the Brother we knew as H. P. B.

This volume takes us from 1887 to 1892, and comprises a wonderful tale of work in India, Ceylon, England, Scotland, France, Italy, Japan, Burma, Australia, New Zealand, America, Holland, Sweden. He speaks of it as building up the Society, stone after stone, remarking that as he looks over the papers of those days, "the solemn feeling comes over me that the binding mortar of its blocks was stiffened by the blood of her [H. P. B.'s] heart, and in her anguish were they laid". True, indeed, and the progress of the Society was her reward.

This volume also takes us to the death-bed of Subba Rao, tells us of the formation of the Esoteric Section, and gives the thrilling story of the Colonel's splendid work in Japan and of the famous Fourteen Propositions, finally accepted as a common platform by the Northern and Southern divisions of

is often to-day as anti-social and anti-Christian as the attitude of the offender towards society."

The book induces the study of the three 'seers' in detail and in original, and the author has certainly made out a very good case for them.

B. P. W.

Signs and Symbols of Primordial Man, by Dr. Albert Churchward. (Swan Sonnenschein & Co., London. E. P. Dutton & Co., New York. 1910. Price 25/-)

Dr. Churchward has given us in this handsome volume the results of immense and prolonged labor. Briefly, he has searched through the symbolism of nations and tribes, living and dead, and has traced through the whole of it a likeness which points to a common origin. This origin he finds in Freemasonry, which is, he contends, an Eschatology—a science of *post-mortem* states—originating in Egypt, in the teachings of Ptah, taken thence by Moses and the High Priests of the Druids, and spread over the world. The author considers "that the human race originated, or was planted, in the north-east of Africa (including the sources and banks of the Nile);" hence the importance of the North-East Corner in Masonry and in Architecture. More than 20,000 years ago, he considers, Masonry existed, using the same ritual and symbols as to-day. This thesis he endeavors to prove in the book, by a wealth of detail and illustrations that certainly prove to demonstration an underlying identity of doctrine and of symbolism. The book is profoundly interesting, especially to Freemasons, as they will understand many allusions which will be unnoticed by the 'profane,' and will realise more fully the value of their noble ceremonies. Co-Masons will see that Dr. Churchward regards these from the standpoint familiar to themselves in their Lodge instruction. But would not the fuller truth be that the underlying identity is due to the real Mysteries, of which Masonry is the symbolical representative from times when the very existence of those Mysteries was withdrawn from public knowledge, Masonry being constructed so as to be a perpetual witness to that existence, and to-day still bears witness to them, albeit unconsciously? Masonry is not the primal fact, but its representative by symbolism. Read 'Mysteries' for 'Freemasonry' throughout this valuable volume, and it becomes still more illuminative, and the origin and place of Freemasonry become obvious. The Masonic Brotherhood has in charge the empty vessels, ready to receive the lost truths; when these are poured into them it shall become one of the most potent factors in making the New Civilisation. The book is well-printed and lavishly illustrated, and should be placed in every library, especially in those attached to Lodges.

Religionen i Religionerne, by Henrik Lund. (Kristiania, Blytt og Lunds Forlag, 1910. Price 3 kroner.)

From one of our Norwegian members comes an interesting and valuable contribution to our literature. It is called *The Religion in Religions* and may be best described as an introduction to the study of comparative religion on a more or less explicit Theosophical basis. After a short 'Foreword' modest and to the point, comes an 'Introduction' dealing with various general problems of religion, after which the first section deals with the question what really 'Religion' is. A great number of definitions are given by the author, and his conclusion is that religion is the kernel of truth of all religions and religious systems. The section ends with a short appendix on faith. The next one deals with God, giving an anthology of God-conceptions from the literatures of all peoples: Indian, Jewish, Iranian, Christian, American. The following section treats of Sin, with the sub-sections Satan and Atonement, in the same catholic way. The next section is devoted to Sacred Books, in which free use is made of various Theosophical data in the matter, and in which the Christian collection is most fully dealt with. An appendix on symbols is added. Then the 'Goal' is described in the language of many thinkers, poets and religious teachers. Lastly the 'Path' is dealt with under the sub-sections, 'Commandments,' 'Prayer,' and 'Sacraments'. The first sub-section is very fully and finely worked out and gives a good idea of the ethical demands of the various religions and their teachers (pp. 104-130). Three appendices—very well written—on the paths of action, devotion, and knowledge conclude this sub-section.

After this first part (pp. 1-180) comes the second (pp. 181-247), which contains short sketches of some twenty of the more important religious founders and their religions. In it we find descriptions of Rāma, Kṛṣṇa, Zarathushtra, Lao Tsz, as well as of Pythagoras, Plato, Jesus, Apollonius of Tyana, Shaṅkarāchārya, Guru Nānak, the Bāb, and several others, with sketches of Brāhmaṇism, Buddhism, etc., until the Vedānta, Sikhism and Bābism. Of course space does not allow here any very detailed exposition of the subjects in hand.

The third and last part deals with 'Doctrines' and gives a clear description of the fundamental teachings of the great world-religions as well as of Theosophy. We find such subjects as the Universe or the Macrocosm, the Trinity, Man or the Microcosm, Creeds (in which an interesting example of a Theosophical creed is attempted), Life's Eternity or Reincarnation, Eternal Justice or Karma, all fully discussed and described in clear and simple language.

The book is a useful and a beautiful one, and will certainly exercise an influence for good. We wish it a great success.

Had the author not disarmed us on p. 11, we would have liked to point out a few details, the improvement of which might be studied in a second edition. For instance p. 8, 'Theos-sophia,' where the Greek text has 'Theou sophia'. On p. 71, where the statement that Lao Tsz wrote 900 books, though quoted from H. P. B., needs further substantiation before it could be repeated in so absolute a form. But, as we say, we are disarmed, and so prefer to end this review with an acknowledgment that this charming book gives most gratifying evidence of sane and useful Theosophical activity in the far north, and at the same time gives the example of a line of literary activity which is as yet little cultivated within our circles. We congratulate the author heartily on his work.

J. V. M.

The Inner Life, or Adyar Talks, Part I. by C. W. Leadbeater. (Theosophical Office, Adyar, Madras, S. Theosophical Publishing Society, London and Benares. Cloth. Price Rs. 4-8, or 6/-)

This book contains a number of the class-talks given at Adyar in the evenings, when all the members of the household and a few visitors gather together to discuss the most interesting of all subjects—the questions of man's nature and his destiny, his possibilities and his powers. Questions are asked and answered, and often lead to investigations which enter new fields, and cast fresh light on old problems. The present handsome volume—of which the Vasanā Press and its indefatigable Manager may well feel proud—gives to the world the gist of many of the 'talks on the roof' arranged according to subjects and enriched with many additions.

The book is divided into five sections: (1) 'The Great Ones and the Way to Them,' telling of the work of the Masters, of the becoming a pupil, with a very interesting discourse on the Ancient Mysteries. (2) 'Religion,' with dissertations on Buddhism, Christianity and Hinduism, on Prayer, Ceremonial and Sin, among other subjects. (3) 'The Theosophical Attitude,' full of sound advice and gentle wisdom. (4) 'The Higher Planes,' which has appeared in our own pages, and which readers will be glad to have in a permanent form. (5) 'The Ego and his Vehicles,' luminous in its descriptions, and giving a mass of information.

The Theosophical Society owes to Mr. Leadbeater many of its most useful and widely read books, and it will welcome this valuable addition to its literature. Few members, and no students, can afford to be without it, for it contains its writer's ripest thought. A second series is promised a few months hence. We owe the present publication to the generosity of our good Vice-President, Sir S. Subramania Iyer, who contributed largely to its cost.

How to Keep Fit, by A. T. Schofield, M. D., M. R. C. S., (William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C. Price 1/-)

This is a brisk and catchy manual, full of useful hints, written by a doctor who does not believe in doctoring. Its unconventional tone and plain speaking are its recommendations. The gist of the preaching in the words of the author is "that those who make health an end of life instead of merely a 'means,' will probably lose it and deserve to do so". He strikes the true note when he says that "in all health considerations the first great matter is the state of the mind, not the details of the physical life". He defines health as "that condition when the body can be least thought of—in other words is most easy," and the attaining of perfect health according to him lies in tuning oneself with the Infinite. We feel rather small at the boasts of our knowledge and civilisation when we read a learned doctor saying: "I think I may say without fear of contradiction that the utterly irrational way we do use what powers we have in maintaining life-force, hardly justifies our being entrusted with more. Consider even in this twentieth century the pathetic spectacle of 'humans' feeding themselves, and contrast it with the wholly rational and sane procedure of animals. Look again at the quality of the air we breathe, of the water we drink, of the slums we inhabit, of the dens we transact our business in, of the weird foods we eat, of the garments we wear, and you will see that nowhere does modest man needlessly obtrude that Wisdom which he secretly imagines he possesses. In many cases, alas, his folly is the more conspicuous." The manual is worth perusing.

B. P. W.

The 'Reason Why' in Astrology, by H. S. Green. (Modern Astrology Office, Imperial Buildings, Ludgate Circus, London, E. C. Cloth. 1/-)

Mr. Alan Leo has issued a revised edition of one of his valuable Astrological Manuals, No. 6, under the new title of *The 'Reason Why' in Astrology*. The writer is Mr. H. S. Green, well known as one of the most philosophical of English astrologers. Mr. Green attempts "to frame a philosophic scheme embodying the general principles underlying Astrology," and for this task he is well equipped. The Manual is extremely interesting, and gives a solid foundation for astrological theories and practices. Three appendices point out correspondences between the ideas promulgated by Theosophy and Astrology respectively.

A. B.

Routledge Rides Alone, by Will Levington Comfort. (J. B. Lippincott & Co., Philadelphia and London.)

This is a vigorously written novel, full of gripping power on its reader. Its chief motives are four, deftly worked into

harmonious unity. There is the love story; then a mystic strand with, as central figures, a 'Kim'-like mystic (an American this time) and his real-Lama-guru, both fitting mysteriously and delightfully through the narrative; further there is the entrancing romance of the strenuous life and work of the typical modern war-correspondent sent out by the world's greater daily press, with admirably told dramatic word-pictures of the recent Russo-Japanese war; lastly a strong anti-English angle of vision, forcibly illustrated by vigorous diatribes against English 'misrule' in Ireland and India—and the terrible catastrophe of a mad Fenian's revenge on the hated country. Perhaps the whole is dominated by still another motive: that of the horror, iniquity, madness of war. As said: a strong book, well written, of ethical value. Yet we cannot help observing that this interesting and enthralling romance puts into the mouth of its supposedly well-informed and heroic war-correspondent the grossest mis-statements, calculated to blacken England in the eyes of the world: e. g., that Mr. Tilak, a master of English and a famous writer therein, was tried in a language he did not understand, and informed of his sentence through an interpreter! There are other statements equally absurd, which no one who knew India could make, and all aimed against England.

Throughout the volume we find some Indian philosophic terms, some psychic happenings and mystic theories—all of them properly handled and deftly used—and once the Theosophical Society and some of its leaders are mentioned in not an unfriendly way. This is most likely the reason why the book has been sent to us for review. Well, we have read it and in fact, as a novel, we like it.

J. v. M.

The Sarva Siddhānta-Saṅgraha of Śaṅkarācārya. Edited with an English Translation under the Orders of the Government of Madras. By M. Rāṅgācārya, M. A., Rao Bahadur. (Madras, Government Press, 1909. Price, 12 Annas.)

Professor Rāṅgācārya has rescued from the oblivion into which it had sunk,¹ a work which, whatever one may think of its origin, must be received with intense interest by every historian of philosophy.

On hearing of a new book with the above title, one's first idea naturally is that this is one of the abbreviations or imitations of Mādhavācārya's famous *Sarvādarsana-saṅgraha* which have come forth here and there in India. But one glance at the table of contents is sufficient to convince one that this is not the case. For, instead of the fifteen (or sixteen) systems described by Mādhava we have here only twelve, among which not only Nos. 6 to 9 (Pāsupata-, Śaiva-, Pratyabhijñā-, and Rasesvara-Darsanam) and 13 (Pāṇini-Darsanam) of Mādhava

¹ Owing, no doubt, to the successful competition of *Sarvādarsana-saṅgraha*.

va's work, but also both the system of Rāmānuja as well as that of Āṇandatīrtha are missing, whereas instead of the Jaimini-Darsanam we have the two Darsanas (dealt with in separate chapters) of Prabhākara and Bhāṭṭācārya respectively, and instead of the Śāṅkara-Darsanam again two chapters, the last of which only deals with Śaṅkara's system, the first being engaged with another sort of Vedānta called Veda-Vyāsa-pakṣa.

Also the names used for the various systems are not always the same as in Mādhava's work, as is evident from the table of contents which may be reproduced here:

(1) Introduction. (2) Lokāyatika-pakṣa-prakaraṇam (Materialists). (3) Ārṇhata-pakṣa-prakaraṇam (Jainas). (4) Banddha-pakṣa-prakaraṇam (four schools, as with Mādhava). (5) Vaiśeṣika-pakṣa-prakaraṇam. (6) Naiyāyika-pakṣa-prakaraṇam. (7) Prabhākara-pakṣa-prakaraṇam. (8) Bhāṭṭācārya-pakṣa-prakaraṇam. (9) Śāṅkhya-pakṣa-prakaraṇam. (10) Patañjali-pakṣa-prakaraṇam. (11) Vedavyāsa-pakṣa-prakaraṇam. (12) Vedānta-pakṣa-prakaraṇam.

Now, it is first of all remarkable that in No. 11 Vedavyāsa is not identified with the author of the *Vedānta-Sūtras*, to which there is no allusion whatever, but that this chapter begins with the following words:

"Now, the essence of the Vedas, which has been given out by Vyāsa in the *Mahābhārata* so as to be in agreement with all the Śāstras, is in fact derived from the system of the Śāṅkhyas by the believers in the Vedas."

Vedavyāsa, then, is evidently considered different from that Vyāsa or Bādarāyaṇa who composed the *Vedānta-Sūtras*. This conclusion appears to be preferable to Prof. Rāṅgācārya's view, according to which Śaṅkara deliberately described his philosophy as different from that of the author of the Sūtras, whom he identified with Vedavyāsa.

The second point to be noticed is that the system set forth as that of Vedavyāsa is clearly the ancient Viṣṇuism of the *Mahābhārata* (and the Purāṇas) unaffected by the Pāñcarātra philosophy, with which later on it was amalgamated in the systems of Rāmānujācārya and Āṇandatīrtha. And this is the reason that in our work it comes immediately before the last and highest stage of knowledge, viz., the Śāṅkara-Darsanam, while in Mādhava's scale, which also ascends from the lowest (Materialism) to the highest (Advaita), Viśiṣṭādvaita and Dvaita occupy but the fourth and fifth place from below (among sixteen Darsanas). For, the Pāñcarātras and those who sympathised with them, were heretics to both Śaṅkara (see Bhāṣya to Sūtras ii. 42 to 45) and Mādhava.

Consequently, this much at least is certain, that the work in question, because it must have been composed before the time of Rāmānuja, is considerably older than Mādhava's *Sarvādarsana-saṅgraha*. It is also probable, as the editor points out in

his instructive Preface, that Mādhava knew and made use of our work.

But is the work really by Śaṅkarācārya to whom it is ascribed?

Professor Raṅgācārya answers the question, with much confidence, in the affirmative, and it cannot be denied that his arguments are very seductive and likely to be accepted at once by most readers just as they were accepted at first by the writer of these lines. We have every reason to be glad when a genuine work of Śrī-Śaṅkarācārya is recovered, but this is a field on which we cannot easily be sceptical enough. 'Forgery' is not exactly the proper term for those many works which are wrongly ascribed to Śrī-Śaṅkarācārya. We are under the impression that here, as in other cases of this sort, the author did as a rule *not intend a forgery*, but attributed *bona fide* his own work to his teacher because he had composed it in his spirit and also, perhaps, because as a true Śaṅnyāsīn he meant to refrain from 'boasting with his name' (*nāma-saṅkīrtanam*), which is expressly forbidden to the Śaṅnyāsīn, in several Upaniṣads and Smṛtis. In our opinion, then, the present work was composed by a sincere follower of the great teacher but not by the latter himself. However, we are far from giving out this opinion as absolutely certain, and only ask the reader to thoroughly consider a few of our objections and remove them if he can.

In I, 22, our author speaks of 'the venerable teacher' (*bhagavat-pāda*) who wrote a 'commentary' (*bhāṣyam*) 'in four Adhyāyas' [and] an 'explanatory commentary to it' (*vivaraṇam tasya*), spoken of as Vedānta. Now the commentator Śeṣa Govinda taking it for granted that the work is by Śaṅkarācārya, sees no other way out of the difficulty than by declaring that by Śaṅkara's teacher Govinda a *bhāṣyam* was composed on the *devatī-kāṇḍa* or the 'part dealing with the deities,' and a *vivaraṇam* on the *jñāna-kāṇḍa* or 'part dealing with wisdom,' both of which *kāṇḍas* are mentioned in stanza 20 as being the two parts into which the Uttara-Mīmāṃsā is divided.¹ This interpretation is followed by the translator. But is it right? Is it imaginable that if Govinda wrote a commentary on the *Vedānta-Sūtras*, his pupil Śaṅkara undertook the very same task without mentioning even a single time, in his voluminous book, the work of his adored teacher? We find it more likely that the commentator is wrong and that both halves of stanza 22 refer to the whole of the Uttara-Mīmāṃsā and not to its parts, the meaning of this stanza, though expressed in a somewhat curious way, being probably this that "the venerable teacher (*i.e.*, Śaṅkarācārya) wrote an exposition (*vivaraṇam*) of it (*tasya*, *i.e.*, the Vyāsa-sūtram mentioned in stanza 20), that is to say, a commentary

¹ Because of the colophon; possibly also for other reasons.

² I do not fully understand why the editor speaks in this connexion of 'the one comprehensive Mīmāṃsā-sūtra of twenty *adhyāyās*' (Preface p. vii).

(*bhāṣyam*) composed (*nirmitam*) of four chapters".¹ As a matter of fact, Śaṅkara's commentary is called *bhāṣyam* and has four *adhyāyās*.

But is it likely that a pupil of Madhusūdana-Sarasvatī, as Śeṣa-Govinda confesses himself to be in his commentary to our work, could have been ill-informed as to the authorship of the latter? To this we answer that even Madhusūdana himself could have been ill-informed about it, because he lived in a time in which no doubt already a great many works were wrongly attributed to Śaṅkarācārya even by the most learned men. How quickly the tradition on an Ācārya becomes unsafe in India, even among his direct disciples, can still be observed now-a-days. One century, and he is surrounded by myth.

But does not the fact that in one Śloka of the last chapter (54) the Supreme Soul is mentioned by the name of Govinda (which is also the name of Śaṅkara's Guru) prove decisively that Śaṅkara alone can have been the author of the work? We do not see the cogency of this conclusion. If Śaṅkara used this expression, any one of his followers may have echoed it, the more so if he believed in the genuineness of the *Bhājavinda-Stotra*.²

It is also suspicious that Prabhākara and Kumārila, to the views of each of which a whole chapter is dedicated in the present work, are nowhere mentioned in the *Sūtra-Bhāṣya*; that the word *āraṇam* for *upanīṣad vedānta* exclusively used here is quite unknown there; that the *Bhāgavata-Purāṇa* is recommended here (last but one stanza), whereas in the *Bhāṣya* the *Bhāgavatas* are combated; and similar minor items.

But however that may be, the *Sarvasiddhāntasaṅgraha* is an immensely interesting work for the publication of which professor Raṅgācārya deserves our sincerest thanks. It must be especially welcome to students of the *Sarvādarsanaṅgraha* to which difficult work no commentary is available. The outer difference of the two works is that the new one is metrical throughout, consisting of 582½ Ślokas, while Mādhava's work is in prose and about seven times as long. As a remarkable inner difference, among others, we may still mention that of the four schools of the Buddhists that of the Vaibhāṣikas gets the shortest chapter with Mādhava, but the longest one in the present book. It contains a long criticism of theism (was this a speciality of the Vaibhāṣikas?), and that the most sarcastic one we have seen in an Indian work. 'Just to amuse himself a little' the Lord torments people in hell! (iv. 35).

¹ Or the second half of the stanza may be taken as an independent sentence explaining the first half by partly repeating it in different words (supply *hi* 'that is to say').

² There is also an *Iśvarabhakti-Stotra* by Śrī-Śaṅkarācārya (Adyar Library MS. IX. B. 82) which, according to a Kashmirian tradition, was composed by the Ācārya after his conversion to the Saivānata of that country.

The masterly translation is followed by a useful "glossary of the Sanskrit terms contained in the preface and in the English translation". We wish the book many readers.

F. O. S.

Quelques Réflexions sur 'L'Initiation' de Rudolf Steiner by Eugène Lévy. Publications Theosophiques, 10, rue, Saint-Lazare (Paris).

This booklet is one which offers a certain difficulty to the reviewer. It is a sort of commentary on Dr. Steiner's well known book, *Initiation*, and particularly on his teachings of the 16, 12 and 10 petaled astral centres. An introduction sketches in an able manner what we have to understand by new senses and how modern science approaches that question. In this part we can follow the author, and that with pleasure and assent. The second part (pp. 33-70) however has to do with a reasoned description of the moral and mental exercises which awaken these centres and their several petals. This part, though written in a plausible and facile way, is a stumbling block to us. We have about these centres two different teachings: the one (Dr. Steiner's) is that they have to do with moral and mental qualities; the other (Mr. Leadbeater's) is that they have not. Now as both profess to speak from knowledge, they both are entitled to a hearing, and that in an equal measure, until we know for ourselves. But if the author of this booklet is not a first-hand knower of these things—and there is no reason or even indication to believe he is—then no amount of mere plausible schematising and theorising about the petals and their unfoldment will add anything towards a solution of the fundamental problem existing for the careful Theosophical student: is the development of the centres and their petals causally connected or not with qualities? As a laudable endeavor we may appreciate the booklet, yet we think it is written before its due time.

J. v. M.

Vers la Lumière, by Noel Aimir. (T. and A. Constable, Edinburgh).

This is a very pleasantly written French story, telling of a Parisian girl who went to Australia, and at a crisis in her life was saved from committing an irretrievable mistake by hearing a lecture from our President in Adelaide.

PAMPHLETS

X.

The Basis of the Theosophical Society, by Annie Besant, is a reprint of the famous article round which so much controversy took place at the time of the Presidential election. Every member should master the principles enunciated therein. Price One Anna.

Colds and Influenza, Their Prevention and Cure, by J. Stenson Hooker, M. D., etc., is a well-written paper on this vital sub-

ject. The closing para of the pamphlet is worth quoting: "Let us then summarise as follows: Eat less, and so prevent our tissues from becoming clogged, thus inviting 'microbes' and colds. Take no alcohol. Get as much fresh air into our lungs as possible. Live simply all along the line, and, in a word, enter upon entirely new lines of life and of thought, and assuredly we shall happily find ourselves quite successfully, and, indeed, easily, resisting all tendency to catarrhal as well as other affections." (Published by *Annals of Psychical Science Co., Ltd.*, 110, St. Martin's Lane, London, W. C. Price Three pence.)

The Scallop Shell of Shafi Kalimullah Jahānābādī is translated for the first time into English; it is a Sūfi practical course on Divine Union. (Ananda Press, Madras. Price Six Annas.)

Sir William Wedderburn, a sketch of his life and services to India, is published by G. A. Natesan & Co., Madras. Price Four Annas.

The Alleged Vedāntic Reconciliation between Free-will and Necessity, by E. S. W. Senathi Raja, LL. B., is a reprint from the *Malabar Quarterly Review*.

The New Message, by G. C. Mukherji, M. A., B. L., of the Calcutta Police Court, has some good thoughts to put forward. Price Six Annas.

The Journal of the South Indian Association is a new quarterly and the first number impresses us favorably. There are some useful articles. It is published by the Executive Committee of the Association at Madras and is priced at Rs. 4/- per annum, single copy Re. 1-4.

TRANSLATION

Invisible Helpers, by C. W. Leadbeater is rendered into Hindi and is sold by the Benares T. P. S. at five annas. It is very neatly printed in clear type.

OUR CONTEMPORARIES

THE ANNALS OF PSYCHICAL SCIENCE—(April-June)¹

The opening pages of this very useful review are given to a detailed and authentic report of some remarkable séances held at San Francisco, in the suburbs of San José, the capital of the small Central American Republic of Costa Rica; the medium was a young woman of from eighteen to nineteen years of age, by name Ophelia Corrales, daughter of Señor Buenaventura Corrales, who at present is a land-owner and was formerly in a high position under the Minister of Public Instruction; the family of the medium is distinguished and well-to-do; the president of the circle was Dr. Brenes, Professor at the Law Academy, Member of the High Court, a distinguished philologist, and Corresponding Member of the Spanish Academy—in short, a gentleman of great importance and highly respected. Until recently he was an enthusiastic admirer of Hæckel and Vogt. With him there were other equally distinguished personages, "whose profession renders them cautious and severe investigators". The best verified phenomena are undoubtedly very remarkable and "so strange as to be worthy of the *Thousand-and-one-Nights*—phenomena unknown up to now to Crookes, Wallace, Richet, Rochas, Zöllner, etc., and they are so varied, so complex, so refractory to all analysis, that they really defy any attempt at classification". The article is illustrated with four excellent spirit photographs, in which the materialised form of 'Mary Brown' is distinctly seen, and their "success is specially due to the efforts of the painstaking and intelligent artists, Señors Enrique Echandi and José Manuel Caballero". Space forbids our reviewing at length the remarkable phenomena which are described in a clear scientific way. We strongly recommend our readers—especially those who are sceptical or have sceptical friends—to procure this number and study the facts. Psychical research is a very important factor in the advance of modern science; most Theosophists take little part in Spiritualistic séances, because they prefer to study philosophy rather than these classes of phenomena, which only re-prove that which they already know; still men like Dr. Brenes are serving our cause indirectly, perhaps in a better way than many members of our Society. We regret Dr. Brenes has found cause to make unfavorable strictures against Theosophy because of our abstinence from séances, and our warnings of the dangers to the sitters, but we assure him and his colleagues that we appreciate greatly his scientific investigations with the medium, and await with interest the

¹ 110, St. Martin's Lane, London, W. C.

continuation of his truthful narrative in the next number of the *Annals*.

Other Contents: 'Some Cases of Spirit Identity'; 'The Physiological Limits of Visual Hallucination'; 'A Mediumistic Fraud'; 'Death: Its Phenomena'; 'Correspondence'; 'Echoes and News,' etc.

THE HINDUSTAN REVIEW—(July)¹

The place of honor is given to our President's article on 'The University of India,' which gives her reasons for trying to build an Indian University, and its rough plan. It should owe its foundation to private and voluntary efforts and should draw together colleges in which religious teaching is given. The present plan of universities under Government control has been productive of much good, and this is recognised by the writer. "But despite the progress made by India under the present system, there are defects which have been becoming patent as also resulting from it," chief among these is the lack of religious and moral education. During the last twenty years Indians have been taking a considerable interest in educational problems and as a result many institutions have sprung up under local or national control in which religion is taught. "The proposed University of India is an attempt to establish a centre for these widely-spread institutions.....to include all these under a national university, and, while leaving each religion to teach its own tenets to its own children, to draw all together as Indians in the bosom of a common Alma Mater.....Each religion would be absolutely free to teach its own adherents in its own way, while joining hands with others in support of the great principle of religious and moral education." Therefore the signatories to the petition for a Royal Charter comprise members of all the faiths of India. All the signatories are well known public figures—Judges of High Courts, and Vice-Chancellors of Universities and Members of Legislative Councils. Among the names we notice that of Mr. Hydari. We regret to say that Mr. Hydari, having lately become a trustee of Aligarh, withdrew his name, after Mrs. Besant's article was printed. The policy of one Musalmán party favors the establishment of denominational Universities, while Mrs. Besant's scheme includes all denominations. We hope that Aligarh may succeed in establishing a Musalmán University, as it prefers that course. Extracts from the petition show that the ideals of Mrs. Besant's University are to make it "a nursery of good citizens instead of only a mint for hall-marking a certain standard of knowledge" through the channel of Indian philosophy, history and religion, and "while western thought will be amply studied, eastern will take the lead, and western knowledge be used to enrich, but not to distort or cripple, the expanding national life." Attention will be paid to "manual and technical training, to science applied to agriculture and manufactures and to Indian arts and crafts, while bringing from the West all that can usefully be assimilated for the

¹ 7, Elgin Road, Allahabad.

increasing of national prosperity". All this is to be done "under national control, not in opposition to but standing apart from the Government system of collegiate education. . . . The University shall consist of a Protector and Vice-Protector so long as H. M. the ruling King-Emperor and His Heir. H. R. H. the Prince of Wales, shall consent to accept the offices; of patrons, who shall be the Ruling Chiefs of India, invited by the Governing Body; of a Chancellor, Vice-Chancellor and Registrar, a Board of Trustees, Senate and Syndicate."

Other Contents: 'The Basic Principles of Japanese Progress' by Baron Dairoku Kikuchi; 'The British Political Outlook'; 'The Golden Age: The Old and New Philosophies' by Prof. E. A. Wodehouse; 'The Rig Veda in relation to the present Awakening in India'; 'High Prices and Wages in India'; 'The English in the Court and Camp of Shivaji'; 'The Modern Spirit in India'; 'A Leaf out of Akbar's Period'; etc.

THE CO-MASON—(July)¹

Mr. Alfred H. Barley writes a very readable article on 'The True Value of Aristocracy and Democracy' from the standpoint of Astrology, applying his principles to Masonic landmarks. The twelve signs of the Zodiac are grouped into 'pairs,' 'triangles' and 'crosses,' but the third is the one which is examined by the writer; they correspond to the three fundamental temperaments in man, which are also the foundations of all social polity, and astrologically are the Cardinal, Fixed, and Mutable Crosses which respectively correspond to Rajas, Sattva and Tamas, and to third, first and second Logoi. The writer then examines in detail the Cardinal and Fixed temperaments which we summarise thus:

CARDINAL	FIXED
Democratic	... Aristocratic
Whig or Radical	... Tory or Conservative
Katabolic	... Anabolic
Masculine	... Feminine
Centrifugal	... Centripetal

Masonry is a blending of the two. He says: "The institution of Masonry as a polity, is hierarchical (aristocratic). Each Lodge is bound in absolute fealty to the Constitution (aristocratic), but within its own jurisdiction is autonomous (democratic principle). The R. W. M. of the year is selected by the Lodge (democratic principle) out of the previously elected officers the two principles are blended in the nomination of his officers by the newly installed R. W. M. These are but one or two out of the many instances of the delicate blending of these two principles."

Then the writer proceeds to examine the third Cross which he calls the Mutable. It is allied to the two and

¹ 13, Blomfield Road, Paddington, London, W.

"may be termed Artistic". The new polity will be a certain Utopian Bohemia of this temperament, and the writer finds confirmations of this in Mr. Leadbeater's picture of the beginnings of the Sixth Root-Race. The article closes with the remarks that Masonry, which also belongs to this Cross, is of help in preparing our minds and hearts for the approaching change.

Other Contents: 'From the Master's Chair'; 'The System of the Worshipful Society of Free-Masons' and 'Annual Celebrations' by John Yarker; 'The Master-Mason's Square Talisman'; 'The Place of the Guild in the Mediæval City'; 'A. and A. Scottish Rite and Origin of Co-Masonry'; Character in the Hands'; 'Astronomy and Masonry'; Reviews, etc.

MISCELLANEOUS

Space forbids our reviewing at length the July *Review of Reviews* which as usual is full of interesting matter. The *Indian Review* (July) has readable articles on 'Resemblance of the Child to the Father' by Dr. Paul Deussen, and 'The New Mind of Asia' by Mr. Saint Nihal Singh. The June *Metaphysical Magazine* continues the translation by Dr. Wilder of *The Egyptian Mysteries* of Iamblichos. The *Occult Review* (August), has an article by H. E. Simpson on 'How my Books came to be Written,' which says that the author found himself in the hands of three invisible teachers "each having charge of me in a special time of instruction for initiation. One of these beings was introduced to me under her earthly name, H. P. Blavatsky;" This we cannot accept in the light of Col. Olcott's *Old Diary Leaves* Vol. vi. p. 441; moreover we have read Mme. Blavatsky's *Isis Unveiled* and the *Secret Doctrine*, and we have also read Rev. Mr. Sampson's three volumes on 'Progressive Creation and Redemption' and—a word to the wise is sufficient. Messrs. Stanley Paul & Co., London, are publishers of a new monthly, *The Beau*, the first number of which is an artistic production. The opening editorial says: "Most new journals desire to please the public. We have no such ambition. Our desire is to please ourselves, and by so doing we hope to please others. Our public is composed of all those men and women who have the courage to be kind-hearted, and whose kindness is tolerance born of the knowledge of their own desires and respect for the desires of others. Our aim is to reach the human heart with something that will make it happier."

• B. P. W.

ACADEMICAL MAGAZINES

*Journal of the Royal Asiatic Society of Great Britain
and Ireland, April, 1910*

Dr. Grierson continues his 'Gleanings from the Bhakta-Mālā,' the subject of the present instalment being the forty-two beloved of the Lord (Harivallabhas), from Kamalā to Draupadī. Excepting Nos. 3-18 (the Archangels), which were dealt with in a former paper, the story of each of these is told by Dr. Grierson, either from older sources or from the commentary. These are touching stories which cannot fail to have a strong effect on emotional minds, and ought to be intensely interesting also to Christian theologians because of their moving on exactly the same ground as so many Christian legends. Indeed, Mr. Gaster at least has already taken notice of them, as is shown by his contribution among the 'Miscellaneous Communications' of this number, where he calls attention to a number of striking western parallels to the legends of Candrahāsa (who is the thirty-first of the Harivallabhas). With regard to the story of Uddhava¹ we would call attention to the remarkable fact that Indian theism arose and grew strong as an opponent of the Advaita philosophy. This ought to be especially interesting just now, when Christian theism is succumbing more and more to its host of philosophical adversaries.

In 'Buddhist Notes' Professor L. de la Vallée Poussin endeavors to show that the so-called 'five points of Mahādeva' (mostly concerning Arhatship), which gave rise to the Mahāsāṃghika sect and are known in Samskr̥t, Pāli, Chinese, and Tibetan literature, are identical with some 'heretical' tenets of the Kathāvatthu, that precious store of early Buddhist controversies which forms part of the Abhidhamma-Piṭaka. The discovery is important because it establishes a link hitherto wanting, between the Singalese and the Northern tradition, and also with regard to the redaction of the Kathāvatthu.

There follows an article, by Dr. Fleet, on 'Mahishamaṇḍala and Mahishmatī'. Just after the Third Council, nine Buddhist missions were sent out to various countries, among them Mahishamaṇḍala which, by the editor of the *Indian Antiquary* and others was identified with Mysore. That this identification cannot possibly be right is proved, according to Dr.

¹ "He tried to console them by teaching them Yoga, and the existence of the universal impersonal Brahma, but they refused to accept the idea, and adhered to their personal devotion to Kṛṣṇa as God."

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Fleet, by the fact that "any such appellation as 'Mahishamaṇḍala' to denote the Mysore territory or even the country round the city Mysore itself—(assuming that such a term has ever been used at all in that sense, of which there is no evidence)—could only have come into existence after A. D. 1600, when the occasion arose, in devising the Purāṇic genealogy, to Samskr̥tise the vernacular name of a place rising to importance, which presented a certain adaptability." Dr. Fleet also rejects the derivation of the name Mysore from *mahisha-mahisa-maisa-ūru*, because the word *maisā* does not exist at all in Kanarese, and *ūru* not in the meaning 'country' but only as 'village, town'. He is of opinion that the territory of the Mahishas consisted of the present Nimār Zillah of Indore with part of the Nimār District of the Central Provinces, and that its capital was Māhishmatī on the island of the Nerbada, which is now known as Mādhātā.

The dispute, between Prof. Jacobi and Mr. Keith, on the 'Antiquity of Vedic Culture' is continued (or rather, concluded for the time being). According to the former, Prof. Sayce's declaration shows "that the seeming Iranian affinities of these names may just as well be explained from Mitannian and Hittite idioms," and that, consequently the names are not Iranian but Vedic. He maintains the correctness of his astronomical proofs and wonders whether Mr. Keith understands much of them. Mr. Keith repeats that Jacobi's speculation "rests on an absolutely insecure basis" (with which opportunity also Shamasastri's 'Gāvām Ayana' is rejected). There is one statement, by Prof. Jacobi, as to the importance of the discovery in question (the excavations at Boghazkioi), which deserves to be repeated here, namely the following: "Their importance in this regard will be evident to everyone who considers that till recently the oldest authentic date in Indian History was the epoch of Buddha's death, and that now the oldest certain date is pushed back for well-nigh a thousand years. The testimony which the Mitannian inscriptions bear to the existence of Vedic religion about 1400 B. C. will henceforth be the keystone of all speculations on the antiquity of Indian civilisation."

Other Contents: 'Omar's Instructions to the Kādī' by D. S. Margoliouth; 'Ali Baba and the Forty Thieves in Arabic from a Bodleian MS.' by Duncan B. Macdonald; 'Sennacherib's Campaigns on the North-West and his Work at Nimiveh' by T. B. Pinches; Miscellaneous Communications.

Vienna Journal for the Knowledge of the Orient, XXIV.
No. 1.

verses are, linguistically, the oldest element of the *Piṭakas* and therefore deserve to be carefully catalogued, according to the beginning of each *Pāṭi* (quarter), so that a Concordance is furnished which alone can enable us to judge of the origin, etc., of these *Gāthās*. The general result also of this undertaking is, as the author tells us in his introduction, that most of the works of the Pāli Canon are of a secondary origin (*Mahāvastu* and the other Samskrit documents being only third-hand sources), and that there is no possibility of their having been fixed by a sole and uniform act of collecting.

A sort of supplementary appendix to Prof. Franke's *Suttanipāta* Concordance is furnished by Jarl Charpentier in a small article 'On Uttarajjhayana XXV. and its parallels in *Suttanipāta* and *Dhammapada*.' The author regrets Franke's not having taken into account the *Jaina Canon*.

Other Contents: 'The Wisdom of the Sibyl' by J. Schleifer (purely philological); 'More News from *Petræa*' by Alois Musil; 'New Mehri Materials' by Maximilian Bittner; 'Parliamentarian, etc., Expressions in Osmanic-Turkish' by Friedrich von Kraelitz; Small Communications.

DR. F. OTTO SCHRÄDER

THEOSOPHICAL MAGAZINES

[NOTE. The constantly growing demands on the space at our disposal in this Magazine and the constantly augmenting number of Theosophical periodicals make it more and more difficult, as time goes by, to give an adequate summary of the contents of the monthly numbers of our various exchanges. The barest list of titles and authors of the articles contained in them requires at present fully eight pages print, double the space we can devote to the purpose. Henceforth, therefore, we shall adopt a new way of treatment in this department. We shall only draw attention to original articles, and of these to those only which, both as to length and as to contents, deserve special mention. Also, and of necessity, we shall only exceptionally refer to articles in such remoter languages as the various Indian or East Indian vernaculars or in such idioms as Russian, Finnish, Bulgarian, in Europe. We further intend to leave as a rule without special mention all such regular departments as Notes, News, Book Reviews, Current Literature, What the Branches are Doing, Letters from Abroad, On the Watch-Tower, all short topical paragraphs or poems in the nature of page-fillers, and lastly all reprints and translations from previously mentioned articles. We hope that our contemporaries will understand that this change does not signify any diminished interest in their valiant, valuable and often brilliant labors for the common cause and will not complain—as has happened often before—that their work is left unnoticed and remains unrecognised. It is perhaps most of all the Reviewer of these Magazines—who sees them month by month, who watches their struggles and achievements, and their slow progress and evolution, and who takes no small pains to acquaint himself with as much as possible of the various and multifarious contents in many tongues, produced in many places—who appreciates rightly their tremendous value for the movement as a whole, and who is filled with a deep sense of their significance and of the energy and devotion they represent. Yet

now a point has been reached where we, reluctantly, have to refrain from mentioning every co-worker by name and every production by title. In the last eighteen months alone some eight or ten new Magazines have been started in our field, making now a total of some forty Magazines written in some fifteen languages. Let therefore all those who are concerned in this matter be fully convinced that, even unmentioned, their work is as much appreciated as before, and let them remember that it is not public recognition or public praise that give value to a task well performed. Perhaps with some further growth of our periodical literature some new means will spontaneously arise which will enable a full periodical index or bibliography to become a possibility. May the work go on with undiminished zeal in the meantime, and may all feel that even the humblest share in our mighty endeavor has its reward in itself and nowhere else.]

ASIATIC

The Adyar Bulletin, Adyar, August, 1910. This is a very good number. 'An Unpublished Letter from H. P. B.' gives ever welcome and practical hints on the Theosophical life. Miss Kate Browning contributes a little parable with good sense in it, and G. E. Philips continues his well-put article on 'The Apparent Exclusiveness of Christianity'. 'Elementary Work on Inner Planes' by A. T. is homely but sound. The *pièce de résistance* in the number is an extraordinarily valuable article by C. W. Leadbeater on 'The Monads from the Moon,' accompanied by a very illuminative diagram on the subject by Mrs. Besant. This article is the simplest and clearest solution as yet published of what we might term—*sit venia verba*—the great pitr puzzle. The paper ought to, and we hope it will, be copied in all our Magazines.

Theosophy in India, Benares, July, 1910. 'Back to Jesus' by Darshanānkāshī is an interesting contribution because of the individuality it betrays of its writer. A fine phrase in it is: "The Peace where Silence studies more Silence". Its conclusion runs: "For the West let there be worship and devotion, for the East, science and system". This is to be done by uniting "The Love of Jesus... and the Wisdom of the *Bhagavad-Gītā*". A curious proposal—with a vast possibility of discussion inherent in it—is one by Capt. E. G. Hart, to send letters of condolence *plus* Theosophical propaganda to people who have suffered bereavements. Though all our [strictly personal!] instincts go directly against this idea, yet we know of one or two cases where like action has brought joy and changed the life entirely.

Central Hindū College Magazine, Benares, August, 1910. There is an interesting little sketch of Mrs. Besant's position with regard to Christianity, but its source is not stated.

The Cherāg (Gujrāṭi), Bombay, August, 1910. To the *Gujrāṭi* portion is added an English supplement containing a great variety of small articles, mainly reprinted.

The Message of Theosophy, Rangoon, June, 1910. The main article in the number is by Bikkhu Silacara on 'The

Fifth Precept' of Buddhism, that forbidding the use of intoxicating drinks. The article is good, but is there any truth in the (parenthetical) statement in it that a man who murders has in turn to die a violent death as karmic effect?

Pūrāṇachandrodāya (Tamil), Madura, July, 1910.

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, June, 1910. Only translations.

De Gulden Keten (Dutch), Buitenzorg, May, 1910. A Theosophical Children's Journal. Small contributions.

EUROPEAN

The Vahan, London, July, 1910. 'The Annual Report of the Society in England and Wales for 1909-1910' should interest all who study the development of our movement throughout the world. An able 'unconventional' review of Mrs. Besant's *Popular Lectures on Theosophy* by Clifford Bax is well worth reading and musing over. Let us hope it will lead to some interesting discussions; contributions of this sort are too rare in our periodical literature. Yet the due proportion should not be forgotten: Popular expositions cannot answer subtle questions.

Theosophy in Scotland, Edinburgh, July, 1910. Except for one charming little parable the contents of this bright and go-ish paper may be summed up: *panta rhei*, it is all Movement!

The Lotus Journal, London, July, 1910. Small contributions.

Revue Théosophique Française (French), Paris, June, 1910. Translations.

Bulletin Théosophique (French), Paris, July, 1910. News and translations.

Annales Théosophiques (French), Paris, Vol. III., No. 2, 1910. Louis Revel contributes a well documented paper on Emerson, discussing amongst other things in how far Reincarnation and Karma, yes, even the Existence of Masters, was taught by Emerson. M. Seillon writes intelligently on Karma, which he calls 'The Law that maintains Universal Equilibrium'. From Mme. Th. Darel there is a note on 'Etheric Properties of Matter'.

Le Théosophe (French), Paris, July, 1910. The usual variety of short articles and paragraphs on all and sundry topics.

La Revue Théosophique Belge (French), Brussels, July, 1910. Jean Delville writes on 'Léonardo da Vinci and Occultism', using the old Master rather roughly, and leaving the impression that sublime genius and prejudice may exist together most comfortably, if his case is well founded. For the rest translations.

Theosophie (German), Leipzig, May and June, 1910. Dr. H. A. Grävell, whose name we are always glad to see, contributes

an article on 'The Value of India for our Civilisation' which might be well translated into English. Gottfried Michael contributes a short study on 'Mâyâ' and Dr. Franz Hartmann writes on 'Theosophy, the realisation of truth'. Then there are a number of translations and a rather queer article on the 'Kali-Yuga' by Ernest Filde.

Neue Lotus Blüten (German), Leipzig, July and August, 1910. 'Holy Mountains and Nature Spirits', 'Confidential Communications from the Masters' Circle', and 'Reincarnation and Atavism', form the main contents of the number. The second article is the most interesting.

Bollettino della Società Teosofica Italiana (Italian), June, 1910. William H. Kirby contributes a valuable paper on 'Theosophy in Italy', containing practical suggestions of various nature. The article is of course primarily intended for Italian conditions, but other countries can profit from them equally well.

Sophia (Spanish), Madrid, July, 1910. This big number of fifty-six pages contains an excellent variety of translations from the English and the French, and Rafael Urbano contributes an article on 'The Origin of Values'.

Theosophia (Dutch), Amsterdam, July, 1910. M. J. Vermeulen contributes 'A Theosophical Conception of the Lord's Supper', and Dr. J. W. Boissevain an interesting and well illustrated article on 'The Hindûs'.

De Theosofische Beweging (Dutch), Amsterdam, July, 1910. Official matter and news only.

Teosofisk Tidskrift (Danish and Swedish), Stockholm, June and July, 1910. An obituary notice of the late Helen Sjöstedt, a beloved member and worker in Scandinavia, opens the number. A good portrait accompanies it. E. H. writes on 'Christianity', and Richard Eriksen on 'Theosophy and Art'.

Tietäjä (Finnish), Helsingfors, July and August, 1910. Aste contributes a 'Life of Pythagoras'; an anonymous writer asks 'Where is Paradise?' and P. J. has 'The Way of Death to Life'.

AMERICAN

The Theosophic Messenger, Chicago, June, 1910. 'The Journeyings of Colonel Olcott for Theosophy' gives a handy summary of our late President's movements in the service of our cause from 1874 to 1885. 'On Cereals' gives excellent information and is to be continued. It is summarised from a U. S. Government Pamphlet. There is further a profuse variety of smaller contributions.

La Verdad (Spanish), Buenos Aires, June, 1910. Dr. Roso de Luna writes at length on 'Theosophy and the Theosophical

Society,' and there are also various translations and some smaller contributions in the number.

Revista Teosofica (Spanish), Havana, June, 1910. Translations and small contributions.

Luz Astral (Spanish), Casablanca, Chili, numbers for April, 1910. An excellent choice of short articles amongst which part of one of Dr. Roso de Luna's lectures.

AUSTRALASIAN

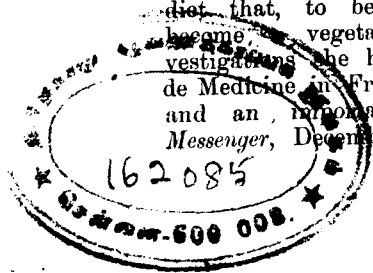
Theosophy in Australasia, Sydney, July, 1910. Two short contributions on 'Whittier's "My Soul and I" by W. R. Ray, and 'Nunc dimittis,' by J. B. McConkey form the chief original part of the number.

Theosophy in New Zealand, Auckland, July, 1910. A pleasant choice of small contributions.

J. v. M.

VEGETARIAN VICTORY

Three years ago, a lady doctor, Mademoiselle Toteyko, who holds a chair of physiology at Brussels University, while making a series of experiments on the action of alcohol, caffeine, and other purin bodies on the human organism, wanted to make tests on people who were not accustomed to swallow a great deal of uric acid. She was not a vegetarian, and up to that time her attention had never been drawn to this kind of diet. Now for the purpose of her experimental work, she asked some vegetarians to attend her laboratory. They did so. She tested their fatigue by means of the ergograph, an instrument that measures exactly the endurance of a group of muscles. She was much struck by the splendid strength and endurance of those vegetarians, so much so, that she expected her subjects were exceptional ones. Wishing to investigate the question more deeply, she made an appeal to the Vegetarian Society, asking members to go to her laboratory. In this way she came into contact with forty vegetarians. She measured their force and endurance, and found out, by quite exact experiments, that their average force and endurance was three times greater than that of the average meat-eater. This happened just before Dr. Fisher of Yale University made similar experiments in America. After having completed her study on these forty vegetarians, she published the results, and, in conclusion, she said that these scientific experiments proved so evidently the superiority of vegetarian diet that, to be logical, she could not do otherwise than become a vegetarian herself, which she did. For her investigations she has since received a prize from the Academie de Medicine in France, which is a great honor for the author, and an important fact for vegetarianism.—*The Vegetarian Messenger*, December, 1909.



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